

The Ministry

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Trenchant Truths

CHRISTIANITY is not an experiment, but an experience.

JESUS never sought to gain a single follower by compromise.

To work for God is one thing; to have God work through us is quite another.

PHILOSOPHY presents man's search after God; redemption sets forth God's search after man.

WE must apply no standards of judgment to the work of others that we would not apply as rigidly to ourselves.

THE true, invisible church is found within the visible church, not in stray offshoots. Of course, there will be tares intermingled with the wheat until the burning day.

A TRUE optimist is one who demands all the facts, however dark they may be, but is never daunted by them. Any avoiding or covering of facts while crying, "All's well," is but "ostrich" optimism.

WHEN a doctrine or prophecy is not of sufficient importance to cause God to make it clear and plain in the divine word, is it of sufficient importance to spend hours and months and years upon it, sometimes at the risk of wrecking one's own soul and the souls of others, in agitation and defense? Oh, let us put first things foremost!

A CHRISTIAN in the world is all right, but the world in a Christian is all wrong.

THE conferment of official position never automatically imparts knowledge or wisdom. These result only from study, experience, and communion with the God of all wisdom.

TRULY, to a large degree through our literature ministry will the "loud cry" of the message come in this age of the press. But the literature that accomplishes this will be the reflection of the loud-cry experience of the writers.

THE Holy Spirit as easily and willingly helps a preacher in the preparation of his sermon as in its delivery. Therefore most thorough preparation is indicated. But in delivery, let us hold ourselves subject to the direct leading of the same Spirit, unbound by a rigid outline.

HIGHER and ever higher must the requisite standards be lifted; but it is cruel to present ideals without showing *how* to reach them. It is unjust to condemn people for their conduct without teaching them the better way. If ever in human history the *how* were needed, it is to-day.

If all brought into our churches were truly converted, special work for them would not be indicated. But alas, many have forsaken the world to follow Christ, but, like Peter, have not been converted. These dear people, intellectually convinced, must have the regenerating, transforming work of the Holy Spirit in order to see the kingdom of heaven. Our solemn responsibility to them cannot be evaded.

L. E. FROOM.

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Forward and Upward

Inspiration, Counsel, and Caution

Who Should Preach?

BY I. H. EVANS

OFTEN we hear the questions asked, "Who should preach?" "Shall we set this man to preaching?" Is it well to have a clear understanding as to who should preach?

1. None but consecrated, devout men should enter upon this sacred work. One's willingness to lead a clean, moral life, so that all who know him approve of his conduct, has a bearing on whether or not he should be intrusted with the work of preaching. He must be a man who does not love money, and is free from covetousness; otherwise he will be eager for gain, and will bring reproach upon the cause of God. If he is a covetous man, he will meet many temptations, as did Judas, to betray his Lord. Under stress, or for gain, he may leave his ministry and enter worldly pursuits. No man who is God's own will do this.

No other calling or profession can compare in sacredness with that of the ministry. A lawyer may be learned and eloquent, a doctor may be skilled and efficient; yet they may be profane, intemperate, unclean, and still be leaders in their professions. But a minister cannot be profane, intemperate, or unclean, and command the respect of those who know him. "Be ye clean that bear the vessels of the Lord," is the divine command.

Carlyle said of the minister: "He presides over the worship of the people; is the uniter of them with the Unseen, the Holy. He is the spiritual captain of the people; he guides them heavenward, by wise guidance through this earth and its work. The ideal of him is that he be what we call a voice

from the unseen heaven, interpreting even as the prophet did, and in a more familiar manner, unfolding the same to men. He is the prophet shorn of his more awful splendor, burning in mild radiance, as the enlightener of daily life." Only holy men can thus be true preachers.

2. One who would preach must have the gift of teaching and persuading men. If he is only a teacher, the church under his ministry will drift from its moorings, for the soul cannot live on knowledge alone. There must be a spiritual power to persuade, if the preacher is to draw his auditors heavenward. He must not be alone a commander, but a leader as well. Of Christ, Isaiah wrote: "I have given Him for a witness to the people, a leader and commander to the people." When a true minister ascends the pulpit to preach, he is looked upon as the mouthpiece of Jehovah. His message is from God. His words are the words of a prophet of God, and not the words of an ordinary man. Thus we read, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts."

3. The man must feel that he is called of God to speak in the name of Jehovah. He must be conscious that the Unseen is working in him, so that with Paul he can say, "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel." The preacher must have a message, and he must know that his message is from God. He must be possessed by his message till his heart can hold it no longer. It must come from his lips, not as something learned, but as a burning revelation from heaven.

4. The preacher must be a student. He must read thoughtfully, closely, absorbingly. While receiving his message from God, the minister is not justified in neglecting reading and hard study. God can speak to a student who reads and searches for truth far more fully than to an idler who refuses to do hard work in study. The man who does not love study, seldom long remains convicted of a divine call to preach.

5. The preacher must love the people. He who shuns the common people, demanding all his time for himself, invites failure. Christ and John the Baptist and Paul all loved the people. The greatest study on earth is man. Books are good, yet man is the highest study, next to the Godhead. The successful preacher must mingle with the people, that he may know how to deal with them, and how to be a true shepherd to the flock of God.

6. He must be a man of faith and prayer. He must hold communion with the heavenly spiritual forces. Angels must be his companions. He must have an ear that has been opened to hear the voice of God when He speaks. Communion with God through prayer will give power to the humblest man called to preach. One of the most eloquent talks I ever heard was from the lips of a man who could hardly read. Souls melted and cried aloud under his touching appeal, and three precious young people were born into the kingdom of God in that five-minute talk. Men who have a message should preach.

Shanghai, China.

No Travail—No Souls

BY W. W. FLETCHER

SPIRITUAL birth, like physical birth, is always accompanied by travail of soul. The "new birth" cannot be brought about except through spiritual

anguish and suffering. Our Saviour revealed that suffering and death on His part were necessary antecedents to the springing up of a new life in the hearts of men. To illustrate this fundamental principle, He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12: 24. The kernel of wheat dies in order that a new plant may spring up bearing "much fruit;" and even the life of the Son of God must be yielded, in order that "He shall see of the travail of His soul, and shall be satisfied" (Isa. 53: 11) through the knowledge that *many* have become justified thereby.

When the church is "at ease," there will be no spiritual births in Zion. Such is a perilous situation, and the Lord says, "Woe to them that are at ease in Zion." Amos 6: 1. But "as soon as Zion travailed, she brought forth her children." Isa. 66: 8. The experience of Rachel when, in her unbearable disappointment because of her childless state, she exclaimed, "Give me children, or else I die" (Gen. 30: 1), may be taken as representing the barren state of the church; while Jacob, her husband, represents Christ, the bridegroom of the church. When the church so longs to see souls born again that she cries out in anguish to her Lord, "Give me children, or else I die," there will be a response in souls born into the kingdom.

Hezekiah presents a view of the woful state of the church resting at ease, — desiring to see children born into the kingdom, but unwilling to endure the strain and the responsibility which rest upon her to bring about the spiritual birth. We read: "This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth." Isa. 37: 3.

There is nothing more distressing to the true servant of God than to see

people come up to the borders of the kingdom, so to speak, and yet not enter in. To see men convinced of the great truths of the gospel, while yet remaining unmoved in heart and unchanged in life, humbles and grieves the worker for Christ. All ministers and Bible workers have experienced this. Parents realize the bitterness of this experience in their efforts for their children. Fathers and mothers may do their best in training their children,—teach them all truth, combine precept with example,—and the children may mentally assent to it all, and yet not yield the heart to Christ. How powerless parents are to bring about that inward change known as the new birth! How helpless the minister realizes himself to be when confronted by those who acknowledge the truth of his teaching, but in whose lives no regenerating, converting power is witnessed. It is even more distressing to the minister to come in contact with those who have a longing of heart to become Christians, and yet realize that he lacks the power to bring them through the new birth experience into

the realm of spiritual life in Christ Jesus; and further to recognize that this lack is due to no fault or intent on God's part, but lies wholly with him. To be in such a situation is to recognize the tragic significance of the statement, "The children are come to the birth, and there is not strength to bring forth."

The travail of soul which leads to the new birth involves an earnestness in prayer, a steadfastness of purpose, an undaunted courage, and a faith which knows no defeat. It is an experience of self-sacrifice, of struggle, of solemnity. Concerning the experience of the physical birth, the word of inspiration states: "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." John 16: 21. So with the spiritual birth. In view of the ordeal through which the church must pass, it is not surprising that though the spirit is willing, the flesh may be weak; but the joy of compensation is ample and complete.

THE RIGHT USE OF THE WILL

1. *I will* always seek to discover the best and strongest points in my brother's position.
2. *I will* give him credit for sincerity.
3. *I will* try to avoid classifying him, and assuming that he has all the characteristics of the class to which he is supposed to belong.
4. *I will* emphasize our agreements.
5. When others criticize, *I will* try to bring out favorable points.
6. When there is misunderstanding, either I of him or he of me, *I will* go to him direct.
7. *I will* seek opportunities to pray together.
8. *I will* try to remember that I may be mistaken, and that God's truth is too big for any one mind.
9. *I will* never ridicule another's convictions.
10. If I have been betrayed into criticizing another, *I will* seek the first opportunity of finding out if my criticism is just.
11. *I will* not listen to gossip and second-hand information.
12. *I will* pray for those with whom I differ.—*Selected.*

Zion will share in the joy of her Lord.

The apostle Paul shared in this crucial experience of travail of soul, as revealed in his letter to the Galatians, where he says, "My little children, of whom I travail in birth again until Christ be formed in you." Gal. 4: 19. Also to the Corinthians he writes, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. 4: 15. Ministers, pastors, evangelists, are not called to be simply instructors concerning Christ, but as "fathers" who travail in soul until men and women are begotten unto a new life in Christ Jesus. This is the sweetest and the most richly rewarded experience in the life of a worker for God. It is unspeakably greater than any seeming advancement, position of authority, honor, or appearance of ability or success.

The only channel through which the much-needed revival of godliness will come is that of prayer. "*A revival need be expected only in answer to prayer.*" Therefore we are admonished, as ministers, to "give ourselves continually to prayer." Acts 6: 4. "Ye that are Jehovah's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62: 6, 7.

Shall we not more earnestly heed this admonition, and enter into that travail of soul which must precede and accompany the new birth in the lives of men and women? The time is not far distant when the scene portrayed in "Early Writings," page 288, will be witnessed: "Then Jesus looked upon His redeemed saints; their countenances were radiant with glory; and as He fixed His loving eyes upon them, He said, with His rich, musical voice, 'I beheld the travail of My soul, and am satisfied.'"

