

# The Ministry

A Medium of Communication  
between the members of the  
Ministerial Association of Seventh-day Adventists  
Headquarters: Takoma Park, Washington, D. C., U. S. A.

Vol. I

November, 1928

No. 11

## Contents of This Issue

TRENCHANT TRUTHS.....	2
EDITORIAL KEYNOTES: A More Prayerful Ministry.....	3
POEM: The Secret of Power.....	5
FORWARD AND UPWARD: The Young Minister—What Shall the Preacher Preach?.....	5
THE SPRINGFIELD BIENNIAL COUNCIL.....	7
THE ASSOCIATION FORUM: Radio and Our Message—Before the Microphone—Reality Versus Theory—Observations and Suggestions—Applied Art in Evangelism.....	8
EFFECTIVE ILLUSTRATIONS: "Throw Out the Life Line"—"I Am Thine, O Lord".....	12
AROUND THE WORLD CIRCLE: British Union Institute—South America—Southern Asia—Australasian Division—South Africa—Inter-America—European Division—The Far East.....	13
PANEL: Ministerial Reading Course Selections for 1929.....	16
DELVING INTO THE WORD: The Message of Joel (Concluded).....	18
BIBLE WORKERS' EXCHANGE: Success Principles.....	21
JUST BETWEEN SEMINARS: Getting Acquainted—Prospects and Retrospects: China Theological Seminary, Emmanuel Missionary College, Walla Walla College, Southern California Junior College, Mount Vernon Academy, Maplewood Academy.....	23
PERSONAL TESTIMONIES: The Great Transition.....	26
CONFIRMING THE FOUNDATIONS: Studies in Historical Theology, No. IV, The Apostasy of the Church.....	28
THE QUERY CORNER: Righteousness by Faith.....	29
KINDLY CORRECTIVES: Myself—Professionalism, Our Danger.....	30
EDITORIAL POSTSCRIPTS.....	32

## OFFICERS OF THE ASSOCIATION

General Secretary, A. G. Daniells

Associate Secretaries, L. E. Froom and Meade MacGuire  
Office Secretary, Mrs. J. W. Mace

Divisional Secretaries: Africa, E. D. Diek; Australasia, A. W. Anderson, W. W. Fletcher; Northern Europe, J. H. Schilling; Central Europe, L. R. Conradi; Southern Europe, J. C. Raft; Far East, Frederick Griggs; Inter-America, C. E. Wood; South America, J. W. Westphal; Southern Asia, J. S. James

The Advisory Council: [In addition to the officers named above] O. Montgomery, J. L. McElhany, C. K. Meyers, B. E. Beddoe, I. H. Evans, L. H. Christian, C. H. Watson, E. E. Andross, W. H. Branson, C. B. Haynes, A. W. Cormack, F. M. Wilcox, W. W. Prescott, G. W. Wells, J. E. Fulton, M. E. Kern, W. E. Howell, E. K. Stade, T. G. Bunch, W. H. Green, Rose E. Boose

## Trenchant Truths

LET us preach for a verdict.

SERVICE is not the condition, but the consequence of salvation.

MOTION is not necessarily progress. One can move in a circle, and not make progress.

IGNORANCE is the mother of intolerance. And intolerance, in turn, is the father of persecution.

UNDERNOURISHMENT and lack of exercise are the twin reasons for the spiritual anemia often painfully evident.

It is not the cross, but the Man of the cross; not the Book, but the Person of the Book; not the message, but the Christ of the message, that saves. O, keep the eye on *Him!*

TRUE harmony and unity is the fruitage of the Spirit. It is not the result of compromises on one hand, or of adjustments produced by mechanical pressure on the other.

PATERNALISM crushes initiative, retards the development of leaders, and creates leaners, in the ecclesiastical as well as the civil realm. Centralization is a peril to be avoided.

THERE is an unsatisfied spiritual instinct in every human breast. It may be neglected or repressed, but it can be awakened. Thus has God prepared the heart soil for the operation of the Holy Spirit through His human ambassadors.

God help us to keep the balance between profession, life, and service.

Do our members hear the rattle of human machinery, or the operation of the Spirit of God?

SOME men are more concerned about what people think of their sermons than about what they think of the Christ they profess to preach.

THE overt act of sin is but an index of a latent inward condition. Let us in the cure of souls deal with inner needs. It is useless to patch up externals if corruption lurks within.

THERE is nothing sadder or more tragic than the moral lapse of a minister of God. It is a disgrace to himself, a travesty upon his calling, a humiliation to the church, a stench in the nostrils of the world, and an insult to God. Let it not be named among us.

THE passing of the well-thumbed Bible is one of the most alarming trends of the times in our churches. Under the rush and crush of modern life, intense personal Bible study is passing. Let Seventh-day Adventists be known as Bible lovers, Bible students, Bible Christians, and Bible champions.

EVERY strong conference should be the training camp of ministerial recruits. Disability, age, death, and the needs of the mission fields are draining our supply of preachers faster than produced. Every ordained minister was once an inexperienced and unknown quantity. We were given an opportunity by some one who had confidence enough in us to take the risk. God bless our on-coming preachers.

Published monthly for the Ministerial Association of Seventh-day Adventists, by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A.  
Single Subscription Price: \$1 a year.

Entered as second-class matter, Dec. 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

# Editorial Keynotes

## A More Prayerful Ministry

EVERY great, strong, inspiring Bible character depended much on prayer. Concerning the prophet Elijah, the apostle James writes:

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." James 5: 17, 18.

The prophet Daniel was a man of prayer, and through prayer won many glorious victories. He has left on record some of his experiences in winning these victories, and from them we may learn most important and helpful lessons. One of these experiences is recorded in the ninth chapter of the book of Daniel:

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed unto the Lord my God, and made my confession." Dan. 9: 1-4.

In this statement of Daniel's experience we have two important facts: First, from the books of the prophets who had preceded him, Daniel learned the purpose of God regarding the captivity of Israel in Babylon and Persia, the length of time to be covered by the captivity, and of the return of the children of Israel to their own land.

Second, with the clear understanding and full realization of all that was involved, Daniel resorted to earnest, importunate prayer. The great burden of his prayer was that there be no delay in the fulfillment of God's promise to free His people from their captivity and bring them back to their own land at the end of the seventy years. He saw that in two short years from the time he made the investigation of the prophetic books this great deliverance must be wrought, but he knew that the only possible hope of its accomplishment was in the power of God to fulfill His promise. As an example of earnest, prevailing prayer, the words of Daniel as recorded in verses sixteen to nineteen, of the ninth chapter, are unsurpassed:

"O Lord, according to all Thy righteousness, I beseech Thee, let Thine anger and Thy fury be turned away from Thy city Jerusalem, Thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city which is called by Thy name: for we do not present our supplications before Thee for our righteousnesses, but for Thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God: for Thy city and Thy people are called by Thy name."

The answer to this earnest prayer came two years later, when the seventy years terminated and Israel's captivity came to an end by the decree of

Cyrus, king of Persia, as recorded in Ezra 1: 1-4. This proclamation by Cyrus not only ended Israel's bondage, but it opened the way for them to return to their own land and provided them the necessary help for the rebuilding of the house of God at Jerusalem. From the standpoint of statesmanship, this proclamation must have been looked upon as a most foolish and undiplomatic move on the part of King Cyrus. But he was compelled to do it. The Lord took him in hand, and caused him to co-operate in the accomplishment of the divine purpose and promise.

Herein is the lesson for us: Daniel recognized the true God; he was identified with God's people and God's cause. He was a man who had understanding of the times and knew what Israel was expected to do. But to all human appearance, this was an impossible task. God had promised that it should be done, Daniel believed that promise, and gave himself up to unceasing prayer for its fulfillment. His prayer was answered. To-day God's people face a greater crisis than in the time of Daniel. Through the prophetic books we also understand the significance of the times. We know that in the year 1844 we came to the close of the great prophetic period of two thousand three hundred years, at which time events transpired which are far more important than those in Daniel's time. We are now brought to the last hour of human history, to the last generation, to the closing of the gospel work. The last call of mercy to a lost world is to be given, the kingdom of our Lord and Saviour is to be set up, and the redeemed of all ages are to receive their eternal reward.

If the situation of Israel in Daniel's time called for prayer, how much more is prayer needed in this our day! The example of Daniel, in making earnest supplication to God for the speedy fulfillment of His promise, was a call to

all Israel to unite in prayer. And surely the hour in which we live, and the work to be done, make appeal to the people of God everywhere to unite in unceasing prayer.

Prayer helps those who pray to come into right relation to God and their fellow men. When Daniel prayed so fervently that the Lord would fulfill His promise, there must have been in his heart a willingness to do anything the Lord required of him for the hastening of that work. He committed himself without reservation to the cause for which he prayed, and the same is true of all Israel who sincerely prayed that God's purpose might be fulfilled. And so it will be now. Earnest, continuous supplication will make God's people ready to respond without hesitation and reservation to His call for their co-operation in service and means for the finishing of His work.

May the Lord pour upon us at this time the spirit of prayer and supplication. There is much to pray for. Every individual needs a personal blessing—a richer, fuller experience in the Christian life. All have loved ones—husbands, wives, children, parents, brothers, sisters—who need our earnest prayers for their salvation. Our brethren and sisters in temptation, trouble, and sickness need our prayers; our ministers and gospel workers of every class need our prayers, and the lost souls for whom we labor need that "effectual fervent prayer" which the apostle James says "availeth much." And in connection with all this, it is our privilege and our duty to pray that the Lord will not permit anything to delay the finishing of His work. Through earnest prayer, our desire for the speedy finishing of the work will be deepened, and hence we shall place and hold ourselves on the altar of service, ready to be used in any way that the Lord shall indicate.

A. G. DANIELLS.

*Melbourne, Australia.*

# Forward and Upward

Inspiration, Counsel, and Caution

## The Secret of Power

IN a niche in the wall, just over the way,  
Is a pipe hidden deep 'neath the mortar and  
clay;  
Though unseen, and unheard, and immovable  
too,  
'Tis a marvelous thing what a work it  
can do:

To the rich and the poor, to the young and  
the old,  
It dispenses its blessings more precious than  
gold;  
Not a child but looks brighter for having  
passed by,  
Not a maid but looks fresher for having  
drawn nigh;  
By twos and by threes it is sought for all  
day;  
Just a moment they stop, and then go on  
their way.  
But that moment has brought them fresh  
courage and life  
To engage in earth's battles, its hardness  
and strife.  
What's the water pipe's secret of power,  
can you tell?  
Only this: *It is joined to the life-giving well.*

O Thou Fountain of life, draw me closer,  
I pray,  
That Thy fullness may flow through me,  
day after day,  
To the thirsting and fainting. I'm helpless  
and weak  
As the pipe in the wall; 'tis Thy power that  
I seek.

