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Trenchant Truths

THE ability to lead is attested by previous willingness to follow.

THE church of God must not become divided into contending camps over fancied issues.

LET us as preachers never mistake mere words for real thought. Volubility is not an indication of depth.

You may have a critical audience, but go ahead and do your best. You are not accountable to man, but to God—and so are your critics. So be faithful, but kind.

SUPERFICIALITY is the minister's constant, relentless, insidious foe—superficiality in study, in spiritual experience, and in preaching. A word to the wise is ample.

OFFICIOUSNESS is the mark of a petty mind. Largeness and gentleness combined with firmness, tolerance with fidelity,—such are the earmarks of great souls and real leaders.

A MAN may not have brilliance nor eloquence. He may not be noted for special scholarship, executive ability, nor financial acumen. But he can and should have integrity, honesty, dependability, candor. After all, these are the things that count.

THE true purpose of evangelistic singing is not to display a voice, but to convey a message from God through this effectual medium. The less conspicuous the human vehicle, the greater the opportunity for the divine impression.

TRUE discipline is directed toward saving the man involved, not his decapitation; toward the re-establishment of unity, not the vindication of a partisan position.

WHEN a minister so forgets the basic principles of his calling as to resort to some smooth or slippery expedient, let angels weep; and it is safe to assert that many a saint will be compelled to weep.

THE itch for the limelight and the element of aspiring personality has overthrown many a talented man in the decades of this movement. These are insidious perils against which we must constantly guard.

WHENEVER the health reform phase of evangelism is presented by non-medical workers, it should always be with such a consistent dignity and such an accordance with scientific fact as to command the respect of professional medical workers. Otherwise we retard the very cause we are seeking to promote.

THE occasional charge of modernism in the ministry of the Adventist Church is not infrequently a smoke screen. It is more apt to be a cover hiding the irreconcilable attitude of reactionism. If men lean toward actual Modernism, they will leave this movement. The two are so basically antagonistic that the serious suggestion is an absurdity.

THE hour is indisputably here for a renewed emphasis upon the preaching of the word. Other things, good but not supreme, have too largely taken the place of this. We need a revival and a reformation here if the power of the ministry is to endure and to increase.

L. E. F.

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Editorial Keynotes

The Compulsion of Love

IT was the constraint of love, not duty, that brought the Son of God voluntarily and gladly to die for man. It was the compulsion of this divine love, not duty, that constituted the impelling force in apostolic days, sending the gospel messenger to the ends of the known world. It was this same love, not duty, that stayed the martyrs through the welter of persecution in the Dark Ages. And it will be love, not stern, logical, irresistible duty, that will finish the carrying of this message of the everlasting gospel to every creature in these last days.

It is hard for man to learn that pressure, devices, work-ups, goals, competition, mechanical incentives, and the obligations of sheer duty fail in the hour of crisis. One cannot shame people into service or sacrifice, except to a petty degree. But where men make the supreme sacrifice, bringing their all, even giving their lives and wishing that they might do more—that is ever and always the product of the compulsion of love. Love ever carries us beyond duty. L. E. F.

Our Twofold Responsibility

TO the end of time we must remain a separate, distinct people, proclaiming a separate, distinct message. Popular Christianity has lost its message, and abandoned its Eternal Heart. It has incorporated papal apostasy into belief and practice. Our task is therefore twofold,—first, to restore the pure gospel in the consummating fullness imperative for these last days; and, second, faithfully to expose and warn against all the apostasies that

pollute. One serious danger and peril is that in our burden to give the warning faithfully and fully we shall fail to present as faithfully and fully the gospel that is imperative to salvation. The warning informs and forewarns, but does not save. The matchless provisions of the everlasting gospel alone transform the life and save the soul. Blessed privilege that is ours, to be bearers of the good tidings of life as well as fateful heralds of death for rejection. Let us persuade men, entreating and leading them to life.

L. E. F.

The Lure of the Intellectual

PERHAPS the heading is inadequate, or even misleading. But the intent is that there is danger lest we be fascinated and rest satisfied with a head religion rather than a genuine transformation of heart both for ourselves and for our converts. It is so satisfying to be in conscious possession of unanswerable truth. It is exhilarating to have evidence that cannot be gainsaid or successfully countered. And through opposition we are constantly compelled to give emphasis to these things. There is therefore an unconscious tendency to depend upon correct knowledge of the truth concerning Jesus and His salvation, rather than directly upon our divine Saviour Himself. It is not our correct doctrine that saves, but Jesus Himself. Doctrines inform the mind as to the conditions and facts of His provided salvation. But it is the direct personal faith in Him that brings to the soul the life He offers.

We are called to stand today as the defenders of doctrinal truth. But we

are equally commissioned to bring Christian experience as an actuality into the lives of those whose doctrinal beliefs we correct. This has been perverted, obscured, and well-nigh abandoned by popular religionists. We are called to bring forth a people prepared by a spiritual experience to meet God, who will stand without an Intercessor after probation closes, having gained the victory over the dominion of sin and every besetment.

L. E. F.

Eternity Impends

AND by that expression we mean the endless ages that will be ushered in by Christ's return, now so imminent. In the light of this solemn fact, are we as workers utilizing and conserving our time only for things of eternal value? Every temporal, earthly thing will soon be swept away. Redeemed souls alone will leap the gulf that separates between time and eternity, and continue forever.

While our faithful laity engage in self-supporting secular work, and with tithes and offerings make possible the opportunity of full-time ministry for us, ought not we who are thus supported by the sacred tenth, to devote our efforts without deviation to soul winning in either direct or definitely indirect forms? Verily we should shun all inviting secondaries and side lines. We should resolutely avoid those secular, social, ethical, or cultural interests that only consume time, and will soon perish.

We cannot rightfully live as did the faithful in centuries past. Our position is unique,—and our responsibility likewise. This tremendous fact should be pre-eminently exemplified in the ministry, both in the content and emphasis of our preaching and in our daily lives. It is not meet for us to serve tables. Our business is to warn and win and build souls. To this end let us rededicate our lives.

L. E. F.

Titles of Babylon

A REGRETTABLE trend shows itself occasionally among a few of our ministers—an endeavor to ape the titles of the ministers of Babylon, considering this imperative for securing attention and respect. Without commenting on the folly of such reasoning, it is interesting to note an analysis recently made public by the Institute of Social and Religious Research gathered in co-operation with the United States Census Bureau, disclosing the fact that nearly half the Protestant ministers of America are graduates of neither college nor seminary, and so are without scholastic titles. And most men scorn to appropriate without warrant a title not properly theirs by scholastic right.

While high scholastic training is desirable,—if its recipient remains humble and reverent,—it is not imperative. Sometimes indeed the church is hampered by it. Among the twelve intimates chosen by Christ to be His apostles, none would be rated as scholars. Subsequently Paul became the outstanding intellectual believer of the early church. But he remained a humble child before God, and spoke of certain in his day "who seemed to be somewhat" (Gal. 2:6), but adds, "It maketh no matter to me." Jesus referred to the popular religious teachers during the period of His earthly sojourn, and indicated especially how they loved "greetings in the markets, and to be called of men, Rabbi, Rabbi" (Matt. 23:7), but He added, "Be not ye called Rabbi: for he is your Master, even Christ; and all ye are brethren." Verse 8.

Fortunately, these outbursts are not widespread, and are considered bad taste and poor religion by the great body of our workers. Let us go on in simplicity with the truth as our credentials, and not seek to curry favor with an apostate world through appropriating the titles of Babylon.

L. E. F.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

One Fold and One Shepherd

BY I. H. EVANS

IT is evident from the Saviour's statement, "There shall be one fold, and one Shepherd," that the work of the Lord in the earth, whatever the particular branch of that work or wherever it may be performed, is regarded by the Lord as a unit. He makes no provision for separation into classes of workmen, nor for any division of authority which would make it appear that one man is superior to another because of his official position. "There shall be *one fold*, and *one Shepherd*." Alienation between shepherds has no part with God; there is to be no dominion one over another. All undershepherds are to be united as one in Him.

From the days of Abraham, the people of God have been familiar with the term "shepherd" as signifying a keeper of sheep. David is known as the "Shepherd King," and some of his most inspiring psalms portray most vividly the scenes in a shepherd's life. The twenty-third psalm affords one of the most picturesque renderings, "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake."

Ezekiel, also, resorts to familiar scenes and experiences in his shepherd life when he paints the graphic picture of the false shepherds, and the wounded, scattered flock, recorded in the thirty-fourth chapter of Ezekiel, and concludes by explaining the simile thus: "And ye My flock, the flock of My pasture, are men, and I am your God, saith the Lord God."

Christ chose to speak of Himself as the "Good Shepherd." He knows His sheep and is known of them. He is the "Chief Shepherd," and until He shall appear to gather the "little flock" into the kingdom, He has appointed undershepherds to feed the flock, and to protect the sheep, even at the sacrifice of life itself.

Sheep do not know how to take care of themselves. Seldom do they hunt for green pasture or seek far for water. They must be led where there is nutritious food and plenty of water provided, and it is the shepherd's duty to lead them. Then, too, the flock must be guarded against devouring beasts. Sheep are not fighters; they make no resistance, and are an easy prey. The true shepherd will not only lead his flock into rich pasturage, but he will protect the sheep from danger.

Wherever a healthy, flourishing flock is found, there will also be found a painstaking, watchful shepherd. The shepherd's work is laborious, constant, exacting. Every true shepherd has a kind and sympathetic heart. Jacob's experience as a shepherd is revealed in his conversation with Laban when he said: "This twenty years have I been with thee; thy ewes and thy she goats have not cast their young, and the rams of thy flock have I not eaten. That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. . . . In the day the drouth consumed me, and the frost by night; and my sleep departed from mine eyes." Gen. 31:38-40.