Wahroonga, N. S. W.

Applied Art in Evangelism

BY J. LOWELL BUTLER

ART may be applied to evangelism in at least three effective ways: Its primary value is in advertising; its secondary value is in making the tent or tabernacle itself attractive and dignified; third, it renders a valuable service in illustrating the topics of study. When evangelism lacks these aids, it fails to reach a large class of people; and those who are reached are slow to grasp the message presented.

When art is applied to evangelistic advertising, it may take several forms. The more common form is that of artistic lettering on handbills and in newspaper ads. A knowledge of certain essentials is necessary; otherwise the submitted copy must be left to the hurried efforts of uninterested typesetters. Another form of letter advertising which proves effective is that of blackboard and billboard displays, together with automobile displays. This requires considerable training in the use of the brush, and a study of the various styles of alphabets and color combinations. Blackboard and billboard displays are made more effective by accompanying illustrations, either in sketch form or in finished detail. To make the illustrations artistic requires much practice; to make them appropriate requires much research or originality.

Another form of advertising is that of artistic posters — hand lettered and illustrated. These have been effectively used in post office and bank windows, etc., and at the entrance of the tent. They may call attention to a special lecture, or to the various kinds of lectures in a series; or they may be used to advertise the literature. They are also valuable as motto displays. But the true value of a poster is in its flash effect. One glance should reveal its essential message. This means that open space is as valuable

as words. It must say little, and say it well.

Generally speaking, it is a real science to know *what* to emphasize in advertising, and then to know *how* to emphasize it in more than one way in an artistic manner. There are so many signs to be read nowadays that few of them are read, except by those who are looking for something special. It is the unusual that catches the attention to-day. But the unusual must not be repulsive; it must be artistic. People may tolerate jazz in music, but they do not like it in art.

Emphasis in advertising is obtained in several ways. The size, boldness, and style of letters are resorted to as one means. Color is another. The effect of "bigness" is another. This is obtained by placing in the display something of a much larger size literally, but drawing it small behind or near the object or words that you wish to have "stand out." The horizon background is a common form. There are many other ways of producing this striking effect.

But art does more than get people out to the meetings; it makes them feel that they are entering a place that is respectable; a place where they will learn something that is worth their time. Applied art makes the tent or tabernacle attractive and dignified inside and out, and attends to the proper arrangements of all the equipment. Such art is an expression of co-operation and unity. It gives a unified, one-plan effect to all the details. The entrance and the platform background harmonize under its skill; the literature counter and the stereopticon booth harmonize and blend with the rostrum design and colors. The choir and instrumental quarters blend with the rostrum in arrangement and adornment. By following this general principle the effect of "oneness" is obtained inside—the attention is not distracted to several pieces of fur-

niture, each of which is saying, "I am different; look at me."

The actual size of the rostrum and other pieces of furniture must be governed by the size of the tent or tabernacle. It is best to put plenty of white or light colors into the decoration of the rostrum, to give it a bright, cheery effect. Sufficient and properly arranged electric lights are very essential in lighting the rostrum, the tent, the entrance, and the blackboards. People like a bright, cheery place that has an artistic appearance and does not cause eyestrain from glaring lights.

When art is applied to all these features of evangelistic work, it helps much; but it should not stop here. Art should also help the evangelist to make his study clear and impressive; it should help the medical lecturer and demonstrator; it should help the singing evangelist; and it should assist the Bible worker and the newspaper reporter. There are many ways in which art has been successfully applied to the endeavors of these evangelistic workers.

Some of the detailed means of application have been: blackboard diagrams, blackboard sketches, hand-painted or printed cloth and paper charts, stereopticon illustrations and quotations, motion pictures, enlarged photographs, posters, pictures, and printing cuts. Much might be said about each of these means of applied art; each is a real study by itself. *When applying art, it should not be studied simply for art's sake, as is too often done, but art should be made the obedient servant of the purpose for which it is applied.* And he who is a real master of art in these various departments of service will not destroy its individuality by tolerating shoddy work nor by demanding too much of it. Art is not all, it cannot succeed alone; but it helps—it is a valuable assistant in evangelism.

Of course all of us who are in the

Lord's work are willing to accept all the assistance we can get; but the great question now is, Are we willing to pay the price that brings the full assistance of applied art in evangelism? By this I do not mean so much the dollars and cents, which are of course indispensable, but rather the painstaking effort that is necessary to become trained to the degree of application of art to evangelism that is effective with the modern public.

San Fernando, Calif.

The Minister's Conduct

BY E. K. SLADE

THE ministry is a holy calling, a sacred and serious work. Levity and foolish talking and jesting have no place in the life of a minister of the gospel, and when carelessly or presumptuously permitted, they bring a discordant note and throw the life out of harmony with the divine ideal.

We are living in a pleasure-loving and pleasure-seeking age. The highest salaried people of the world are those who devote time and talent to amusing the public by mirthful song, speech, and antic. There is even a deplorably prominent tendency to make the preaching of the gospel take on the form of a comedy and the preacher himself appear as a comedian. A minister of a leading denomination, when recently addressing a convention of preachers, condemned in strong terms the course of a preacher "who would court a grin while a soul he sought to win." Surely the tendency toward such preaching should be resisted to the utmost by ministers who are commissioned to convey God's last message of mercy to the world. The fact that congregations are often pleased by such preaching, should serve to startle and alarm the minister, rather than be an incentive to excel as an amusing and entertaining preacher.

Not only should the minister elimi-

nate from his public speaking all levity and foolishness, but he must live above such things in his daily life. It is possible to be pleasant and affable without jesting and joking, to be winning and courteous without being frivolous and clownish. The fruits of the Spirit are not of this nature; nothing with the slightest suggestion of jest or mirth was witnessed in the life of Christ, yet He was courteous, cheerful, winning.

There appears to be a growing tendency on the part of ministers and laymen to express approval of the witty and the laughable in public speaking, which has by no means helped the situation. As ministers of the gospel, in particular, it would seem more proper to indicate strong disapproval of such conduct, rather than to give sanction to it as indicating a pleasing and interesting speaker, when such practice develops a taste for trash instead of a hunger for the bread of life.

Both young and old are heard to say of ministers who will not stoop to this level of providing entertainment, "Oh, I don't care to hear him. He is so tedious and uninteresting!" While the expression, "Oh, isn't it wonderful!" is often heard at the close of a speech made by the minister of the gospel in which a thread of funniness was prominent from start to finish. At the close of a sermon by a young minister at a camp meeting, a brother minister was heard to say, "That was fine! There was just enough Irish wit and spiciness to make it interesting." The "wit and spiciness" referred to could not appropriately be considered indecent in an ordinary public speech, but it was unbecoming and out of harmony with the sacred calling of the ministry, and tended to cater to the popular desire for that which is funny and laughable.

When sermons are preached on the Sabbath day, and in the place set apart for sacred worship, in which bits of

humor and touches of mirthfulness are made the prominent features, with the poise and facial expression of the speaker in keeping with the ludicrous thought, the result defeats the real purpose of the ministry. Notwithstanding the fact that many in the audience seem pleased and are profuse in their praise of such speakers, we would not convey the idea that all our people prefer this type of sermon, for we know there are those who strongly disapprove of the minister's lapsing into the common strain of amusement and entertainment.

There is no defense for the conduct of a minister who resorts to the recital of ludicrous anecdotes, and there is no appropriate occasion for making a joke of courtship and marriage, as is frequently done. I believe that the ministry is somewhat responsible for some of the foolish pranks and practices that attend wedding ceremonies. One leading denomination has made a very drastic ruling in disapproval of all questionable practices which have come about in connection with and immediately following the wedding service. It is time that we as a people, and especially as ministers, decidedly disapprove of the conduct which makes some weddings a shame and a reproach. It is possible for such occasions to be joyful and pleasurable without resorting to the cheap and vulgar practices which have become altogether too common and are often looked upon as perfectly proper.

Counsel has been given us as ministers and people which renders us inexcusable in following a course of conduct in which levity and foolish speaking are approved, either in ourselves or in others. For lack of space, references to pointed statements in the writings of the spirit of prophecy on this subject are given herewith, instead of quoted paragraphs. It is hoped that every reference will be looked up and carefully read in its con-

nection and entirety. Comment upon these inspired statements is unnecessary. As I read such words of counsel, I am made to realize that we as ministers and leaders have too lightly regarded our high calling, and that our failure and sin in this respect has brought reproach upon the cause we love. I feel certain that I voice the sentiment of my brethren in the ministry in saying that we should experience complete deliverance from this insidious foe, the levity which cheapens and weakens our influence and works widespread disaster.

Spirit of Prophecy Compendium

Those who engage in foolishness and jesting deny Christ. "Testimonies," Vol. I, p. 304.

Angels record. Id., Vol. II, p. 180. Bring barrenness of soul. Id., p. 236. Unworthy of the gospel minister.

"Gospel Workers," pp. 131, 132. An indication that Christ is not abiding in heart. "Testimonies," Vol. VI, p. 173.

Seeking approbation of men rather than of God. Id., Vol. I, p. 133.

Conscience is asleep. "Testimonies to Ministers," p. 83.

Inappropriate in business meetings. "Gospel Workers," p. 448.

The divine ideal for the minister's conduct set forth. "Testimonies to Ministers," pp. 142, 143.

Counsel is also given concerning certain methods which some are inclined to follow in public work. I quote briefly from a letter written by Mrs. E. G. White to one of our leading ministers a number of years ago, as follows:

"All our preparations for presenting and illustrating the truth must correspond with the solemnity of the message we bear. The Lord never designed the advancement of His work to depend on outward display. We are to keep as far from the theatrical and the extraordinary as Christ kept in His work. Sensation is not religion, although religion will exert its own pure, sacred, uplifting, sanctifying in-

fluence, bringing spiritual life and salvation. . . . The truth that we have to proclaim is the most solemn truth ever intrusted to mortals, and it is to be proclaimed in a way that corresponds to its solemnity and importance. There is to be attached to it no fanciful display. Such display meets the minds of some, but how few are really convicted and converted by a fanciful blending of display with the proclamation of the solemn gospel message for this time. The display counterworks the impression made by the gospel message."

South Lancaster, Mass.

