

The Ministry

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Trenchant Truths

OUR business is not merely to *warn* men; it is to *win* men.

LET us preach an affirmative message in this age of destructionism.

SOME folks have a religious experience; others have a religious vocabulary.

DOMINATION is never to be confused with leadership. They are as far apart as the poles.

THE hardest man on earth to reach is a backslidden preacher. God keep our feet from slipping.

Too much stress is often laid upon certain phrases, and too little upon the underlying experience requisite.

LET us not spend our lives exploring cellars and caves and gullies. There are Andes and Alps and Himalayas to scale. Let us lift up our eyes unto the heights whence cometh our help.

A RELIGIOUS crank or extremist is one who has lost his sense of proportion. He lacks perspective. Mountains and mole hills appear almost alike to him. God give us the divine balance.

It is a poor economy of time to spend years in discussing and defending questions upon which there is no vital or conclusive evidence—trying to fathom the unfathomable, when five minutes in heaven will make it as clear as the noontide.

It is but axiomatic that we who are proclaiming the truth should be scrupulously careful to tell it truthfully, never shading it by exaggerating or minimizing, and never consciously distorting a fact of history or science, nor violating sound basic principles of exegesis or logic.

IN the essentials of belief there is "one faith, one Lord," et cetera. But in matters of method there is no one best way. Each must find what is most effective in the light of his own personality. But in all, let there be dignity, solemnity, and harmony with the spirit of this great message.

THE supreme purpose of the church is the winning of souls, not the raising of goals. There is always grave danger of losing sight of this under the financial pressure of raising a per capita quota. There is with us an ever-present temptation to prune the church lists of "non-productive" names, and the possibility of merely following the letter of apostolic counsel in "laboring" for the discouraged, without the real spirit of intercession for reclaiming the backslidden. God will not hold those guiltless who are responsible for dropping names under such a procedure.

THERE is a subtle fascination about certain subjects that present an interesting field for speculative study,—questions that can never be settled, upon which there is no finality, and which have no more to do with our salvation than the number of islands in the St. Lawrence. Things that are essential to our salvation or knowl-

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Editorial Keynotes

A More Earnest Ministry

EARNESTNESS is a vital element of efficiency. It is the dynamic, the force which steadily drives toward achievement. It is said to be "an intensity back of pressing need, of deep desire, and of fixed purpose that impels onward with diligence, patience, and perseverance until the goal is reached."

An earnest man is well described as "a man of one idea, and that one idea occupies, possesses, and fills his soul. To every other claimant upon his time, and regard, and labor he says, 'Stand by! I am engaged; I cannot attend to you, there is something else waiting for me.' To that one thing he is committed. There may be many subordinate matters, amidst which he divides what may be called the surplus water, but the main current flows through one channel, and turns one great wheel. This 'one thing I do,' is his plan and resolution. Many wonder at his choice, many condemn it. No matter; *he* understands it, approves it, and pursues it amidst the ignorance which cannot comprehend it, or the peculiarity of taste which cannot admire it. . . . It is nothing to him what others do, or what they say of his doing: he must do that, whatever else he leaves undone."

Many of the Bible characters were just such men of earnestness. What a fine exhibition of earnestness is revealed in the life of Moses! From the day that he refused to be "called the son of Pharaoh's daughter" until he stood on Pisgah's top, scanning the length and breadth of the Promised Land, his one, all-consuming desire and resolute purpose was to lead the people

of God from Egyptian bondage to Canaan, the land of freedom and privilege.

Would you know the secret of the earnestness, the faithfulness, the steadfastness which held Moses to his conviction of duty for eighty long years? The secret is this: "*He endured, as seeing Him who is invisible.*" Heb. 11: 27. His separation from the world was so complete, and his union with heaven so real, that he lived continually in the very presence of God.

Such a man also was the great apostle Paul. Who can read of his life and labors, as set forth in the Acts of the Apostles and the Epistles, without being deeply impressed with the amazing zeal and earnestness of this man. From the beginning of his ministry, when he received the vision of his Lord while on the way to Damascus, until the day of his death, he was possessed of a mighty earnestness that never lessened its tension. On he went for a lifetime, at all seasons, warning every man and teaching every man, publicly and from house to house, "night and day, with tears;" keeping back nothing, but declaring the whole counsel of God as revealed in the gospel. So earnest and true and faithful was his ministry that he could freely say, "I am pure from the blood of all men." Concerning Paul, we read:

"Paul's was a life of intense and varied activities. . . . The apostle's heart burned with love for sinners, and he put all his energies into the work of soul winning. There never lived a more self-denying, persevering worker. . . . He clung to the cross as his only

guaranty of success."—"*Gospel Workers*," pp. 58-61.

Herein is revealed the secret of Paul's earnestness,—“he clung to the cross as his only guaranty of success.” We are told that “if there is anything in our world that should inspire enthusiasm, it is the cross of Calvary.” And again: “If there is anything upon earth that should inspire men with sanctified zeal, it is the truth as it is in Jesus. It is the grand, great work of redemption. It is Christ made unto us wisdom, and righteousness, and sanctification, and redemption.”—“*Testimonies to Ministers*,” pp. 81, 80. The apostle Paul further refers to the secret of his earnest zeal in service, as follows: “It pleased God . . . to reveal His Son *in* [not *to*] me, that I might preach Him.” Gal. 1: 15, 16. “I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. 2: 20.

But the supreme exhibition of earnestness for the accomplishment of His purpose is revealed in the life of Christ. His purpose was “to seek and to save that which was lost,” and His devotion to His mission, His earnestness in its prosecution, never waned. To study His life is to be profoundly impressed by the intense earnestness which characterized all His labor. On His first visit to Jerusalem after beginning His ministry, he witnessed the tragic departure of the leaders of Israel from the true way, and beheld their wicked desecration of the temple which had been dedicated to holy, sacred use. With an earnestness and zeal which those untrue and wicked men could not resist, he rebuked them and drove them out of the temple, thus cleansing the temple from its defilement, and restoring the standard signifying “a house of prayer.” The

disciples who witnessed this manifestation of flaming zeal, recognized it as the fulfillment of the prophetic statement made by the psalmist, “The zeal of Thine house hath eaten Me up.”

As we trace His footsteps in never-ceasing toil, and recall His solicitude for the salvation of men, as manifested in whole nights of prayer, we recognize an earnestness such as never was known before. As we near the close of His life, in that last night in Gethsemane, it is stated in the Scriptures that “He prayed *more earnestly*.” Such is our example. “In the name of the Lord, with the untiring perseverance and unflagging zeal that Christ brought into His labors, we are to carry forward the work of the Lord.”—“*Testimonies*,” Vol. IX, p. 25.

The disciples recognized the earnestness of their Lord, and they lived and labored under the inspiration of this impelling force to the very close of their lives. Their determined and avowed program was expressed in these words: “We will give ourselves continually to prayer, and to the ministry of the word.” Acts 6: 4. And the earnestness of the disciples was communicated to the men and women they won to the cross, for we read: “There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. . . . Therefore they that were scattered abroad went everywhere preaching the word.” Acts 8: 1-4. So intense was the devotion and earnestness of apostles and converts that within a period of seventy years the gospel became known throughout the then known world, and multitudes were won to their Lord and Saviour.

The significant question is asked: “Why has the history of the work of the disciples, as they labored with holy zeal, animated and vitalized by the

Holy Spirit, been recorded, if it is not that from this record the Lord's people to-day are to gain an inspiration to work earnestly for Him? . . . At this time, when the end of all things is at hand, should not the zeal of the church exceed even that of the early church?" — *Testimonies*, Vol. VII, p. 33.

My brethren in the ministry of our Lord and Master, what shall we say of these notable examples of earnestness? Shall we say that these Bible characters possessed a superabundance of zeal, more than was really necessary, and more than the Lord requires? Not one of us would venture such an answer. Deep down in our hearts we feel that just such earnestness is demanded of us to-day, and many times there presses hard upon our poor hearts a great longing for that impelling earnestness and zeal. And yet, for some reason, so many go on unfilled and unsatisfied. Why? What is the matter? Where is true, sanctified earnestness to be found, and how is it to be obtained? It has but one source — Christ Jesus, the Prince of life. It is imparted through fellowship with Him. Like Moses, we must live as "seeing Him who is invisible;" like Paul, we must cling to the cross, living the life in which is revealed the abiding presence of Christ.

To the Laodiceans, who are neither hot nor cold, but lukewarm, half paralyzed, and consequently lacking the great vital qualities of the gospel,—faith, love, righteousness, and the divine anointing,—Jesus administers the most scathing reproof, and then points to the remedy. He says: "As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup [live in fellowship] with him, and he with Me." Rev. 3: 19, 20.

This, my brethren, is the way of

deliverance from lukewarmness. Here is the secret of whole-hearted earnestness in all the interests of the kingdom. But two steps are necessary: First, deep, sincere, zealous repentance for our great lack; second, enthroning in our hearts our glorious Lord. In Him is the life, earnestness, and zeal that we need. When He comes in and takes possession, He brings them all with Him. Therefore we should study most earnestly how to enter into a deeper, truer, and more constant abiding in Christ, and turn our minds resolutely to this achievement.

A. G. DANIELLS.

Trenchant Truths

(Concluded from page 2)

edge, God has revealed in words that are clear and simple. Moreover, when they are vital, God repeats them again and again, until there can be no misunderstanding or variant application. Let us not consume time in speculative study that should be devoted to the great essentials.

THERE is danger lest we substitute *church services for Christian service.*

SOME one has said that contemplation or study alone makes a mystic, while activity alone makes a legalist; but it takes both to make a Christian. Is there not a fundamental principle expressed here? Our very activities may be a cause of backsliding if they so fill the life as to leave no time to be alone with God. Leanness and starvation of soul come from overworking and underfeeding. Contrariwise, if our research into the deeps of Christian experience leads us to a subjective Christianity instead of to an objective, it is manifestly defective. While we are not saved *by* serving, we are most assuredly saved *to* serve. May we be preserved from extremism, and truly have a *faith that worketh by love.*

L. E. FROOM.

Forward and Upward

Inspiration, Counsel, and Caution

Developing an Efficient Ministry

BY L. H. CHRISTIAN

THE success of any worldly enterprise is measured by its leadership. In the church of Christ this vital principle applies yet more. Nothing in a spiritual movement is of so great consequence as godly and capable preaching.