(Concluded on page 31)

The Keynote of the Spring Council

An Auspicious Approachment

IT was the regular Monday morning session of the General Conference Committee, March 2, 1931. The voice of opening hymn and prayer had just died away, and before the regular items on the agenda were presented, the chairman, Elder C. H. Watson, briefly introduced a heart burden and expressed a sobering conviction relative to fundamental problems that will confront the leaders as they assemble at the approaching Spring Council, to be held in Takoma Park, Washington, D. C., beginning April 29.

On several previous occasions, the officers of the General Conference had devoted time to earnest study of the situation, and at this time their convictions were expressed to the full Minority Committee. The statements that came from the hearts of our leaders were not prepared for presentation to a large audience of workers, nor for publication, but without thought that their words would go beyond the confines of the committee room, they were uttered with all the informality and simplicity characteristic of such an occasion.

As we listened, our hearts were filled with a longing wish that every worker in this movement might have a glimpse of the united heart burden, and catch the same vision of need and of the available supply for that need, expressed by our officers. But such presence and participation being impossible, we were led to ask that these expressions (stenographically reported by the recording secretary) might be made accessible just to our workers through the MINISTRY, knowing well that such insight into the throbbing heart of our General Conference Committee leadership would bring cheer and confidence to our evangelical laborers in all parts of the world. The request was courteously granted, and the matter is here placed before our readers. There were similar expressions by other members of the Com-

mittee, but space forbids their inclusion.

Ofttimes the most significant forward movements in the cause of God have their inception in some quiet moment when burdened, praying men seek God and press on in response to His beckoning call. Pray for our leaders. Pray for the members of the General Conference Committee. Pray that God's will shall be done in every fundamental decision made and every policy adopted at the forthcoming Council.

L. E. F.

Our Most Urgent Problem

BY C. H. WATSON

THE officers have asked me to bring a matter of special interest and importance before you this morning, and to state the burden of my soul relative to it. It is with reference to the Spring Council. For some time I have felt that, because of the times in which we live and the peculiar problems that we face, we ought to come up to this Spring Council with special preparation of heart for the work we should do there. This has been a growing burden with me. I have felt so keenly over the matter that I decided to write to the presidents of union conferences in North America, to those heads of institutions who will be coming to the Council,

also to the members of the Board of Regents, requesting that they take upon their hearts to pray especially for the coming Council; for I am very anxious indeed that our chief attention during the Council shall be given to studying the things that constitute the real problems in our work.

We are in very unusual times. Just in the ordinary, everyday affairs of life we feel the pressure; and there is danger that at the coming Council the things which cause the immediate pressure shall be allowed to engage our attention to a much greater degree than they should. Let us recognize the danger, and guard against the serious consequences involved by being very sure that our attention is directed to those things which constitute our most important problems.

We are short of money, and great embarrassment has come into the work because of this fact. We do not have the money to send the workers that the needs of the field demand, and there are conferences that are greatly perplexed to know how to carry on. There are situations in our institutions that are very difficult and trying. We are confronted with the probability of a further cut in our foreign missions budget. All these things will be on our minds as we assemble at the Spring Council, and while it is proper and necessary that they should have our serious attention, it will be a grave mistake if we allow ourselves to believe that they, either singly or in the mass, make up the greatest and most urgent of our problems.

Two Fundamental Facts

That which should most seriously concern us has to do with present conditions of church life. Our people are in conscious need of a different experience in Christian living, yet they are not being helped in that direction as they should be. These two facts should give us great concern, and they urge us to inquire if our ministry is as

strong and spiritual as it should be. It is concerning these things that we need the Lord to teach us at this Council, and lead us to sense how immeasurably important are these considerations.

Without reference to the material effectiveness of the movement, but just as ambassadors for Jesus Christ, as leaders of a movement that is in its very essence evangelical, it seems to me that we who are here at headquarters ought to arrange for prayer and study and earnest counsel together, to the end that we may reach a condition of heart and mind and life for ourselves that will bring the presence and power of God into the Council, and assure that all things will be done under divine control and leadership. As leaders, we need such a preparation for the Council. We owe it to our longing people everywhere that we place ourselves where God can make us stronger, truer, and more efficient men.

A New Experience Needed

I have a great desire in my heart that this Council shall mean something more than a mere formal gathering for the study of plans and the discovery of ways whereby we can do things upon which we have set our hearts. I wish that it might enlarge and develop and influence every man who comes so that he shall return to his field a better man—better in his life, better in his leadership, to do a work that will be more effective for God, with a clearer vision of what is required of him.

Inasmuch as a more spiritual ministry is that for which we should strive, and the problem of unspiritual members in the churches is one that we ought to face, the matter of first importance is that we ourselves be led into a better experience in the things of God. We may make the leadership of the work in material things very strong, but such leadership in general, union, or local confer-

ence will never touch the need. The church that is led by a ministry having only a formal experience is bound to break down. We must approach the study of our problems in the atmosphere of sympathy. Our ministers must feel that we sympathize with them in their struggles for a higher spiritual experience. They must know that we are not their critics. We have placed upon these men burdens that can be successfully borne only by men empowered spiritually, and we ought to lead them into that condition of strength through the Spirit of God that will enable them to bear those burdens helpfully and effectively within the church.

I believe that God will help us to meet the need of the world, and of our own church in the world, by the simple force that He employs through a consecrated life and heart in His service. And if we will come to the Spring Council in the spirit of humility, recognizing that we greatly need help ourselves, and imploring God to give that help for the sake of the church over which He has made us shepherds, He will not turn us away, but will reach down to our need and give us strength, and lift us to a higher plane in life and leadership. My heart is set to reach out with great yearning for that kind of experience in the work of God, and in counsel with the officers it has seemed advisable to suggest that during the month of April we plan definitely for such gathering together in prayer seasons as will give God opportunity to bring help to us just as we need it.

The Outpouring of the Spirit

BY I. H. EVANS

MY heart responds to this appeal for a new surrender to the Lord. The Holy Spirit is the greatest thing that can come to us as a people. It is worth more than money. We could not count money in such quantities as

would equal in blessing the simple outpouring of the Holy Spirit upon our working force. It is the great, prime necessity. If we ever finish the work, if we ever do more than the mere routine in building a denominational church, something must take possession of our people, and especially of the leaders and ministry as pace setters. Until there is a greater seeking after God than is often seen, there will never be the outpouring of the Holy Spirit to finish this work.

The Consecration Called For

Sometimes we estimate accomplishment by the amount of money we have, and by the size of our working force. We count our money by the millions and our workers beyond twenty thousand; but, brethren, the work will never be finished in that way. The Holy Spirit must possess our church if we ever finish this work. He must possess the men who lead and the men who are in the field; He must run from heart to heart until we are one in purpose, one in heart, all speaking the same thing under His influence.

When one gets out into the great heathen fields, and sees the vast unentered territory, the countless millions of people that have never been touched with this message, one's heart can only cry out that God speedily take possession of His people and clothe them with Holy Ghost power. Without this, we can never reach these increasing millions of people.

We are looking for God to do something great, and God is being hindered from what He would like to do by our failures and our lack of consecration. But when the time arrives for God to finish His work, He will finish it. We do not, however, want Him to finish it without us; we want to share in the toil and the sacrifice necessary to finish the work.

I believe Brother Watson has set forth the greatest need in our ranks today,—a spiritual consecration on the

part of the leaders of this work. And the influence of the leadership here in Washington touches the remotest parts of the world. You would be surprised to know how quickly a spiritual uplift here rebounds to farthest China, remote Siberia, and to the farthest Indies. So I am in favor of our uniting in seeking the Lord, confessing our sins, and praying that the Holy Ghost may possess us as workers, and that this seeking of God may stimulate activity among us and bring to the forefront latent ability and power, that this work may grow into the loud cry, and speedily be finished.

The church in every age has had to rise to a great consecration before great things have been accomplished. You may look over any period which has marked a great revival, and you will find that the revival began by prayer and by the consecration of a few, and then it passed on to others, until a great work was wrought.

The mission of the church is to fulfill Scripture. Christ and Paul and others mentioned the fact that the Scripture had been written, and that they were fulfilling the specifications of Scripture. It takes resolution and faith and prayer for a church to undertake to deliver a message that God has given.

I believe the time has come when consecration and spiritual leadership and power ought to characterize all our effort, as a definite progressive program to finish the work. We ought to unite our efforts and hearts in every way possible, that there shall not be a shadow between brethren, nor one word that we have said against another that we do not confess. If we put sin out of our hearts, if we become channels for the Holy Spirit to flow through to other benighted souls, if we are possessed with apostolic zeal, we can do this great work that God has committed to us.

My heart responds to the words of

our chairman, and I shall earnestly join every effort that I understand, to help to strengthen my own heart in spiritual things, and to do my very best to lift up the hands of my brethren who are struggling to promote the work both in the homeland and in foreign fields.

The Spiritual Experience Demanded

BY J. L. MCELHANY

ELDER WATSON has introduced for our consideration the most important theme that can engage our study and meditation at this time. As we look about us, we see the world fast hastening to its doom. Prophecy is fulfilling. World conditions portend the end. The one thing lacking in the fulfillment of God's plan for today is the spiritual experience of the church. Surely the time has come when, in a very definite way, we should be thinking and planning entirely with reference to the coming of the Lord.

Instead of rushing into the coming Council as a mere matter of routine, prepared to hurry through the business that may be presented, we should aim to make of primary importance the deepening of spiritual experience in our own hearts, that we may become better qualified, as leaders, to help the churches. I believe that the greatest objective in our own experience and in this Spring Council ought to be the attainment to the spiritual standard which the Lord has set before us as ministers.