Illuminated Texts

Side Lights From Translations

I Peter 2: 9

"BUT ye are an elect race, a royal priesthood, a holy nation, *a people for God's own possession*, that ye may show forth the excellencies of Him who called you out of darkness into His marvelous light." A. R. V.

"But you are a chosen race, a priesthood of kingly lineage, a holy nation, *a people belonging specially to God*, that you may make known the perfections of Him who called you out of darkness into His marvelous light."—*Weymouth*.

"But you are the elect race, the royal priesthood, the consecrated nation, *the people who belong to Him*, that you may proclaim the wondrous deeds of Him who has called you from darkness to His wonderful light."—*Moffatt*.

"But you are 'a chosen race, a royal priesthood, a consecrated nation, *God's own people*,' intrusted with the proclamation of the goodness of Him who called you out of darkness into His wonderful light."—*Twentieth Century*.

"But ye are an elect race, officiating as priests of the kingdom; a holy people, *a redeemed congregation*; that ye should proclaim the praises of Him

who called you out of darkness to His precious light."—*Syriac*.

"But you are a select race, a royal priesthood, a holy nation, *a people for action*; so that you may display the virtues of Him who called you out of darkness into His wonderful light."—*Fenton*.

"But you are the chosen race, the royal priesthood, the consecrated nation, *His own people*, so that you may declare the virtues of Him who has called you out of darkness into His wonderful light."—*Goodspeed*.

"But ye are a chosen race, a royal priesthood, a holy nation, *a people for a peculiar treasure*, that the excellencies ye may tell forth of Him who out of darkness hath called you into His marvelous light."—*Rotherham*.

"But you are a chosen generation, a kingly priesthood, a holy nation, *a purchased people*: that you may declare His virtues, who hath called you out of darkness into His marvelous light."—*Douay*.

"But ye are an elect generation, a royal priesthood, a holy nation, *a people for a possession*; that ye should show forth the virtues of Him who called you out of darkness into His marvelous light."—*Von Tischendorf*.

"But ye [are] a race chosen, a kingly priesthood, a nation holy, *a people for a possession*, that the virtues ye might set forth of Him who out of darkness you called to His wonderful light."—*Interlinear*.

"But ye [are] a chosen race, a kingly priesthood, a holy nation, *a people for a possession*, that ye might set forth the excellencies of Him who has called you out of darkness to His wonderful light."—*Darby*.

"And ye are a choice race, a royal priesthood, a holy nation, *a people acquired*, that the excellencies ye may show forth of Him who out of darkness did call you to His wondrous light."—*Young*.

The Association Forum

A Round Table on Efficient Methods

THE CITY PROBLEM

IT is fitting that intensive study should be given at this time to the mighty challenge of the city problem. In America over 60 per cent of our population reside in cities. Here are multitudes for whom Christ died, and who must hear His warning, winning message ere He comes again. Yet the task grows more complicated and intense each passing year. Let us seek how to penetrate these Gibaltars of wealth, worldliness, pleasure, and sin, to find lost jewels for the treasure house of our King. Further discussion will follow in later issues.

Now Is the Time

BY B. G. WILKINSON

THE great burden resting upon the heart of Mrs. E. G. White before her death was in behalf of the city work. During the long years of her ministry, the servant of the Lord, at different periods, bore a decided message concerning the advancement of various branches of the work. At one time, the burden of her message was for the publishing work, and she never ceased her efforts until this work was thoroughly established. At other times she referred specifically to the medical work, or the educational work, and other definite phases of denominational endeavor. But during the last months of her life the burden resting upon her heart was the proclamation of the truth to the cities of America. As evidence of this, note a few of the many statements from her pen bearing on this point:

"A beginning has been made in proclaiming the third angel's message in the city of Washington, and in other cities of the South and the East; but in order to meet the mind of the Lord, we shall have to plan for the carrying forward of a far-reaching and systematic work. We must enter into this work with a perseverance that will not allow of any slackening of our efforts until we shall see of the salvation of God."—*Testimonies,* Vol. IX, p. 99.

"When I think of the cities in which so little has been done, in which there are so many thousands to be warned of the soon-coming of the Saviour, I feel an intensity of desire to see men and women going forth to the work in the power of the Spirit."—*Id.*, Vol. VII, page 40.

"My mind is deeply stirred. In every city there is work to be done."—*Id.*, p. 41.

The increase of population in the cities is tremendous. In the city of New York alone there are three times as many people as there were in the thirteen original colonies. We must go where the people are, if we would reach them. These congested centers especially need "the salt of the earth," because the freshness of truth and purity becomes more easily marred through contamination by the masses; and every hour of earth's closing history makes efficient gospel work more difficult. The movies develop the popular demand to be "spoon fed," while the automobile, the radio, and the movie combine to turn the multitudes away from God and the revelations of His word, and tend to sweep them down the broad road to destruction. Let us arouse before our task becomes impossible.

The success of the work in the foreign mission fields depends, to some extent, upon the development of the

work in the cities of America. It is from the large city churches that the greater proportion of tithe is received. It is in the cities that the sale of our publications is the largest. The city offers the best opportunity to secure foreign mission money through the sale of our small books and solicitation with the Harvest Ingathering magazine.

But notwithstanding these facts, we have as yet done comparatively little in the cities. After twenty-three years of almost constant contact with the work in the Columbia Union, I can go over in my mind nearly all the decided efforts put forth to reach the people in the large cities, and they are wholly inadequate. Yet in the Columbia Union as much attention has been given to this problem as elsewhere, and possibly more than in some other unions. Nevertheless, we have only touched the situation with the tips of our fingers. Our people everywhere are deeply stirred, and call for a more intensive study of the city problem. Last summer I attended fourteen camp meetings in three unions, and everywhere I heard the request from burdened hearts that something more be done to reach the people in the cities.

May we not at this time bend our hearts and our minds toward the solution of this city problem? Can we not *reorganize*, or, if that word sounds too strong, *readjust* our planning for the advancement of the Lord's work in such a way as to carry forward "a far-reaching and systematic work . . . with a perseverance that will not allow of any slackening of our efforts until we shall see of the salvation of God"? Julius Cæsar reorganized the Roman republic, and as a result it stood for four hundred years as the Roman Empire. In his reorganizing plan he had no more men or resources than he had before; but, figuratively, he pulled square plugs out of round holes, and put them in square holes where they

belonged, and similarly fixed up the round holes. It is study and effort which produce results. May the Lord help us to rise to the challenge, that every vestige of professionalism in the ministry may disappear, and we may go forward in devotion and sincerity.

Washington, D. C.

The Enlarged Vision

BY L. K. DICKSON

I MUST confess to a profound conviction that the proclamation of the third angel's message has not as yet been brought to its rightful place in connection with city evangelism. To my mind, the plan of God for our evangelistic work, whatever else it includes and demands, calls for the largest, most far-reaching, and most efficiently organized and manned effort. No movement which has swept over the world in modern times should be compared to it in importance and extent of publicity. I believe that God would have this glorious message emblazoned, as it were, on the sky, so that the light will penetrate to every nook and corner of the giant cities of the world, with their millions of human souls.

I do not know how my brother ministers feel regarding this matter, but after giving much study to the city evangelism problem, I firmly believe that we have been far too modest in presenting our grand and glorious truth to the world, and that the time has come for a much larger and stronger evangelistic plan of action than we have ever before attempted. Altogether too many people to-day do not know who Seventh-day Adventists are or what they stand for. They must know these vitally important facts. The reason they do not know is because we have not developed and followed a program of evangelism which could not fail to command the attention of thinking men and women of the world.

Never before have there been such adequate facilities for reaching the masses as are now at our command. We must have the faith and the courage to step out and utilize them all for the proclamation of divine truth, which is the most important thing in all the world. I cannot believe that God would bring us upon the stage of action in this time of the finishing of the gospel work, and expect us to be mocked by these gigantic modern inventions for extensive and rapid publicity. It is my profound belief that God expects us to make these inventions serve to their full extent in proclaiming His last message of mercy to a dying world; and also that God expects us to act quickly, before these great channels of communication for world-wide publicity become closed to us as a people through the legislation which restricts our liberties and brings widespread persecution. In order to utilize these facilities, it is not necessary for the minister of the gospel to indulge in the sensational and spectacular methods employed by the promoters of worldly schemes. God will give His servants wisdom in making the appropriate use of them.

The perplexing problem of meeting the necessary expense connected with the employment of modern publicity facilities has not been overlooked. I have counted the cost; but to my mind the results we are after, far outweigh the matter of cost. The real question is not whether money should be spent in this way, but rather the availability of funds.

At the risk of seeming to be unduly enthusiastic or overambitious, I wish to present the question: *Who is sufficiently wise to set the limits on what is necessary and should be spent in the evangelization of our well-nigh impenetrable cities?* To my mind, one of our greatest handicaps is our shortsightedness and lack of an enlarged

vision. A world-wide message must be handled in a world-wide way; and the men who are called to the task of the evangelization of our great cities of the world must not become paralyzed by beholding the gigantic responsibility, or tremble with fear at the thought of the large figures in finance which are involved. God has means at His command which can outstrip the plan of the devil and defeat the enemy's program to smother truth under an avalanche of error. There are men and women of ample means who are waiting for the proposal of the right program to bring forth the truth of God from its apparent corner of obscurity and insignificance, and proclaim it to all the world with the force and the rapidity of the most modern facilities.

To me it is a significant fact that many of our lay people are receiving a vision of the possibilities in the rapid finishing of God's work, which is far in advance of the perception of many who are leading the forces onward. I am wondering if God by His Spirit is not working upon the hearts of the true and loyal men and women in our churches, as a means of bringing us to the place where we are willing to "launch out into the deep" and let down our nets for a draught. We have the men, the means, and the message which could literally, under the fullness of the power of God's Holy Spirit, turn the world upside down, so far as breaking the bounds and bands which have heretofore hindered. Why should not God's people to-day, who know that they are intrusted with the last message of warning to the world, launch out into an evangelistic program which involves and combines every facility of modern times? Thus would Seventh-day Adventists, proclaiming the message in the power of the Spirit, stand as a flaming light in every great city.

New York City.

Continuous Effort

BY H. M. S. RICHARDS

WHILE in Ottawa, Canada, I had opportunity to observe, and was deeply impressed by, the carefully planned, nation-wide evangelistic program of the Christian Alliance people; and I became convinced that in the large cities there should be continuous evangelistic work.