We of the advent message and work need to study this fact. If we would see the cause prosper, we must have ministers who meet the mind of the Lord. We need men who are thoroughly converted, who are Spirit-filled, who hate sin, and whose lives are an honor to God. We need men, too, who by reading, study, and clear thinking are fully qualified intellectually. We need workers who live in close touch with the ways and feelings of the people for whom they labor; men who are forceful and diligent, and who find the best methods of work.

To build up a strong ministry and make it fruitful in soul winning is our important task. We see this need in the foreign fields as well as in the homeland. To achieve this is the one great objective of the Ministerial Association. It plans through institutes, the Reading Course, and other means, so to train our workers that we may reach the heights of usefulness set for us by the Lord. The European Division has asked Elder J. C. Raft to lead out in such helpful activity in this continent. His long experience will enable him to render the cause a great service, and we shall all be glad to unite with him to build up an efficient ministry.

Berne, Switzerland.

Profession vs. Possession

BY C. K. MEYERS

IN the prophecy of Laodicea, found in the third chapter of Revelation, the Lord reminds us that He knows our works, that they are neither cold nor hot; and He says, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

It is a terrible thing to live in the experience in which a man is right in doctrine and wrong in himself, and yet it is such an experience as that which is pictured in this message of warning to some living down in this judgment hour, when God is definitely setting His hand to deliver the human soul. Somebody makes profession, and has not the experience of possession. Somebody has nothing more to put into the balances of eternal judgment than church connection, rather than the experience of fellowship with Him. This is not a time in which God is testing the professions of men. He has a deeper motive in this connection. He is testing the character of men. It is a thought that should forever grip us as workers.

The Purpose of Departments

BY G. A. ROBERTS

To save just one soul heaven would have emptied its entire treasure, as truly as it did to save the world. To save just one soul cost heaven more than it did to create the race. To forgive just one sin cost heaven more than human minds can comprehend. Heaven's arches ring with angels' music

when a soul turns from sin to righteousness, while the angels hang their harps and bow their heads in silent sorrow and the wounds of the Saviour are opened anew when Satan exulting drags down a soul. To save just one soul will bring to heaven more joy than the fidelity of one hundred who need no repentance. And the saved soul will stand in closer relationship to Jesus than the angels who have never sinned.

The saved soul will be the recipient of the demonstrated love of Jesus, in that he is to show to all the unfallen beings "the exceeding riches of His grace" by His special "kindness" to that soul "in the ages to come." Saved souls will brighten the luster of those who turned them to righteousness, until such will "shine as the stars forever and ever." Moreover, all the power in heaven and in earth, together with the personal fellowship of Jesus, is vouchsafed to each one who will "go and teach" in order to win souls. For no other reason is any department of our work organized than to save souls. If any department is operating for any other purpose, its work is superfluous and should be discontinued.

No department of a conference or local church, and no head or member of such department, should be satisfied to have the department function simply to make big records, or to reach goals, or to care for money, leaving soul winning to be done by the evangelists or by some one else. Each department should in itself constitute a distinct soul-winning agency, so much so that if that department were the only one to come in contact with a lost soul, that soul would find the way to salvation through its influence alone. It is not merely records, but *redemption*; not goals, but *souls*; not money, but *men*, that should receive our greatest attention and care.

Oakland, Calif.

February, 1928

Information for Workers on the Sunday Law Issue

BY C. S. LONGACRE

For the benefit of our workers who desire inside information concerning the Sunday law issue and matters which we cannot print in the *Liberty* magazine without appearing to deal with personalities, I am glad to be permitted to present some interesting items through the medium of THE MINISTRY.

Lankford Infringes His "Franking" Privilege. — Congressman Lankford was elected vice-president of the National Reform Association, and is also an official of the International Reform Federation. As a Congressman, he is granted the special "franking" privilege to send his "official mail" concerning government business absolutely free through the mails. This "franking" privilege is not supposed to be used by private organizations to carry on their own business or propaganda free through the United States mails. Yet, as a high official of the National Reform Association, he allows this religious organization to use his government "frank" to mail out their own propaganda material in behalf of the Lankford Sunday bill which they themselves framed. Three different pamphlets of considerable size, containing nothing but sermons and articles on the Sunday law issue, are being circulated free through the mails, sent out from the headquarters of the National Reform Association in Pittsburgh. Many thousands of these pamphlets have already been mailed under the Congressman's "frank."

Where the Anti-Saloon League Stands. — At the recent International Reform Federation convention held in the city of Washington a few days before the Anti-Saloon League convention, quite a large number of the State superintendents of the Anti-Saloon

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League joined with the International Reform Federation in indorsing the Lankford Sunday bill. An effort was made to secure the indorsement of the Anti-Saloon League of America, but this attempt failed. However, one of the national officials of the Anti-Saloon League told me he feared that the time was not far distant when the Anti-Saloon League would be dominated by this "Reform" element which is gradually gaining headway in the Anti-Saloon League of America. The present officers, out of deference to our people and the splendid support we have given the League in the past, have done all in their power to sidetrack this Sunday law issue at the national conventions.

The Attitude of the W. C. T. U.—The Lord's Day Alliance quoted the National Woman's Christian Temperance Union as indorsing their Sunday law program, but Mrs. Boole, the national president of the W. C. T. U., assured us by letter that the national organization does not indorse a Sunday law program. Several of the State W. C. T. U. organizations, however, have

come out openly in defense of the Lord's Day Alliance program, and have indorsed the Lankford Sunday bill. Mrs. Darby, the wife of one of the editors of a leading Baltimore (Md.) newspaper, attended a W. C. T. U. convention in Baltimore, and reports that the W. C. T. U. representative from Canada appeared before the convention and "produced a bag full of *Liberty* magazines (S. D. A.), and protested wildly against the publication," getting all present to vow they would help suppress it, and she declared that they would see to it that the *Liberty* magazine never again crossed the Canadian line.

A Significant Landmark.—Sister White says the time will come when the prohibition forces will line up solidly behind this Sunday law movement. These forces are now working under cover, in the dark, and it is evident that it will not be long until these reform organizations will come out openly as national organizations favoring Sunday legislation.

Petitions Against Bill Roll In.—The petitions against the Lankford Sunday

Falling Shadows— and Prayer

EVENTS long foreknown are now clearly visible in the offing. Forces long working under cover are now out in the open, employing political pressure and the intimidating cry of "a moral issue." The effort is on with intensity for a Sunday law for the nation's capital. It is designed as an entering wedge for drastic national legislation later. Lamblike in its present form, it will afterward slip off the disguise and show the dragon's fang. Indisputably we are marching toward a replica of the intolerance of the Dark Ages, when the heel of Rome ground upon the saints of God. Our God-given responsibility calls for united effort through voice and pen and vote, petition and mass meeting, educating, persuading, retarding this last-day movement until our God has sealed His servants for time and eternity. But most potent and most needed is united intercession. God alone can hold in check the rising tide soon to engulf all in the waters of bitterness. Let this challenge be a rally call to prayer. As we lift up our heads, we are comforted with the assurance that our redemption draweth nigh indeed.

L. E. F.

bill are rolling in with remarkable regularity and volume day by day. The *Congressional Record* files page after page of them, and some days the signatures on these petitions against the Lankford bill mount up into the thousands, even as recorded by a single Congressman. This is making a splendid impression on Congressmen, and undoubtedly will cause many of them to change their mind in favor of the American principle of religious liberty.

The Religious Liberty Campaign.—The religious liberty campaign is making great headway in the field. To date, over six million copies of the little leaflet entitled, "Your Liberties Imperiled," have been ordered. More than 250,000 copies of "The Church in Politics" have been sold. Truly our religious liberty literature is being scattered "like the leaves of autumn."

Some of our ministers are holding mass meetings in the large cities, and report wonderful results and an awakened interest in our message and work. It is hoped that all our workers will embrace this God-given opportunity, while the public mind is agitated over this national issue, to give the message of religious liberty to the people, and then follow the awakened interest with related truths. God presents these opportunities to us that we may hold aloft the "banner of truth and religious liberty" which has been committed to us as a people. "It is our duty to do all in our power to avert the threatened danger."

The Power of Personal Witnessing

BY G. W. WELLS

THE finest test of consecration and heart devotion, in the case of a minister of Christ, is not found in his public performances, but rather in what he is and does when the world is not looking on, and the personal testimony he bears of the power of God

in his own life. For a minister to hold the attention of a congregation for an hour, is a worthy satisfaction, and indicates the bestowal of a gift not to be despised. There is a satisfaction infinitely more precious, however, the satisfaction of knowing that by some act, or through personal testimony borne regarding the saving grace of God in one's own heart, a soul has turned to Christ, and thereby his life has been forever changed.

"Ministers of Christ, what have *you* to say for yourselves? What soul conflicts have *you* experienced that have been for your good? . . . Can you speak of the refining, ennobling, sanctifying influence of the truth as it is in Jesus? What have *you* seen, what have *you* known, of the power of Christ? This is the kind of witness for which the Lord calls, and for which the churches are suffering."—"G. W.," p. 273.

In my personal study for soul culture and better spiritual preparation for gospel ministry, I came across the foregoing burning and heart-searching statement. It not only arrested my attention, but gripped my heart, and caused me to read and reread, with longing desire and determination to have just the experience "for which the Lord calls, and for which the churches are suffering."

For thirty years or more I have been in the ministry. I find it comparatively easy to preach a sermon, give a Bible study, and explain certain perplexing texts of Scripture. It is pleasing and interesting to preach the glorious doctrines of the message. I can exhort, instruct, reprove, and sometimes rebuke. I can help put on a campaign—work out a program, set goals, figure out the per capita; I can lead the church into earnest, enthusiastic service in missionary endeavor. I have many times done all this, and more. But, really, this does not answer for the personal witnessing of "the refining, ennobling, sanctifying

influence of the truth as it is in Jesus" upon my own heart; neither is it that "for which the Lord calls, and for which our churches are suffering."