During recent months I have been making a special study of the instruction given to our ministry in Volumes IV and V of the Spirit of prophecy, and I have found some very stirring admonitions. I wish to call attention to just a few statements at this time:

"I am pained to know that some who preach the present truth today

are really unconverted men. They are not connected with God. They have a head religion, but no conversion of the heart; and these are the very ones who are the most self-confident and self-sufficient; and this self-sufficiency will stand in the way of their gaining that experience which is essential to make them effective workers in the Lord's vineyard.

"I wish I could arouse those who claim to be watchmen on the walls of Zion, to realize their responsibility. They should awake, and take a higher stand for God; for souls are perishing through their neglect. They must have that sincere devotion to God that will lead them to see as God sees, and take the words of warning from Him and sound the alarm to those who are in peril. The Lord will not hide His truth from the faithful watchman. . . .

"We must have a converted ministry. The efficiency and power attending a truly converted minister would make the hypocrites in Zion tremble, and sinners afraid. The standard of truth and holiness is trailing in the dust. If those who sound the solemn notes of warning for this time could realize their accountability to God, they would see the *necessity for fervent prayer*. . . .

"We fail many times because we do not realize that Christ is with us by His Spirit as truly as when, in the days of His humiliation, He moved visibly upon the earth. The lapse of time has wrought no change in His parting promise to His apostles as He was taken up from them into heaven, 'Lo, I am with you alway, even unto the end of the world.' He has ordained that there should be a succession of men who derive authority from the first teachers of the faith for the continual preaching of Christ and Him crucified."—*"Testimonies," Vol. IV, pp. 527-529.*

I have been thinking over our situation a great deal. We talk about our goals, and we set goals for about everything we do—goals for missionary work, goals for giving, goals for the circulation of this and that periodical; and we send out our statistics and

reports. There is also a goal set before us in spiritual experience,—not a man-made goal of figures, but in the life of the Master Himself. I do not believe that our lack of money constitutes our greatest problem, but I am convinced that our lack of spirituality is the most vital need of the hour.

I gladly join with the brethren in earnestly seeking God for His guidance in the coming Council, and that He may direct in all preliminary studies and arrangements, so that the Council may be marked as a rich season of refreshing from the Spirit of the Lord.

The Leadership Called For

BY F. M. WILCOX

I AM in full sympathy with the keynote sounded, because I sense the need of this experience of which Brother Watson has spoken, in my own life. I feel that we here at the headquarters of the work need special help from God. I think we are in special danger. We are under the pressure of a routine and a continual grind all the time. And I feel that our great danger, my great danger, is that while we are doing work for the Lord, we will backslide from Him. We will lose out of our hearts His Spirit, and trust to our own plans and devisings for power instead of to His Holy Spirit.

Unconsciously, in the multitude of things, I find myself drifting away from God. I must get back to Him by prayer and Bible study and by working for others. So I feel that this seeking after God is particularly needful in my own case. I feel that the church of God needs a leadership that I at least am not giving. I think they are expecting a leadership that is not being furnished today.

There is a growing expectancy in the church of something that is about to happen. On the part of many of

the believers there is a weariness coming into their hearts, especially among the old-time brethren and sisters. They have looked for years for the coming of the Lord, and He has not appeared, and they are growing weary. They are wondering if their hope is ever to be realized.

I feel that unless we as leaders can get a new hold upon God, and set a new pace of spiritual advancement, the church itself is going to be overwhelmed by the evils that exist in the world. Of course that is impossible, for if we fail in leadership, God will set us aside and put in our places those who will do the work.

The church is confronted with the danger of great delusion. I tremble when I think of the delusions that are sweeping over the church, and I believe it is only by spiritual leadership that these delusions can be successfully met.

We have built up through the years a great financial system, and we know that, from the human standpoint, it has pretty nearly reached the breaking point; but I believe the only hope of safeguarding our work in a material way is by a spiritual leadership, such a leadership as was shown on the day of Pentecost, that led those men and women to place all they had upon the altar. That must be done by us as leaders, and by our people, if we ever see a Pentecostal movement in the closing days of this message. I pray that God may lead in the plans that shall be laid.

Such were some of the expressions leading to the adoption of two significant actions by the Committee:

First, "that we individually give ourselves earnestly to prayer between now and the time of the Spring Council; and that as a Committee we give definite time during the month of April to some meetings for prayer and study with reference to the great ob-

jective of a deepening of our own spiritual experience, and of making the Spring Council what it should be. *Voted*, That I. H. Evans take the lead in these meetings."

And second, "that two hours each day during the time of the Spring Council be set apart for devotional study, with the definite purpose of seeking to know God's way and leading with reference to our own spiritual experience and in the problems that must be dealt with. *Voted*, That C. H. Watson, I. H. Evans, and A. G. Daniells have the responsibility of leading in these devotional periods."

We will endeavor, through succeeding issues of the *MINISTRY*, to present a comprehensive survey of these meetings for the information and encouragement of all our workers.

EDITOR.

Bible Teachers' Problems

Their Study and Solution

Spiritual Warmth

THEOLOGY is often taught in such a cold-blooded and detached manner that the material becomes sterile in the hands of the student. The deepest and heaviest doctrines of the faith can and should be clothed with spiritual warmth in the classroom. By no means, however, does this mean the dilution of doctrine; rather, it means bringing out its deepest implications applied with spiritual power. The lack of this in much of the present-day preaching is largely responsible for the unspiritual condition of the churches. Hence machinery, death-dealing in its revolutions, is taking the place of prayer and spiritual power. The notion that the study of doctrine is well enough for the student, but that he should avoid it in preaching, is far too prevalent.—*Selected*.

Forward and Upward

Inspiration, Counsel, and Caution

The Minister and His Family

BY G. W. WELLS

THE first and fundamentally most important mission field in which the minister is called to labor is his own household. How inconsistent it would seem for a minister to neglect his home garden, allowing briars and thorns to flourish unhindered, while he manifests great zeal and interest in the cultivation of his neighbor's plot of ground. And yet it is one of the designs of the enemy to bring about just such tragedies. What if the minister is strong in logic, perfect in rhetoric, keen in argument, active in public service, but in his home life there is a sad lack of a godly life and example, and failure to establish his household in the ways of righteousness? Only the judgment day will reveal the tragic results of such a far too common situation.

Two characters are brought to view in the Bible to serve as warning and admonition to ministers in their relation to the responsibilities of parentage and home life. Of the patriarch Abraham, God said, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Gen. 18:19. The statements of inspired commentary on this scripture are as follows: "God . . . saw that Abraham would instruct his children and his household in the principles of God's law. . . . His great household consisted of more than a thousand souls, . . . yet his authority was exercised with such wisdom and tenderness that hearts were won."—*"Education,"* p. 187. "Abraham was honored of God because he cultivated home religion, and caused the fear of

the Lord to pervade his whole household."—*"Testimonies,"* Vol. V, p. 547

Eli, a priest and judge in Israel who held the highest and most responsible positions among the people of God, followed a different course in his family from that of Abraham. We read that "Eli was an indulgent father. . . . Instead of regarding the education of his sons as one of the most important of his responsibilities, he treated the matter as of little consequence, . . . and neglected the work of fitting them for the service of God and the duties of life."—*"Patriarchs and Prophets,"* p. 575. In dealing with his sons, Eli "had not corrected their want of reverence for his authority, had not checked their disrespect for the solemn services of the sanctuary; and when they reached manhood, they were full of the deadly fruits of skepticism and rebellion."—*Id.*, p. 576. He "did not manage his household according to God's rules for family government. He followed his own judgment."—*Id.*, p. 578.

The sad ending of the career of Eli and his sons is too well known to call for repetition here. But it is worth while to note the following words of admonition: "Many are now making a similar mistake. . . . There is no greater curse upon households than to allow the youth to have their own way. . . . The influence of an ill-regulated family is widespread, and disastrous to all society. It accumulates in a tide of evil that affects families, communities, and governments."—*Id.*, pp. 578, 579.

God designs that the home and the family of the minister shall be an exemplification of the sacred truths he teaches. The spiritual welfare of his

family should have first consideration in the minister's life, work, and plans; and no work ever undertaken by man requires greater care and skill than the maintaining of a Christian home. The minister-father stands in his home as the priest of God, to teach the members of his household, by both precept and example, to love and fear God, to be intelligent, kind, affectionate, sociable, honest, respectful, obedient, faithful, self-denying, industrious, economical, and true. The minister-father is not authorized to fret, scold, dominate, rule, or ridicule, but he is to exemplify and guide with a firm and gentle hand. Parents "should never taunt their children with perverse traits of character, which they themselves have transmitted to them. This mode of discipline will never cure the evil." "The ill-balanced mind, the hasty temper, the fretfulness, envy, or jealousy, bear witness to parental neglect."—*Fundamentals of Christian Education*, p. 67. How can we teach our children to subdue a hasty temper, to withhold the passionate word, to manifest unvarying kindness, Christian courtesy, and self-control, unless

we set them the daily example? Actions speak louder than the most positive profession of godliness, and exert an influence hard to resist.

When Seventh-day Adventist ministers, with understanding hearts and unquestioned faith in God's word, carefully follow the instruction given, it will be their happy privilege to know by personal experience the surety of that promise, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25. O that God might be permitted to fulfill this promise to each minister and his family before probation closes; for who can measure the eternal joy that will come to all such when the personal question is asked, "Where is the flock that was given thee, thy beautiful flock?" if they are able to answer, "Behold . . . the children which God hath given me." Jer. 13:20; Heb. 2:13.