The method followed by the Christian Alliance people was to choose one of their best evangelists to begin work in a city and to continue the effort for about three months. At the end of the three months they brought in another evangelist, who continued the work as begun, holding meetings every night for two or three months. This second evangelist was in turn relieved by a third evangelist, and in this way they kept their best speakers going into the cities and maintained a continuous yearly evangelistic program.

I believe that this method, modified to include the medical-evangelistic phase of our work, would produce much better results than our customary plan of securing a good location, spending much money in advertising, and after getting the minds of the people turned in the direction of truth and they have attended a series of meetings for a few weeks, to pack up and leave for a new locality. For example, I am just completing a series of evangelistic meetings in this city. The attendance has been good. Thirty-nine have been baptized, and another class of candidates has been formed. Every week has seemed to bring new experiences of blessedness in presenting Jesus as the author and finisher of our faith. But soon our commodious and well-equipped tabernacle must be torn down, because the conference is unable to supply a change in evangelists to carry on the work. It is exceedingly difficult for the same man

to continue on through a second series in the same tabernacle.

I am convinced that plans for city evangelistic work should not be limited to the possibilities afforded by local conference workers, but that plans should be at least union-wide, so that a constant change of workers could be provided in connection with city efforts, and the work continued without a break year after year. In this way various gifts enter into the molding of the work, and this is in harmony with the instruction in the spirit of prophecy. The same truth, preached by different personalities, results in constant growth.

Fresno, Calif.

Sectional Efforts

BY A. S. BOOTH

FOR the accomplishment of the greatest results in cities of from fifty thousand to several hundred thousand, I have found that sectional efforts are most satisfactory. My plan is to begin with a large central effort, and follow with smaller efforts in other parts of the city. I find that the interested people will follow from one sectional series of meetings to another, and thus they become very familiar with all points of truth and firmly established in the faith. It is often the case that people who become interested in the truth through the first series of meetings, require the second and third efforts in order to bring them to decision. It is also observed that frequently those who take the longest time to reach a decision, are most firm and dependable when they do take their stand.

When a new sectional effort begins, we send an announcement of the time and place to all interested persons who have attended other meetings, and this frequently results in bringing in a number of people who may have at-

tended but a few meetings in another section, and many such people are brought to definite decision.

In connection with each series of meetings we make special efforts to secure names and addresses of those present who desire to receive literature through the mail. Sometimes we have had several hundred names on our mailing list. After mailing ten or twelve copies of *Present Truth*, we follow with a Questionnaire, the response to which keeps our workers very busy in personal work with those who are especially interested. We revise our mailing list about every ten weeks. An aggressive literature campaign, properly conducted, in connection with an evangelistic effort, enables a few workers to accomplish a great deal in placing the truth before the multitudes in our cities.

Orlando, Fla.

Broadcasting the Message in New England

BY JAMES E. SHULTZ

WHILE holding a series of meetings in Providence, R. I., last winter, a number of urgent requests from intelligent, serious-minded men of the world, led to careful consideration of the advisability of broadcasting our services. We were assured by people not of our faith, who were attending the services, that the message which Seventh-day Adventists had to proclaim was of such an interesting nature that it would prove of special attraction to the radio audience at large, and ought not to be confined within church walls.

In the midst of our deliberations as to the propriety of following this suggestion, one of the progressive sisters in the Providence church slipped into a local broadcasting station, explained the situation which confronted us, and readily secured permission to broadcast over this station, and to do so

without cost. This we considered an encouraging indication. It developed, however, that the wattage at this station was lower than at other stations in the city of Providence, and therefore it did not seem advisable to accept the offer.

We then endeavored to secure a contract with the Lincoln Studios, whose call letters are WLSI, affording access to the public over all stations. The Lord prospered us in the undertaking, and we signed a six months' contract for the broadcasting of our regular Sunday evening church services, at one half the regular price, amounting to \$40 a night, with an additional charge of \$20 a month for direct telephone connection with the church. Through the liberality of the members of the Pawtucket church and the Southern New England and Atlantic Union Conferences, we were enabled to meet this expense.

At the time of securing the contract, we desired assurance that we would be permitted to renew under the terms of the original lease, but were refused any definite promise until the station had opportunity to determine the character of our publicity work. This situation caused us some anxiety, especially as we neared the culmination of the contract, and learned that another religious organization had offered \$90 a week for the hour we were using. But prayer was answered. Before the contract expired, the station offered us a renewal, extending to us the assurance of their appreciation of our work. Special commendation was given to our song services, and the manner of rendering favorite gospel hymns; and an additional request was made that the soloist give them an hour's broadcast each week from their studio, to enable them to comply with numerous requests.

Just now, as I am writing this report, WLSI, our sending station, inquired if I would deliver their annual

AN ASSOCIATION, M

Thanksgiving address. I have assured them that I will gladly do so, and they have further requested that I bring with me to the studio on that occasion our mixed quartet. In explanation of this unexpected request, it was stated that a large business firm in the city broadcast commercially each Thursday evening from eight to nine. The head of this commercial firm called on the manager of station WLSI, and said to him, "Now, Thursday, November 24, is a holiday. But I am going to pay for my broadcast privilege just the same, on one condition, and that is that you will have the Seventh-day Adventists use the hour, and get Mr. Shultz to preach a Thanksgiving sermon." I consider this a favor for the cause of God which is of very great significance, occurring here in Catholic New England. I believe that soon we shall better understand the meaning of the statement in the spirit of prophecy, that "the message will return to the East with power."

As to the method adopted in our broadcasting, I wish to say that from the first we advertised ourselves as Seventh-day Adventists, and each week extended an invitation to all who wished to do so to join us in worship on Saturday, the Sabbath. We determined that those listening in should hear God's message for this time in a direct and forceful manner, keeping prominently in view our unbounded faith in the word of God and in the meritorious atonement of Jesus Christ. I have covered practically every subject presented in a tent effort, and have never once intentionally toned down any point of faith as a matter of expediency. It has been my aim to avoid anything which would antagonize, and we have addressed ourselves to dealing with principles rather than denominations, preaching an affirmative message, with strong emphasis upon the necessity of recognizing that Christ alone is our sufficiency. And

IT seems desirable to clarify the confusion referring to the Ministerial Association. It is *not* a department in the union or special interests to foster of a department or a bureau. It is an *association* embracing Bible workers, and certain other special interests, evangelistic, pastoral, departmental, or institutional.

Here we all as workers for God, on common ground and fellowship to study out the will of the Lord," the sole purpose for which we are in the world, in which special men are set apart by special gifts.

With the technical problems falling to the Conference departments, the Association is THE MINISTRY, the medium of exchange dealing therewith, for each department has its own established organization and means of operation. In our attitude toward departmental ends and wherein these special interests are represented, the evangelistic laborer, we are glad to lend a hand from the evangelistic worker's angle.

Our founding charter defines the scope of our activities, and is reprinted here for convenience and information.

"1. To collect valuable facts and information relating to the work of ministers and Bible workers, both at home and abroad, and in rural and urban spheres, and to gather information on the problems of the minister's work for the church and the world, co-operating with the General, union, and local conferences as a counselor.

"2. Also to form the medium for the interchange of ideas, methods, and information between ministers on problems pertaining to their sacred calling.

"3. Further, to give special attention to the encouragement of the desire on the part of young men in training for the gospel ministry in our educational institutions, that the material drawn upon to meet our ever-growing demands shall be charged with a burning passion of souls."—*Gen. Conf. Bulletin, 1922, p. 292.*

IT OF POLICY

NOT A DEPARTMENT

ision on the part of some who persist in ion as a department of the General Con- sual sense, with special lines of endeavor, tmental nature. Nor is it a commission cing all ordained and licensed ministers, fied groups, who are in executive, evan- tutional work.

it and in the departments, meet on com- r common task—how to “add souls unto the church was founded, and to lead out God and the church.

g under the scope of the special General n does not deal. Nor do sections appear nge between members of the Association, t of the General Conference has its own contact with the field. Though impartial deavor, we are by no means disinterested, ect the life and work of the direct evan- pling hand, *but approaching all problems*

So with the daily problems of those great groups of non-departmental workers—the evangelists, pastors, Bible teachers, chaplains, and Bible workers—the Association has a most definite responsibility. The Association was formed, and THE MINISTRY was launched to be the direct channel of communication between the workers constituting these larger groups who rarely assemble in institutes or conventions, and who have no other authorized channel of intercommunication. It is our privilege and designated duty to deal with the problems and responsibilities of these evangelical workers who constitute the majority of our membership. To their needs the discussional sections of THE MINISTRY are dedicated. The inspirational and stimulative parts are, of course, for all.

In the authorization for THE MINISTRY these guiding principles are an-

(Continued on page 30)

we find that people are ready to listen, and to accept our teaching as the word of God in verity and truth.

Each evening, at the beginning of our broadcasting period, we state plainly just who we are, and ask to be notified of favorite songs which are desired to be sung, and request suggestions or inquiries. We also invite requests for prayer, or calls for free literature on the subjects presented. A similar announcement is made at the close of the sermon. The response is very gratifying. We always request our radio audience to sing with us, and to write down the texts which are announced. We make a special point of speaking a word of courage to the shut-ins, and suggest that they organize radio meetings, inviting their friends to listen in with them. On two occasions I have been called by special request to officiate at the funeral of members of our radio audience. It was indeed a new experience to preach the funeral sermon of a person I had never seen in life, but whose confidence had been won through the presentation of God's message over the waves of the air. The mother of one of the women who died is now studying the truth with one of our Bible workers.

There are indications that our broadcasting is having its influence upon people of all faiths and stations in life. We have had replies from people of practically every denomination, and are finding a number of very interesting cases among the Catholics. For instance, one of our ministers in a distant city informed us that he had come in contact with a wealthy Catholic family, and was giving them Bible studies, whose interest was first awakened by hearing our lecture over the radio explaining the numerical value of “the number of the beast.” A French brother, whose Catholic relatives live in Boston, tells us that the bitter prejudice manifested toward

(Concluded on page 30)

Delving Into the Word

Studies on Fundamentals of the Message

The Heart of the Gospel

BY W. W. PRESCOTT

Proposition One.—In the original creation, in which Jesus Christ was the mediator (1 Cor. 8: 6; John 1: 1-3), man was endowed with the capacity of communion with God through the indwelling Spirit. Gen. 1: 26, 27; 2: 7.

NOTE.—“In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God’s purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator.”—“*The Desire of Ages*,” p. 161.

Proposition Two.—It is the purpose of the gospel to renew man in the image of God, and thus fit him to be again the temple of God. Rom. 8: 29; 1 Cor. 15: 47-49; 2 Cor. 6: 16.