The Lord must do something *for us* before He can do much *with us*. In studying the early life of the apostles, we observe how they attempted to accept and benefit by Christ's work without first accepting Him as "both Lord and Christ," as He is stated to be. Acts 2:36. Then, as now, men said, "We will not have this Man to reign over us." Luke 19:14. But to attempt to be a "laborer together with God" without recognizing Christ as Lord of heart and life, as well as the one through whom we have forgiveness of sins, is to reap only failure and disappointment.

First of all, we are to learn the important lesson that "the Father sent the Son" (1 John 4:14), and that in sending Him, He "laid on Him the iniquity of us all" (Isa. 53:6); He made "His soul an offering for sin" (Isa. 53:10); and hath exalted Him "to be a Prince and a Saviour" (Acts 5:31); and "hath made Him to be sin for us, who knew no sin." 2 Cor. 5:21. And still further as to what Christ came to do, we read: "He hath borne our griefs;" "carried our sorrows;" "was bruised for *our* iniquities;" "was wounded for *our* transgressions;" "with His stripes *we* are healed." Isa. 53:4, 5. Therefore, because the Father sent the Son, and because of what Christ took upon Himself and accomplished, it is the Father's purpose that "repentance and remission of sins should be preached in His [Christ's] name" (Luke 24:47), and also that men should "declare His righteousness for the remission of sins that are past." Rom. 3:25.

When workers for Christ embrace these all-inclusive promises and divine statements, and permit them to become a living experience in the life, then, with the apostles, they will be "wit-

nesses of these things," and will be able to declare and to rehearse "all that God had done with them."

In our Christian life, growth, and testimony, we may learn a valuable lesson from the example and teaching of the "beloved" disciple. John had passed the threescore-and-ten milestone of his life, and the journey's end was rapidly drawing near; he was looking back over the years gone by, and through all the experiences of life one character stood out above all others—*Christ Jesus the Lord*. John's personal testimony is this: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you."

For what purpose does John bear this personal testimony and declare its certainty? O, it is "that ye also may have fellowship . . . with the Father, and with His Son Jesus Christ." What a priceless gift! What a wonderful blessing! What a glorious privilege to have fellowship with God and with our blessed Lord! "But how few, even among the professed ambassadors for Christ, are ready to give a faithful, *personal* testimony for their Master! Many can tell what the great and good men of generations past have done, and dared, and suffered, and enjoyed. They become eloquent in setting forth the power of the gospel, which has enabled others to rejoice in trying conflicts, and to stand firm against fierce temptations. But while so earnest in bringing forward other Christians as witnesses for Jesus, they seem to have no fresh, timely experience of their own to relate."—*G. W.*, p. 273.

In no less degree are we to preach Christ and Him crucified; neither are we to neglect proclaiming God's warning and saving message. But, "*ministers of Christ, what have you to say for yourselves?*"

The Ideal Minister's Wife — Concluded

BY MRS. E. K. SLADE

Of course the wife of a minister will be deeply interested in all church activities. I do not care to dwell upon this in particular; its importance is so well understood by all that enlargement upon it seems unnecessary. I do hold to the thought, however, that such activities should not lead to the neglect of the home, for I feel that we are suffering a great loss from failure to make our homes all that they should be, for holding our children and maintaining an influence that is wholesome, not only upon our own members, but upon the public as well.

You will permit me to say just a few words about the detrimental results of gossip. I do not believe that the minister's wife will be a gossip. I have sometimes thought that in this particular we see failure more often than in any other. The wife of a leader in this message, it seems to me, can be an influence for good by maintaining a friendly, sociable, communicative attitude while at the same time keeping away from gossip and criticism. The lives of ministers have been blighted by weakness in this way, when there should have been strength and constructiveness. The tendency to want to pass on something new or information on which the individual may feel she has the "inside track," leads to an element of cheapness and hurtfulness that I have felt should be entirely eliminated from the life of one so closely associated with the sacred work of the ministry.

I wish to mention just one more matter that is very vital in connection with the work of a minister and his wife. I have in mind the financial question. It seems to me most unfortunate for the wife of a minister to chafe under the financial restrictions

and limitations that are involved. The tendency also to fail in management, to go beyond one's means, and to contract debts and carelessly ignore them, is most unfortunate. It seems to me that it is better for the wife of a minister to co-operate with her husband in the making of a budget, and in a program of economy and wise management, rather than pass out any word of dissatisfaction and complaint regarding what may seem to be a great sacrifice or embarrassing financial limitations. I can easily realize that co-operation of the wife is of importance in this connection. It seems just as important that the minister's home should be an example of successful financial management as in other lines, and I believe that an ideal minister's wife can contribute a great deal in the way of helping to manage properly the affairs of the home, buying clothing, food, furnishings, fuel, and in all expenditures in such a way as to be a positive factor for good.

Fitted for Service

O TURN me, mold me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft,
And win the eye of weary wanderers here
below,
To guide their feet into the paths of peace.

I cannot raise the dead,
Nor from the soil pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightning
back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's
long enfeathered limbs;
But I can live a life that tells on other lives,
And makes the world less full of anguish
and of pain—
A life that, like the pebble dropped upon
the sea,
Sends its wide circles to a hundred shores.

May such a life be mine!
Creator of true life, Thyself the life Thou
givest,
Give Thyself that Thou mayest dwell in me,
and I in Thee.

—Horatius Bonar.

The Epitomized Sermon

Outlines and Suggestions

The Other Meaning of the Cross

Text: Galatians 6:14

THE Bible reveals two aspects of the cross in its pages. First, it presents the

Redemption of the Cross

as the ground or sole basis of our salvation. This provision takes away the *guilt* of sin. It brings us the message of perfect peace with God through the blood of Christ. It sets forth the cross as ransom, reconciliation, propitiation, and substitution.

The other aspect emphasizes the

Fellowship of the Cross

This second truth is inescapable from such texts as, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me," "I am crucified with Christ," "The world is crucified unto me, and I unto the world," and so on.

The first phase, the redemption of the cross, is needed for our *justification*. The second, the fellowship of the cross, has to do with our *sanctification*. It leads to union with our Lord Jesus Christ in death to sin and the world. It reveals the fullness of God's provision to break the power of sin in the daily life. The first is indispensable to give us a title to heaven. The second is imperative to fit us for heaven.

Naturally, the first aspect of the cross is easier to understand and to appropriate when presented. For that reason many get no farther with the cross than the forgiveness of sin. They are afraid of the denial the second aspect calls for in conformity to the death of their Lord. But when we accept this second provision, the first will shine with a luster never known

before, and we shall understand the fullness of God's salvation for His remnant people. It is this second phase that needs emphasis to-day to fit the remnant church for the presence of the King. Wondrous salvation of the cross, complete and full! I accept it with my whole soul. Do you?

Effective Illustrations

For Sermon or Song

The Best Version

"WHAT is your favorite version of the Bible?" a group of boys were asked in a Sunday school class. Some said, "The King James," others "The Revised Version," and some liked Moffatt's or Weymouth's. But one lad said: "I like my mother's version best; she lives it."

The Birth of a Hymn

It is seldom that the music of a gospel song is born before the words. A notable instance of this was the familiar hymn, "Safe in the Arms of Jesus." The tune came to William H. Doane, and he rushed into the home of Fanny Crosby a few minutes before he had to catch a train, asking her if she could provide some words before he ran to the depot. Immediately the strains suggested the beautiful words to Miss Crosby, and in fifteen minutes the song started on its trip around the world.—*The King's Business*.

WORDS, like edge tools, become dulled through constant use. The more a certain phrase is employed, the oftener it must be sharpened,—"*newly edged with power*," the spirit of prophecy puts it. It is upon our knees that they must be sharpened. Prayer and the power of the Holy Spirit are God's designated means for renewing the edge.

Around the World Circle

Echoes of Association Advance

South America on Evangelism

Elder J. W. Westphal reports: "The spirit of evangelism in South America is continuing, and it seems to be developing the strongest in the Austral Union, where about a dozen public efforts are now in progress or have recently closed. These efforts are conducted by various workers. For example, two of our editors have taken charge of two different efforts, and have received the hearty co-operation of church members, both in service and in a financial way. Another effort is being conducted by a licentiate worker, who has now organized a good-sized baptismal class. In another effort, two lay brethren took charge until the interest grew beyond them, and they called for help. Another effort was conducted by a sustentation preacher and a lay brother. Thus you see that the evangelistic spirit is taking possession of conference workers and the lay members in our churches as well. . . .

"I am looking forward with great anticipation to receiving the first number of THE MINISTRY, for I consider this an advance step in the interests of our ministerial and evangelical work. In our recent division council a resolution was passed indorsing this new periodical for our workers, and I anticipate there will be a large subscription list sent in from South America."

Inter-America on Reading Courses

Elder E. E. Andross, vice-president, sends a word of assurance: "We will do our best to get as many of our workers enrolled in the Reading Course for 1928 as possible. We greatly appreciate the efforts you are putting forth to help us."

Elder C. E. Wood writes: "We shall be glad to see the first issue of THE MINISTRY, and are putting forth earnest effort to have all the workers in this division subscribe, for we feel sure it will be a source of great spiritual and intellectual benefit to them. We hope to report to you a much larger enrollment of ministerial reading than in 1927. It may be of interest to know that for our Spanish Reading Course in 1928 we have decided to use the books recommended by the South American Division, which are as follows: 'Testimonies Selectos,' No. 2; 'History of the Waldenses,' 'Evidences Christianos,' and 'Oracion.'"

South Africa on "The Ministry"

Elder W. H. Branson writes: "I am certainly much interested in what you state concerning the new Ministerial Reading Course and the plans for the promotion of the Ministerial Association work in the future. I think the periodical will be a splendid thing, and I am sure it will be received gladly by all the workers in the African Division. We shall be very much pleased to promote its circulation just as soon as we know more about it. As soon as you get out any promotion material, please send us a supply, so that we can encourage all our workers to subscribe."