JESSIE F. MOSER.

Glendale, Calif.

## The Young Minister

BY W. H. BRANSON

It has been God's order in all ages of the history of this world that young men should be called to enter the sacred work of the ministry, dedicating the vigor of young manhood to His service, and through succeeding years of trial, suffering, and arduous labor, develop the strength of character required in stalwart leaders. Therefore when a young man is set apart to the ministry, let no one feel that the dignity of this sacred calling is lowered.

Especially should the young minister be welcomed by those of long experience, and in every way instructed and guarded lest he unconsciously bring reproach upon the ministry; and he should earnestly endeavor to avoid giving occasion to any to regard lightly his message because of his youth. The counsel of the apostle Paul to a young man has been preserved in the divine Guide Book for the admonition of young ministers:

"Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith, and purity, be an example for your fellow Christians to imitate." 1 Tim. 4: 11, 12, Weymouth.

In his speech, the young minister is to set an example which his fellow Christians may safely imitate. Now I do not think that the apostle refers simply to correct grammatical construction in speech, or to the exact tone of the voice, although these are essential for study and mastery by the minister, but the admonition involves the importance of having every word that issues from the mouth of the ambassador for God be pure and wholesome. It is required of the minister that he maintain the dignity of his office in conversation. He cannot descend to the low levels of cheap, frivolous talk. As a representative of heaven's King, his thoughts and speech must originate on the highlands of purity and holiness. If he would impress men that the religion of Jesus Christ is worthy of acceptance, he must refrain from jesting, joking, or light and foolish conversation; he cannot deal in subterfuges, or make misleading statements to deceive; he must refrain from criticism or faultfinding

with his brethren in the ministry or in the church.

The apostle James declares the religion of Christ "is first pure." Therefore, one who endeavors to represent the religion of Christ must give evidence of accepting the first principle,—purity,—which is manifest in speech. But purity of speech presupposes purity of heart. It is impossible for a man's speech to be pure if his heart is vile.

I believe that a minister of God, young or old, and in fact every Christian, ought to be as transparent in speech and character as the glass in the window; so that when people see us and listen to our words, they can look straight through appearance and words, and know that there is nothing covered and that we speak in sincerity and truth. People have a perfect right to expect that our lives will back up the things which we utter through speech.

*Claremont, South Africa.*

## What Shall the Preacher Preach?

BY I. H. EVANS

It was said of Christ,

"The Spirit of the Lord Jehovah is upon Me; because Jehovah hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the year of Jehovah's favor, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of Jehovah, that He may be glorified." Isa. 61: 1-3, A. R. V.

Of Christ's work the same prophet said:

"Behold, My Servant, whom I uphold; My chosen, in whom My soul de-

lighteth: I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry, nor lift up His voice, nor cause it to be heard in the street. A bruised reed will He not break, and a dimly burning wick will He not quench; He will bring forth justice in truth." Isa. 42: 1-3.

These scriptures clearly set forth what the preacher is to preach,—the kingdom of righteousness as revealed in the life of Christ and in the word of God. The apostle Paul once said, "We preach Christ crucified, . . . Christ the power of God and the wisdom of God." So the man who would preach in the name of his Master must preach Christ, and Him crucified, as revealed in the written word.

In his letter to Timothy, Paul said, "Preach the word." Often men preach almost anything but the word of God. They recite travel stories, picture battle scenes and curious experiences, they relate anecdotes, laughable and weepable, but they do not preach Christ, they do not present the word of God.

It is the authority of the word that men want to hear and feel.

"The word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: but all things are naked and laid open before the eyes of Him with whom we have to do." Heb. 4: 12, 13.

The Lord told Jeremiah what His prophet should preach:

"The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the straw to the wheat? saith Jehovah. Is not My word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith Jehovah, that steal My words every one from his neighbor.

Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He saith. Behold, I am against them that prophesy lying dreams, saith Jehovah, and do tell them, and cause My people to err by their lies, and by their vain boasting: yet I sent them not, nor commanded them; neither do they profit this people at all, saith Jehovah." Jer. 23:28-32.

There is but one thing to preach, and that is, "Preach the word" of God, the living and the written word, in all its fullness. That word will be a fire to melt, a hammer to break in pieces. It will reach the hardest heart, if that heart is reachable. It can melt a heart of stone. It is a fire to fuse and mellow and soften. It is a hammer to break and crush. That word is divine, holy, God-given, and has life and power.

When it is preached in simplicity and in faith, backed up by a life that harmonizes with that word, it becomes mighty, yes, all-powerful. Sinners can resist man with all his acquirements, but that word is mightier than man. "Preach the word." Preach it not as a dead and ancient thing, for that word is "living," and it will bring conviction to those who hear.

If you want converts, "preach the word." If you hope to save men from sin, "preach the word." If you desire to have God with you, "preach the word." If you seek aid from the Holy Spirit, "preach the word." You have no message but it. If God can use you, He can use you best in preaching the word.

*Shanghai, China.*

## THE SPRINGFIELD BIENNIAL COUNCIL

ANOTHER epochal meeting has become denominational history. Its actions, provisions, and various reports will be available through the REVIEW. Even the Ministerial Association report will appear there, to conserve space here. Suffice it to say, never have such gripping recitals of latter rain evidences in mission fields been given to a council. Glorious, Spirit-accomplished achievements were chronicled. It is incontestably evident that God has set His hand to finish His work through His chosen remnant people—as rapidly as they will permit Him. Fellow workers, we are entering a new era. We are on the home stretch. The challenge comes to us individually as God's provision is for "all flesh." His "whosoever shall call" sweeps in homeland bases as well as far-flung mission outposts. Then, too, the budget voted was the largest in our history. It is axiomatic that spirituality, service, and sacrifice form a triumvirate that can never be rightfully separated.

But one advance must be noted here: The great European Division was divided into four sizable divisions,—Northern, Central, Southern, and Russian,—and Association secretaries were appointed for three. J. H. Schilling will serve for the Northern; L. R. Conradi for the Central; and J. C. Raft, who so faithfully served in the former united division, remains for Southern Europe. Unquestionably, Association interests will be ably cared for, touching the Reading Course, periodic institutes, technical efficiency, and student ministerial training. Welcome, secretaries, to the Association Council.

L. E. F.

# The Association Forum

A Round Table on Efficient Methods

## Radio and Our Message

BY W. A. WESTWORTH

RADIO in its infancy was considered a huge toy, and by many is still regarded in the same light. Others are willing to admit that there are possibilities in radio, but still consider it as a matter of experiment. But those who have made a careful study of what the radio is actually accomplishing, agree that this is one of the world's greatest means of communication, and to the people commissioned to carry the gospel to all the world in this generation, it presents a tangible aspect of success heretofore undiscovered. While we rejoice in the visible advance which has been made in the proclamation of the gospel, we can but recognize that there must be greater speed than we have ever known, if we are to reach every kindred, tongue, and people in the short space of time which is allotted to us.

Just as truly as the printing press, the telegraph, the telephone, and the various methods of rapid transportation of modern times are recognized as divinely ordained means for the finishing of God's work in the earth, so, I believe, we should recognize in the radio a divinely appointed channel of communication whereby the voice of truth may be broadcast through the air and reach unseen audiences of thousands by frequent and regular appointment, and with very little outlay of means. *Radio has demonstrated the shortest method for reaching the largest number of people in a direct way.*

The value of radio in the proclamation of the third angel's message is, however, the direct point of interest to us as Seventh-day Adventists, and

it is my privilege to speak from the standpoint of radio pastor and director of station WEMC, to which duty I was assigned in October, 1926. A summarization of what is being accomplished through this one station may serve to emphasize the fact that our Master's parable of the sower, recorded in Matthew 13: 3-9, is strikingly fulfilled in the radio broadcast of the gospel seed.

*Our Audience.*—Basing our deductions upon reliable statistics, we are justified in saying that WEMC has a minimum audience (by this I mean a regular, consistent audience) of about 75,000. Of course our potential audience figures into the millions. I might explain at considerable length how we have received returns from twenty-eight States in a single day, from twenty States in a single mail, and as many as 163 letters in a day, representing sections of our radio audience in such distant points as Hawaii, Cuba, and Porto Rico; but in referring to the 75,000, I have in mind the people who can always get us with sustained reception, to whom we do not appear as "entertainers" or "freak receptions," but as messengers of the everlasting gospel. This is our only aim.

*Our Collections.*—It may be of interest to note that during the year 1927, scattered listeners dropped into our "collection plate" the sum of \$1,500, and for the first two months of the present year we received about \$250. This indicates that the interest is genuine. Of course our collection plate is an imaginary affair. We simply call attention to our financial needs and invite contributions of any amount to be sent in by mail. After presenting the

subject of tithing over the radio, we have received sums of money from people who write that they are convinced of the importance of tithing and wish us to accept their tithe, as they do not know where else to send it.

*Our Lighthouse Listeners' League.*—

Near the close of 1927 we inaugurated this league, and have enrolled many members. The league is composed of those who, in answer to our invitation, write telling us that they are interested in spiritual things and desire to read literature explaining Bible themes. To each member of the League we send a short-term subscription for the *Signs of the Times* and the *Watchman*. The names are passed on to the home missionary secretary of the conference or State in which the individuals reside, for further literature and follow-up. We receive thousands of names of people who are truly interested, and a surprisingly large number write us, after receiving the literature, that they wish to belong to the "Radio Lighthouse Church," as they term us. I have been amazed at the interest manifested, and at the nature of the queries which have been sent in. Requests for copies of the radio sermons have literally swamped us. As many as eighty-four requests for a single talk have been received. We have three stenographers on our radio staff, whose services are needed in responding to letters and sending out literature. And yet it is a fact that for every person we hear from, there are a thousand who do not write and yet have been impressed by points of truth.

I believe with all my soul that it is time that we awake to the discovery and use of the potentialities of the radio. We stand on the border of eternity, bearing the divine commission to "preach the gospel" to a perishing world, and yet we have been too largely content to stand still and let the devil utilize and pervert the greatest medium of communication which the world has known and which has been brought into existence in this last hour of earth's history for the speedy warning of earth's inhabitants of impending doom and the refuge which is so freely provided in Christ.

*Berrien Springs, Mich.*

## Before the Microphone

BY H. A. VANDEMAN

1. *Be Prepared.*—Have all details of program carefully arranged, written down, and every participant in his place before the "green light" flashes on, for when that signal is given, you are then "on the air," and it is not appropriate for the sound of whispering and rustling of papers to greet your audience.