Takoma Park, D. C.

WE must build solidly in our teaching if there is to be substantiality. Propaganda must be buttressed with education.

Do You Receive the *Arsenal*?


THE editors of the *Signs of the Times* have recently resumed publication of the *Arsenal*. This valuable aid to workers carries quotations that are culled from the current secular and religious periodical press. To the desks of the *Signs* editors come regularly some seventy-five of the leading religious and secular periodicals, and as they read these through, they are continually on the watch for material that will assist our field workers.

All this work, as well as the publication and mailing of the *Arsenal*, is done as a service to the field by the *Signs*, being sent gratis to any of our workers who can use it, and who will send in their request and address to the *Signs*. If you are desirous of keeping abreast of developments in the world that lie within the scope of our message, and if you want down-to-the-minute quotations on world events for use in your evangelistic work, send for the *Arsenal*. It contains the wheat winnowed from the chaff of periodical literature. It will save you hours of time and many dollars in money, and it costs you but a stamp to ask for it. Our ministry is surely indebted to the Pacific Press for this generous provision.—EDITOR.



Rose of Sharon.

H. DE F.

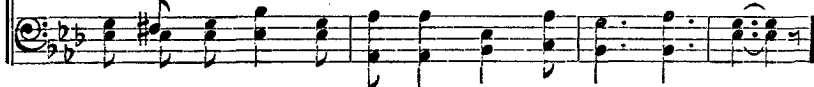
HENRY DE FLUITER.



1. I have a flow'r so pre - cious, Beau - ti - ful Sha - ron's rose;
 2. Nev - er a change in fra - grance, Morn - ing or noon or night;
 3. Je - sus, my rose of Sha - ron, Je - sus the name most dear;
 4. Come, taste and see His good - ness, Make Him your sole de - light;


Fill - ing the life with sweet - ness In the heart it grows.
 Fill - ing the dark - est pla - ces With a sweet de - light.
 He's my de - light for - ev - er With His pres - ence near.
 Sad - ness and care He'll ban - ish With His glo - ry bright.




CHORUS.



Rose, rose of Sha - ron, Beau - ti - ful, bright and fair. Rose, rose of Sha - ron,

Filled with fragrance rare: Rose, rose of Sha - ron, Fullness of love dis - close,




Je - sus, 'tis He, the sweet - est, Beau - ti - ful Sha - ron's rose.



The Better Workman

Improvement in Method and Technique

Suggestive Chalk Talks

BY TERENCE K. MARTIN

PEOPLE like pictures, and advertisers of commercial products long ago discovered that for attracting and educating the public mind, one good picture is more effective than ten thousand words. Whether in the sale of automobiles or houses, the launching of political or Red Cross campaigns, peace movements, or even war itself, the skill of the artist is in constant demand for producing striking cartoons and illustrations.

This same publicity method may be employed with equally effective results in the gospel ministry; in fact, it would be difficult to find an evangelist who does not make use of suitable illustrations in connection with hand-bills and newspaper advertising. But as an attractive feature in connection with the sermon itself, the chalk talk, or the made-while-you-wait picture, has many decided advantages. This does not necessitate the services of a skilled artist, but the evangelist himself, by giving attention to a few details, may successfully produce pictures of simple composition which will serve to excellent advantage in illustrating and impressing upon the mind the great principles of truth.

The chalk talk should be blended with the sermon in the most effective manner, and this is a matter to which the evangelist should give special attention, making use of whatever method is most appropriate. For example, the chalk talk may be employed as a "special feature," to precede the regular lecture once or twice a week. For such purpose the drawings should consist of two to four

sketches which may not have direct bearing on the line of thought to be presented in the sermon to follow, but should be closely related thereto, and somewhat transitory in thought.

When the prophecy of Daniel 2 is the subject of the evening lecture, the "special feature" may appropriately emphasize the fact that God uses dreams as His channel of warning and direction, capitalizing the words, "I the Lord . . . Will Speak Unto Him in a Dream." Num. 12:6. The drawings may portray Jacob's dream (Gen. 28:10-16), followed in quick succession by Joseph's dream (Genesis 37); outline the figure of Joseph asleep, while in the dream appear the sheaves of wheat bowing down to the one sheaf. At the proper time, a few additional strokes will transform the sheaves to represent men. The story must be told in a free and natural way as the drawing progresses. In connection with each dream emphasize that the dreams *came to pass*, and that they were given for a definite purpose. Then there may be time to tell of Nebuchadnezzar's dream, which made such an impression on his mind that he demanded an explanation by his wise men. Draw the scene of the wise men before the king, showing their consternation at the impossible task demanded of them, and then leave the story to be continued in the lecture to follow.

When the chalk talk precedes the sermons as a "special feature," it may be best to have some one aside from the evangelist take charge of this talk, as the evangelist would not usually desire to appear before the audience until time for the sermon. But when the chalk talk serves to clarify an exposition of some vital point of truth,



DRAW
JOSEPH
IN STRONG
COLORS

THE SHEAVES MAY
BE DRAWN IN A FEW
BROAD STROKES, USING
YELLOW CHALK. THEN WITH BLUE OR BLACK
CHALK TURN THE SHEAVES INTO MEN BOWING

then the evangelist should be prepared to turn to the board, and by a few effective strokes, or a diagram, visualize the truth presented. For example, if the sermon is dealing with the subject of the millennium, the combining of talk and chalk in the setting forth of consecutive events in the millennium is a simple matter. Write on the board—

1. The Righteous Dead Resurrected; Meet the Lord in the Air.
2. Wicked Killed by the Brightness of Christ's Presence.
3. Satan Alone Inhabits the Desolate Earth.

In dealing with the prophecies, an effective illustration to be placed on the board, either during or preceding the sermon, is a drawing of the Saviour, placed in the center of the board. On all sides have hands pointing toward the center, each bearing a text of prophetic declaration concerning the first advent of Christ. In a similar way the evidence bearing on the second advent may be visualized.

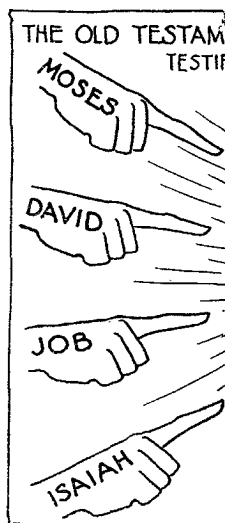
The *modus operandi* of a chalk picture presents one of the initial problems confronting the evangelist who wishes to make use of the method.

To the person who has natural ability in handling chalk, practice is all that is necessary by way of preparation for a chalk talk; but for the person who may think he can-

not make a picture of anything, there are a few simple rules, or "tricks of the trade," which will enable him to do very creditable work.

A matter of first consideration is the procuring of proper materials with which to work.

1. *The Drawing Board.*—A sheet of beaver board, 4 ft. by 3 ft. 2 in., with a light frame tacked on the back to hold it rigid, will serve to good purpose. Cover this with "machine finished" paper, with a dull surface, so the chalk will adhere. Such paper may be procured from a printing shop. If there is no way whereby this board can be hung on the wall, so that every one in the room can see it, a light, portable easel should be built. This is often an advantage, as it enables the speaker to get closer to the people while giving the chalk talk than when he has to go clear to the back of the



rostrum and use the board on the wall.

2. *Thumb Tacks.*—Two dozen long-pointed, strong thumb tacks are essential.

3. *Chalks.*—Among the best are "Old Faithful," "Excello Squares," No. 910. They are packed eight colors in a box, and sell for 45 cents. These chalks can be purchased at any art store, or direct from the American Crayon Company, of Sandusky, Ohio.

4. *Art Gum.*—A square of art gum

corner of the room, and this means that in making a copy of any picture selected it should be enlarged. There are several ways of making enlargements: (1) By use of the pantograph—a very convenient and easily manipulated machine. (2) By lightly lining off into squares or spaces the picture to be enlarged, then marking the large sheet upon which the drawing is to be made into an equal number of squares or spaces, as much larger in proportion as the space requires, and then drawing, free-hand, the small part of the picture that appears in each square. This method develops the ability to draw, and insures correct general proportions; and this, after all, is the main thing to keep in mind while making a rapid chalk talk. The pencil marks should be very light, so that when the outline is made, the guide lines in the form of squares can be rubbed off with the art gum. If the lines are drawn lightly, the people looking on will not discern what is being drawn until the chalk is traced over the outline, and consequently they follow with deep interest every stroke as it appears on

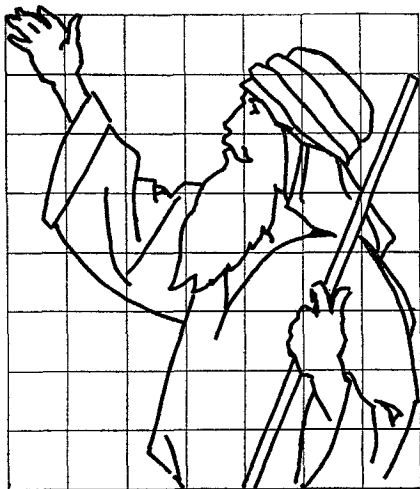


for erasing is a necessity.

5. *Pantograph.*—An inexpensive pantograph for enlarging pictures serves to good advantage in many ways. This may be procured from an art store for \$1 or more.