The Far East on Health

The latest word from Prof. Frederick Griggs, Association secretary in the division, pertains to advancement of the Ministerial Reading Course. The concluding paragraph of his letter indicates a prolonged absence from the office, for he says: "I am leaving here

to-morrow for a four or five months' trip in South China and the Philippines, attending local mission meetings." Through the "Monthly Readings" which Professor Griggs prepares for Association members in the Far Eastern Division, we are interested to note the emphasis which is being placed on the physical as well as the spiritual phase of effective service: "The Christian ministry must preach to men that they are to glorify God in their bodies as well as in their spirits. Health reform as well as Sabbath reform is a distinct part of the third angel's message. . . . The gospel worker should have a knowledge of the laws of health. He should have an understanding of the causes of disease, and be acquainted with simple remedies for their treatment. He should pray in simple faith for the sick, and point them to the Great Healer. . . . Moreover, it is the work of the minister to teach the members of the church that he raises up, or with whom he labors, to be interested in the physical well-being of their neighbors and friends. This work is a great blessing to the church members, and is a channel through which they may reach their neighbors with our message of a soon-coming Saviour."

Australasia on Difficulties

Elder A. W. Anderson, Association secretary, is confronted by unusual geographical difficulties, which cause many disappointments and considerable perplexity in keeping closely in touch with Association members throughout his field; nevertheless he is co-operating to the fullest possible extent, and awaiting news of advancing moves for the work throughout the world field, especially regarding the new publication, *THE MINISTRY*, and the Reading Course selection for 1928. An initial order for Reading Course books was shipped to division headquarters some weeks ago.

Illuminated Texts

Side Lights From Translations

Titus 2: 14

"WHO gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."—*American Revised Version*.

"Who gave Himself up for us to redeem us from all iniquity and secure Himself a clean people with a zest for good works."—*Moffatt*.

"Who gave Himself for us to purchase our freedom from all iniquity, and purify for Himself a people who should be specially His own, zealous for doing good works."—*Weymouth*.

"He gave Himself on our behalf, to deliver us from all wickedness, and to purify for Himself a people who should be peculiarly His own and eager to do good."—*Twentieth Century*.

"Who gave Himself for us, that He might recover us from all iniquity, and purify for Himself a new people, who are zealous in good works."—*Syriac*.

"Who gave Himself for us, so that He might redeem us from all lawlessness, and purify for Himself a select people, zealous for beautiful works."—*Complete Bible in Modern English*.

"He gave Himself for us, to free us from all wickedness, and purify for Himself a people of His own, eager to do right."—*Goodspeed*.

"Who gave Himself up in our behalf, That He might redeem us from all manner of lawlessness,

And purify for Himself a people as His own treasure — zealous of noble works."—*Rotherham*.

"Who gave Himself for us, that He might redeem us from all iniquity, and might cleanse to Himself a people acceptable, a pursuer of good works."—*Douay*.

The Association Forum

A Round Table on Efficient Methods

Rural Evangelism

The Field of Operation Described

"In the lonely byways of the country are families and individuals . . . who are without church relations, and who, in their loneliness, come to feel that God has forgotten them. . . . Those who go into the byways and hedges will find . . . those who are living up to all the light they have, and are serving God the best they know how. But they realize that there is a great work to be done for themselves and for those about them. They are longing for an increased knowledge of God, but they have only begun to see the glimmering of greater light. They are praying with tears that God will send them the blessing which by faith they discern afar off. . . . There are many of whom ministers and churches know nothing." —"Christ's Object Lessons," pp. 235-238.

The Commission

"We are not to wait for souls to come to us; we must seek them out where they are. . . . There are multitudes who will never be reached by the gospel unless it is carried to them." —*Id.*, pp. 232, 233. "Let the stewards of the manifold grace of God seek out these souls, visit their homes, and through the power of the Holy Spirit minister to their needs. Study the Bible with them, and pray with them with that simplicity which the Holy Spirit inspires. Christ will give His servants a message that will be as the bread of heaven to the soul. The precious blessing will be carried from heart to heart, from family to family." —*Id.*, p. 238.

As in Operation in North America

MONTANA Presents a Rural Problem.—President B. M. Grandy refers to the fact that "Montana, the third largest State in the Union, with a pop-

ulation of less than 600,000, a Seventh-day Adventist constituency of 850, and a very limited force of ordained evangelists, must depend quite largely on the solving of the rural problem for the carrying forward of God's work in that field." Elder Grandy gives as his conclusion that the need is not new plans or devices for the successful promotion of rural evangelism, but rather a keener sense of responsibility and a fuller baptism of the Spirit of God, in order to energetically, successfully, and more extensively keep in operation the plans already devised. The most practical and successful avenues of approach to the rural communities have been found to lie in *colporteur and home missionary endeavor*, and it is believed that the proper development of these two branches of our organized work will largely solve the rural problem. Fundamentally important in this endeavor is it that both colporteurs and scattered believers shall have a keen sense of their responsibility, and stand ready to make the most of every opportunity. This involves closest contact, both by correspondence and visitation, in order to keep before the colporteurs the sacred nature of their work, and to make the necessary contact between purchasers of literature and the nearest Seventh-day Adventist to follow up with personal work.

ARIZONA Needs Rural Evangelism in its sparsely settled territory, and is demonstrating the effectiveness of "medical evangelistic tours," as clearly set forth by the spirit of prophecy in the following words: "From the instruction that the Lord has given me from time to time, I know that there

should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, from both the higher and lower classes. The way for this work is best prepared by the efforts of the faithful canvasser."—"Testimonies," Vol. IX, page 172.

Elder C. S. Prout, writing as president of the Arizona Conference (although at this time he is connecting with the General Conference Home Missionary Department as associate secretary), says: "We have a plan under way whereby we are endeavoring to combine the medical, colporteur, and evangelistic work in one. We arrange to make up companies consisting of a man and his wife (one of them a nurse, if possible, or at least able to give treatments to the sick) who will conduct meetings and hold Bible studies, and connect with them a colporteur who can distribute literature and sell our good books. We send these companies out in a small truck through the country, advertising our health work, helping the sick and afflicted, and distributing our literature, and, where possible, holding public meetings. It is our aim to have three or four such companies at work in Arizona. I believe that such a plan, conducted properly and under conference control, would solve the problem of our rural evangelism, and would increase our isolated membership a hundredfold."

INDIANA Affords Experiment Station.—President F. A. Wright speaks from the standpoint of thorough investigation and experience, and believes that "plain, common, whole-hearted, hard work will answer the rural problem fully as well as, if not better than, any other plan which may be suggested." He further indorses the rural work by saying, "Rural evan-

The Ho

THE unprecedented record of fifty-
 tions supplying all Association membe
 rscription to THE MINISTRY before the
 unique as to deserve not only general
 tion of the conferences. In an entire
 unions in North America,—the Atlanti
 all comprising local conferences have
 Columbia, Eastern Canadian, and Nor
 already been similarly heard from. The
 Colleges, junior colleges, academie
 likewise tangibly supplying their special
 in the division, but it is too early to hea

General Conference Staff
 Atlantic Union Staff
 Central Union Staff
 Columbia Union Staff
 Eastern Canadian Union Staff
 Lake Union Staff

Alabama	E. Michigan
Alberta	E. Pennsylvania
Arizona	Florida
Arkansas	Georgia
British Columbia	Greater New York
Carolina	Hawaiian Mission
C. California	Illinois
Chesapeake	Indiana
Chicago	Inter-Mountain
Colorado	Iowa
Cumberland	Kansas
	Kentucky

Broadview College
 Brookfield Press
 Canadian Watchman Press
 College of Medical Evangelists
 Emmanuel Miss. College
 Hutchinson Seminary
 Maplewood Academy
 New England Sanitarium
 Washington Miss

Surely this remarkable advance respon
 co-operation as unitedly we reach toward
 ruary issue shall have been mailed we
 institutions will have been heard from.

*In return, your secretaries pledge to
 ship their sincerest efforts to secure and
 practical, spiritual, stimulative materia
 to aid us all to become increasingly effic*

or Roll

ht conferences and seventeen institu-
s in their employ with a year's sub-
st issue came from the presses, is so
onorable mention, but the specific cita-
versea's division, and in four whole
Lake, Southern, and Southeastern,—
hus responded. In three more—the
hern—all conferences but one have
other five unions still have some gaps.
riums, and publishing houses are
groups. A similar work is under way
from them. Here is the honor roll:

Northern Union Staff
North Pacific Union Staff
Pacific Union Staff
Southern Union Staff
Sustentation
The Inter-American Division

La.-Mississippi

Manitoba

Maritime

Minnesota

Missouri

New England

New Jersey

New York

North Dakota

Ontario

Potomac

Saskatchewan

South Texas

S. E. California

S. New England

Southern Oregon

St. Lawrence

Tennessee River

Texico

W. Michigan

W. Pennsylvania

West Virginia

Wisconsin

Oshawa Missionary College

Portland Sanitarium

S. California Junior College

Southern Publishing Association

Southwestern Junior College

Union College

Walla Walla College

Wichita Sanitarium

ry College

is a most auspicious omen of fullest
the heights of God. Before this Feb-
believe the remaining conferences and

is loyal band of Association member-
end forth a constant stream of virile,
from our most experienced laborers,
at workers for our God.

gelism is interesting, inexpensive, pro-
ductive of good results, educational to
the worker, and usually brings perma-
nent results. I am especially anx-
ious to see this work carried forward
in our conference to the fullest extent
possible."

As to conditions facing the worker
who enters the rural communities,
Elder Wright says: "The rural people
are usually hungry for spiritual food.
They are not fed up on city life, which
has a tendency to destroy all love
for spiritual things. My experience
teaches me that these rural people do
not care so much for entertainment.
What they want is plenty of Bible with
intelligent explanation and interpreta-
tion, and when they accept the mes-
sage, they become ardent supporters."

As to *methods*, Elder Wright advo-
cates that, where consistent, the work
should begin in territory within reach
of some local church, with a view to
strengthening the organized work by
the results which are obtained, al-
though he adds:

"To be sure, there are territories
where no church is within reach, and
we must work these also. I have found
that it pays to select a certain district,
perhaps a township or two, and secure
the names of all residents through the
poling list or some other consistent
means, and place upon some local
church missionary society the respon-
sibility of supplying literature to these
people in a systematic manner, for
about ten weeks. Then follow up this
effort by a personal letter to all who
have indicated interest in the liter-
ature, announcing the series of meet-
ings which are to begin—either in
tent, hall, or community church. If
a tent is used, be sure to locate on
the main highway, and spare no ex-
pense to make the tent attractive, and
keep the grounds in good order. In
some places a community church
serves the purpose better than a tent,

and then the meetings can be continued through the winter.