NOTE.—“Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple.”—*Ibid.*

Proposition Three.—From the first promise of the gospel (Gen. 3: 15), the hope had been kept alive through promise and prophecy (such as Gen. 22: 17, 18; Deut. 18: 15-18; 2 Sam. 7: 12-16; Isa. 9: 6, 7; Jer. 23: 5, 6; Micah 5: 2; Mal. 3: 1) of a coming one who should be in the fullest sense the anointed of God, the mediator between God and man, and the Saviour of men. Luke 1: 67-69; 2: 10, 11.

NOTE.—“In the doctrine of God as taught by the prophets we have the preparation for that which distinguishes the Christian from every other form of theism, namely, the incarnation. The study of the Old Testament discloses a manifold anticipation of this truth, which, indeed, is the master-key to the mysteries of the Old and New Testaments alike.”—“*The Incarnation*,” G. S. Streatfield, p. 30.

Proposition Four.—It was necessary that the Son of God should assume humanity in order that He might become a perfect mediator between God and men, “a merciful and faithful high priest in things pertaining to God.” Heb. 2: 14-17; 1 Tim. 2: 5.

NOTE.—“Mediation became a necessity if there is to be any relation between God and the creature. The Son of God has ever been that mediator; naturally, since all creation is *through* Him. He bent across the gulf, we doubt not, from the first, in loving condescension toward His creatures; who could only know God, and draw near to God, and draw life from God, through Him and in Him. Yet was not mediation perfect until He could be *in them* (John 17: 23), as well as they *in Him*.”—“*The One Mediator*,” P. G. Medd, pp. 113, 114.

“As Adam never could have brought us under the power of sin and death if he had not been our father, communicating to us his own nature, so Christ never could save us, except by taking our nature upon Him, doing in that nature all that we would need to do, had it been possible for us to deliver ourselves, and then communicating the fruit of what He effected as a nature within us to be the power of a new, an eternal life. As a divine necessity, without which there could be no salvation, as an act of infinite love and condescension, the Son of God became a partaker of flesh and blood.”

—“*The Holiest of All*,” Andrew Murray, p. 96.

Proposition Five.—It was necessary for the Son of God to take the flesh in order to provide a sacrifice which could really atone for sin. John 1: 29; Eph. 5: 2; Heb. 7: 26, 27; 9: 14, 26; 10: 4-12.

NOTE.—“A sacrifice which shall truly take upon itself the punishment of another’s guilt must, first, be able to bear the *same* sufferings as ought to have been borne by the guilty person, therefore, not a *merely* bodily pain or death, but an inward suffering of the man endowed with a rational soul. A true sacrifice must, secondly, after having as a substitute endured the suffering, be able to remove again the element of substitution, i. e., to place itself in a relation of internal oneness with the party represented; it is thus that the merit of Christ’s suffering is appropriated by us, inasmuch as, although we stood *beside* Him as other and different persons when He suffered (so that He did all that was necessary for us *without* our assistance and co-operation), we now no longer *continue* to stand beside Him, but, by His Spirit on His part, and by faith on ours, become *members* of Him, to whom all now really belongs that belongs to Him. For we become righteous, not as *individuals*, the descendants of the first Adam, but as those who by faith have given up themselves to the death, and are now willing to have any merit before God only in so far as these *belong to Christ* and He belongs to them. Both these conditions were impossible in the animal sacrifices.”—“*The Epistle to the Hebrews*,” John H. A. Ebrard, pp. 303, 304.

Proposition Six.—It was necessary that the Son of God, after He took the flesh, should lead a sinless life, in order that His offering should be “without blemish.” Heb. 9: 14; 7: 26, 27 (Cf. John 8: 46); 1 John 3: 5; 2 Cor. 5: 21.

NOTE.—“The animal that was offered in the Jewish sacrifices was to be without blemish. (See Lev. 1: 10; 22: 19-22.) It was not to be lame, or blind, or diseased. The word which is here

used and rendered ‘without spot,’ refers to this fact, that there was no defect or blemish. The idea is, that the Lord Jesus, the great sacrifice, was *perfect*.”—“*The Epistle to the Hebrews*,” Albert Barnes, p. 202.

Proposition Seven.—Fundamental to the mediatorial work of Christ in behalf of sinners, there was a moral necessity for His death. John 3: 14, 15 (observe the significance of the word “must” in verse 14); Matt. 16: 21; Mark 8: 31.

NOTE.—“The inward necessity which Jesus recognized for His death was not simply the moral solution which He had discovered for the fatal situation in which He found Himself. An inward necessity is identical with the will of God, and the will of God for Jesus is expressed, not primarily in outward conditions, but in that Scripture which is for Him the word of God. We have seen already that from the very beginning our Lord’s sense of His own vocation and destiny was essentially related to that of the servant of the Lord in the book of Isaiah, and it is there that the ultimate source of the ‘must’ is to be found. The divine necessity for a career of suffering and death is primary; it belongs, in however vague and undefined a form, to our Lord’s consciousness of what He is and what He is called to do; it is not deduced from the malignant necessities by which He is encompassed; it rises up within Him, in divine power, to encounter these outward necessities and subdue them. This connection of ideas is confirmed when we notice that what Jesus began to teach His disciples is the doctrine of a suffering *Messiah*. As soon as they have confessed Him to be the Christ, He begins to give them this lesson. The necessity of His death, in other words, is not a dreary, incomprehensible somewhat that He is compelled to reckon with by untoward circumstances; for Him it is given, so to speak, with the very conception of His person and His work. When He unfolds *Messiahship*, it contains death.”—“*The Death of Christ*,” James Denney, pp. 30-32.

Proposition Eight.—Because of sin the whole world is under the condemnation of God, and the death of Christ was the only means of deliverance from this condemnation. Rom. 3: 9-19; 5: 16-18; Eph. 1: 7; Lev. 17: 11; Heb. 9: 22, 23; Rom. 3: 21-26; 8: 1-4.

NOTE.—“The gospel is the revelation of God’s redeeming love, made in view of a certain situation as existing between God and man. Now what is the serious element in that situation, as Scripture unfolds it? Is it man’s distrust of God? man’s dislike, suspicion, alienation? Is it the special direction of vice in human nature, or its debilitating, corrupting effects? It is none of these things, nor is it all of them together. What makes the situation serious, what necessitates a gospel, is that the world, in virtue of sin, lies under the condemnation of God. His wrath abides upon it. That wrath is revealed from heaven against all ungodliness and unrighteousness in man; and it is in view of this, it is as the exact counterpart of this, that the righteousness and love of God are revealed in the gospel. . . .

“If there is any idea with which every New Testament writer would have been at home, it is this, that because of sin the world lies under condemnation, and that this is the situation with which the gospel deals. . . . It is this condemnation, then, as a real and serious thing—it is sin in this especial character of that which draws down God’s condemnation on man—with which Christ deals. And He deals with it in a great and serious way. He does not treat it as if it were merely subjective,—an illusion from which man has to be delivered. He does not put it away by disregarding it, and telling us to disregard it. He puts it away by bearing it. He removes it from us by taking it upon Himself. And He takes it upon Himself, in the sense of the New Testament, by submitting to that death in which God’s condemnation of sin is expressed. In the Bible, to bear sin is not an ambiguous expression. It means to underlie its responsibility, and to receive its consequences: to say that Christ *bore* our

sins is precisely the same thing as to say that He *died* for our sins; it needs no other interpretation, and admits of no other.”—“*Studies in Theology*,” James Denney, pp. 102-104.

Proposition Nine.—The cross, the symbol of a crucified and risen Saviour, occupies the central place in that gospel which announces deliverance from the condemnation due to sin. Isa. 53: 5, 6; Matt. 20: 28; 26: 27, 28; John 1: 29; 1 Cor. 1: 18, 23, 24; 15: 3; 2 Cor. 5: 14, 15; Gal. 3: 13; Heb. 9: 28; 1 Peter 2: 24; 3: 18; 1 John 2: 1, 2; Rev. 1: 5; 5: 9; 13: 8.

NOTE.—“Those only who realize that the cross is the center of hope for the human family, can understand the gospel that Christ taught. . . . He alone could make atonement for sinners, and open the gates of paradise to the fallen race.”—“*Testimonies for the Church*,” Vol. VIII, pp. 206, 207.

“Our work in all its lines is to demonstrate the influence of the cross. . . . The plan that provided the influence of the cross provided also the methods of its diffusion. . . . Those who take part in God’s work are to be led and guided by Him. Every human ambition is to be merged in Christ, who is the head over all the institutions that God has established. He knows how to set in operation and keep in operation His own agencies. He knows that the cross must occupy the central place, because it is the means of man’s atonement, and because of the influence it exerts on every part of the divine government.”—*Id.*, Vol. VI, pp. 235, 236.

“Keep before the people the cross of Calvary.”—*Id.*, p. 54.

“The true theology of the cross and its atonement is the solution of the world. There is no other. It is that or nothing.”—*P. T. Forsythe*.

“Christ, through the shedding of His blood, takes away our sins, secures the forgiveness of the sinner, effects a reconciliation between man and God, is empowered to intercede for us in heaven, obtains for us the Holy Spirit. All these inestimable blessings are in the New Testament attributed to His death, as also are His own exaltation

and the conquering power of His name. Philippians 2. Therefore, whatever men may say or think, whatever their predilections or antipathies, there can be no question that the cross is the central message, the dominating theme, the pivot of the New Testament."—*"The Significance of the Cross," George H. Morrison, pp. 15, 16.*

Concluding Observations

The purpose of the second advent movement is to be the perfection of all Christian doctrine, restoring those phases of gospel teaching which have been neglected, perverted, or set aside altogether, and fully developing all parts of revealed truth into their divinely intended consummation.

Inasmuch as the mediatorial work of Christ, with what is directly involved in it, which finds its center in the cross, is the central feature of the gospel of restoration, it would naturally be expected that a special effort would be made, under the inspiration of Satan, the great deceiver, to belittle its importance, or to misinterpret it, or to substitute a human invention in its place. Those who are familiar with present conditions in the religious world are aware that all three of these things have been done. Modernism makes the death of Christ a unique example of devotion to a lost cause, but denies to it any atoning value; and as far as "Jesus' vicarious suffering on the cross" is concerned, it declares that "any such notion is not only not a part of the essence of Christianity; it is essential to the well-being of Christianity that it be eliminated from the Christian's belief." On the other hand, in the Roman Catholic Church we find that the mass, with its doctrine of transubstantiation and of the propitiatory value of the wafer offered as a sacrifice, has been substituted for the true sacrifice offered on Calvary, and every priest is a mediator. So St. Alphonsus Liguori taught: "When He ascended into heaven, Jesus Christ left

His priests after Him to hold on earth His place of mediator between God and men, particularly on the altar."