2. *Utilize Every Moment.*—From your opening greeting until the "good night," keep the microphone constantly vibrating. Do not allow any time to be wasted between numbers. Even a short wait might cut off a hundred listeners who, tuning in late and hearing nothing the moment they listened, pass on to another station.

3. *Manner of Speaking.*—Brevity, clear enunciation, and modulation are

## Reality Versus Theory

WE must somehow remove the idea of the second coming from the realm of doctrine or theory; it is a tremendous reality. The second coming of Christ is not a doctrine, though it has doctrinal aspects; it is a tremendous reality.

W. A. SPICER.

essential. Do not speak in a monotone, but with reasonable voice modulation and appropriate expression. The manner of speaking has much to do in making friends and holding the attention.

4. *Program.*—The following program, subject to adaptation, has been followed for three years with good results:

"Good evening, Ladies and Gentlemen! This is station WCBA, Allentown, Pa., broadcasting the service of 'The Little Church on the Corner'—the Seventh-day Adventist church of Allentown, located at Oak and Poplar Streets. Pastor H. A. Vandeman is speaking.

"Our opening musical number this evening will be a vocal duet by Mr. and Mrs. J. D. Smith, accompanied by Mrs. Cross at the piano. [Rendering.]

"For our Scripture lesson this evening, let us open our Bibles and read from Isaiah fifty-three—the fifty-third chapter of Isaiah [always repeat the text]. [Scripture reading.]

"Let us bow our heads for the evening prayer. [Offer a Spirit-indited prayer, just as if you had ten thousand people bowed in prayer before you. It is possible that that many, and more, may be listening in.]"

Another song announced, giving title and names of singers.

After the song, continue: "This is Station WCBA, Allentown, Pa., continuing the broadcast of the service of 'The Little Church on the Corner.' We read for our text—" [Read text, and preach for fifteen to thirty-five minutes, closing with a brief, earnest prayer.]

Another song. Then follows a question and answer period of ten to twelve minutes. After this, announce another song, or special instrumental music.

The announcements are now in order, and care should be given to avoid making them too ponderous. Generally there is quite a range of items to be announced. For instance: (a) Bible study or Bible lecture in city or near-by towns, to which radio listeners are especially invited; (b) progress of

Bible Year Band; (c) request letters of appreciation, questions, names for literature, location of sick members of the radio audience for pastoral visit; (d) pastor's address and telephone number; (e) the closing announcement should begin somewhat as the introductory remarks of the service—giving the station, church, name of pastor, et cetera, and then say:

"This station is now signing off till 7:15, when the [specify] church on Eighth Street will broadcast their evening service. Good night!"

Allentown, Pa.

## Observations and Suggestions

BY W. E. BARR

ONE discovery which I have made in connection with radio work is that people readily listen to the testing truths of the third angel's message when presented in a logical and clear manner. As proof of this fact, I refer to my most recent indication of interest. For three Sunday nights I have been presenting over the radio the Sabbath truth, in just as forceful and clear a manner as it would be possible to do were I face to face with my audience, and the entire city is stirred over the matter. Letters are coming in from people who say they are convinced of the truth as presented over the radio. Previous radio talks, on less doctrinal subjects, produced only a very casual interest. From the very first we make prominent in our announcements that it is the Seventh-day Adventist service being broadcast, and give particular attention to indicating the address of studio or church, so as not to miss opportunity for personal contact with interested people who may desire to talk with us. Sometimes the presentation of a subject has created such interest that before we get away from the studio, people are there to talk with us.

Suggestions based on personal experience in radio work are these:

1. Make the radio sermon personal

and confidential—as a Bible study given to a few, rather than as a sermon to a large audience. In other words, seek to enter the family circle as an *unseen* guest.

2. A question box is an interesting feature, provided the radio audience will respond to the request for questions to be submitted. In introducing the question box, it may be necessary to “stuff the box” with thought-provoking questions, until such time as the radio audience grasps the idea and becomes enthusiastic in its favor.

3. In testing the range and quality of a radio audience, it is a good plan to put on a test program of favorite hymns, asking that requests for favorite hymns be telephoned in. When answering the telephone, be sure that the name and address is secured. If the city is not too large, it is possible to make an accurate check of the radio audience in this way. I have found the requests so numerous that there is time for nothing else during the radio hour. At the close of the program, it should be announced that the songs called for but which have not been sung, will be given the following week. From the addresses furnished with the requests, it is possible to determine what class of people are listening in.

4. Be ready to supply free literature on every subject presented. Announce that the literature will be sent to all who mail request to a specified address. Usually it is best to suggest that requests be mailed to the Radio Station, because that address is most easily remembered.

*Scranton, Pa.*

## Applied Art in Evangelism

BY J. LOWELL BUTLER

THE careful folding of a napkin was not beneath the office of the Master, even after His victory over death. It is the spirit and the purpose we put

into everything that make each act a credit or a formal routine. Art alone can never accomplish the saving from sin of a single life; but as an instrument in the hands of love, reverence, and skill, guided by the wisdom and power of the Spirit, there are no limits to its usefulness in God's work of saving lost souls. If it can attract and give a right impression, it has done a great work. But it can do more.

I once observed a good illustration of what results from giving little or no thought to making a tent look attractive, and what happens when people are made to realize that you have something worth hearing. An experienced evangelist and his capable assistants pitched their tent in a good residential section of a thriving city. A poor sign done on oilcloth was hung on the side of the new khaki tent, so as to be visible from the main street. Inside, the rostrum was all finished in dark colors, mostly with burlap. At the close of the series no baptism was held.

In another town the same tent was pitched, and the same evangelist gave the same lectures. But the workers built a new rostrum, constructed an attractive entrance with a string of electric lights on it, erected two electrically lit blackboards measuring four by seven feet, and constructed a light frame for the top of the evangelist's car for display advertising which, used in the business section of the city, attracted much attention. The result was that the people had their interest aroused. Colporteurs all know how important is this first great essential. And when the series of lectures was completed, there were about thirty candidates for baptism.

The standard of many evangelists is plenty of white and plenty of light in platform decorations. In the best arrangements, the lights about the platform are properly shaded to prevent

any glare in the eyes of the audience, but at the same time they should flood with light the pulpit, the piano, and the choir.

Thought should be given to the general color scheme. Some very good combinations are as follows: (1) green burlap and white woodwork; (2) white plaited cloth and green burlap, with white painted woodwork; (3) lightly tinted beaver board (plaster board which does not warp), in such colors as light blue, light orange, light green, cream, etc., with white woodwork paneling. The selection of paints for interior decorative work is usually confined to the "flat finish" paints.

If more thought is given to the literature counter or table, the public will notice it more often, and the sales will materially increase. It should be in keeping with other decorations, and provision should be made for posters and for ample lighting about them:

Recognizing the value of dignified outdoor advertising of an evangelist series, some time ago I made a number of billboards which measured eight by sixteen feet in size. They were real oil paintings, and were superior in appearance to those usually seen along the highways. Each billboard had a blackboard two by four feet in size, which slid in and out of a frame so that it could be turned over or exchanged for a newly lettered one, on which was advertised each evening's lecture.

Billboard advertising is both effective and economical. It is easy to spend \$100 in newspaper advertising for the first week only; but a billboard can be put up for about \$25, or four for \$100, and it may be built in sections for easy shipping. Think of the number of days for which this expenditure is good. It is better than newspaper advertising in quality and quantity and cost.

*San Fernando, Calif.*

## Effective Illustrations

For Sermon or Song

### "Throw Out the Life Line"

E. S. UFFORD, well known as a Baptist preacher, lecturer, and evangelist, was witnessing a drill at a life-saving station on Point Allerton, Nantasket Beach, Mass., when the order to "throw out the life line" and the sight of the apparatus in action, combined with the story of a shipwreck on the spot, left an echo in his mind till it took the form of a song-sermon. Returning home, he penciled the words of this rousing hymn, and being himself a singer and player, sat down to his instrument to match the lines with a suitable air. It came to him almost as spontaneously as the music of "The Ninety and Nine" came to Mr. Sankey. In fifteen minutes the hymn-tune was made—so far as the melody went. It was published in sheet form in 1888.—"*Story of Hymns and Tunes.*"

### "I Am Thine, O Lord"

THIS popular and useful consecration hymn was written by Fanny Crosby and set to music by W. H. Doane, and has been largely adopted by Christian Endeavor Societies throughout this country and Great Britain.

Fanny Crosby was visiting Mr. Doane in his home in Cincinnati, Ohio. They were talking together about the nearness of God, as the sun was setting and the evening shadows were gathering around them. The subject so impressed the well-known hymn writer, that before retiring she had written the words to this hymn, which has become one of the most useful she has ever written. The music by Mr. Doane so well fitted the words that the hymn has become a special favorite wherever the "Gospel Hymns" are known.—*Ira D. Sankey.*

# Around the World Circle

Echoes of Association Advance

## British Union Institute

ALL the workers of the British Union gathered for a season of spiritual refreshing at Birmingham, England, July 30 to August 2. We were unusually privileged in having with us Pastors L. H. Christian, E. E. Andross, Carlyle B. Haynes, and W. T. Bartlett. The messages delivered were most timely and helpful, and we believe that all who attended returned to their fields of labor with a new vision and added strength for their tasks.

Pastor W. H. Meredith, president of the British Union Conference, opened the institute with an address upon our responsibilities and problems. Taking as his text, "We are laborers together with God," he dwelt upon our responsibilities: First, to the world; second, to the church; third, to the cause of God; and fourth, to each other. The great problems which we face were referred to as (1) The false teaching of our time, (2) The worldliness in the church, and (3) The indifference manifested by church members and workers. The great needs were clearly portrayed, the greatest of all needs being "men, big men, strong men, men of vision, courage, and consecration." The only hope of finishing our work in the British Isles depends upon the re-dedication of the entire force of workers to the work of the Lord.

The devotional services during the institute were a source of great spiritual benefit. In two of these Pastor Andross conducted the studies. Following Pastor Andross' address on the second morning, there was such a response from the workers, both in praise and prayer, that the meeting, timed to close at ten o'clock, was pro-

longed until 12:30 P. M. Not for years has there been such a time of general consecration to God on the part of all the workers. The concluding devotional service was conducted by Pastor W. T. Bartlett, his subject being, "Our Standing as Sons of God." He clearly set forth the high privileges of such a calling, and urged that workers always bear in mind this heavenly relationship, and endeavor to become identified with Heaven in every respect, giving due honor to one another as princes of the royal household.