"Having paved the way for a series of meetings by the literature, and having decided on the suitable location and made due announcement, real rural evangelism begins in earnest. The services must be short and to the point. Farmers need to get home early. Visit the people at their homes; do not hesitate to be common and neighborly, even to the extent of helping in the field. This does not detract from the dignity of your work, but rather increases it. Farmers love sociability.

"At one time a fellow worker and myself held a series of meetings in a community church in the middle of winter, and the snow was very deep. We took alternate nights in preaching, but went together to visit the people every day, wading through the snow from house to house. This was something unusual for the people to see. Never before had they been given such special consideration, and it reached their hearts. As a result of this effort, thirty-five heads of families, and in nearly every case the entire family as well, took their stand for the truth, and to-day they stand as a strong and active church, liberally supporting the cause of God. I believe in placing emphasis upon personal work as the secret of success in rural evangelism."

WEST VIRGINIA'S Rural Need calls for the faithful colporteur to pioneer the way, to be followed by a series of meetings in rural halls or school-

houses, for a period of four to eight weeks. President H. J. Detwiler believes that the investment of "dimes in locations of this type will accomplish as much as dollars in more congested localities." Citing personal experience, he says: "With practically nothing spent for advertising, I have seen groups of people, ranging from fifty to two hundred, gather night after night in such a hall or schoolhouse during an entire series of meetings, many driving long distances. From such groups we have won some of the most faithful members in our constituency,—men and women who have stood loyally by the truth, though isolated from others of the faith, and have supported every department of the work to the utmost of their ability."

The qualifications needed for rural evangelism are set forth by Elder Detwiler as follows: "In selecting the worker for this type of labor, one must be found who is willing to take his heels off the sidewalk, and by all means one who is a faithful personal worker. He must be able to adapt himself to the various conditions and circumstances which arise; he must work faithfully, putting in long hours, with a determination to reach every family and every individual in the rural section in which he is placed. Men with a passion to reach precious souls in these rural sections, who go forth with the zeal, fervor, and interest required of the foreign missionary, will, I believe, largely solve the problem of rural evangelism."

(To be continued next month)

Christ's Method of Evangelism

BY A. A. CONE

District Leader, East Pennsylvania

You may be interested to know something of the burden I carry upon my heart concerning methods of work, and

something about the results which have come by working along the lines for which I have such a heart burden. For several years I have observed, with concern, the ever-increasing expense of bringing a soul to the light of this message. I have seen the average cost

climbing higher and higher each year, and I have prayed that God would show me a way to work for souls so that I might be an instrument in His hands which could be used successfully, and yet at less expense to the movement.

I began studying Christ's methods of evangelism, and was convinced that His methods are up-to-date in any age and for any class of people. I found that He seemed to make no effort whatever to draw large crowds to hear Him, but that when they did come, they came usually as the result of personal work which He had done. I discovered that the personal work was of such a nature that even I could do it, and from the time this thing dawned upon my vision I have had a consuming ambition to work along those lines, and have given my best thought, study, and energies to learning how to work as my Master worked when He was upon earth.

As I look at the world and its needs, I see a people who are led astray by their religious teachers, just as the people were in the days of Christ. I find human beings acting and thinking very much as they did in His day; and I find them just as susceptible to sympathy, personal work, et cetera, as they were then. I look at the churches and church goers, and I find them "fed up" on oratory, scientific discourses, fine music, special singing, pictures, and the like, and I am convinced that the worldly churches can outdo us in all these things, unless we, too, plunge into a wild orgy of reckless spending in an effort to keep up with them in the matter of producing something striking for entertaining or drawing the crowds. The question then arose in my mind, Can we compete with the world in these things? And following this came the question, Should we attempt to compete with the world in these things? In answer to my questions, as I pondered these

things in my heart from day to day, came the text: "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth."

It occurred to me that, if the gospel is the power of God, and I have that gospel in my heart and learn how to give it to others, I shall have all the power I need to win men and women to salvation. With this gospel, even I can become invincible.

From that day I lost all desire for expensive apparatus and paraphernalia with which I might hope to attract large crowds, and in its place came a great yearning desire to work in an altogether different way to win souls. As I see it, we cannot hope to be able to compete with the world in musical attractions, oratory, and other expensive embellishments. But in one thing we are able to compete with the world, and with it can meet the world at any time and place and be sure of overwhelming victory,—we have the pure gospel of Jesus Christ; and it has the power of the mighty God in it; and it lifts up Christ, who, when lifted up, draws all men.

The Test of Experiment

With this kind of burden upon our hearts, my wife and I began our work here in this district, with five churches and one company, including three church schools. There have been many problems and responsibilities, which have taken up so much of our time that we have been able to devote but a small portion to actual work for those not of our faith. To reach all my churches each week, I must travel by auto, covering nearly 500 miles a week. Our own people were sadly in need of help, and a new church building had to be erected at one center. These things, together with the campaigns, have taken by far the major portion of our time from evangelistic

(Concluded on page 31)

The Field Says --- Through Our Letter Bag

Off the World's Doorstep.—I am enthusiastic over THE MINISTRY. I wish at this earliest opportunity to express to you, both for myself and for the students in the Bible department of Southern California Junior College, our joy in the prospect of sharing its blessings. We have already ordered ten subscriptions, one for each member of the ministerial training class. There are wonderful possibilities in this little magazine. It is a venture which cannot but be eminently successful, for it meets a long-felt and, I believe, a widely recognized need. It will provide not only information but inspiration. It will exalt that phase of service which is highest. It will bind us in a closer and more intimate brotherhood the world around. It will animate our ministerial students with new incentives and ideals. It will be of very great and very tangible assistance to us who teach homiletics. It will help to take us in that teaching off the doorstep of the world, where some have almost been obliged to sit in using homiletical textbooks of other denominations. L. A. WILCOX.

The Minister's Books Reading Course and Reviews

A Book-a-Month

STATISTICIANS tell us that the average person reads about 17,600 words an hour, and that the average street car rider, allowing half an hour in going to work and the same in returning, could read 5,491,200 words a year, or 183 books of thirty thousand words each.

Can we as active workers contem-

plate passing a whole month without reading, *in addition* to our personal Bible and Testimony study, at least one volume—twelve volumes a year? Surely this is the minimum any virile, growing worker for God dare prescribe for himself. Many of our most busy and successful leaders read at least a book a week—fifty-two during the year. They feel that they must.

But with the minimum of twelve books a year, the Ministerial Association is just asking that you join the world circle in choosing as one third of those twelve the four small volumes, "Every-Member Evangelism," "Power Through Prayer," "Abiding in Christ," and "Progress of World-wide Missions," in the 1928 Reading Course.

There is power in such united reading,—the power of unity. There is fellowship in such reading,—the fellowship of marching forward in unison with one's brethren. There is development in such reading,—broadening that comes through reading out of our usual choices. There is discipline in such reading,—the discipline of a task that we set for ourselves, and the joy of a goal achieved. Never should we forego such a satisfaction.

To those who have already signed up for 1928 we express appreciation for co-operation and good fellowship. To those who are still hesitant, we extend a most cordial "Come thou with us." In America, send your name here to headquarters, and order the volumes through your Book and Bible House; in outlying divisions, arrange through the divisional Association secretary.

Doubly Appreciated.—My recent trip to Washington afforded me the opportunity of finishing for the *second time* the book "Crises of the Christ," by Morgan. I greatly appreciate the thoroughness with which Mr. Morgan deals with the Scriptures.

CHARLES THOMPSON.

Delving Into the Word

Studies on Fundamentals of the Message

5 1/2

The Hour of His Judgment

BY W. W. PRESCOTT

Proposition One.—An adequate interpretation of the expression, "The hour of His judgment is come," which points to the intercessory work of Christ as our High Priest, will involve a study of the Person of the Mediator, who He is, and what preliminary steps were necessary in order that He might be the mediator for man in sin; and also a study of the various phases of His mediatorial work, with special emphasis upon the work which He is now doing. Cf. "Gospel Workers," p. 251.

NOTE.—The book of Revelation, the last of the inspired writings, assumes that its readers are acquainted with the teaching of the other Scriptures, and often, as in this case, by touching upon a particular phase of a great subject, opens up a large field for review and interpretation in order to obtain a complete understanding of the allusion. To the people of John's time, familiar with the Old Testament, the expression, "The hour of his judgment is come," would at once suggest the day of atonement, but in this time of apostasy and neglect of the Scriptures it requires a fresh study of the mediatorial work of Christ in order to make this clear.

Proposition Two.—The Mediator of the grace of God to men is Jesus Christ. 1 Tim. 2: 5.

NOTE.—A mediator is "one who is a means of intercourse between two other parties, and through whom action passes from either to other." In this verse emphasis is placed upon the fact that the Mediator is a man, "Himself man." A. R. V.

Proposition Three.—"The man Christ Jesus" is also the Son of God. Heb. 4:14.

NOTE.—"The person of Christ is the result of the indivisible and abiding union of the divine and human natures. This is perhaps the most wonderful proposition that theology has to affirm: a stumblingblock to the unbeliever, it is a sore offense to a certain philosophy, but the very rejoicing of the heart to Christian faith." Further, Mrs. White says: "Upon the throne with the eternal, self-existent One, is He who 'hath borne our griefs, and carried our sorrows,' who 'was in all points tempted like as we are, yet without sin.' . . . The wounded hands, the pierced side, the marred feet, plead for fallen men, whose redemption was purchased at such infinite cost."—"The Great Controversy," p. 416.

Proposition Four.—As the Son of God, Jesus Christ was the mediator in the original creation. Heb. 1: 1, 2; John 1: 1-3; 1 Cor. 8: 6.

NOTE.—The fact that Jesus Christ is the eternal Son of God (John 8:58; Heb. 13:8), and the mediator or co-operating agent in the creation of all material things, furnishes a sure foundation for our confidence in Him as the mediator in the new creation, the mediator of eternal life.

Proposition Five.—Not only was the Son of God the mediator in the creation of all material things, but "in Him" all invisible powers and relations find their origin, "through Him" they have come into existence, and "in Him" they "hold together." Col. 1:16, 17, A. R. V.