In view of these facts a special responsibility rests upon those who have received clear light upon the mediatorial work of Christ in the heavenly sanctuary, so to present this central truth of the gospel in the power of the Holy Spirit that error shall be exposed in a spirit of love, and many shall be led into the full enjoyment of the new-covenant blessings which our Mediator at the right hand of God is ready to dispense to His believing disciples. Here is the foundation for "the hope of righteousness." Here we meet redeeming love in action. Here we find the central doctrine of the threefold message. Let us give the message "unto them that dwell on the earth, and unto every nation, and kindred, and tongue, and people."

College View, Nebr.

Personal Testimonies

Deeper Life Confidences

When Jesus Came In

FROM the very first Seventh-day Adventist sermon I ever heard to the present time, I have believed in the Bible doctrines as taught by this people. I have searched the Scriptures diligently, and have committed to memory various texts on each Bible doctrine. I have taught these Bible truths in the desk, to groups at the fireside, and to individuals. I have also written for the newspapers and magazines until I have these things well fixed in my mind.

However, such subjects as "Christ our righteousness," "union with Christ," "justification by faith," and "regeneration" I had not studied as deeply as I have since the last General Conference. As I listened there to the earnest messages of the Ministerial As-

sociation hour, my heart was strangely drawn to the Saviour. Then again in the early morning consecration meetings, I was greatly helped. When the call was extended for all who felt their need of more power in their lives to come forward and kneel together, Jesus in a marked way came into my heart. I went home with a light, happy heart. Since then the world has seemed different.

My Christian experience was again deepened at the camp meeting when I listened to a series of sermons on the victorious life. A little book was recommended to me, entitled, "How to Live the Victorious Life," by an unknown Christian. This little volume has done me much good. Since then I have made a special study of Romans 7 and 8. I have studied all the texts that I can find in the Bible referring to Jesus as my personal Saviour. I have also spent much time in prayer, and the dear Lord has come into my very life, and has taken away the love of self, and filled my heart with His love. Now I have deep peace, joy, happiness, and a greater burden for the souls of men. The little frets, annoyances, and grievances have been crowded out. Truly, when we have Jesus, we have everything. He is our peace, our righteousness, our justification, our sanctification. The Lord truly is good to us. Let us live for Him each day.

A DISTRICT LEADER.

Bible Workers' Exchange
For an Enlarged Service

Our Part in the Evangelistic Effort

BY FLORENCE G. KIMMEL AND
ERMA JONDAHL

WEARING our badges with the words "Bible Worker" stamped on them, our first contact with the people attending the meetings came as we handed out

copies of *Present Truth* as they passed out of the theater. Although we had been at work in the city, and were recognized by some of the people attending the meetings, this literature work was the first hint of our direct connection with "The Prophetic Conference" which had been widely advertised.

A little later in the series of meetings, at the time when the evangelist thought best, we began meeting the people as they entered the theater, aiming to establish a friendly acquaintance. As a result, by the time our first Sabbath meeting was held, we knew hundreds of people by name, and kept a list of all who attended the Sabbath meetings. Our visits in the homes of the people developed from this friendly contact, and led into joyful experience in finding honest souls who were truly interested. In these visits we did not arrange for a regular course of Bible studies, but held ourselves ready to answer any question which was asked, and in special cases gave Bible studies on subjects which, through failure in attendance, had been missed in the series of meetings.

Each Sabbath we checked up on the attendance at the service, and made a special effort to visit those who were not present. In view of the very large attendance at the evening meetings during the week, this was no easy task. But we are not looking for easy tasks in the Lord's work. What a joy to be a colaborer with Him!

Quite a large number of those attending the series of meetings decided at once to obey the truth, but others required much personal work. A number of these interested people were interviewed by their former ministers, and we were called upon to explain the statements which these false shepherds had made. We are glad to be able to say that but very few were influenced by their pastors to turn away from truth.

A standing daily appointment for prayer at the noon hour was recognized by our church members, as well as by the workers engaged in the evangelistic effort. The Lord heard our united prayers, and gave us the joy of seeing 140 people baptized. Many others are under conviction, and we are hoping will later take their stand. It has indeed been a great privilege to us Bible workers to be connected with the city evangelistic effort, and to do our part in connection with the work.

St. Paul, Minn.

A Day With the Bible Worker in Washington, D. C.

BY MRS. J. W. MACE

It is raining! yes, a typical District of Columbia downpour! I wonder if the Bible worker will venture out today. I imagine she will conclude that a sort of mental telepathy based on good common sense will guide in making me understand that such weather is sufficient excuse for canceling our appointment to meet at 9:15 for a day's field service and observation. And yet I am not quite sure. Telephone connection at *my end* of the line is broken. I believe I will fulfill my part of the program by being at the designated spot on time, and see what the rain does for a conference Bible worker.

(We were strangers, this conference Bible worker and I, never having met; but by special courtesy it had been arranged that on this particular day I might be permitted to accompany her in her work, in order to place the Ministerial Association in closer personal touch with the nearest field of operation in Bible work.)

Here comes a lady looking as if she enjoyed such weather. She certainly does not bear that bedraggled, rumpled, bespattered appearance which is so common this morning. From her snug-

fitting black felt hat to her ample-height galoshes she offers a gallant challenge to rough weather. She is wearing an appropriate coat of novelty material, with a detached fur scarf of corresponding shade, ample in length and breadth. Her kid gloves are on the driving-glove order, easy to pull on and off. She carries a short-handled silk umbrella in one hand, and under her arm is a leather purse. This purse is not a "vanity case" by any means. It is an extraordinary piece of luggage, about twelve inches in width and ten inches deep, with a strong strap handle.

Can this be the Bible worker? Yes, it is she, for coming straight toward me with a pleasant smile she extends her hand as only a Christian worker can. Arm in arm we proceed on our way to the nearest bus stop, while I listen to a thrilling account of experiences so deeply hidden from general observation, but daily and steadily going forward in the homes of the Washington people—the wealthy, the would-be-wealthy, the isolated, the shut-ins, the very poor, and even the very dirty, revealing an up-to-date chapter in Christian service indited by the Holy Spirit.

As the bus jolts along, my companion prepares me for the situation to be met in the home at which we are due at ten o'clock. The lady has recently become interested, and the study this morning is to be on the subject of the second coming of Christ. This is a woman of considerable means, and gives evidence of being one of the Lord's faithful stewards. She has been a member of the United Brethren Church, but not feeling satisfied, and in search of more truth, was found by the Baptists and persuaded to cast in her lot with them. Money was much needed for the upbuilding of the church enterprises, and during recent months she has turned into the treasury some \$1,200. While this has brought the usual deference in recognition and

friendship, it has not brought the satisfaction which the heart craves. There is something still lacking, and she is most eagerly drinking in the truth of God as presented week by week through the Bible studies.

We knock at the door, and the husband responds. He welcomes the Bible worker as the esteemed friend of his wife, but states that his wife is quite ill this morning, and confined to her bed. "O yes, she will see *you*," he added. "Just go right up." My friend ascended the stairway, while I, knowing that under such circumstances an entire stranger should not intrude, took a seat in the reception room. For fully half an hour I waited, and in the quiet stillness of that strange home I fell to musing on the marvelous way in which the Spirit of God directs in bringing the honest inquirer in touch with the consecrated instructor. Here was a home of wealth to which the Bible worker had found entrance and was tactfully winning confidence and grateful recognition of truth.

Then I heard the upstairs door close, and my colleague returned and entered the reception room. But before taking our departure, she assured the husband that his wife had the telephone number by which she could be reached, and that a call would bring her back to administer such relief as could be found in simple treatments. For this he seemed very grateful. Once outside the house, I was told that the lady was suffering with quinsy, and while under the best medical care, was quite sick and discouraged. While it did not seem best to hold the Bible study, as planned, friendship was strengthened by the reading of a psalm and prayer, and an appointment was made for an earlier date than the weekly schedule.

Entering the bus, we were soon in another section of the city. Here we entered an apartment house, in search of a lady who had manifested some interest and indicated that at some

time she might be ready for Bible studies. Although our call at such an unusual hour—11:30—was a surprise somewhat out of the ordinary, we were most cordially received. It was explained that as we happened to be in that part of the city, with a few minutes to spare, we had taken the liberty of stopping without previous announcement. To me, this seemed a model missionary visit. It was cheery, conversational, social, but free from all lightness, gossip, or worldliness. The lady said that she was becoming more and more interested in the meetings being held by Elder B. G. Wilkinson, and that at one meeting she had casually handed in her name for literature, and as a result one of Elder Wilkinson's helpers, a nurse, had come to see her, and was continuing to do so each week, giving her a Bible study on each occasion. One week the nurse had found her ill, and had given her a wonderful treatment for a sore throat and general influenza condition; and while she appreciated such kindness on the part of the nurse, she felt that it was altogether too much to ask the nurse to continue to come so far. Tactfully, the Bible worker assured her that the nurse did not feel that way, and urged her to continue the studies, and to be faithful in the *doing* of all that she came to recognize as truth. She repeated that scripture, with due emphasis, "To him that *knoweth* to do good, and *doeth* it not, to him it is *sin*," and I observed a solemn and serious look steal over the countenance of the woman addressed. This is a case which the Bible worker will retain on her Follow-up List for casual attention, backing up the efforts of the nurse Bible worker in every way; and if at any time the connection between nurse and inquirer becomes broken, will endeavor to pick up the thread and restore interest, leading not alone to full acknowledgment but full acceptance of the message of truth.

The noon hour had arrived. The next appointment on the list was at one o'clock. Hastily walking a short distance, we were at the "home" of the Bible worker, where opportunity was afforded for a wash-up and personal readjustment. Then on to a near-by vegetarian cafeteria, where we relaxed into more friendly conversation while being served with a most dainty and appetizing luncheon. But I had been particularly interested in my observations at this Bible worker's "home," and wondered how it compared with the "homes" of the five hundred and more Bible workers scattered singly and in groups all over the United States. But concerning this, due reference will be made in the continuation of this report to appear in **THE MINISTRY** next month.