The sermons at the evening services were delivered by Pastors Bartlett, Christian, and Haynes, on timely themes of special importance to the workers. With a keen sense of the situation confronting the heralds of the third angel's message, brought about by the wave of infidelity sweeping over the world, and the fog of evolution and false isms which is beclouding the mind and leading to despair, Pastor Bartlett set forth that the evidences that led our fathers to espouse the principles of present truth are unshaken, and the foundations stand secure. He emphasized that "the supreme Christian evidence that Christ came from God and that His word will be fulfilled, is His church. The church is the clearest evidence of the claims of Christ that will ever be given to the world. If the world does not find occasion for belief in our lives, it will not, and cannot find it elsewhere. It is not my arguments, but myself, that matters. If we fail to live a Christian life, it does not matter what other facts we may bring forth in support of the gospel."

Pastor L. H. Christian dwelt on the

subject of the sanctuary, approaching it from an unusual angle and in such a way as to help all to see its spiritual value. He said, "We deal too much with the material phase of the sanctuary—with the sockets, the boards, the coverings. Rather, let us think of the spiritual help that may come from the study of the sanctuary." He stated that the outstanding spiritual truths to be taught in connection with the doctrine of the sanctuary, were (1) the personality of God; (2) the work of Christ since His ascension; (3) the judgment. We also find that the sanctuary teaching substantiates the perpetuity of the law, makes plain the end of the wicked, the end of sin, and the final destruction of the evil one. It also makes evident the justice of God in all His dealings with the human race, and the reason for the final annihilation of sin and sinners.

Pastor Haynes dwelt upon the "Sureties of the Message." He left no room for doubt that the message is "sure and certain," but focused his remarks on the field of uncertainty in the individual life. His sermon questionnaire was foursquare: (1) "How are you in health?" (2) "How are you doctrinally?" (3) "How are you practically?" (4) "How are you spiritually?" He emphasized the imperative need of keeping our bodies well and strong for the great task committed to us. "Ill health is often the cause of much ill temper and bad Christianity," he said, "and bad Christianity is sometimes really bad health." As to doctrine, Pastor Haynes said, "It is most important that Adventist preachers believe what they profess to believe. It is equally important that persons coming into the church should be thoroughly converted and thoroughly instructed." The practical phase of Christian experience was emphasized, and in dealing with the fourth question, "How are you spiritually?" Pastor Haynes urged all to enter into the spiritual experi-

ence that God has made available for every worker, which will mean victory, success, and peace and joy.

A portion of the time of the institute was spent in round table discussion of ways and means of securing greater results from our work. Subjects of vital and practical interest were introduced, followed by helpful discussion on advertising, conducting public meetings, training staff, etc. The Question Box, opened at four o'clock each afternoon, brought many important items before the workers.

The institute, though brief, proved to be one of the most profitable series of meetings which it has ever been my privilege to attend, and I believe that much good will accrue as the principles set forth are put into practice, and the inspiration received is carried back by all the workers to the churches and companies of believers throughout the British Isles.

ARTHUR S. MAXWELL.

*Watford, England.*

### South America

ELDER J. W. WESTPHAL is spending the larger portion of his time in the field in the interests of the spiritual upbuilding of workers and church members, placing due emphasis on the benefits afforded through THE MINISTRY and the Ministerial Reading Course. The keynote to the situation confronting him is stated thus in a recent letter: "Our churches are greatly in need of help. They need to get a new hold on God. In this will be solved every other difficulty." Referring to the specific Ministerial Association interests, Elder Westphal states: "I do not know when or in what line I have ever done stronger promotion work than I have in behalf of THE MINISTRY. I think that practically all our English-reading workers now have the paper. It is my plan to reprint much of this valuable material in our

Spanish paper. I have greatly enjoyed the Ministerial Reading Course books this year, and am anxious to receive full particulars regarding the new course for 1929. You may be interested to know that we have decided on the selections for our Portuguese and Spanish courses for the coming year. We hope to place the promotion material for all Reading Courses in the hands of our workers during September."

### **Southern Asia**

Elder J. S. James, under date of July 22, writes: "I feel very much burdened for the work of the Ministerial Association. India needs the benefit of this help, perhaps more than any other field in the world. It is very easy for our workers, when once they launch themselves into the great sea of work and need in this country, to cut loose from their former connections in the homeland and permit themselves to become entirely absorbed with their local work. I am convinced that helpful contacts should be preserved with the home base, so as to strongly maintain the resources which qualify for missionary service. I am glad that THE MINISTRY goes to all our workers, as it is a source of strength in their work. I am particularly interested in the new plan for the Ministerial Reading Course, whereby it is left for the Division Ministerial Association leaders to select one volume especially applicable to local needs. I think this plan a very practical one, and have in mind several good books which may serve to good advantage for our workers in the Reading Course for 1929."

### **Australasian Division**

Frequent communications are received from Elder C. H. Watson, president of the division, and also from Elders A. W. Anderson and W. W. Fletcher, representing the Australasian Division on our advisory council.

These communications indicate progress in all lines of endeavor. Personal letters from Elder Daniells which have been received tell of the cordial reception extended by the many friends and coworkers of former days and also by the new groups of workers. One of the first meetings arranged to begin at the time of Elder Daniells' arrival in Australia was the Ministerial Institute at Wahroonga, June 22-28. The syllabus of subjects considered at this institute reads as follows. We understand that a similar program is being followed in all the general meetings which Elder Daniells is attending.

1. Our Present Position—Beginning, Present, Future, by A. G. Daniells.
2. The Gospel—Relation to Sin, Righteousness, Judgment, by W. W. Fletcher.
3. Christ—His Divinity, Humanity, Mediation, by W. W. Fletcher.
4. The Holy Spirit—Creation, Pentecost, Closing Work, by A. G. Daniells.
5. The Word of God—Source, Authority, Power, by A. W. Anderson.
6. The Gospel Ministry—Call, Commission, Service, by A. W. Anderson.
7. The Church—God's Purpose for; Relation to Ministry, by W. J. Westerman.
8. Righteousness—God's Provision, Conditions, Results, by A. G. Daniells.
9. The Gifts of the Spirit—Source, Diversity, Object, by A. G. Daniells.
10. Organization—For Order, Advance, Defense, by A. G. Daniells.
11. Gospel Finance—Need, Provision, Method, by C. H. Watson.
12. An Efficient Ministry—Spirituality, Earnestness, Thoroughness, Fruitfulness, Power, by A. G. Daniells.

### **South Africa**

Writing from Blantyre, Nyasaland, on June 8, Elder E. D. Dick, Ministerial Association secretary for the African field, speaks of his situation and plans as follows: "I came to this place several weeks ago, and am now in the

midst of the native workers' institute. We have over one hundred teachers in attendance, and are having an excellent institute. It falls to my lot to give instruction in pastoral training, Bible methods, moral standards, and other lines of study. I find that one of our greatest needs is to help our native teachers and pastors along evangelistic lines. We are endeavoring to give help on these points by bringing out a catechism, and as soon as possible will get out a manual for evangelistic training and pastoral work."

### Inter-America

Elder C. E. Wood, after referring to the advantages afforded the workers at the division headquarters by the completion of the new office building, says: "We are receiving very interesting letters from the various fields in the division, telling of the progress of the work. In some places the Spirit of the Lord is going before our workers, and companies of Sabbath keepers are being raised up entirely independent of the conference or mission workers. There is no doubt but that we are rapidly approaching the time when the major portion of the time of our ministers will be occupied in organizing these new companies and developing the interests created by the lay members of our churches."

### European Division

During the prolonged absence of Elder J. C. Raft from the division office, whose itinerary covered a large part of the division territory, including Madagascar, Abyssinia, Egypt, and Syria, occasional word was received from Prof. L. L. Caviness, of the divisional departmental force, who wrote: "I am very glad indeed to do all I can to help in the circulation of the excellent paper you are bringing out. I had estimated that we might reach a goal of 250 subscribers to THE MINISTER, but I am informed that present

figures show a total of 266 subscriptions. Of course, you understand that I have not been asked in any way to promote the work of the Ministerial

## GOOD Ministerial Reading Course

**F**INAL arrangements as now complete supremely helpful volumes for the Reader's personal choice of an "elective" volume at a price lower than ever before.

1. "The Desire of All Nations," by Missions secretary. The material is excellent. Bible and Missions, The Preacher and Missionary, Church School and Missions, The Penny Mission. Knowledge of the personal responsibility of reading of this book, and consequent results, church members must result. Stimulating book, its theme being Christ, and His Kingdom.

2. "The Preacher: His Life and Work," by author of international reputation. This book contains suggestions for the gospel messenger. Headings: The Call to Be a Preacher, The Preacher in His Study, The Preacher in the Home, The Preacher as a Man of Prayer, Pilgrim's Progress of the Modern Minister.

3. "The Coming of the Comforter," by Power, and Work of the Holy Spirit, by fully set forth the sadly neglected vital and accepted, "brings all other blessings into viewpoint of the herald of the third angel's message: (1) The Promise of the Holy Spirit, (2) The Filling of the Spirit. Based on the work of many leaders and workers who have labored for this cause, that herein is presented one of the most timely Adventist workers to the time, the publication of this book has been a part of the 1929 Ministerial Reading Course.

The Spirit of Prophecy Volume for 1929 is a book which every worker should already have read and will well repay re-reading in the light of the new year.

The Elective Volume. Specifications for the new year will be published through circular announcement.

The combination price on the three volumes is \$1.00. The excellent books chosen for 1929 will be a full renewal of present enrollment of earnest purpose to —

**DOUBLE OUR**

Association during Brother Raft's absence other than to write out concerning the decision of our committee to supply the Reading Course members with 'THE MINISTRY.'

Elder W. H. Meredith, president of the British Union, informs us that "Our committee took action to supply THE MINISTRY to all our workers

## NEWS!

### erse Selections for 1929

d authorize the announcement of *four* ding Course of 1929, with the privilege ne,—a new feature,—at a combination

Egbert W. Smith, Executive Foreign edgingly well classified, dealing with The issions, The Church and Missions, The and Missions, and The Critic and Misibility of missions is enhanced by the ction upon the spiritual life of leaders ating and informing, it is also a devoits one aim to promote likeness to Him. ork," by J. H. Jowett, a preacher and is a book of 239 pages filled with pracr, classified under the following general e Perils of the Preacher, The Preacher's e Preacher in His Pulpit, The Preacher Affairs. It is significantly termed, "A try."

a series of studies on the Personality, LeRoy E. Froom. In this book is force truth which, when rightly understood gs in its train." From the essential l's message, the subject is dealt with in Spirit; (2) The Coming of the Spirit; on the candid conviction expressed by stened to the studies or have read the e of the most vitally important subjects clearly understand and teach at this been hastened to meet the need of the

1929 will be "The Great Controversy," ady have in his possession, and which present-day world events.