NOTE.—Christ, the Son of God, "is the perfect image, the visible representation, of the unseen God. He is the firstborn, the absolute heir of the Father, begotten before the ages; the Lord of the universe by virtue of primogeniture, and by virtue also of creative agency. For in and through Him the whole world was created,

things in heaven and things on earth, things visible to the outward eye, and things cognizable by the inward perception. His supremacy is absolute and universal. All powers in heaven and earth are subject to Him. This subjection extends even to the most exalted and most potent of angelic beings, whether they be called thrones or dominions or principedoms or powers, or whatever title of dignity men can confer upon them. Yes, He is first and He is last. Through Him, as the mediatorial Word, the universe has been created; and unto Him, as the final goal, it is tending. In Him is no before or after. He is pre-existent and self-existent before all the worlds. And in Him as the binding and sustaining power, universal nature coheres and consists." Such is the wondrous being, such is the wondrous position, such is the wondrous power of the Mediator of the grace of God.

Proposition Six.—The mediatorial work of Christ, the Son of God, in the creation and the maintenance of all things, is inseparably connected with His mediatorial work in behalf of sin and sinners. Heb. 1: 1-3.

NOTE.—In this passage of Scripture the three phases of the mediatorial work of Christ are clearly set forth. He is the mediator in *creation* ("through whom also He made the worlds"), in *administration* ("upholding all things by the word of His power"), and in *salvation* ("when He made purification of sins"). Furthermore, He is able to fill the office of mediator in salvation because He was the mediator in creation, and is the mediator in upholding all things. The measure of the power available for procuring our salvation is indicated by the power manifested in the original creation, and in maintaining perfect order in that creation.

Proposition Seven.—There is the very closest relation between creation and redemption. Isa. 43: 1.

NOTE.—It is no mere chance that the first chapter in the Bible reveals God as the Creator. The Bible is the book of redemption, the book of re-creation, and its goal is a new heaven and

a new earth and man renewed in the image of God. The foundation of the gospel of a new creation is laid in the first chapter of Genesis, and this is the reason why such a wide-spread and concerted effort has been made in these last days, under the inspiration of the great enemy of the gospel, to discredit the Biblical account of creation, and to substitute for it an evolutionary philosophy which denies any intervention on the part of a personal God, and relies upon "resident forces" as the sufficient explanation. Those expounders of the Scriptures who surrendered to the demands of a false science concerning creation, really surrendered the claim for the supernatural in the gospel, as is now clearly revealed by the modernistic apostasy.

Proposition Eight.—So close is the relation between creation and redemption that "Jehovah, the Creator of the ends of the earth," is "Jehovah . . . the Creator of Israel." Isa. 40: 28; 43: 15. Cf. Isa. 43:3; 44: 21, 22.

NOTE.—In chapters forty to sixty-six, inclusive, of the prophecy of Isaiah there are repeated appeals to Jehovah the Creator as the basis of confidence in Him as the Saviour. The consummation of this prophecy is in Isaiah 65: 17 and 66: 22. Cf. 2 Peter 3:13. We should remember that Jehovah of the Old Testament is manifested as Jesus of Nazareth in the New Testament.

Proposition Nine.—In the New Testament the method of redemption is distinctly called a new creation. 2 Cor. 5:16, margin, A. R. V.; Gal. 6: 15, margin, A. R. V. Cf. Eph. 2: 10, 15, A. R. V.; 4:24.

NOTE.—The prayer of David, after he had committed his great sin, shows that the only method of cleansing the sinful heart is by creating a new heart (Ps. 51: 10), which is in harmony with the promise of "a new heart." Eze. 36: 26. The original creation is described as a birth (Ps. 90:2, margin, A. R. V.), and the new creation, or redemption, is the new birth. John 3: 3, 5. The pain and sorrow which attend the birth of a child under the abnormal conditions caused by sin, are

a slight suggestion of the pain and sorrow which have attended the new birth, the new creation, redemption. Cf. Heb. 12: 2; 2:9.

Proposition Ten.—As the Spirit of God co-operated in the original creation (Gen. 1:2), so does the Spirit co-operate in the new creation, or the new birth, and the new life which follows. John 3: 5. Cf. Titus 3:5; 2 Cor. 3: 1-6; Rom. 7: 6, A. R. V.

NOTE.—The parallel between the work of the eternal Son and the Spirit in the original creation and in the new creation, is complete. Thus do the things which are made bear testimony to the power and divinity displayed in the gospel of the righteousness of God. Rom. 1:16-20.

Concluding Observations

In this study we have briefly considered the Person of the Mediator and His work in connection with creation. This will serve as an introduction to a further study of His mediatorial work as set forth in the sanctuary and its services, leading up to the distinctive feature of this work which should be emphasized at the present time. The intimate relation between this subject and the two other leading topics of the threefold message, viz., the Sabbath and the second advent, will appear as we proceed. In the meantime, *it is well to remember that it was light upon the sanctuary and the Sabbath which guided this movement at its beginning, and which has kept it as a distinct movement during all the years to the present time.* Efforts which have been made in recent years to change the characteristic features of this threefold message have been directed toward a modification of the teaching concerning the mediatorial work of Christ in behalf of sin. The modifications proposed were such as would demand an entirely different interpretation of this threefold message as outlined in Revelation 14: 6-16, and a rejection of the specific interpre-

tation given to us through the spirit of prophecy. *We must hold to the foundations of this movement.*

One feature of the gospel message which is emphasized in this study is the pre-existence of Christ and the eternity of His being. Here is the sure foundation for the hope of eternal life in Christ. Cf. John 3:16; 1 John 5:11, 12. In this connection, we do well to consider the following instruction: "Do not make prominent those features of the message which are a condemnation of the customs and practices of the people, until they have an opportunity to know that we are believers in Christ, that we believe in His divinity and in His pre-existence."—*"Gospel Workers,"* p. 405.

Just Between Seminars

Glimpses of Ministerial Training

A Panoramic View

WITHOUT introductory preliminaries we invite you to circle the globe in a rapid survey of field development for prospective ministers and Bible workers in our training schools, beginning first with America:

Washington Missionary College

W. M. C. has a seminar membership of about seventy, as well as nine active Bible workers in the Bible workers' band. Elder B. G. Wilkinson, dean of theology, writes: "We have thirty-five students enrolled in our theological department, and others are constantly enrolling. This is quite different from previous years, when we had from six to nine in the department. Very nearly all the thirty-five are in actual field work, or moving in that direction.

"First in line of battle come the pastoral training students, the second and third year students constituting the firing-line troops. The twenty-one first year students are in camp train-

ing, and their work is largely in the class room. The second and third year students are about twelve in number. They are in charge of eleven teams of students working in the eleven districts into which the northern half of the city—population about 400,000—has been divided.

“I hold meetings Sunday nights, and in the same hall we have our Sabbath school and church services. This provides a place where the eleven teams can bring interested persons who wish to come for the first time to see a Sabbath meeting without being lost in a church of large membership. Only two weeks after opening this new center the teams were very busy, Bible reading circles were going on in six districts, and in the other districts they had more names of interested ones than they could visit. Each second and third year student has a goal to build in Sabbath school a class of his own, composed of interested ones, whom we hope to baptize later. Credit is given for field work, which is required of these advanced students.”

College of Medical Evangelists

A new work conducted under the leadership of Elder Fries, is that of street meetings held in two near-by cities. Using an automobile specially fitted up for the purpose, with platform for the speakers and a set of chimes for attracting the crowd, their plan is to have “three or four of the students take twelve to fifteen minutes each, presenting both the health message and the spiritual message. We will open with prayer, have a quartet, then introduce the first speaker, who will present a spiritual message. The second speaker will give a health talk, the third a spiritual message, and the last a medical talk. After a song, a question service will follow. After speaking, the students will mingle with the audience and do personal work.

Names of interested persons will be secured, and literature will be distributed. On some night (previously announced) we will put on a demonstration of simple treatments, and another night a practical food demonstration, etc. We are praying that the Lord will give us His wisdom in planning so that we may be able to save souls.”

Broadview College

“We have more than twenty-five members in our Ministerial Association,” says W. B. Ochs, dean of the department of theology. “Several cottage meetings and hall efforts will be held during the winter. As a result of the schoolhouse meetings held by two of the students last year, one lady was baptized and taken into the church a week ago, and another will be baptized soon. Other efforts are reporting many interested ones.

River Plate Junior College

The ministerial seminar of our South American school recently voted the following expression: “That the members of the Colegio Adventista del Plata seminar pass on to the members of other like seminars scattered throughout the world, friendly greetings from ‘the Continent of Opportunity.’ We are made to feel that we belong to the same brotherhood of seminars as we scan the pages of ‘Just Between Seminars’ when it gets to us. We believe we are all training for one and the same common cause,—that of soul winning for our Master. We sincerely trust that the great Leader of these organizations will personally attend the efforts of all the seminars in the carrying out of their plans in a successful way during the school year of 1927-28. That Heaven’s choicest blessings may be had in all the different activities of the seminars in training men for the ministry, is our sincere wish and prayer.”

Personal Testimonies

Deeper Life Confidences

Our Indwelling Christ

FOR years after my ordination there was a constant hungering for something in my experience that I did not have. I felt that there must be depths to the Christian life which I had never sounded. For my own salvation and for the sake of others, I felt that I must have this deeper experience. But what was the new experience that I craved and felt I must have? I did not know, yet I felt there was something. Blunderingly I resorted to self-condemnation. Days of dissatisfaction and almost discouragement followed. This went on for some time, during which I continued praying earnestly for that which, for a while at least, seemed to be beyond my grasp.

Then I began questioning myself: Had I not accepted of Christ as my personal Saviour? Had I not confessed my sins? Did I not believe they were forgiven? Yes, certainly. Never for a moment did I question it. More than that, I claimed such beautiful promises as, "Fear thou not; for I am *with* thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will *help* thee."

I frequently read the many promises of help contained all through the Scriptures. Nor did I lose sight of the fact that our Saviour is at the right hand of the Father, pleading in our behalf, and the words of the apostle Paul were always precious to me, "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 16.

But I still cherished the desire for a deeper and closer experience. And our God, whose ear is ever turned earthward to hear the supplications of

His children, came to my rescue, and a new chapter seemed to be opened before me in the revelation of our Lord in a new and living way. A new set of verses loomed before me. Among them was, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ *in* you, the hope of glory." Col. 1: 27.