Chalk talk pictures should be large enough to be clearly seen by people seated at the farthest

A SIMPLE METHOD FOR ENLARGING A PICTURE IS TO MARK OFF THE COPY (LIGHTLY) INTO SQUARES. ALSO THE PAPER UPON WHICH IT IS TO BE ENLARGED, WITH LARGER SQUARES, DRAW THE PORTION OF THE PICTURE WHICH APPEARS IN EACH SQUARE, WORKING ONE SQUARE AT A TIME. NEXT, ERASE THE SQUARES.



the board. (3) If the picture to be enlarged happens to be a lantern slide, the best method is to project the picture onto a large sheet of paper and lightly trace the outlines.

In making chalk drawings, care should be taken to draw strong heavy lines. Weak or fine lines do not have carrying power. Draw so that those seated in the back row can see every part of the picture as it gradually unfolds. Have the board well lighted. When the drawing is completed, stand aside, so that the picture will be unobscured from any angle. When pictures are to be used in connection with the sermon proper, a good plan is to complete the drawings beforehand, and thus save the time required to draw them while presenting the topic of the evening.

Success in giving a chalk talk depends much upon careful, painstaking preparation. Use as few lines or strokes as possible to convey the story. If it is desirable to color a picture, first draw a strong outline, then "lay in" the colors with flat, bold strokes. Chalk talks afford no time for details. Thorough preparation assures confidence when standing before an audience, and enables the speaker to talk without hesitancy or interruption, while at the same time working out the drawing. The results of thorough preparation more than repay for the time and effort expended.

Takoma Park, D. C.

The "Continued Story" Appeal

BY J. W. RICH

EXPRESSIONS of dissatisfaction and regret are often uttered by readers of the current magazines because the story or serial which interests them does not reach conclusion. Intense interest has been aroused, and a train of thought has been set in motion which it is difficult to hold in

check until the next issue of the magazine can be obtained.

Is there not in this prevailing situation a suggestion which we may properly capitalize in our church work? Instead of announcing a definite topic for the prayer meeting or the Sabbath discourse, it is sometimes a decided advantage to begin a series of lessons on some particular theme, extending for several weeks, arranging for each study to end in such a manner as to create live interest in the study to follow.

On three different occasions, I have conducted a series of studies, arranged for both Sabbath sermon and the prayer meeting, and can testify to the success of the plan, apparent in both interest and attendance. A series of fourteen studies was based on the twenty-third psalm, and there was a steadily increasing interest from the start. Another series of eight studies was based on the Lord's prayer. The series of studies arranged for the Sabbath morning service was announced under the titles, "Experiences of Israel Leaving Egypt, With Lessons Applicable to Our Times" and "Lessons Drawn From the Lives of the Twelve Patriarchs."

While it was my earnest endeavor to make each lesson in the series as interesting and helpful as possible, yet I am convinced that there is decided advantage in having a definite starting point and leading on to definite conclusion.

Inglewood, Calif.

Organizing the Church for Work

BY A. G. WEARNER

THE primary step in organizing the church for effective work in any line is to establish a spirit of unity, confidence, and co-operation, first among the members of the church board, and then throughout the entire membership of the church. A divided

church means failure from the start. There must be not only unity of plans and purpose, but united prayer for the success of the effort. Only on such a platform of unity of prayer and purpose is it possible to create a "church spirit" which is so essential to best results.

The entire church membership is segregated into missionary bands, with an appointed leader for each band, who is expected to visit every member of his band as often as once a quarter. We find that the Sabbath school organization offers a good basis for the missionary band organization, wherever practical making the Sabbath school teacher the missionary band leader. Each Sabbath, during the fifteen-minute missionary service between the close of Sabbath school and the opening of the preaching service, the band leaders secure the missionary reports from the members of the bands.

The band leaders are furnished with blanks on which to record information of great value to the pastor, and as every member of the church is included in a band, and as each band leader visits every member in his band as often as requested, an accurate tabulation of the entire church is made available at the regular meeting of the band leaders each quarter. The information called for by the blanks is as follows:

BAND LEADER'S INFORMATION BLANK

Name
(of church member)

Address

Phone Band No.

CHILDREN

Name Date of birth....

Members of family not in church

.....

Mark yes or no after the following:

Family worship

Review and Herald

Attend Sabbath school
Attend prayer meeting
Children in church school
Interested in what lines of work:
Literature Correspondence
Dorcas Society ... Home nursing...
Mothers' Society Music
Bible work S. S. Teaching
Other lines

DATE OF VISIT

First Quarter	Second Quarter	Third Quarter	Fourth Quarter

In organizing for a special evangelistic campaign, I seek to enlist every member. Slips are passed around to every one in the church, on which are to be written: (1) name, (2) address, (3) telephone number, (4) the days and the number of hours each day to be devoted to distributing announcements of the meetings. I then take a map of the city and cut it into sections, pasting each section on a card, and place these cards with the church members, according to the time and the amount of territory each agrees to cover, the understanding being that each home in the section is to be visited once each week. Calls are made for volunteers who will use their cars to assist the Bible workers in making visits, and also volunteers to join the choir and otherwise assist in the music.

We make sure that every church member has a definite work to do. Some cannot do more than visit the homes in their city block each week, but this all helps, and if the block lies within the section covered by another worker, the proper adjustment should be made for each. By following this method, we never fail to get all the help we need in announcing our meetings, and in continuous lines of follow-up effort.

Grand Rapids, Mich.

Just Between Seminars

Glimpses of Ministerial Training

Atlantic Union College.—Our seminar meets on Friday evening at 8:30, immediately following the students' meeting, this plan resulting in an increased attendance. At each meeting two speakers give doctrinal or textual sermonettes, followed by helpful criticisms by Elder T. M. French, our Bible teacher. The young men occasionally have opportunity to preach in the small churches in near-by towns, and every Sabbath afternoon about twenty members of the seminar distribute *Present Truth* systematically in five small villages near by.

We anticipate holding Bible studies in the homes of interested people found on our routes. Those who are doing this work are enthusiastic over it, and are faithfully doing their best to win souls for the Master. The group of students working in the bindery here have a club of 300 *Signs* which will be sent to interested people we find while distributing *Present Truth* and in canvassing during the summer. Our seminar is very active, and we hope to see souls saved in the kingdom as a result of our labors.

RUSSELL F. HOLT, *Leader.*

The *Atlantic Union Gleaner* of March 4 reports a program given by students of A. U. C. in a Boys' Industrial School at Oakdale, this opportunity having come as a result of the literature distribution by members of the seminar.

Union College.—Union College seminar is growing. One of the greatest problems before our officers now is how to furnish leadership and plans for those who wish to assist in gospel meetings and in the sunshine band work. Regular Sabbath appointments are kept by members of the homiletics

class, with seven churches within driving distance. A number of the young men assist regularly in the prayer meetings here in College View. The sunshine bands are visiting regularly three children's homes or hospitals, an old people's home, and also the private homes of a number of elderly people who are not able to get out freely. A gospel meeting is conducted weekly at the State reformatory. The Lord is truly blessing us, and it is our prayer that we may have a more definite part in spreading the great gospel message to all the world.

LOWELL W. WELCH, *Leader.*

The *Clock Tower* of Feb. 26, 1931, contained an interesting write-up of a seminar meeting in which "a demonstration of the way in which the ministerial students conduct services in their field work" was given.

Washington Missionary College.—At W. M. C. we are enthusiastic over the evangelistic field efforts carried on under the theological department. Every Sunday evening the college campus is the scene of unusual activity because of the students' preparing to leave for their different efforts.

A group of five students go southeast across the Potomac River to Clarendon, where the Sunday night meetings are held in the Odd Fellows' Hall. There is a good interest and attendance there, and some are getting ready to be baptized and join the church.

Another group of six leaves for Frederick, about forty miles northwest. Three centers of interest here demand the activities of the students,—the public hall, where the main meeting is held; two private houses at some distance from the hall, where on

Sabbath the church service is held; and a point considerably farther on where cottage meetings are held. There is a prospect that several will accept the truth here.

Another student effort is held with outside children and parents Sabbath afternoon and public services Sunday night, at Hyattsville, Md. There is a good interest here. At Beltsville, about fifteen miles east, another group of students are conducting Sunday night meetings.

The main effort in which freshmen and sophomore theological students engage, is conducted by the dean of theology in the northwest section of Washington. Bible readings are being given by students, to about thirty, in connection with these meetings. Already fifteen have signified their intention of keeping the Sabbath. Nine of these were present at the Sabbath services. A number are being prepared for baptism.

H. H. HAMILTON, *President.*

Southern Junior College.—An aggressive effort is being carried forward in the city of Cleveland, about fifteen miles from the college. Our young men and women are participating enthusiastically in this effort, and at the present time a great demand is being made upon us for Bible readings to be held in the homes of interested people. We believe that this effort, in addition to providing a very practical experience for our ministerial students, will result in definite additions to the church.

H. J. KLOOSTER, *President.*

Southern California Junior College.—We have a number of young people that we expect will enter the ministry in a strong way, and we feel that their future as they come closer to God will be assured. A little effort is about to be started some distance from the school, and already the young men are holding meetings in some places; and

we have seen definite results of this work.

E. E. COSSENTINE, *President.*

Chosen Union Training School.—I have greatly enjoyed my work of training young men for the ministry, though we have had to blaze the trail here, providing the textbooks also. In two years and a half I have produced two texts, covering the ground of college doctrines, with copious notes for reference, as many have no reference books. Then I have translated Elder Wakeham's "Outline Studies on Daniel and the Revelation," including notes; also I am nearly half through the new textbook on the major and minor prophets, and hope to have it ready for use by the end of June.

I have translated and adapted a book on ancestry of the Bible, making it show the ancestry of the Korean Bible. I am working on other books, including a denominational history that follows Olsen's book as to outline, and although somewhat condensed, will be about 400 pages. I am trying to bring to the natives the spirit of the advent movement. We are mimeographing all of these, so we can use the parts finished. It is my aim to have textbooks for all our work that will come up to the standard of the General Conference Educational Department.