's concerning this volume will be furin the near future.

books listed is \$3.45, postpaid.

afford impetus not alone for seeking proximately 1,000 readers, but it is our

## ENROLLMENT

throughout the whole British Union. We are anxious that all our workers shall get the best possible help." In behalf of the workers in the North British Conference, President Alfred

E. Bacon informs us: "We are delighted with THE MINISTRY, and believe it is filling a long-felt want among our ministers and workers. A large number of our conference workers are enrolled in the Ministerial Reading Course for 1928. Our aim is to have every conference laborer a member of the Reading Circle. We are thoroughly enjoying the books in this year's course. I am confident that all our workers would receive much benefit by following the plan. There is nothing like such a course of study to broaden one's vision and give efficiency in the work of soul winning. We shall ever endeavor to do our part to encourage both our younger and older workers to press on with this good work, in the aim to become more efficient laborers in the cause of God."

### The Far East

Prof. Frederick Griggs writes most assuringly of the steadily developing interest. He states: "I want to tell you that everybody over here seems to be pleased with the new publication, THE MINISTRY. It is a great help and stimulus to our workers. We aim to have every worker a member of the Ministerial Association, and this will, of course, make every one a reader of THE MINISTRY.

An echo from the Malaysian Union Mission of the Far Eastern Division comes in by way of a letter written by Elder L. V. Finster, superintendent, from which we quote as follows: "I am glad to tell you that I find, as I go through the field, that our workers appreciate THE MINISTRY very much. We are glad that we have this helpful agency in the building up of a stronger ministry for the Lord. The Spirit of the Lord is being manifested in a marked manner in connection with our work in Malaysia, and we believe this will be our best year in soul-winning results."

# Delving Into the Word

Studies on Fundamentals of the Message

## The Message of Joel—The Prophet of the Latter Rain

(Concluded)

BY B. G. WILKINSON

### JOEL III

*This is a last day chapter.*

This is the chapter of *abandoned farms.*

The hour of the *greatest exhibition of brute force* the world has ever seen.

The time of the huge *heathen deluge.*

The swift period of *universal mental delusion.*

The book of Joel opened with the command to "tell," then to "cry aloud!" but it closed with the *thunder of God* from the stellar deeps.

### I. The Resurrection of the Dead (Joel 3: 1, 2)

Verse 1: "*In those days, and in that time, [In what days, and in what time?—The time brought to view in the preceding verses (Joel 2:30-32), when "the sun shall be turned into darkness . . . before the great and the terrible day of the Lord come." ] when I shall bring again the captivity of Judah and Jerusalem.*" All those who under the new covenant belong to Judah and Jerusalem. (See Heb. 8: 8.)

Verse 2: "*I will also gather all nations, . . . and will plead with them there for My people and for My heritage Israel.*" This proves that when God speaks of Judah and Israel, He refers to "His people." To "bring again the captivity of Judah and Jerusalem," is to raise up in these last days His elect from the greatest of all captivities,—the grave. Therefore:

a. The mighty voice of the Lord sounds forth. Joel 3: 16.

b. Those in the graves *hear* His voice. John 5: 28.

c. "The heavens and the earth shall shake" (Joel 3: 16), whereby the graves are opened.

d. The reapers go forth to the harvest, which "is the end of the world. . . . The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend." Matt. 13:39, 41.

"*And will bring them down into the valley of Jehoshaphat.*"

a. Into that valley, by the brook Kedron, Asa (1 Kings 15: 13), Hezekiah (2 Chron. 30: 14), Josiah (2 Kings 26: 6, 12), brought and burned the idols of Judah.

b. Through that valley they dragged Jesus to judgment and crucifixion. On the farther side stood the Mount of Olives, from which He ascended, and where the angels proclaimed His return from heaven. Acts 1: 11.

c. In that valley, when Edom, Moab, and Ammon assembled to cast God's people out, God turned their swords, every one against his fellows, and none escaped. 2 Chron. 20: 22-25. Then, on the fourth day, God's people assembled there, and called it "Berachah,"—the valley of blessing.

d. Joel sees these scenes re-enacted on a grand scale, before the end of the world. All the nations of the world, to the last impenitent and unregenerated, and united under Antichrist, planning to sever God's people from His worship and to disperse them. Their motive is religious hatred.

e. In that valley God will "plead" with these nations for His people. Terrible will be that pleading. It was terrible on Pharaoh and his host, on

the antediluvian world filled with violence, on Sodom and Gomorrah, on the four world empires. But now, in the time of Antichrist, the tribulation shall be without precedent. Dan. 12: 1.

## II. Sacrileges Making Armageddon Inevitable (Joel 3: 3-8)

Verse 3: "*They have cast lots for My people; and have given a boy for a harlot, and sold a girl for wine, that they might drink.*" (See Rev. 18: 2.)

a. Thus the nations of strength agree beforehand to reduce God's people to slavery. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 16, 17.

b. "They . . . cast lots." One was to give a boy for vice, and another to sell a girl for drunkenness. This is as it was in the days of Noah. (See Matt. 24: 37-39.)

c. Tyre and Sidon were to have the furniture,—the material things of God's buildings. (See verses 4 and 5.) We see here how highly prized by God were these institutions, that He would accept no recompense for their outrage.

d. Therefore, these blind Pharisees were *forsaken*, because they were filled with soothsayers from the East,—the peace and safety heralds. (See Isa. 2: 6.) They were permeated with Oriental negation — *higher criticism, modernism, and evolution.*

e. Therefore, the three unclean spirits, the spirits of devils, went out to gather the kings of the earth to the battle of that great day of God Almighty. (See Rev. 16: 13, 14.) No wonder the prophet hurries us on to visualize this world-wide gathering of the clans —

"PROCLAIM YE THIS AMONG THE GENTILES: PREPARE WAR!"

Verse 4: Those nearest to God's truth are the most resentful to it. As Tyre, Sidon, and Philistia were next to Jerusalem and the temple, so in the capital of the greatest Protestant nation in the world, at the center of the last message, the image to the beast will be legalized, and there will the mark of the beast be enforced.

Verse 5: God's temples were His lighthouses, His "*goodly pleasant things,*" the salt of the earth. How Heaven-daring in impiety was it, (1) not only to refuse that glorious lead, but (2) to seek to destroy God's center, so as to obliterate from the earth the house of His name.

Verse 6: This bitterness extended to the people. God's elect were reported, not because they were injurious, but because of hatred to their religion.

Verse 7: "*I will raise them out of the place whither ye have sold them.*" There is no history to fit this case. Therefore, it refers to the great future restoration. God could as easily have prevented the deportation of His people, as to bring them back; but they would not have been tested, nor the venom of their enemies displayed.

Verse 8: For this injustice, God would send Zion's enemies into distant captivity. (See Matt. 25: 41, 45.) Jehovah could have sold criminal nations direct to distant captivity without using Judah as an intermediary. But who were more fit to be associated in judgment than those who had undergone the malice of God's foes?

## III. Armageddon (Joel 3: 9-15)

Verse 9: Here is brought to view the greatest exhibition of brute force the world has ever seen.

a. "*Prepare war*"—literally, "hallo war." "Whosoever killeth you," said Christ, "will think that he doeth God service." John 16: 2. Religious hatred always invents some slogan to justify aggression. Religious passions will cause Armageddon.

b. "Wake up the mighty men."—arouse all brute might!

Verse 10: "Beat your plowshares into swords, and your pruning hooks into spears."

a. Plowshares are to be beaten into swords. *This is the hour of abandoned farms.* Already New York, Pennsylvania, Ohio, Illinois, and Indiana have over three hundred thousand abandoned farms. These are not "run-down" farms; they represent good soil, good buildings, et cetera. The boys and girls do not want to farm. They prefer the cities, with their "movies" and pleasures. When the spirit of sensationalism takes hold, it is impossible to get down to good hard work.

b. The weak say, "I am strong." *This is the hour of universal mental delusion.* It is, as stated by Dr. E. B. Pusey, "the closing scene of man's rebellion against God. It is their one universal gathering, . . . the sick to forget his weakness, and put on a strength which he had not."

Verses 11 and 12: "Assemble yourselves, and come, all ye heathen: . . . thither cause thy mighty ones to come down, O Lord." *This is the hour for the huge heathen upheaval.* Armageddon will witness four great gatherings: (1) The angel armies from the skies, as in Joel 2: 1-10; (2) all the nations of the earth to battle; (3) all the fowls of heaven to eat their flesh; (4) all the righteous dead, raised at Christ's appearing, to immortality.

Verse 13: "Put ye in the sickle, for the harvest is ripe: . . . for their wickedness is great."

a. "The harvest is the end of the world," as Jesus said. Matt. 13: 39.

b. "The harvest is ripe." We have reached the maturity of all earthly things.

c. "Wickedness is great." Earth's inhabitants have filled up the measure of their iniquity. (See Gen. 15: 16.)

Verse 14: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision."

a. Multitudes from the Orient. "That the way of the kings of the east might be prepared." Rev. 16: 12.

b. Multitudes from the Occident. "And he [Balaam] took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim [the west]." Num. 24: 23, 24.

c. Throngs upon throngs, throngs upon throngs, are in the valley of Jehoshaphat. "Jehoshaphat" means "the judgment of God." This is Armageddon; this is "the day of the Lord."

Verse 15: By the immense numbers of the glorious, angelic host, "the sun and the moon shall be darkened, and the stars shall withdraw their shining."

#### IV. The Millennium and Eternity (Joel 3: 16-21)

Verse 16: "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people."

a. Christ shall descend from heaven with a shout (1 Thess. 4: 16), and then shall Antichrist, with his myriads, be destroyed by the brightness of His coming. 2 Thess. 2: 8.

b. When Moses saw Mt. Sinai shaking and rolling its billows of flames to the sky, he said, "I exceedingly fear and quake." Heb. 12: 21.

c. In the terrible hour, now before us, God will be "the hope of His people."

Verse 17: "Then shall Jerusalem be holy, and there shall no strangers pass through her any more." Dogs, whoremongers, and sorcerers are without the city. There shall in no wise enter into it anything that defileth. Rev. 22: 15; 21: 27.

Verses 18-21: "In that day . . . the mountains shall drop down new wine, and the hills shall flow with milk." By the words "in that day" Joel would make a fresh beginning. True to the keynote sounded in chapter 1, he has carried us down from generation to generation, especially through the scenes of the last days, to the day of the Lord. Now, the rejoicing saints, victorious, shall feed on the glories of "that day." Egypt and Edom, typifying this earth, shall be ruins,—a desolation and a desert, because they "have shed innocent blood." But for one thousand years in Jerusalem above, and after that, when the Holy City descends, for eternity, the church of God shall enjoy her eternal possessions.