The mystery began to unfold. Slowly it dawned upon me that as truly as Christ could live in human flesh nineteen hundred years ago (and that was the mystery of godliness, for the apostle Paul emphasizes "without controversy great is the mystery of godliness: God was manifest in the flesh." 1 Tim. 3: 16), just so truly can He live in our human flesh to-day. That is indeed the mystery of the gospel. Rom. 16: 25.

Joy filled my whole being as I thought of the wonderful truth of self dying and abdicating the throne entirely, so that our Lord could come in and actually live in my mortal flesh. Not that He would come just to *help* me in my weakness, but that it would be Jesus Himself living out His own life in my heart, because I had given it to Him. This precious truth is clearly taught in such scriptures as Revelation 3:20 and Galatians 2:20. My actions would not simply be *like* His, my words would not merely *resemble* His words, but actually the "indwelling Christ" would speak His own words through me.

I was so overjoyed by the thought that as I met a fellow minister the next morning on the main street of the city in which I was working, I told him all about it. But I did not seem to meet any responsive chord; in fact, he did not make any reply at all. I sought for some one else to rejoice with me in my new experience, but could find no one. It seemed so strange to me that I began wondering

if after all I could be wrong, and possibly going too far.

Again I searched the Bible and studied the "Testimonies." And I did not have to search long before my confidence was reassured. The beloved John understood this mystery, for he said, "Greater is He that is *in* you, than he that is *in the world*." 1 John 4:4. Yes, He is not only *with* us, but He is *in* us. He is living in "mortal flesh" to-day as He did nineteen hundred years ago. 2 Cor. 4: 10, 11.

It solves the whole problem of holiness, and perfection, and victory. The presence of Christ in the burning bush made the ground holy. Ex. 3:3-5. Moses was told to remove his shoes, for the ground was holy. If His presence on this sin-cursed earth could make the ground holy, then His presence in our bodies, which are made of the dust of the ground, can make them holy too.

This thought of the indwelling Christ is frequently emphasized in the spirit of prophecy. In "Steps to Christ," page 80, we read, "Henceforth through the Spirit, Christ was to abide continually in the hearts of His children." Again we read, "The light, and love, and power of the indwelling Christ shone out through them, so that men, beholding, 'marveled.'" He is the same yesterday, to-day, and forever. So His "indwelling" presence in our lives to-day will have the same effect as it had on the disciples of old.

As this glorious truth, for such I must call it, dawned more and more upon me, I found it to be so different from my previous conception that I hardly knew how to relate myself to it. It changed the whole aspect. I had to begin right at the bottom again. Previously I prayed for the Lord to help me live my life, but now I pray for the dear Master to live His own perfect life in my heart. Before going into the pulpit, I used to ask the Lord

to help me explain His word and give His message. But, oh, it is so much better to believe that the "indwelling Christ" will speak His own message through lips of clay.

Why should we fondly believe that if heaven will add a little help to whatever strength we may have, then we can overcome in time of temptation and trial? Man is so reluctant to realize his own utter inability and uselessness in time of temptation. It is hard for us to learn that we have nothing ourselves to which help can be added. Let the "indwelling Christ" meet the temptations entirely and completely, without thrusting self into the battle at all. Ours is the choosing, the yielding: His is the victory. "Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord." 2 Chron. 20: 17.

Our Master enters the soul temple with all power, with the same power that He possessed when upon earth in human flesh nineteen hundred years ago. The secret lies in "putting self aside," crucifying the old nature and self, abdicating the throne of the heart, so that Christ may dwell and rule there. But even after He has taken control, we still have the necessity of choice every day and every hour, whether He shall remain on the throne or not. It will ever be our privilege and responsibility to will that Christ shall reign for us. Then we can say with the apostle Paul, who had learned this experience, "For me to live is Christ." A CITY EVANGELIST.

WHEN you have finished your sermon, not a man in your congregation should be unable to tell you distinctly what you have done; but when you begin a sermon, no man in the congregation ought to be able to tell you what you are going to do.—*Breed*.

Bible Workers' Exchange

For an Enlarged Service

The Training Class — No. 2

IN the January issue of THE MINISTRY reference was made to the Bible Workers' Training Class conducted by Mrs. Ena Ferguson in the Detroit (Mich.) church. We now continue the suggestions concerning the art of giving Bible studies which were presented to the class on the blackboard, for study, discussion, and copying into individual notebooks. We believe that these thirty-four suggestions are of a practical, constructive nature, and will be of value to pastors and Bible workers in carrying out the "heaven-born idea" of holding Bible readings in the homes of the people and training the lay members to render effective service in this line of work.

The Blackboard Work — Continued

XI. Hold to the Subject.—Hold to your subject, for there is great danger of becoming sidetracked, and thus failing to make the desired impression.

1. Do not try to explain the entire verse in the Bible reference, where there is more than one thought conveyed; refer only to those parts of the verse which relate to the subject.

2. Answer irrelevant questions briefly, and bring the mind directly back to the subject. When necessary, promise that another lesson will be given to explain the questions which cannot be answered at the present time.

3. Remember that it is one of Satan's schemes to divert the mind so that truth may lose its force.

XII. Be Master of Yourself.—Practice absolute self-control, for sometimes people are purposely exasperating.

1. Let no suggestion of irritation enter into the tone of voice.
2. Be courteous. (Read 1 Peter 3:8; 2:20, and be governed accordingly.)
3. Do not permit sarcasm, discourtesy, or unkindness to influence deportment.

XIII. Be Considerate.—Do not take it for granted that the reader sees in the text all that you do; take occasion to call attention repeatedly to definite words and phrases in the text.

XIV. Follow the Principles of Pedagogy.—Keep the one to whom you are giving the Bible study seriously thinking—thinking for himself and not listening to what you say.

1. Be a Bible teacher, not a lecturer.
2. *Telling* is not necessarily *teaching*.
3. It is possible to *talk* a person into a mental stupor.
4. True teaching is "*causing another to know.*"
5. By tactful questioning, the reader gives expression to truths presented, and thus convinces himself.

XV. Plan for Follow-up Study.—Make it easy for the reader to continue the study of the subject during the intervening time between appointments.

1. Always leave with the reader an outline of the study which has been given.
2. Always leave reading matter on the subject.
3. Select appropriate quotations, and leave as written or printed slips to be placed in Bible.
4. Occasionally leave with the reader a few pointed questions, written, with Bible references given, asking that the answers to the questions be written on the slips by the time of the next Bible study.

XVI. Thoroughly Review.—Principal points should be gone over again and again.

1. Necessary because so much is entirely new to the reader.

2. Not all which seems clear at the time of the lesson is retained in the memory, and a review of the instruction serves to fix it in the mind.

3. Careful review reveals how one subject relates to the next, and demonstrates that all truth is one truth.

XVII. Psychology.—Study personalities, and adapt the studies to individual needs, as to mental capacity, special point of inquiry, et cetera.

1. With one person, the lesson must be made simple; with another person, in order to hold the interest, the study must be of a deeper nature.

2. Lessons on special subjects will sometimes be necessary.

3. Keep out of a rut.

4. Study to find the way to the heart.

5. Seek to discover the exact nature of difficulties or perplexities which prevent clear understanding or acceptance of truth.

XVIII. Meeting Opposition.—While seeking to avoid opposition in every possible way, be prepared to meet it when it comes.

1. Do not denounce opponents; treat every one as being honest in heart.

2. Do not argue; to do so will multiply opposition. (2 Tim. 2:23-26.)

3. Do not repeat opponent's statements; this will only strengthen argument.

4. Hold to the affirmative—this is Christ's method.

5. Never get excited, or allow angry feelings to arise.

6. Avoid discussion, for thereby sacred truth will often be derided. "Let thy words be few."

7. Follow Nehemiah's example,— "We are doing a great work, and cannot come down." (See Neh. 6:3, 7, 9; "Gospel Workers," p. 376.) If Satan can keep one busy answering the objections of opponents, and thus hinder

the most important work, his object is accomplished.

XIX. Do Not Become Discouraged.—Do not become easily discouraged if souls for whom you labor do not respond quickly in obeying the truth.

1. The seed falling on rocky ground is that which quickly springs up, and as quickly withers.

2. Have faith. Remember, "the worker for God needs strong faith." "Hope and courage are essential to perfect service for God. These are the fruit of faith. Despondency is sinful and unreasonable."—*Mrs. E. G. White.*

3. Never give up a soul as long as there is a gleam of hope, and bear in mind: "We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part."—"*Testimonies*," Vol. VI, p. 442.

XX. Guard the Reputation of Fellow Workers.—Refrain from saying anything that would cast the slightest reflection upon a fellow worker.

1. "Never speak disparagingly of any man" or woman. (See "Gospel Workers," p. 481.)

2. God's ideal for workers is that they "work together, blending in kindly, courteous order." (See "The Acts of the Apostles," p. 275.)

3. "No unkind criticism, no pulling to pieces of another's work." (See "The Acts of the Apostles," p. 275.)

XXI. Seek the One-Soul Audience.—Whenever possible, deal with the individual alone.

1. It permits of the effective personal touch.

2. It permits of freedom of expression.

3. There is direct personal appeal.

(To be concluded in March)

How to Win Catholics

BY MARY E. WALSH

SEVENTH-DAY ADVENTISTS rejoice in a message of freedom and liberty in Jesus Christ of which the Catholic knows nothing. He is bound by a chain stronger than human hands have ever made,—a chain of dark superstition, mystery, and corruption, which holds him with satanic power. The links of this chain are the erroneous doctrines of the "mystery of iniquity,"—the Mass, worship of the virgin Mary, Peter the foundation of the church, the power of the priest—*Ultra Christus* (another Christ); the auricular confession, purgatory, invocation of saints, rosary beads, penance, infant baptism, extreme unction, and many other such delusions. While this great network of error appears impregnable from a human viewpoint, yet we know that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God." 2 Cor. 10:4, 5.

It may be of interest to study briefly the first of the above-mentioned links in this chain of error, i. e., the Mass, in the hope that a clearer understanding of this doctrine of Catholicism may make it possible to meet more intelligently and successfully the issue which confronts all ministers and Bible workers as they come in contact with the general public.