Just Between Seminars

Glimpses of Ministerial Training

Washington Missionary College

ELDER B. G. WILKINSON, the dean of the Washington Missionary College School of Theology, gives an enthusiastic picture of growth and progress in ministerial training there. It is typical of other colleges. He writes:

"And still the tide rolls on. This semester opened with four young men added to the group of ministers in training, and more young women enrolling for Bible work. Like busy bees the young people in the new theological courses move forward. The number of Bible readings given weekly by students has risen, since our last report, to forty. Also three cottage meetings are held weekly, and one third-year ministerial student is acting as pastor of a little church in a suburb of Washington. We have not arranged to enter outlying districts much this year, for we have as yet no fourth-year theological students to

whom this work belongs. But the intensive work of the central effort in the city moves forward gratifyingly. About thirty-seven are taking the pastoral training course, and about a hundred are in the Seminar. All these are in field work to a greater or less extent. Already five converts are ready for baptism, a number of others are keeping the Sabbath, and the little company at 'Student's Center' in the city enlarges each Sabbath in its attendance."

Broadview College

Elder W. B. Ochs, dean of the Theological Department of Broadview College, writes this cheering note concerning visible fruitage from student efforts. Broadview, along with our other senior colleges previously named, gives college credit for this field work during the school year. He says: "I am glad to tell you that our student Ministerial Association is stronger this year than in the past. We have several more members and a larger number are attending the weekly programs. You will be pleased to hear that Brother Mozar, our Hungarian teacher, just baptized six who have been brought into the truth through the fund which is allowed us for use in the Ministerial Association activities. He tells me that a few others will be ready for baptism soon. Thus far we have eight who have been baptized and taken into our churches during the year through the student Ministerial Association."

Noteworthy Advances

Two other items are worthy of special mention. Groups of ministerial students in our colleges are now following along with their full-fledged brethren in the field in the Ministerial Reading Course. Atlantic Union College leads with twenty-one, Washington next with eighteen, then Broadview with thirteen, and Pacific Union with six. Some colleges that had a gratify-

ing record last year have not yet reported. Of these, mention will be made later. Welcome to the sixty-two forward-looking students thus enrolled.

We are also happy to list as readers of **THE MINISTRY** many ministerial students in our various schools. This journal is now available through the libraries of all our larger educational institutions. The faculty members who are ministers or who have close contact with ministerial training, are practically all provided with subscriptions. A number of ministerial students have personally subscribed. Walla Walla leads with twenty-seven subscriptions; Atlantic Union College follows with eighteen; Broadview with sixteen; Union, fifteen; College of Medical Evangelists, ten; Southwestern Junior College, ten; Washington Missionary College, nine; Canadian Junior College, nine; Oshawa Missionary College, six; Southern California Junior College, five.

Pacific Union College

Elder B. L. House, of the Bible department, says: "We are happy to tell you that we have an excellent company of young men in our Ministerial Association, numbering about fifty in all. Thus far this year we have appointments in ten different places, and we hope to have more. We are to a large extent confined to the use of our own churches."

Emmanuel Missionary College

Wilbur T. Weaver, leader of E. M. C.'s ministerial seminar, reports "nearly a hundred members who are deeply interested in gospel work. Our primary object is to gain an actual experience by holding meetings in the surrounding communities. We expect to have eight such efforts conducted this year in connection with the work of the theological department. Three of our efforts began the evening of October 30, and a very good interest

is reported. Those in charge of the various efforts greatly appreciate the co-operation of the music department."

Southern California Junior College

The membership of this seminar now stands at fifty-two. President W. W. Ruble writes: "Seven bands went out Sabbath to seven different churches to take charge of the church services. In the afternoon a group of young people went to the Old People's Home to cheer up the inmates; another group was out in literature work, and others went to the county hospital. We have a large Sabbath school in this vicinity that is conducted by one group of our students."

Upon joining the S. C. J. C., each member signed the following covenant:

"Since 'as He was, so are we in this world,' I do solemnly promise, in the name of my Master, for His sake and by His grace, at all times and in all places to 'speak as He would speak, to act as He would act; to 'study to show' myself 'approved unto God, a workman that needeth not to be ashamed;' to 'let no man despise' my 'youth,' but to be 'an example to the believers, in word, in conversation, in love, in faith, in purity,' remembering that I represent the King of kings; to keep high and untarnished the standards of our faith; and whether in school or out of school, to serve our Lord wherever, whenever, and to whatever He calls.

"In witness whereof, I affix my signature to this covenant."

New Zealand Missionary School

Welcome word from Pastor A. F. J. Kranz, Bible teacher, tells us: "We have formed what we call 'The Gospel Workers' Training Class' at our school this year. The purpose of this class is to help our young people in various lines of gospel work, and it has filled a real need and desire in the lives of our young people. The class meets

every Sabbath afternoon for a discussion on some line of gospel work or essentials of successful service. In connection with the class we are running a series of Sunday night meetings about four miles from here."

The Field Says ---
Through Our Letter Bag

Medico-Evangelism.—My heart lies in the combined medical-evangelistic work. The medical phase of the work opens the way for the development of interest in spiritual truths in the most effective manner. It is through the medical missionary work that I have come into close personal contact with the needs of the people, and being made aware of their physical degeneracy has caused me to see as never before how much God must do and how little I can do, which has led to a deeper prayer life and a thirst for greater knowledge. The results attending my work in the combined medical-evangelical line, during the past five or six years, are very encouraging, as compared with previous effort of the same duration confined to one phase of evangelism.

W. E. BARR.

San Antonio, Tex.

Thank Offering.—The thank offering of the First Brooklyn Sabbath school amounted to nearly \$800 during 1927. This offering is received each Sabbath just before the school is dismissed, after all other offerings have been received, so that it in no way affects them. This money is added to the regular Sabbath school offering of the day. Our regular Sabbath school offering, aside from the thank offering, amounted to over \$6,600 last year.

The basis of this thank offering is a grateful heart for blessings received. For example, one church member made a thank offering because of a definite answer to prayer; a sister has given

an extra dollar every week for a year in gratitude to God for the conversion of her husband; a sister and her husband took a long auto trip, and were so grateful to God for His protecting care over them that they gave a liberal offering; the unconverted husband of one of our sisters sends a dollar each week because he believes that he is placing the money where it will do good; a brother on his spiritual birthday gives one dollar for each year he has been in the truth, *et cetera*.

And it is not all dollars which make up the thank offering, for the "widow's mite" is also given. People who have financial difficulties to meet still put in something every week. This offering is not urged. The people give because the love of God constrains them. The superintendent announces the offering, and while special music is being rendered the people come forward from all parts of the room with their offerings. It is indeed an impressive sight.

D. P. Wood.

Brooklyn, N. Y.

Principles of Stewardship.—Since the heart and the pocketbook are vitally and inseparably connected, it is fundamentally important that every Christian should understand the rock-bottom principles of true stewardship. In God's word there are no less than 5,065 references to this subject of stewardship, and thirteen of the twenty-nine parables of our Lord treat of our relation to property. God owns all, and man holds all as a trust to be used for the redemption of the world. We are stewards to this end. The Christian does not question this, and yet our stewardship is inadequate. When every individual member of the church is faithful in returning to the Lord an honest tithe, and in making offerings in proportion to his ability and in accordance with what God expects, then the mass result will change the financial statistics on our goals, and

the word "over" will obliterate that at present ever-familiar sign, "Short! short!"

STEMPLE WHITE.

Louisville, Ky.

Remaking Men.—It is not an unusual thing to find in groups of conference workers men who have "gone to seed." This condition is often the result of remaining in one field for years, traveling over the same territory, and unconsciously settling down into a rut, which means death to vision, enthusiasm, and progress. The process of transplanting such workers into new fields, giving special attention to their culture by counsel and encouragement, produces, in the majority of cases, most gratifying rejuvenation of successful service. It pays to give due consideration to the remaking of men as well as to their making.

S. E. WIGHT.

College View, Nebr.

Radio Static Returns.—I hesitate a bit to pass on to the world field the details of our radio success which have come to light, as the results may seem meager in comparison to the returns at other Seventh-day Adventist broadcasting stations; but I have culled a few of the encouraging items, as follows:

1. Hundreds of people reading the Bible through for the first time, as the result of radio suggestion.

2. Thousands of people "tuning in" regularly to listen to connected discourses on all phases of the third angel's message.

3. Neighborhood groups of from ten to twenty-five assemble in homes to listen to the radio service.

4. Prayer meeting attendance increased by those who have an earnest desire to study the book of Revelation each week.

5. Reaching many isolated and divided Seventh-day Adventist homes to impart courage and cheer.

6. Catholics and Jews lend a listening ear.

7. Prejudice, often of a deep and bitter nature, removed.

8. People of all denominations interested in the radio service, and keenly appreciative of the explanation of the lines of prophecy.

9. Hundreds of questions answered.

10. The name of Seventh-day Adventist pastor-broadcaster becomes a household word as a representative Bible teacher.

11. Transformations in life: (a) One family of five members experienced conversion through the radio service one evening; (b) recently visited a home sixty miles distant in which, two years previous, the man experienced conversion in response to the appeal over the air, and he and his wife are awaiting baptism; (c) twenty-five individuals thus far have been baptized as the result of the radio work, and a number of large preparatory classes are under instruction.

H. A. VANDEMAN.

Allentown, Pa.

Stress Evangelism.—In these days of specialization when churches are larger, denominational machinery is more complicated, and there is a leaning toward the one-man speaker in the "high-powered" evangelistic efforts, there is great danger that the average Seventh-day Adventist minister may narrow himself down to the scope of the average preacher of the popular churches. In other words, our men in charge of large churches are liable to become mere pastors, and our other workers departmental specialists, propagandists, or campaign managers. I sincerely hope that THE MINISTRY will ever strike a high note in the spirit of evangelism. It concerns me to see a tendency that seems growing toward leaving evangelistic work chiefly to these "high-powered" efforts. I am not at all opposed to large campaigns, but I do see the dangers that attend them. One serious danger is the feel-

ing on the part of some of our young men that if they cannot conduct something on a big scale in evangelistic lines, they must content themselves with simply being settled pastors or enter departmental work. Every denomination that has ceased to maintain a ministry filled with the spirit of evangelism, has met its doom or is at a standstill spiritually. If our ministers spent more time in evangelism, they could and would spend less time settling church difficulties. Instead of trying so hard primarily to raise the per capita offerings for missions, let us co-ordinate this endeavor with strong evangelism, and the money will flow more easily into the treasury.