"Jerusalem, our mother, we thy children now groan and weep in this valley of tears, hanging between hope and fear, and, amid toil and conflicts, *lifting up our eyes to thee and greeting thee from far. Truly glorious things are spoken of thee.* But whatever can be said, since it is said to men and in the words of men, is too little for the good things in thee, which *neither eye hath seen, nor ear heard, nor hath entered into the heart of man.* Great to us seem the things which we suffer; one of the most illustrious citizens, placed amid those sufferings, who knew something of thee, hesitated not to say, *Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory.* We will then rejoice in hope, and by the waters of Babylon, even while we sit and weep, we will remember thee, O Zion. *If I forget thee, O Jerusalem, may my right hand forget her cunning. Let my tongue cleave to the roof of my mouth, I do not remember thee, if I prefer not Jerusalem above my chief joy.* Oh, blessed, longed-for day, when we shall enter into the city of the saints, whose light is the Lamb, where the King is seen in His beauty, where all tears are wiped

off from the eyes of the saints, and there shall be no more death, neither sorrow nor pain; for the former things have passed away. How amiable are Thy tabernacles, O Lord of hosts! . . . When shall I come and appear before God? when shall I see that Father, whom I ever long for and never see, to whom out of this exile, I cry out, *Our Father, which art in heaven?*"—Quoted in "Pusey's Minor Prophets," Vol. I, pp. 220, 221.

Takoma Park, D. C.

## Bible Workers' Exchange

For an Enlarged Service

### Success Principles

BY ROSE E. BOOSE

IN the business and professional world much attention is given to the study of methods which yield increasing success. Of even greater importance is the necessity of such study on the part of the individual engaged in the King's business. In the inspired instruction to Christian workers we read:

"In making a profession of faith in Christ we pledge ourselves to become all that it is possible for us to be as workers for the Master, and we should cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable. . . . Those who would be workers together with God must strive for perfection of every organ of the body and quality of the mind. . . . The Lord requires growth in efficiency and capability in every line."—*"Christ's Object Lessons," p. 330.*

A prerequisite for success in the Christian life is a heart renewed by the Spirit of God. The prophet Samuel, when anointing Saul for the great responsibility of leadership of God's people, recognized this prime essential to success when he said: "The Spirit

of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10: 6.

Another essential to success is a knowledge of one's inner self,—know the strong and the weak points, the traits of character which are a hindrance to growth and development spiritually, mentally, or physically, and knowing the exact situation, to conquer through divine help. It is true that the introspective gaze is not always a pleasant one; nevertheless it is worth while.

"By all means, use some time to be alone,

Salute thyself; see what thy soul doth wear.

Dare to look in thy chest, for 'tis thine own,

And tumble up and down what thou findest there."

A successful life must retain individuality. The transformed life of Paul did not make him just like Peter. Both were mighty men of God, each revealing the power of God through his own personality. It is a mistake to seek to "copy" others who are renowned for a successful career. Seek to learn something from every one with whom you are brought in contact, but to use successfully the knowledge acquired requires the power of one's own personality.

A definite aim is an important stepping-stone to success. The great objective must ever be kept in mind. It may not always be possible to reach that objective by the route chosen, but the life plans must be so yielded to God's will that all may be adjusted without losing sight of the ultimate objective. The words of Moses to Hobab, his brother-in-law, are significant. He said concerning the children of Israel, "We are journeying unto the place of which the Lord said, I will give it you." Num. 10: 29. They knew their true objective, but from day to day they

did not know by what route the Lord was to take them through.

Determination to "see a thing through" is another element which tends to success. However small the task undertaken, if it is a worth-while task, see it through. Many times the richest rewards in service are realized only after a long, hard pull, when all hope of success is obscure. It is easy to run well "for a season," but it is "he that endureth unto the end" who wears the victor's crown.

An abiding faith in the One whom you serve, and implicit confidence in the ultimate triumph of the cause to which you have given your life, will overrule difficulties to be encountered along life's pathway. The glorious triumph of the cause of God is no phantom. It is the greatest reality of the universe. We may safely merge every power of our being into this divine enterprise.

Another element of success is enthusiasm. There is no cause so deserving of real enthusiasm as the cause of God. His messengers carry the richest promises and the most glorious hope—"heirs of God, and joint heirs with Christ," and everlasting life. How can there be any lack of enthusiasm in proclaiming such a message? It is said that "it takes a stout heart to always keep enthusiastic in the face of prolonged disappointment and continued opposition, but it must be done if we aim to conquer;" but with such a Captain as Christ in command, there is no possible chance of failure.

"The truth is soon to triumph gloriously, and *all who now choose* to be laborers together with God, will triumph with it."—"Testimonies," Vol. IX, p. 135. Having made the choice, let us seek to "cultivate every faculty to the highest degree of perfection, that we may do the greatest amount of good of which we are capable."

*Loma Linda, Calif.*

## Just Between Seminars

Glimpses of Ministerial Training

### Getting Acquainted

GREETINGS to the '28-29 seminarians of our senior and junior colleges, as well as to ministerial bands in the larger academies. And sincerest good wishes for a year of successful development in the theory and practice of the highest of all arts and the deepest of all sciences—soul winning. The ministerial fraternity of the movement, comprising the membership of the Association, look to you with friendly eyes as recruits to fill the gaps in the ranks, and as their junior colaborers in the ministry soon. Our potential Bible workers, too, are specifically remembered. Happy your lot to face service in such thrilling times as these. So to your tasks, then, with a sanctified will and a consecrated heart, and God will fit and lead you to your allotted place. The Association secretaries are personally interested in your development. Reports of seminar progress and achievements will appear in the columns of *THE MINISTRY* throughout the school year. We trust you will all enjoy this journal for the ministry.

L. E. FROOM.

### Prospects and Retrospects

ABOUT twenty ministerial students each from Emmanuel Missionary College, Walla Walla College, and Washington Missionary College were in ministerial and Bible work this summer, with lesser numbers from smaller schools. And here is cheering word from around the world circle of training schools:

*China Theological Seminary.*—Pastor Paul E. Quimby, director department of evangelism, writes:

"One of our greatest needs here in

China is a better trained ministry. So a new department, the department of evangelism, has been organized in the seminary. This department is solely for the work of training men for the ministry, training women for Bible work, and conducting evangelistic efforts throughout the country about the school.

"As to the first, training men for the ministry, we will conduct elementary and advanced courses in pastoral training, adjusted to the educational standards of those that come in. We are very fortunate in that we have excellent materials in the Chinese language for this instruction which will aid very greatly. The course for the training of Bible workers will include Bible readings, qualifications of Bible workers, health and hygiene, and certain elective studies. For the third line, that of evangelism throughout the country, we have a most interesting and challenging proposition. The seminary is located in the territory of the Anhwei Mission, and they have granted us a section of country twenty miles square filled with villages about the school for our operations. This is absolutely virgin territory for the third angel's message, although other missions have operated here. In all our training and educational work we shall make a strong effort to give personal help and individual supervision to every student in the department.

"We are planning a large summer school here this year, not only for the teachers of our schools throughout China, but for ministers as well. All who can get away from their work will come in to avail themselves of the opportunity. So we will begin this summer to spy out the land for our evangelistic efforts, determining in what villages to start, and then very systematically carrying this intensive plan for soul saving throughout all the villages in our territory. The details of some of our plans are now being

worked out, and our Chinese workers are enthusiastic. The use of inexpensive literature will have a prominent part in the work. We certainly desire a most definite interest in your prayers, that God may bless this part of His work in our hands."

*Emmanuel Missionary College.*—Howard E. McClure, student leader, writing at the close of the school year of '27-28, tells us:

"The Ministerial Seminar of Emmanuel Missionary College is composed of over sixty members, consecrated to the great task of bearing the third angel's message to a dying world. Feeling that the Lord has definitely called them to this particular phase of gospel work, these young men and women have responded by devoting their lives to His service.

"The time chosen for our meetings is the hour immediately following vesper service on alternating Friday evenings. At this time practical instruction is given by workers from the field, the best methods of presenting the message are studied, and opportunity is given for many of the students to speak. Interesting topics, such as gospel music, advertising, pulpit decorum, preparing sermon material, and the art of giving Bible studies, are discussed. These subjects are of vital importance to every prospective minister or Bible worker, as they embody principles which must be mastered before one can become a successful soul winner for God. The interest, indicated by the large attendance and expressions from many who attend, has not decreased since the organization of the society.

"Opportunity is also given for each student finishing the theological course of the college to receive practical experience before entering the field. The seven efforts which are being conducted in near-by towns, churches, and schoolhouses by ministerial students are sponsored by the seminar. Having

begun in the early part of the present school year, these gospel meetings will continue until the last of April. The experience gained in the pulpit, and the inspiration received from personal work, is invaluable to those who are so fortunate as to receive this training. Not only are the young men benefited by this arrangement, but those young women in the Bible and music departments are likewise improving their talents as they graciously respond to the need for pianists, singers, and Bible workers. Nor is the one great objective forgotten—that of winning souls. And we find that as we so operate with divine power, hearts are being touched and souls are being actually won to the Master as a result of our labors and prayers."

*Walla Walla College.*—Elder F. M. Burg, dean, says:

"One of the features of our ministerial training that we feel should be strengthened, and that will be of great helpfulness to the young men who go into the field, is that of house-to-house work,—personal work in the homes of the people, giving Bible readings, etc. We are planning to work the field more in this way the coming year than has been done in the past. We believe this kind of evangelism can be made fruitful, and possibly more so than what might be attempted along the line of public meetings. Of course the latter will not be sidetracked. And we will use the opportunities that are afforded in visiting churches over weekends. This field work is to be done on a credit basis,—the laboratory end of the work in ministerial training, so to speak. We will not forget the Bible work for the young women, either. At present we are not certain whether or not Mrs. Moran, who had the class with the young ladies last year, will be with us. But we hope to have a good class in this line the coming year for the training of young women."

*Union College.*— Elder A. J. Meiklejohn, seminar director, states:

“For ministerial training the plan as agreed upon by the Bible teachers is as follows: Sabbath services will be conducted by the students in near-by churches. We expect that district prayer meetings will also be held by the students. At present we plan to rent a hall down in the city of Lincoln, fit it up, and hold evangelistic meetings at least five nights a week. The students will do the speaking. There will be a sufficient number of students so that each will speak twice a month. All this fuller laboratory work will be under my direction. We hope to carry this on just as we would any effort, so that the students will get the greatest practical experience from it. Music will be provided by the students, and the literature band and Bible workers' band will work in connection with this effort. I plan to give each student personal help in the preparation of his sermon.