During this time we have sent out eleven young men. Most of them are giving a good account of themselves, and are setting a new pace for our workers. Our Ministerial Training School is to move to Seoul the first of April, where we will have an unlimited field for evangelistic work. It is my purpose to set an even higher standard before the students, not only in word, but by my personal example, sending them out afternoons and evenings two and two to hold efforts in Seoul and elsewhere, so that when they finish the course, they will have already raised up companies of believers or even small churches. I realize that

this is a large effort, and I need heavenly wisdom to do it. But I believe that the supply of power is unlimited.

C. W. LEE, *Bible Teacher.*
Seoul, Chosen.

Adelphian Academy.—Our seminar has been very successful, considering the age of the students. About fifteen take a keen interest. At our meeting every Friday evening two or three speakers give sermonettes upon some topic previously chosen. Occasionally I help them choose the topic, but generally I urge that they make their own choice, and then I help them find the material.

Our work outside the academy is confined quite largely to our own churches. We often go on Sabbath afternoons to give a program in some church, and occasionally we spend the whole day, taking two services, or possibly go to one church in the forenoon and another in the afternoon. The boys do exceptionally well, and the churches are very appreciative of their work, and it helps to bring a good spirit into the school.

C. M. BUNKEE, *Bible Teacher.*

Kindly Correctives

On Speech and Conduct

Pronunciation Notes

BY CHARLES D. UTT

TWO mispronunciations recently impressed themselves upon my ears. Probably I should not have noticed them if they had occurred only a few times in the course of the two talks, but each speaker used the word frequently in his discourse, until the faulty pronunciation became very noticeable.

The first word was *represent*, which the speaker consistently pronounced as if it were spelled *repperzent*; and the second was *recognize*, which was

made to sound like *reckonize*. Both words should be pronounced as spelled.

Perhaps this suggestion may be in order: If you need to repeat a word many times, be doubly careful. A word mispronounced once may not be so easily noticed. And a second suggestion: have synonyms for the oft-repeated idea. In this way you can avoid making a word conspicuous by repetition.

Here are some synonyms for these two words. They cannot, of course, be used interchangeably, but they may be substituted in many contexts to express the thought that would be conveyed by *represent* and *recognize*.

For *represent*: indicate, denote, betoken, typify, resemble, delineate, depict, portray, signify, picture.

For *recognize*: see, discern, perceive, discover, observe, realize, identify, appreciate, understand, own, agree to, acknowledge, concede, know, confess, admit, grant.

South Lancaster, Mass.

Personal Testimonies

Deeper Life Confidences

Complete in Christ

IT is with a deep sense of gratitude to God for the work of grace already accomplished in my heart, and for the lively hope born of the Holy Spirit that the work which has been begun will be completed, that I add my personal testimony, as one who has labored many years in the cause of God. As I accept the provisions of divine grace, Christ is made unto me "wisdom, and righteousness, and sanctification, and redemption." I become "complete in Him." How can I refrain from speaking His praises?

Only the Spirit of God can bring conviction to the souls of men; therefore, as a witness for God, whether by personal contact or by means of the printed page, I must receive into my

own soul the quickening power of the Holy Spirit. The salvation I would see wrought in the lives of others must first be wrought in my own life. If there is not seen in my own life that which convinces others that God is ruling there, of what value is my profession as a Christian? I have found that the secret of experiencing in my own soul the joys of salvation, and of maintaining that constant and vital connection with the Lord which is essential to Christian life and service, lies in prayer. Prayer is communion with the Most High; and truly to receive at God's hand in order to give to others, affords the greatest joy which mortal man can experience.

AN INSTITUTIONAL WORKER.

The Epitomized Sermon

Outlines and Suggestions

The Shaking Time

BY FREDERICK LEE

TEXT, Isaiah 17:4-7: "In that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel."

This scripture gives a picture of an experience to come to the people of God in the last days:

1. "Glory . . . made thin, . . . fatness . . . wax lean,"—a time when the church is not meeting with favor in the world; apparent progress slow.

2. "As when the harvestman gathereth the corn." It will be the time of the harvest; that which remains will be gathered into the garner.

3. "As the shaking of an olive tree." When a tree is shaken by a mighty wind, only the sound fruit clings to the branches; the defective fruit falls to the ground. Defective fruit cannot endure the shaking. The trials and tests of the last days bring the shaking process; it is then that the church passes through the time of Jacob's trouble.

4. "Two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches." There is to be a remnant that will stand the shaking, and cling firmly to the tree, which is the body of Christ, the church.

Analysis

1. There was a "shaking" at the time of Christ's first coming.
2. There will be a "shaking" at the time of Christ's second coming.
3. Fortified for the final shaking.

1. SHAKING AT THE TIME OF CHRIST'S FIRST COMING

General.—Came at the climax of His ministry.

a. John 6:2, 14, 15: There had been large additions to the groups of followers of Christ; people were impressed by the truth which He preached; they were attracted by His power.

b. John 6:60, 66: A great exodus occurred when the truths which Christ taught began to cut across temporal hopes and desires; disillusionment came when He refused to be their temporal king.

Personal.—Each disciple to meet the test.

a. John 6:67: The pointed question, "Will ye also go away?" brought the test to each heart.

b. Matt. 26:58, 69-75: Peter's test. Luke 22:31-34: Christ forewarned Peter of the shaking test.

c. Matt. 26:47, 56: All the disciples failed to endure the shaking—they "forsook Him, and fled."

d. Mark 15:34; Ps. 22:1, 2: Christ

passed through the time of test, when His Father's face was hidden from Him, but remained unshaken because of His faith and confidence in the promises of God. Luke 23:46.

e. Although the disciples failed in the time of severe trial, they were enabled to renew their faith and confidence, and in later tests to endure to the end.

2. SHAKING AT THE TIME OF CHRIST'S SECOND COMING.

General.—Great trouble in all the world. Dan. 12:1.

a. Matt. 24:7: Increase and become universal.

b. Matt. 24:24, 28: Confusion of religious thought will tend to deceive "the very elect." Falling away to be very great.

c. 2 Peter 3:17: God's people warned of this shaking time.

d. Revelation 16: Culmination in the seven last plagues.

Personal.—Every man in anguish; all faces turned into paleness. Jer. 30:6.

a. It is the time of Jacob's trouble. (Compare Jer. 30:7 with Gen. 32:24, 26, 30.) Each person to learn how to prevail with God. When all is forbidding, and it looks as if everything would be shaken to pieces, each soul must stand alone on his personal experience in knowing Christ.

b. In a small measure, each person is being tested now, in these times of trial, deception, and temptation. This is the time to learn how to prevail in prayer, and thus be strengthened for the final trial which awaits the church of God.

c. In the final shaking, man must stand without a Mediator; the work in the heavenly sanctuary will be closed, the wrath of God will be witnessed (Rev. 8:3-5; 15:5-8), and it will seem that the Father's face is hidden from His children. The tests and trials of the present time are designed to prepare the soul to be strong in faith and confidence in such a time.

3. FORTIFIED FOR THE FINAL SHAKING.

a. Dan. 12:1: Those whose names are in the book of life will be delivered. This assurance will give calmness and peace, even in a time when the face of God is hidden. We may have this assurance through faith in the efficacy of Christ's atonement as it has been worked out in our life.

b. Rev. 3:10, 11: "Kept the word of My patience." A diligent study of God's word now will build up within us the very bulwark that will withstand the flood of ruin which overwhelms the world. The promises of God stored within the heart will be the preserving influence in the lives of God's people.

c. Phil. 4:6, 7: For the times in which we live, and for the future hour of trial, we need to learn the secret of prevailing prayer, and obtain the strength derived from a close study of the word of God.

Shanghai, China.

The Minister's Books Reading Course and Reviews

"MEDICAL PAPERS ON PHYSICAL THERAPY, DIET, AND HEALTH EDUCATION," as presented at the Pre-Conference Medical Council of the World Conference of Seventh-day Adventists, San Francisco, Calif., 1930. 314 pages, attractively bound in cloth. Pacific Press Publishing Association, Mountain View, Calif. Price, \$3.

The health message is an integral part of the principles and work of Seventh-day Adventists. The physicians and nurses giving special study to these principles, and having extended experience in them, are so widely scattered that only the occasion of a world conference offered opportunity for a council of such workers, and the General Conference of 1930 afforded unusual advantages for such a council. The recognized value of the papers

presented at this council led to an urgent request for their publication, and in response to this request "Medical Papers" made its appearance early in 1931.

These papers deal with the latest scientific researches and modern methods along the lines specified, but are free from those technicalities in expression which are so often unintelligible to the nonmedical reader. New facts on diet in relation to such common symptoms as headache, fatigue, frequent colds, acid stomach, et cetera, are set forth; also facts showing the effect of improper diet in causing colitis, appendicitis, gall bladder disease, ulcer, cancer, high blood pressure, and mental depression.

The section devoted to Health Education deserves special mention. In view of the established fact that one third of all prospective missionaries in our denomination are rejected for health reasons, which is the same ratio of rejections in the draft for the World War, we are led to question, Why are not Seventh-day Adventists far ahead of those who do not have the knowledge of health principles intrusted to us? The answer to this question is found in the discovery of actual need of health education in our homes.

This book is of great value to every physician, nurse, dietitian, conference president, college and academy president, teacher, evangelist, minister, Bible worker, and all who engage in public work. In fact, this book should be in every Seventh-day Adventist home.

G. K. ABBOTT, M. D.,

Chairman Editorial Committee.