H. E. WILLOUGHBY.

Spokane, Wash.

Spirituality and Activity.—I am strongly convinced that God's plan for us is to combine with our earnest, zealous efforts this deeper, truer Christian experience that must come to God's people. We shall be constantly tempted—and I find this to be true of my brethren all about me—to rely upon zeal and earnest labor to put over our efforts to reach goals, etc., when first of all and of absolute necessity is the deep, genuine Christian experience that must accompany this closing loud cry movement.

E. K. SLADE.

South Lancaster, Mass.

Interviewing Men of Influence.—The present religious liberty crisis emphasizes the importance of reaching every man of influence in an effort to enlist his support on the right side of the issue, and this prompts me to call attention to a few principles which have a bearing on the proper method of approach in securing a satisfactory interview:

To my mind, the route of approach is the most important preliminary part of such endeavor. During recent

months it has been my privilege to have personal interviews with national Senators, Congressmen, the chairman of the National Republican Central Committee, State Senators and Representatives, and prominent business officials. In every instance I have been received most kindly and granted a satisfactory interview; and in no case was the interview terminated, or any suggestion of a termination indicated, by the one upon whom I called.

Practically all these interviews were arranged through individuals whose social or political connection served to good purpose. Therefore I would say, Do not be backward in soliciting the aid of business men, political leaders, or close personal friends in arranging an interview with officials of high rank, who may not be easy of access, but who should be approached and given a clear understanding of the issues involved in the present crisis. I am led to believe that there is no man who cannot be reached for an interview if the proper approach is made. Your merchant, banker, or other business men or acquaintances in your local community will gladly introduce and recommend you to the county commissioner; the county commissioner will gladly present you to the Senator or Congressman you wish to see, or, in case he is not himself intimately acquainted with these officials, will introduce you to some one who is qualified to present your case in the right light. The president of the bank may be able to put you in direct touch with the person you wish to interview.

My experience has demonstrated that the personal chat, even if limited to five or ten minutes, is worth a great deal more than a written communication. Letters have their place, to be sure; but the few moments affording opportunity to sit across the desk and look the man in the eye, telling him your heart story and extending a part-

ing handclasp, means more to him than all else. The official may have letters piled high on his desk, and possibly have the general sentiment of the correspondence well in mind, but in the heat of the fight the individual letters may be forgotten entirely. He cannot, however, erase from his mind the impression made by the personal heart appeal which is accompanied by the influence of the Spirit of God. Do not overlook the psychology of the personal method of approach.

G. C. HOSKIN.

Brookfield, Ill.

Broadcasting the Message

(Concluded from page 17)

him and his faith has entirely disappeared. When visiting these Boston relatives recently, he referred to our broadcasting, and was surprised to have them say, "Oh, yes, we know all about that! Nearly all our Catholic friends in Boston listen in regularly when the Adventists broadcast." It is to this fact that he attributes the changed attitude of his relatives. Another of our radio audiences is on Block Island, in the Atlantic Ocean. On this island there are fifty families reported to be listening in.

As to the local reaction apparent from the broadcasting, I will say that one of our workers finds that in the Protestant sections of Greater Providence, an average of one family in eight are interested in the radio sermons and desirous of having Bible studies for further investigation. The best homes in the city are open to our workers, and there is much more work to be done than our present force of workers can do. We are therefore mobilizing the entire church for action along definite lines. We have organized a Bible workers' training class, to prepare workers to take over the names of interested people and conduct Bible studies in the homes. Our Home Bible Study League is sending out an

increasing number of *Present Truth* each week, and we are now receiving requests for baptism from persons who have been reading the literature but whom we have never seen. We are also sending the *Signs of the Times* to one hundred of our most interested listeners, for a period of ten weeks.

There is an encouraging financial side to this broadcasting effort. Our Harvest Ingathering goal was raised in three weeks, due to the favorable impression which radio messages had made upon the minds of the people. At one of our Sabbath meetings, though no call was made for funds, donations by people not of our faith amounted to \$60.

In addition to the encouraging local results, we find that the broadcast provides for radio meetings in the smaller churches in the conference. Our conference president suggested that where churches are without ministerial help, arrangements be made for a radio service in the home or in the church, to which friends and neighbors can be invited. This plan is proving very satisfactory and of great encouragement to our brethren and sisters in the smaller churches.

We acknowledge with deepest gratitude the way in which God has led us in the broadcasting of the message in New England, and we are praying that He will help us to follow faithfully every opening providence.

Providence, R. I.

Association, Not Department

(Continued from page 17)

nounced: "That it include in its scope the problems and needs of Bible workers, as well as ministers in their various capacities as evangelists, pastors, missionaries, executives, Bible teachers, chaplains, etc." "That it be made truly the evangelical workers' own periodical, with constructive articles, devotional and message studies and outlines by our world leaders, valuable

historic and prophetic quotations, editorials, etc., thus dealing with specific problems and responsibilities of the evangelical workers."—*Actions of the Autumn Council, 1927*, pp. 414, 415.

For a decade the ministers of the movement had desired some form of organization or association wherein there could be frank discussion of mutual problems, where methods could be modified and improved by the contribution of varied experiences, and above all, through which would come decided spiritual development and mental stimulus. And the hope has been realized. Come, then, with the most vital problems, suggestions, and inquiries, and your secretaries will undertake to secure the best information available. Let us make **THE MINISTRY** better and more vital with each succeeding issue.

With executive matters we have no editorial part or responsibility. But when a plan has become a policy, through legislative action at a council or conference, we welcome further defining or application by the duly constituted officers through the columns of **THE MINISTRY**. Thus we shall all be informed and guided.

Those who speak through these pages on *methods of work* are not dogmatic. They are expressing personal convictions, not a consensus of opinion. It is farthest from the design of the Association to stifle thought or experimentation. Rather, it is to encourage original thought and to develop the highest, best, and most efficient methods, that these frank exchanges are conducted.

In conclusion may we return to the opening thought — Association, not department. It will be of interest to read in closing three paragraphs from the stenographically reported minutes of the General Conference at Milwaukee (1926). It was the morning of June 9, at the Conference hour. The Committee on Constitution and By-Laws had just reported, of which Elder C. H. Watson (then general vice-presi-

dent of the General Conference, and now vice-president for the Australasian Division) was chairman. Provision was made in the revision reported for the secretaries of the Ministerial Association (authorized but not perfected at the 1922 Conference) to be members of the General Conference Committee, along with the secretaries of the existing departments. Here is the excerpt:

CHARLES THOMPSON: "I should like to inquire concerning section 2 on page 47 [see 1928 Year Book, p. 430, Article V, Sec. 2], why the Ministerial Association is separated from the other departmental organizations in the General Conference."

C. H. WATSON: "The Ministerial Association is not regarded as a department. It has been stated by some that it is very difficult to think of the ministry of the denomination as a department. It has more the relation of the whole than of a department of the work, and from that angle it was just stated as it is entitled in the authority of the minutes to organize it, so it is stated in this article of the constitution. It was not, Brother Chairman, the desire of the committee on constitution to start any discussion as to whether it was a department or not a department, but merely to name it so it would be understood, believing that it is just what it is,—an Association of ministers for the work of the ministry.

W. A. SPICER: "We think of departments as departments of something. Well, really, the ministry is that thing. It embodies the heart of our message. The departments of work are details that are being organized as by special agents, but we are told that all departments of work belong to the ministry. That is the real whole, that is the body of our effort. And the brethren, I understand, thought best that that should not stand as a detail department, but rather the center, round which all the departments rally." L. E. FROOM.

VITAL PROBLEM No. 2

"JUST what is the nature of prayer? What change does it effect in God or man? Does not God know what I need? Why, then, should I try to inform Him? Does my prayer make God willing to do something which He would not do had I not asked Him? Can I by begging change God's mind? Does prayer tend to overcome God's reluctance?"

SUBMITTED BY A CONFERENCE PRESIDENT.

Answers from the field are solicited, and the most satisfactory answer will appear in a later issue. The other responses will be summarized and the prevailing opinion presented. Frame your answer in the form of a monograph or syllabus, a summary or series of propositions, not to exceed five hundred words. A committee of three competent ministers chosen by the editors will determine the most satisfactory answer. Mail your monograph to THE MINISTRY not later than May 1.

OUR ENTHUSIASTIC FRIENDS SAY —

NEEDED! "I have received and read with much pleasure the first copy of THE MINISTRY. I am very glad that you have been able to start a journal that will serve as an organ for our ministry. So far as I know, our denomination has been the only one of any size without such a paper. I believe that THE MINISTRY will meet especially the need of our work."

W. M. LANDREN, *Educational Secretary European Division.*

DELIGHTED! "I'm glad to tell you that I received the first and second numbers of THE MINISTRY. I have read the first one very carefully, every word, and am delighted with it, and am sure I shall be well pleased with future numbers. I assure you that I plan always to be a subscriber."

O. F. FRANK, *Nashville, Tenn.*

BIG! "I have just read a copy of the second issue of THE MINISTRY, and I must say it is the biggest little magazine I have ever read. I surely believe it will accomplish big results."

J. W. HILLINGER, *Zanesville, Ohio.*

COMPREHENSIVE! "I read the first copy of THE MINISTRY at one sitting, and was deeply impressed with its scope and comprehensiveveeness. The articles are of unusual merit, and assure real constructive help to all the workers in the various departments of our work."

D. J. C. BARRETT, *Ontario Conference.*

ANTICIPATION! "Just a word in regard to THE MINISTRY. Upon receiving it I started reading, and nearly read it through before stopping. I like the style, and feel that the material is right to the point. I think that the Association has struck the right idea of putting the material you have been sending out in a more permanent form. I shall look forward to future issues with great anticipation."

W. E. BEMENT, *Southern New England Conference.*

THE TIE! "I have received the first copy of THE MINISTRY, and am greatly pleased with it. I think it will be a 'tie that binds' among the brotherhood of ministers and other workers."

F. M. BURG, *Walla Walla College.*

EXPECTATIONS! "I have just received the first issue of THE MINISTRY and have read it through. If the subsequent numbers fulfill the expectations which this helpful little monthly arouses, I shall certainly want to study them all carefully and heedfully."

H. CAMDEN LACEY, *San Diego, Calif.*

INFLUENCE! "I congratulate you on this first issue, and am sure that it will exert a much greater influence than the mimeograph documents which you have been sending out."

W. W. PRESCOTT, *Union College.*