“We believe that this program will result in giving our students the greatest possible experience in evangelistic work. We hope and pray that the Lord will bless us in our effort.”

*Southern California Junior College.*  
—Lula Rooth, secretary, sends this word:

“Our Junior College seminar now (school year 1927-28) consists of fifty earnest, consecrated, Christian young people. Each Friday evening we have our regular sessions, where we learn to give Bible studies, and study other methods of soul winning. The seminar is doing real missionary work. A Sabbath school was started at Pedley, but has grown quite a bit and is now meeting each Sabbath in the auditorium of a new school building recently erected.

“An evangelistic effort, called ‘The College Chautauqua,’ is also in progress in this auditorium. The seminar holds these meetings Sunday, Tuesday, and

Thursday evenings. We have song services and special music, assisted by the music department of the college. Health talks and food demonstrations are given by the seminar girls of the domestic science department. Young men of the Ministerial Training Class give lectures, some of them illustrated. On these evenings the auditorium is crowded with people who seem intensely interested. Each week, rain or shine, the seminarians distribute handbills in that community, announcing the program of the following week. At the time of the camp meeting about fifteen new members were presented to the conference as the result of this effort.

“We are gaining a practical experience in preparation for future service in the Master's work, and at the same time imparting a blessing to others and enjoying a great blessing ourselves. We are carrying this work forward with earnest, united prayer, and with trust and confidence in God that He will do great things for us.”

*Mount Vernon Academy.*—Wm. Ellis, student leader 1927-28, informs us:

“We have a seminar of twenty-four active young men,—the cream of the school. Our spirit is that of evangelism; our aim, practical preparation. As a result of personal effort by our members during the summer, we are glad to report five keeping the Sabbath and many others interested. Several of our number will be graduated this spring and enter the organized work.

“In view of the statement that sermonizing is only one tenth of a minister's duties, we are trying to become ‘thoroughly furnished unto all good works.’ We send a group of young men every week to some neighboring church which is without ministerial aid. We are planning to present to our Bible department a complete model of the Mosaic sanctuary in miniature.

And we meet for a ninety-minute session every Sabbath morning at nine-thirty in a room we have arranged like a mission chapel. There is 100 per cent attendance, and many visitors come. Our motto is, 'Come, Learn, Go.'"

*Maplewood Academy.*—Elder A. H. Rulkoetter, Bible teacher, wrote last spring:

"The Maplewood ministerial band numbers twenty-five. Theoretical as well as practical training is being given. Topics for study and discussion are taken from 'Gospel Workers' and 'Testimonies to Ministers.' Practical work is secured by occasionally holding the Sabbath service in one of the near-by churches. The members of the band also take charge of sundown vesper services Friday evenings, conduct the Sabbath school review each Sabbath, and lead one Missionary Volunteer meeting each month. THE MINISTRY has been enjoyed very much. The ministerial band has been studying and digesting its contents from cover to cover, profiting by the valuable help given therein."

## Personal Testimonies

Deeper Life Confidences

### The Great Transition

I WAS BORN and reared in a Seventh-day Adventist home. My father had been a staunch Baptist, but through studying the Bible had been led to accept the Sabbath truth, and about the time I was born he joined the Seventh-day Adventist church. My mother's parents were Seventh-day Adventists, but after the death of her mother she went to live with my uncle, and in the environment of that home she lost out in her Christian experience, so that at the time of her marriage she made no profession of religion.

But it was not long after my father joined the church that mother returned to the principles of her early training, and became an earnest member of the church. We lived on a farm during the years of my early childhood, and seldom had the privilege of attending Sabbath school or church service. When I was nine years old I began to read the *Youth's Instructor*, which was sent to me by a relative. Most eagerly did I read this paper from cover to cover each week. By the time I was twelve years old I had a great desire to read the Bible through, although this was a matter which at that time was not so prominently urged upon young people as it is to-day. On Sabbaths I spent most of the day reading the Bible, and at the age of fourteen had completed the reading of the Old and New Testaments. About this time I began regular attendance at Sabbath school.

In my reading of the Bible I was especially impressed by the system of laws found in Exodus and the other books of Moses. I noted the promise recorded in the nineteenth chapter of Exodus, applying to those who keep the law perfectly, and I determined in my heart that I would fully meet the requirement. As a pledge of my sincerity, I copied the ten commandments in a little notebook, attaching a written agreement, duly dated and signed, that from that day forward I would keep these commandments perfectly. It was not long until this notebook became misplaced, and I did not see it again for years. But I did not forget my resolve, and tried very hard not to come short of the negative requirements of the law. I remember especially how on Friday afternoons, when I came home from school, I carefully prepared the feed for the stock, and made all personal preparation for the Sabbath, getting everything arranged before the set of sun. But in spite of my sincere covenant to keep the law

perfectly, and my earnest endeavor to do so, I realized that I was a failure. I then decided that I would be baptized, thinking that this might help me to live the perfect life to which I so greatly desired to attain. At the age of seventeen I was baptized, and it then became my aim to live a life of righteousness in which I worked as hard as I could, trusting in Jesus to make up my deficit with His righteousness.

Two years later I was called to assist in a series of tent meetings, and as a result of this experience I entered the ministry. In my preaching I emphasized righteousness based on the utmost obedience, supplemented by the grace of Christ and His righteousness. But gradually, through study and the personal testimony of experience by others, light dawned on my pathway, and I saw that it was impossible for me to contribute any righteousness of my own to meet the requirements of the law, but that righteousness came from another Source entirely. I saw that after the covenant made with Israel at Sinai, there was another covenant made, and that this new covenant was not between God and men, but it was between God and one Man—the “Man Christ Jesus,” and that the way to participate in this new covenant was to unite with Christ. I discovered that all the precious promises found in the word of God are made to Him, and may be realized only by abiding in Him. I also found that Christ not only invited me to come to Him, but that He wished me to “abide in” Him.

Since I began to see this new and living way wherein these precious truths have been revealed, I have found a peace unknown while seeking to attain righteousness by my own effort or with the compromise of supplementing my lack by the righteousness of Christ. I have learned that righteousness is not attained nor maintained by trying, but by trusting and

abiding, and that, just as a branch bears fruit because of receiving the living sap in the tree, so works of righteousness will appear in the life which is connected with the Source of life. And so I have come to preach the gospel of righteousness by faith, and to know the reality of a life of assurance and peace. Not that I feel satisfied with myself, for I have discovered how utterly impossible it has always been, and ever will be, for me to keep my part of the covenant to which, as a boy, I solemnly subscribed in my old notebook; but I rejoice in the fact that “there is therefore now no condemnation to them which are in Christ Jesus,” for God sent His own Son in the likeness of sinful flesh, “that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.”

A FOREIGN MISSIONARY.

---

THE percentage of apostasies in comparison to our gross increase of membership should challenge every lover of the remnant movement. Should not each of us ask, What is my responsibility and my opportunity in this vital matter? Surely 'twere folly to compass land and sea to secure new members while, through some one's neglect or superficiality, many who are already within the church slip out via the back door. Here is a weakness. Let us remedy it.

---

LET us solemnly vow before God never to knowingly repeat an unsound evidence, never to employ an argument against which there is a question in our inmost conscience, and never to rest until we have satisfactorily satisfied our own consciences on points the validity of which has been honestly and competently challenged. Thus we shall honor God and exhibit the truest loyalty to the message.

# Confirming the Foundations

Historical, Theological, and Scientific Research

## Studies in Historical Theology

BY N. J. WALDORF

### No. IV — The Apostasy of the Church

LIMITED space forbids an adequate exposition of all the causes that led to the downfall of the pure Christian church, which eventually became the papacy. The original sources, which for the first six centuries were the last court of appeal, were the Bible, the ante-Nicene, the Nicene, the post-Nicene Fathers, the canons of synods and councils, and the church historians, such as Eusebius, Socrates, Sozomen, Theodoret, Evagrius, with a few others. These sources have three great schools of interpretation; namely, the Catholic, Protestant, and Greek Catholic schools. The Protestant school is seemingly hopelessly divided in so many sects that unity in expositions of doctrines is an apparent impossibility.

On the other hand, the Roman Catholic and Greek Catholic Churches have endeavored to maintain an externally united front, each in its own sphere and territory. In our interpretation of Daniel 7: 24, 25, and Revelation 12 and 13, we claim that the supremacy of the papacy would last 1260 years. This is right, and history fulfills the prophetic demands.

Incidentally, this question has often been presented: If the woman went into the wilderness 538 A. D. and dwelt there till 1798, which is 1260 years, where was she during the years from the time of Christ to 538 A. D.? Was the woman one of the three hundred sects that sprang out of the Catholic Church during the first five centuries? These will be answered in a later article.

In tracing down the apostasy of the church the aim shall be to plow a deeper furrow into church history than we have been accustomed to do in times past. From the original sources, documents will be produced to prove our denominational position on prophetic interpretation. Under several contemporary steps we will outline the gradual decay of the Christian church,

### First Step

The safest guide is Bible prophecy. In the second and third chapters of Revelation we have a prophetic outline of the seven churches, and the admonition to the church of Ephesus (desirable) tells us what was wrong in the first church. She had *left her first love*. In other words, she had begun to lower the standard of Christian conduct, not only among the original Christians, but the new converts brought in after the death of the apostles were not fully instructed in the gospel nor were they genuinely born again, as can be seen by carefully reading Galatians and Corinthians. The mystery of iniquity was working in Paul's day. As the church increased in membership she became more and more destitute of true godliness. Hundreds and thousands would accept a nominal Christian faith without the experience of a newborn heart.

This was *the fatal step*. Just as long as the church stood uncompromisingly for the revelation of the mystery of godliness which was the life of Christ in them, she had nothing to fear from paganism. But just as soon as she lowered her standard and catered to worldly applause and approbation, imbibing the mysteries of heathenism, she had taken the fatal

step, for Christ will never share His throne with another. Christ must rule alone upon His throne, the mind of man. (See 2 Cor. 1: 4, 5.) The mystery of iniquity is the substitution of human fear for the fear of Christ. Back of this movement is Satan himself. His one great aim is to enthrone himself personally, or by proxy, in the mind of man. His one great aim is to control rulers or men in high positions, and then cause the multitude to obey these men who are under his direct control. This was paganism — the centralization of power in a few men.

### Second Step

With this step came another. Side by side for hundreds of years, these two steps in backsliding widened the gulf between God and His church. In order to save His church, God permitted persecution after persecution to rage against the church so as to save it from destruction. So long as the ministry and the laity were one brotherhood, there was little or no fear for any division or undue exercise of arbitrary power. But in proportion to a continued apostasy there was a gradual separation of the ministry from the laity and in due time a hierarchy was created which excluded the laity from partaking in synods and councils.