God has given to every worker some specific gift growing out of background, experience, or training, that uniquely fits him to reach certain individuals not so easily accessible to others. "Neglect not the gift that is in thee."

May, 1931

The Query Corner

On Life and Labor

Physicians' Sabbath Fees

Is it right for Seventh-day Adventist physicians to take fees for services rendered to the needy sick on the Sabbath?

Ministers are frequently asked this question by conscientious doctors, and it would be well for all to bear in mind the following statements from the Spirit of prophecy, which afford a definite and conclusive reply:

"Physicians need to cultivate a spirit of self-denial and self-sacrifice. It may be necessary to devote even the hours of the holy Sabbath to the relief of suffering humanity. But *the fee for such labor should be put into the treasury of the Lord*, to be used for the worthy poor, who need medical skill but cannot afford to pay for it."
—*Unpublished Manuscript.*

"The necessities of life must be attended to, the sick must be cared for; the wants of the needy must be supplied. He will not be held guiltless who neglects to relieve suffering on the Sabbath. . . . God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day. . . . The law forbids secular labor on the rest day of the Lord; *the toil that gains a livelihood must cease*; no labor for worldly pleasure or profit is lawful upon that day."
—*"The Desire of Ages," p. 207.*

"Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit."—*"Testimonies," Vol. IV, p. 251.*

G. A. ROBERTS.

Oakland, Calif.

THERE is a sharp distinction between conscientious adherence to a principle, and sheer stubbornness.

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Around the World Circle

Echoes of Association Advance

Evangelism in China

A REMARKABLE spiritual awakening has taken place in the city of Hankow, China, in connection with a series of evangelistic meetings conducted by Elder Frederick Lee, Ministerial Association secretary for the China Division, which clearly indicates that the heathen world is reaching out after God as never before. The report of the experience is found in a personal letter written by Elder Lee to Elder I. H. Evans, a copy of which has been passed on for readers of the MINISTRY through the thoughtful interest of Elder W. H. Branson, one of the General Conference officers, and member of the Association Advisory Council, who has recently visited the Far East in the general interests of the work. Elder Lee writes of the experience as follows:

"Here in the new Hankow church the Lord is blessing in the presentation of the truth, and the response on the part of the people is truly inspiring. The meetings have been widely advertised, and every night there has been a greater crowd than could be accommodated in the church, which seats six hundred people. Last night was the tenth meeting, and there was no abating of interest.

"The first few nights the crowds were almost beyond control in trying to get into the church. They gathered *en masse* before it was time to open the doors, and then they almost stormed the place. Several hundred people, among them many of our business friends, were turned away. The next night was a repetition of the experience, and it was decided that I should give two sermons that night,

as the church could be filled on both occasions. So after the first sermon, a little time was allotted to the workers for getting the names of interested people, and then the audience was dismissed by a side door, while the people waiting outside were admitted at the front door.

"From 200 to 300 people stood outside during the entire hour spent in the first meeting. These people were not the curious people of the street, but persons of good standing in all classes of society, many of them having come from long distances. We have secured over 600 names of interested people thus far. Ten Chinese workers are assisting in the effort, and all are kept busy following up these names, and have come in contact with some very fine people who are desirous of learning more about the truth.

"The brethren thought that I could not hold out in speaking twice each night, and they suggested that the large sign placed in front of the church, welcoming the people to the meetings, be taken down, that the lights in the hall be partly extinguished, and the door partially closed. But even then the church was packed by seven o'clock.

"It is inspiring to my soul to see this exceptional response. It indicates that now, as never before, is the time to work. Other missions are doing very little in evangelistic lines. The people are hungry for the message of truth. It is a wonderful privilege to me to be here in this work. The name of our new church is *Ging Shih Tang*, which means 'World Warning Hall.' In the past the usual sign put up by missions was *Fu Yin Tang*, meaning 'Gospel Hall.' During the trouble and

persecution, a mob cry was raised against the gospel halls, so it is quite appropriate to use a new name, and 'World Warning Hall' is very fitting, for it expresses in Chinese just the work that we are doing. A Neon light sign conveying this name was given to the chapel, and as it hangs in front of the building it is like a beacon light, guiding the people to the path of safety. What we need is a revival of evangelistic endeavor throughout China. There is nothing like a series of evangelistic meetings to rally the workers and the church members, and the field is ripe for this kind of work."

The Field Says ---
Through Our Letter Bag

The Minister's Conduct.—The eyes of the world and of the church are upon the minister, and there is rightful expectation that in conduct and deportment the highest standards shall ever be maintained. One careless act on the part of a minister may give rise to gossip, misunderstanding, and misrepresentation, and result in a deathblow to his influence.

I knew a man of unusual talent and ability as a minister. The village and the country folk were deeply interested in the meetings he was holding, and they were very enthusiastic in their appreciation of the young minister. A church picnic was held, and it was this social event which brought defeat in the career of this promising and talented young man. Only a slight indiscretion—a simple matter which might have caused no comment in the conduct of other young men, but how serious the consequences!

On his way to the picnic, the young minister was accompanied by two young girls whom he asked to ride in his buggy. Conversation of a jesting nature took place, which quickly trav-

eled to the ears of the people whose ministerial ideals did not admit of such conduct, and then, "Behold, how great a matter a little fire kindleth!" So much talk was stirred up that the minister's influence was entirely ruined, and the meetings had to be abandoned. Just a little forethought and caution would have prevented disaster.

A minister need not be discourteous in his social contact, but by maintaining appropriate reserve and dignity he will establish confidence and command respect. Ministers of God are under solemn bonds to be most careful in conduct in this evil and adulterous age in which we live.

F. H. WESTPHAL.

Glendale, Calif.

The Program of Prayer.—In hard times as well as in prosperous, all the program of prayer as the basis of all our church work demonstrates its effectiveness. We recently closed the year's work in the Buffalo (N. Y.) church and district, and the record reveals \$15,718.78 tithe in 1930 as against \$15,932.40 in 1929—a slight loss of \$213.66 for the year, which is no more than a normal divergence to be expected in connection with any organized work representing fluctuating salaries and the pressure of the times. Our mission offerings for the year show \$14,047.49, as against \$13,967.02 for 1929—a slight gain in dollars of \$80.47, but allowing the per capita church membership record to stand at 91 cents per week for 1930.

The same plans were entered into as formerly,—no goal devices, banners, ribbons, or visible incentives; no calls for autos or volunteers to labor, but just the proper announcements in our campaigns that field days would be held. Our Ingathering in the Buffalo church exceeded the record of any previous year, making a per capita of \$15.73. An even greater gain was made by the smaller church in my district, showing a per capita Harvest Ingather-

ing of almost \$17, making an average per capita in Harvest Ingathering throughout the Buffalo district of nearly \$16.

In spite of the depression in general business, we have followed the same program of prayer and faith as in previous years, and God has richly blessed us, and our hearts are overflowing with happiness and thanksgiving. The church is of good courage, and we believe we have a stronger organization, and more spiritual power in beginning the new year than ever before.

L. H. KING.

Buffalo, N. Y.

Evangelist's Sabbath School Class.

—Aside from personal visits, Bible studies, and the pulpit appeal, I know of no better opportunity to touch the hearts of men and women than is afforded through the Sabbath school class. When I am sent to a new church, I confer with the Sabbath school superintendent and his committee, and get permission to build up what I like to call the "Visitors' Class." Then I make it my special business to invite interested people to come and join my class. The Sabbath school lesson affords a wonderful opportunity for teaching the truths of God's word and establishing a personal touch that can be done in no other way.

I endeavor to make every member of the class feel that he is a member of the Sabbath school, and that he is wanted there; and when any are absent, I make it my first business to visit them and find out the reason. I aim to teach every member of the class *how to study* the lesson. I also teach them *how to give*. Each Sabbath I explain what the offering is for, remind them that the missionaries are looking for the offering of that day, and that they greatly need it; and by way of practical example I always have my dollar ready for the envelope.

I teach the class *how to get the most from the lesson notes*, and quote freely

from the Spirit of prophecy. Of course there are new members joining the class constantly, and sometimes they ask, "Who is this Mrs. White?" or, "What is the Spirit of prophecy?" This gives me an opportunity to tell them. There was a time when I feared that some good brother or sister in the church would tell the prospective new member all about the Spirit of prophecy before I had duly reached that subject in my teaching; but I learned long ago that the Lord can overrule in such matters.

The first Sabbath in the year 1930, I started in with a Sabbath school class of six members in the Miami church. There have been seventy-nine persons baptized during the year, and most of the adults have been members of my class. I usually keep the new believers in my class the remainder of the quarter after baptism, and if baptism is at the end of one quarter or at the beginning of a new quarter, I keep the persons in my class a full quarter longer. That means that I have the new believers in my Sabbath school class for from fifteen to twenty-five weeks. I believe it is hardly possible for a person to be under the influence of positive, spiritual, soul-seeking teaching each week for a year without yielding to Christ. If we could only get every Sabbath school teacher to sense his personal responsibility in the matter of soul winning, what a different situation we would find in our Sabbath schools and churches.

In my Sabbath school class at the present time there are thirty-eight members. During the year the "Visitors' Class" has had the largest financial goal in the school, and we have never failed to reach the mark on any Sabbath. Of course such a Sabbath school class means hard work; it means that I have to put more time on the study of the lesson than if I were teaching an ordinary class; it means that the Sabbath school officers must prepare

teachers to care for these new believers when they leave my class. But the effort is worth while in every way,— it makes the Sabbath school grow, it makes the church grow; it puts more members to work; and it makes the church as a whole wide awake and keenly interested in the advancement of truth.