The Mass is a ceremony which involves all Catholic believers, and so great is its power that it holds every individual a helpless captive to its bondage. For any one to absent himself from Mass when physically able to attend, is considered a mortal sin, and endangers the soul with eternal destruction. Like every other rite of the Catholic Church, the Mass is a

means of enlarging the coffers of the church, and in addition to the money paid in for Mass in behalf of the individual suppliant, vast sums are exacted from the people to pay for Masses for the dead.

As to the manner in which the sanctity of the Mass is presented to the people, the following quotation from a standard Catholic work is cited:

"After consecration, God fixes His eyes upon the altar. 'There is My beloved Son,' He says, 'in whom I am well pleased.' To the merits of the offering of that victim He can refuse nothing. You remember the story of the holy priest who prayed for his friend who, as God had apparently made known to him, was in purgatory. There came to him the thought that he could do nothing better than offer the holy sacrifice of the Mass for his friend's soul, and at the moment of the consecration he took the host in his hands, and said, 'Holy and eternal Father, let us make an exchange. Thou holdest the soul of my friend, which is in purgatory, and I hold the body of Thy Son, which is in my hands. Well, deliver my friend, and I offer Thee Thy Son with all the merits of His death and passion.' And, indeed, at the moment of the elevation he saw the soul of his friend going up to heaven all radiant with glory."—"*Eucharistic Meditations*," by Blessed J. M. Vianney, pp. 124, 125.

While there is a set price for a requiem and for Low Mass, yet each year, in the month of November, there is a *special sale*. At such a time envelopes are passed out, containing a blank upon which the purchaser may write as many names as he desires, and by inclosing the specified sum, he is assured that for each name a special Mass will be offered, which will become effective in lessening the penalty in purgatory. These sales of special Mass take place the world around,

and multiplied thousands of Masses are purchased. But, according to Rev. R. L. Conway, of the Paulist Fathers, in a book entitled, "Question-Box Answers," "the church allows the priest to receive money for *only one* Mass a day; and if more Masses are asked for than he can say, he is bound to have them said by other priests." Consider the situation: These inducements to purchase special Masses are made in every Catholic church throughout the world, so to whom can the devout Catholic go for the additional Masses which he pays for? The whole thing is an impossibility—a fraud and delusion.

The words of the apostle Peter seem fraught with new significance in the light of this actual situation: "Through covetousness shall they [the priests] with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not." 2 Peter 2: 3.

This delusion is carried still further, in that after the required amount of money is paid, and hopes are raised to heights of joy and confidence in the belief that loved ones in purgatory will be benefited thereby, the people are confronted with the uncertainty that "all Masses and prayers for the dead are applied 'by way of suffrage; ' . . . that is, are dependent on God's secret mercy and will, who, in His infinite justice may apply to another soul altogether the Masses said for a certain individual. . . . The value of each Mass is infinite, but we never know with perfect certainty whether or not God has applied it to the individual soul for whom it has been offered."—R. L. Conway, "Question-Box Answers."

A still further authentic statement on this point is, "No one can be certain with the certainty of faith, that he received a true sacrament, because

the sacrament cannot be valid without the intention of the minister, and no one can see another's intention."—*Cardinal Bellarmine, Disput, Contooy. De Justific III, V 115.*

Associated with the Mass is the great delusion of transubstantiation, which to the Catholic means that the bread and the wine of the sacrament are changed into the actual body, blood, soul, and divinity of Jesus Christ. This involves the erroneous teaching concerning the power of the priest. The following quotation will give some idea of the doctrine which is taught:

"Behold the power of the priest. The tongue of the priest makes God from a morsel of bread. It is more than creating the world. Some one said, 'Does St. Philomena, then, obey the Curé D'ars? Certainly, she may well obey him, since God obeys him. The blessed Virgin cannot make her divine Son descend into the host. A priest can, however simple he may be. How great is the priest. He will only rightly understand himself in heaven. . . . To understand it on earth would make one die, not of fear, but of love.'"
—"*Eucharistic Meditations,*" p. 112.

Transubstantiation received its first indorsement at the fourth Lateran Council, held 1215 A. D. But the final stamp of approval was placed upon it at the Council of Trent, held 1545-1563 A. D., and the following decision, as printed in the report of that Council, is significant:

"That by the consecration of the bread and wine a change is wrought of the bread's whole substance into the substance of Christ our Lord's body, and of the wine's whole substance into the substance of His blood, which change has been by the holy Catholic Church suitably and properly called transubstantiation."—"*Question-Box Answers,*" p. 293.

The remedy for all these gross errors of Catholicism is found in the

word of God. When its flaming searchlight is focused upon these superstitions, darkness is dispelled and the glorious light of the Sun of Righteousness arises with healing in His wings. In the ninth and tenth chapters of Hebrews, the apostle Paul clearly emphasizes that Christ died "once for all," which is exactly contrary to the teaching of the Catholics, "that at the moment of consecration the Lamb of God lies mystically slain upon the altar, for the sacrifice of Calvary and the altar are the same."—*"Shall I Be a Priest?"* p. 14.

On the altar in every Catholic church there is a compartment which contains the host, known as the "holy place." The apostle Paul states, however, "Christ is not entered into the holy places made with hands." Heb. 9:24. Such texts as Hebrews 10:10, 12, 14; Revelation 1:18; Hebrews 10:11 prove that Christ died once, and that the sacrifice was complete.

I thank God for the third angel's message, which called me out from this system of error into the light of this truth; and I can truly say, with Paul, "After the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24:14.

Boston, Mass.

(To be concluded in March)

Christ's Method of Evangelism

(Concluded from page 19)

work, and so we have not been able to prove, even to our own satisfaction, what could be done in a year by following enthusiastically the methods of work for which we have such a burden.

God has enabled us to bring our district over the top in the Harvest Ingathering and other campaigns, and

each year has shown a decided gain in tithes and mission offerings. Our district reached 61 cents a week per member in 1925, and 66 cents a week per member in 1926. The first three months of this year also shows a very fine gain in tithes. This we believe to be an indication that God is working for our own people as they, too, get the burden for personal work. We have baptized sixty-five members since we have been here. Thus far in 1927 we have had two baptisms, in which twenty-four persons were baptized, and we have two other classes for future candidates.

We have not rented any halls or pitched any tents or done any advertising; we have not had any stereopticon lectures; but we have made use of the free advertising space that has been so cordially given us in the newspapers. We are pressing our church members into service with the literature as far as possible, and using large quantities ourselves in connection with our work. We have our churches well organized. Some of the church members have done very well in giving Bible studies, and we now have two classes, numbering about fifty in all, who are meeting once each week to study the "Art of Personal Work" and the "Giving of Bible Studies." We expect to develop some very successful workers among the church members through this method of training.

(To be concluded next month)

God had only one Son, and He made Him a minister.—*Goodwin.*

General Conference Bulletin Wanted

ANY one having a copy of the General Conference Bulletin for 1893, with which he is willing to part, will please communicate with Miss Edythe A. Ayers, Box 652, Mountain View, Calif.

RESPONDING TO THE ROLL CALL

GOOD NEWS!—"We want you to know that we folk in the field are with you in this endeavor for the uplift of our ministry. The announcement that at last you are to print a little paper, to be entitled *THE MINISTRY*, as a medium between the field and the Association office, is good news."—*J. W. Christian, for Chicago Conference.*

UNANIMOUS!—"So far as Western Canada is concerned, you will soon receive a subscription in behalf of each of the workers in this territory."—*S. A. Ruskjer, for Western Canadian Union.*

GODSPEED!—"At our recent committee meeting we voted to supply *THE MINISTRY* to all the workers in our field. We wish you Godspeed in your work, and I am sure that *THE MINISTRY* will meet a real need in a very helpful way."—*F. G. Ashbaugh, for Kentucky Conference.*

EFFECTIVE!—"The division has decided to pay the subscription price for this periodical to go to all our English-speaking workers for the first year, with the understanding that thereafter each worker will pay his own subscription for the paper. This certainly ought to be an effective means of communication with the workers and a valuable medium in promoting their efficiency as workers."—*E. E. Andross, Vice-President, Inter-America.*

GENEROUS!—"Our committee voted to supply *THE MINISTRY* to all ministers and Bible workers. We also voted to share the expense equally with any worker who desires to take the Reading Course."—*W. C. Moffett, for Southern New England Conference.*

CO-OPERATION!—"This is a wonderful step, and we shall be very glad to co-operate to the utmost of our ability. Our conference is placing an order for a sufficiently large club to supply each worker in the Alabama Conference. You may count on us for full 100 per cent co-operation in the matter of increasing our efficiency and developing a higher standard in the lives and work of all our workers."—*A. B. Russell, for Alabama Conference.*

CONVENIENT!—"I personally feel that the paper will be of material interest to us all, and in much more convenient form than the former method; although we have much appreciated what has been done through the mimeograph pages."—*J. F. Piper, for West Michigan Conference.*

SUCCESS!—"It is our desire and wish to co-operate in every way possible to make the work of the Association a success. We believe the various conferences and institutions in this union will likewise be willing to co-operate with you."—*B. M. Emerson, Sec.-Treas. Pacific Union Conference.*

ADVANTAGE!—"It appeals to us that it would be of advantage to place *THE MINISTRY* in the hands of all our workers here at our institution, as indicated by the accompanying list."—*E. L. Place, manager New England Sanitarium.*

GLAD!—"I am glad that you are getting your new publication started, and believe that it will be a great help to our workers in general. Yesterday at our reference committee meeting we took up the matter, and voted to subscribe for ten copies of *THE MINISTRY*."—*E. H. Risley, M. D., President College of Medical Evangelists.*

CONFIDENT!—"Concerning the new periodical named *THE MINISTRY*, I feel confident this will be a splendid help to the members of the Ministerial Association, and I assure you that Emmanuel Missionary College will be glad to contribute toward its success in every way possible."—*G. F. Wolfkill, President Emmanuel Missionary College.*

PLEASED!—"I am pleased with the general plan and make-up of the periodical, and with the convenient table of contents which it contains one can quickly locate any given article, subject, or quotation. I think that this periodical will be helpful to us as workers, and I trust that every conference in this union will see that its ministers receive it."—*F. H. Robbins, President Columbia Union (writing to his local conference presidents).*