The cause for this was rooted in paganism. Let us analyze the situation: The Christian church believed in the sleep of the dead. They believed in the resurrection in order to receive immortality (1 Corinthians 15; 1 Thessalonians 4); this resurrection depended upon the second coming of Christ. Christ was to them the only Mediator between God and man. Paganism believed in the consciousness of the dead and the deification of the dead and the living. By separating the ministers from the laity an earthly mediatorial priesthood was established between God and man. A holy order was created which later on deified the dead

and called them saints, just as paganism had done before. This priesthood became a privileged class and connived to keep the laity in the depths of ignorance. Later, this priesthood placed the virgin Mary as the mediatrix between Christ and man, and a host of other saints became the mediators between God and men. Thus we have the earthly priesthood, the canonized saints, and Mary the mother of God as intermediary ministers between Christ and man. Over one thousand years passed into history before the church reached the crisis resulting from the terrible step she took in her early days. From the tenth to the thirteenth century may rightly be called the midnight of papal supremacy. Not only the laity, but almost the entire priesthood, was sunk in absolute darkness and degradation.

The next study deals with the Imperial State Church.

*Orlando, Fla.*

## The Query Corner

On Life and Labor

### Righteousness by Faith

*What is righteousness by faith? Is it synonymous with justification by faith? Also, does not the spirit of prophecy teach that righteousness is "right-doing" ("C. O. L.," p. 312)?*

A LAYMAN.

Righteousness by faith is the broader term, including righteousness *imputed* to cover the transgressions of the past, and which results in our justification; then also righteousness *imparted* day by day and moment by moment, by which provision we are being sanctified or actually fitted to dwell in God's presence. "The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title

to heaven, the second is our fitness for heaven."—*Mrs. E. G. White, in Review and Herald, June 4, 1895.*

Righteousness is therefore Christ's right-doing both imputed and imparted to us. And His righteousness thus imparted inevitably results in our obedience, or right-doing. So our right-doing becomes the *fruit* of His righteousness imparted, not the reverse. Never is a righteousness that is acceptable with God the *result* of human effort. In our lives it is ever and always to be right-doing by *faith*, not right-doing as *works*. Multitudes are seeking the righteousness of God by their own human attempts at scrupulously keeping His law. But such is the old covenant attitude. It is the way of failure. On the other hand, by the new covenant provision the same law is honored and exalted, and obedience secured thereto. (See Rom. 3: 19-27; 8: 3-11.) That is why Seventh-day Adventists are to be known to the world as a people who keep the commandments of God through the faith of Jesus, and as the clarion heralds of His requirement and provision.

With reference to the spirit of prophecy, we need to exercise that same principle of painstaking care in comparing statement with statement which we pursue with the Bible. Along with the definition, "Righteousness is right doing" ("C. O. L.," p. 312), we should place, "Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God; for 'all Thy commandments are righteousness;' and 'love is the fulfilling of the law.'" Righteousness is love, and love is the light and the life of God. The righteousness of God is embodied in Christ. We receive righteousness by receiving Him."—"From the Mount of Blessing," p. 34. And from the same chapter in "Christ's Object Lessons," "Without the Wedding Garment," we should read: "By the wedding garment in the parable is

represented the pure, spotless character which Christ's true followers will possess. To the church it is given 'that she should be arrayed in fine linen, clean and white,' 'not having spot, or wrinkle, or any such thing.' The fine linen, says the Scripture, 'is the righteousness of saints.' It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—Page 310. Thus one expression gives the authoritative explanation of the other.

Two other definitions will also be helpful: "What is righteousness? It is the satisfaction that Christ gave the divine law in our behalf."—*Mrs. E. G. White, in Review and Herald, Aug. 21, 1894.* "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."—"Testimonies to Ministers," p. 456. Marvelous is the beauty, harmony, and perfection of God's provision. L. E. F.

### Kindly Correctives For Better Workmen

#### Myself

As I mingle with good people,—numerous preachers among them,—I hear a surprising amount of talk about the much-maligned "self," and am led to wonder what has come over the Christian community that its members keep talking so much about self, and about "myself" in particular. I sometimes feel like saying to some of them, "Don't you grow tired of talking about yourself so much?"

Many people have the idea that it is egotistical to use the little words *I* and *me* too often, and so in the innocence of their souls, they make it worse by using the emphatic form, "*self*." Truly this is jumping out of

the frying pan into the fire. To be modest is becoming, but to be prudish gendereth folly.

For example, we hear such statements as these:

"My wife and *myself* called there last evening."

"They appointed you, Professor T, and *myself* as the committee."

"It was decided that Elder P and *myself* begin a series of lectures."

"If anybody has a right to say so, it is *myself*."

"That article was written by *myself*."

"They invited my husband and *myself* to be present."

"Daughter is taller than *myself* already."

By substituting the modest little forms *I* and *me* in these sentences, the story will be told simply and correctly: "My wife and *I* called there last evening." "They appointed you, Professor T, and *me* as the committee." "It was decided that Elder P and *I* begin a series of lectures." "If anybody has a right to say so, it is *I*." "That article was written by *me*." "They invited my husband and *me* to be present." "Daughter is taller than *I* already."

It should be remembered that the form "*myself*" has two uses, both of which are very common in everyday speech: (1) *For emphasis*; as, "I told you *myself*." "I *myself* will attend to that." "He brought it close home to me *myself* in that talk." (2) *As a reflexive*; as, "I have to discipline *myself* on that every day." "I was beside *myself* with joy." "I see *myself* in a new light." "I demand it of *myself*."

Note that both as emphasis and reflex, "*myself*" is always used in addition to one of the simpler forms *I* or *me*, but never alone.

One thing that tends to mislead in the use of "*myself*" is its use as one of two or more terms in the same thought relation. For example, one

who would never think of saying, "Myself called there last evening," when including a second person, perhaps his wife, will say, "My wife and myself called there last evening." Therefore, one of the most simple and surest tests, when one is in doubt, is to remove all terms but the one in question, and see whether or not the form "*self*" is proper. If proper alone, it is proper in a series. If not proper alone, it is not proper in a series. The same principle applies to the use of "*yourself*," "*himself*," "*herself*," "*itself*," and "*themselves*;" but the most abused term of all is "*myself*."—*Anon.*

---

**Professionalism, Our Danger.**—One of the worst errors which can attack a worker is the error of professionalism, from which originates the attitude of considering the work in which one is engaged as a mere means of livelihood. This spirit works ruin and disaster. Satan instigated the spirit of professionalism into the early Christian church, and in three centuries it had accomplished its ruin. With the modern intensity of our work in this day, and the rapidity of modern communication, professionalism could wreck the remnant church in a much briefer space of time. This is an error which always tends to appear in organizations as they become powerful and complex, and which has been manifest in practically every religious organization of the past. The sure symptoms of the inner working of this spirit are a loss of zeal, a departure from the standards of the pioneers, and a waning consecration, although in connection therewith certain forms of activity may increase.

Our safety and protection lie in the firm stand of leaders and members in refusing to yield to this insidious and ever-present error.

G. DALRYMPLE.

Rochester, N. H.

## EDITORIAL POSTSCRIPTS

**ESSENTIALS!**—After all, the great essentials of salvation are those that can be grasped by the limited capacity of a child, an untutored heathen, or a dying soul to whom the intricacies of our elaborate system of doctrinal and prophetic interpretation cannot possibly be unfolded. There are many things that are interesting, helpful, and proper, but are not essential to salvation. One's salvation is not dependent upon a special interpretation of the king of the north, the "daily," or other controverted points. There are scores of related questions that have little or nothing to do with *salvation*. Shall we not therefore in our public presentations through evangelism elevate to their proper place of relative importance these essential principles of personal salvation?

**RESPONSIBILITY!**—Take your pencil and jot down the net increase in membership in your field. Divide this by the total number of *evangelical* workers, and you will find the average net increase per evangelical laborer. Does the result alarm you? Then ask yourself this series of questions: Dare this continue? What is my personal contribution to this total? While gross additions of such and such a number have been recorded in my church, district, or conference, how many have been dropped? How many have apostatized? What, then, is my *net worth* to this movement? These are transcendent questions that demand a personal as well as a collective answer.

**PRE-EMINENT!**—When we gather in institutes, conventions, or councils, what is the transcendent question? About what does the discussion center? Is it plans, methods, slogans, expedients—or a right relation to the Holy Spirit, so that He can do His blessed work to the full through us? "But," inquires Brother Practical, "are not these other things proper and essential?" Eminently so. But this plea is that in all proper things, the spiritual shall have pre-eminence.

**CONDUCT!**—How significant that the breath of scandal is never whispered concerning certain men, while there are periodic rumors afloat about others. There is a reason,—there is no opportunity for remarks about this former group. Rarely is a minister the subject of designing scandalmongers determined to besmirch an innocent character. One's conduct controls the whole situation. So walk that we shall not stumble, nor shall others stumble over us.

**CHANGED!**—We are inclined to hold to the methods of the fathers of this movement, forgetting that conditions among men have changed as truly as modes of transportation have been revolutionized. The mental attitude and the spiritual experience of this generation are radically different from the past. Even so must our approach be different. Often the children of this world are wiser than the children of light.

**CONSISTENCY!**—Strange, isn't it, how loyal a man may be to the spirit of prophecy, and how freely he quotes it in substantiation of the things that appeal to him as necessary and important, and yet how easily he overlooks portions that condemn his favorite schemes and indulgences as if there were no counsel thereon? O for consistency! Let us either follow the entire counsel, or be more modest in presenting the citations we choose to use.

**HARMONY!**—There is no antagonism between doctrinal truth and spiritual life. We live the life because we stand on the granite foundations of understood eternal verities. It is the one without the other that is defective, partial, perilous. God forbid that we should for an instant minimize the distinctive truths that have kept and must keep us a separate people. Blessed, harmonious provision designed of God for this hour!

**FIDELITY!**—How often truth is wounded in the house of its friends through the parrotlike repetition of unsound evidence, unchecked "facts," and easy assertions. We who present the truth must do it with scrupulous fidelity to fact. Far-fetched interpretations have no rightful place in this movement. Let every use of the Word be in harmony with context and intent of the chapter and book, and with the teaching of the whole Scriptures. Let historical allusions be verified from standard authorities. There is so much loose chaff afloat to-day that it is possible to "prove" anything, if one is indifferent about whom he quotes. Let us command the admiration of even our enemies for our veracity, fairness, scholarship, and fidelity to truth.

L. E. F.