J. G. MITCHELL.

Miami, Fla.

Bible Workers' Exchange

For an Enlarged Service

The Crisis of Decision *

BY MEADE MAC GUIRE

MANY people freely admit that they believe in the great doctrines of the second advent message, but yet they do not step out and unite with those who are giving the message. They cannot give any particular reason for their course, but they seem to lack that compelling conviction which constrains to obedience in walking in the light.

An important factor in bringing people to a definite decision accompanied by corresponding action, is to possess a deep burden for souls, and faith that lays hold of the convicting power of God in their behalf. At one time I was talking with a brother who was discouraged because he saw so little results from his work. I thought I would test the reality of his faith, as Mr. Spurgeon did with a young preacher, so I said:

"You do not expect to win souls every time you preach a sermon, do you?"

"Oh, no," he replied, "of course I could not expect that."

"Well, that is probably one reason why you do not see greater results. You must have confidence that God

has called you to win souls, and genuine faith that He will give you fruit."

When I started in the ministry I had a very perplexing time. I was timid, and not only could not preach, but could hardly bear my testimony in public. If I undertook to give a simple Bible study, I never knew how I was going to get through. My first year in the ministry was a very miserable one for me, for I was sent out to accomplish something in spiritual work, and I could not preach, and did not know how to win souls. But at that time a kind providence brought to my attention a pamphlet entitled "The Shorter Life of Moody," by the reading of which I was deeply impressed by Moody's first experience in soul winning, and was greatly encouraged to believe that, although I might never be able to preach, I could become a successful soul winner. Then immediately I began to study books on the science of soul winning; for it is a science,—*"the highest of all sciences is the science of soul saving."*—*"Ministry of Healing,"* p. 398.

After my first thrilling experience in seeing an individual accept Christ and yield all to Him in response to my earnest invitation, it seemed to me that nothing else in the world was of any particular importance compared with such ministry; and the burden of my prayer was that God would bring me in touch with those who needed to know Christ as their personal Saviour, and that He would teach me how to help them.

About that time I visited one of our schools where I had never been before, and the first thing I did after being assigned to my room was to kneel down and ask God to send to me some one in that school who needed help to find the Saviour. Almost before I had risen from my knees, there came a knock on my door. On opening the door I found a teacher, a stranger to me, who said, "There is a young man in my office who wishes to speak to

* Talk to Bible Workers at General Conference.

you." I inquired as to the name of the young man, but it was unfamiliar to me, and the teacher did not know what he wanted. But he came to my room, and I began the conversation by asking a few questions about his home and his work, hoping that through a tactful approach I could get acquainted with him, and then I could talk to him about his Christian experience. But his answers to my questions were so brief that I decided it would be wise to approach the all-important subject at once. Then, as near as I can remember, the following conversation ensued:

"Are you a Christian?"

"No, sir."

"Do you not think that to become a Christian is the right thing to do?"

"Yes, sir."

"Would you like to be a Christian?"

"Yes, sir."

"Do you understand what it means to be a Christian,—to realize that you are a sinner, that you have transgressed God's law and are under the condemnation of death, but that God loves you, and that Jesus came here and bore your sins and died in your place; that if you confess your sins and give your heart to Christ, He will forgive and cleanse you and accept you as His child?"

"Yes, sir, I believe I understand."

"Well, then, will you kneel with me right now and tell the Lord that you believe what He says, and ask Him to perform this miracle in your life?"

The young man readily assented, and we knelt down. After I had prayed, he prayed,—for the first time in his life, I think,—and the Holy Spirit wrought the miracle of divine grace in his heart.

So within perhaps an hour of the time I had prayed for the Lord to use me to bring some soul to Jesus, He had answered my prayer. This and many similar experiences have given me a deep conviction that one of the supreme secrets of soul winning

(which is more than soul convicting) is possession of a burning passion to save souls which makes every other desire or ambition secondary, and brings the human heart into living union with the heart of Christ.

"The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, you must come into actual contact with the God of love. God must first take hold of you if you would take hold of others."—"Appeal to Ministers," p. 31. Many times we fail in our work because we are half-hearted. The Spirit of the Lord has said, "You let go of the arm of the Lord too soon." We are not willing to endure the travail of soul which is necessary for spiritual birth.

Another essential in bringing people to a decision for Christ and truth is that we have a thorough knowledge of the truth we present, not as theory or argument, but as a personal experience. "It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. 'He that keepeth His commandments dwelleth in Him, and He in him.' . . . This is the genuine evidence of conversion."—"Christ's Object Lessons," pp. 312, 313.

(To be concluded)

Valuable Quotations

From Reliable Sources

Fourteen Mistakes

1. To set up our own standard of right and wrong, and judge people accordingly.
2. To measure the enjoyment of others by our own.
3. To expect uniformity of opinion in this world.
4. To look for judgment and experience in youth.

5. To endeavor to mold all dispositions alike.

6. To look backward instead of forward.

7. To worry ourselves and others with what cannot be remedied.

8. To refuse to yield in immaterial matters.

9. To refuse to alleviate, so far as lies in our power, all that which needs alleviation.

10. To refuse to make allowance for the infirmities of others.

11. To consider everything impossible that we cannot perform.

12. To believe only what our finite minds can grasp.

13. To expect to be able to understand everything.

14. To live for time alone, when any moment may land us in eternity.—*Author Unknown.*

THIS is just a plea for charity,—charity toward other workers who have likewise left all to follow Christ in service, but who differ from us in certain viewpoints. Let us credit one another with honesty and extend a Christian courtesy, minimizing our differences and exalting the points of common belief.

THE plodder usually wins in the end over his brilliant but erratic mate. It is the constant daily accession of knowledge, rather than the periodic sprint, that builds for permanence and strength. The man who thus prepares will find his place; or, rather, the place will find him.

SOME have mistaken the Scripture command, "Preach the word," to mean, "Preach the Testimonies." These blessed communications are primarily for our *personal* study, our home reading, to direct us back to the neglected or forgotten principles of the Bible. But when we preach, we are to preach the word.

TRUTH is never static. It shines more and more, and will unto the perfect day. The one who declares it to be static, rigid, circumscribed by the conceptions and experiences of the past—that there is no more beyond—has his face set in the wrong direction.

One Fold and One Shepherd

(Concluded from page 5)

No easy task is that of a shepherd, whether tending a flock of sheep or of souls. The Good Shepherd expects that His undershepherds will care for the church. They must feed the flock with suitable, nutritious food, to which the shepherd himself is directed by the Holy Spirit, and is taught how to adapt it to the individual needs of Christian experience. Some within the fold of the church may be strong and vigorous, and able to absorb food which is not suitable for the aged, the weak, the youth, and the children. The shepherd must see that each member of his flock has his rightful portion of suitable food. Complicated utterances, and language which cannot be comprehended by the uneducated mind, is out of place in the feeding of the flock.

When the shepherd fails to feed and protect the flock, he ceases to be a true shepherd, and is classed as a "hireling," who does not regard the sheep as tenderly as if they were his own, but tends them simply for the wages he receives. The test of a true shepherd is stated in the words, "He giveth his life for the sheep." There must be no thought of personal interest, but the chief concern at all times and in all places must center in the health, growth, and prosperity of the sheep.

As undershepherds of the flock of God today, do we measure up to the true standard so soon to become an eternal reality—"one fold and one Shepherd"?

Washington, D. C.

EDITORIAL POSTSCRIPTS

PERSONALITY!—If the element of personality could be removed, some of the vexing doctrinal perplexities of the past few decades would very largely disappear. This very fact is a disturbing one, for any issue that is projected or perpetuated on such a basis is fundamentally wrong. Truth is impersonal, and its true defense will be impersonal.

SPINE!—The administration of God's cause calls for men of integrity, vision, tact, and wisdom, and withal a generous supply of moral backbone. Men are demanded who will not be deterred by fear nor deflected by flattery; men whose eyes are open to discern duplicity, but who at the same time are instinct with justice and honor. Such are needed today.

UNIQUE!—The minister is more than a private individual. He is a public exponent and example. The people have a right to expect more of him, and to impute more to his words and actions than to the inconspicuous layman. There are some things which might not be deemed improper and would be passed unnoticed on the part of a layman, which the minister must avoid because of the prominence entailed, if he would truly guard the welfare of the faith.

CONFIDENCE!—The merited respect and confidence of one's associates in service, and their belief in his spiritual integrity and honesty of purpose, whether they can always agree or not, is one of the things to be most coveted in our association in the Lord's work. Tragic the case of the man who by his words and acts creates a suspicion of motive, a question as to hidden purposes, and who is watched by his brethren lest he "put something over." This cause is no proper place for a man to remain who is smooth, slippery, tricky, double.

INCONSPICUOUS!—Ofttimes the spotlight is thrown by the turn of circumstance upon some individual, and ever after his movements are capitalized for publicity. He is praised and idolized and exploited, while hundreds of others are just as faithfully toiling away in obscurity. Indeed, often the humble unknowns are the strength and security of the movement. If you are one of these, remember that our Father which seeth in secret will in the day of recompense reward thee openly. Let not jealousy nor resentment, nor the itch for publicity, wreck your labor of love for God.

POSITION!—Are you ambitious for official position? Are you seeking a place of prominence? Seek it not. There is no higher, nobler, diviner privilege than simple, direct soul saving. Organizations will soon pass. Institutions will soon crumble. But souls redeemed will live on forever, the joy and rejoicing of the saving instrumentality. Moreover, none but those who are called and are really bearing the burden will ever know the care, the night vigils, the wear and tear of official responsibility. Happy the man whose lot is cast in direct soul-winning endeavor. May he magnify his opportunity!

L. E. F.