

The Ministry

A Medium of Communication
between the members of the
Ministerial Association of Seventh-day Adventists
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OUR APOLOGY AND OUR AUTHORIZATION

WITH deep satisfaction we greet the workers of the advent movement, the world around, through the medium of **THE MINISTRY**. It has long been the journalistic custom for a new periodical, in its initial issue, to present to its readers an "apology" for its appearance. This apologetic feature is deemed appropriate because of the intrusion of the newcomer into the voluminous list of journals already in the field. There are secular magazines of every description, and non-Adventist religious papers that range between good, bad, and indifferent. Apart from this motley array, we have our excellent denominational journals, already established, designed for the general information and instruction of our whole body of believers.

But never until now, in the eighty-three years of this movement, have we had a designated medium of communication just between our world group of gospel workers, a vehicle wherein counsel could be given by our strong, experienced leaders, where our special problems could be discussed with frankness and profit without becoming common property, and where methods of labor could be talked over apart from the full observation of our church membership. The need was patent. Clearly the hour had struck for this forward stride, for each passing year adds to the complexity of our world task.

Upon the faithful rank and file of the ministry rests the chief responsibility for world evangelization, for church leadership in spiritual life and gospel service, the winning and hold-

ing of our youth, the support of every branch of special or departmental endeavor, and for carrying the brunt of the financial support of our gigantic program. Plans initiated by our General leaders pass through the division, union, and local organizations, and come to rest with full pressure upon the loyal evangelists and pastors and their associates, included in the membership of the Ministerial Association. We therefore conclude that if an apology is appropriate, it should rather be for tardiness in launching **THE MINISTRY**. It might be added appropriately that this medium of intercommunication between the members of the Association will in no wise encroach upon the field of any existing journal of the denomination.

While the mimeographed bulletins heretofore used have exerted a pronounced influence and have proved a Godsend to our workers, as hundreds of grateful letters testify, they have never been satisfactory either to the field or to the Association officers who have prepared them. But they were a necessary stepping-stone to this ideal provision commensurate with the needs. Then, too, the mimeographed documents from headquarters have been confined virtually to the workers of North America. Of course copies have been sent to each divisional Association secretary. Some of these have been modified to meet the needs duplicated and disbursed in certain divisions, notably by the Africa Inter-American, and Far Eastern. Recent ventures along this line have al

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Editorial Keynotes

A More Efficient Ministry

EFFICIENCY is a quality highly valued and given both prominence and emphasis by leaders in all the great lines of world activity. Greater efficiency in our gospel ministry was the ideal and the burden that formed the basis of appeal for creating the Ministerial Association. A steady, growing efficiency in our ministry has been the constant aim of the Association during the five years of its existence. The ardent, pressing desire for a more general and perceptible increase in efficiency has led to the birth of this new periodical — **THE MINISTRY**. To this most important end this medium of communication is dedicated.

"What is this efficiency which holds such a dominant place in the large affairs of great men?" is a question which may be asked. It is that quality in men, methods, or mechanics that enables them to produce the desired and intended results in an undertaking. It stands for the power to produce maximum results with minimum effort or cost. It aims at the elimination of waste or loss in labor, time, and money, in obtaining intended results.

Such a conception of efficiency must appeal to every rational mind. It is reasonable and desirable, and should be applied to all activities carried on for the benefit of mankind. Especially should this kind of efficiency have full recognition by the gospel ministry. Christ's ministers are working for the highest and most enduring results which the mind of man can contemplate. If there is need of efficiency — large results with the minimum of

labor and expense — in any line of endeavor among men, surely it is needed in soul-winning effort. Therefore every minister of the cross should earnestly desire, and pray and strive for, the fullest measure of genuine efficiency.

It is clearly recognized by observing, clear-visioned men among us that the work being done in our cause presents three distinct aspects: (1) Decided inefficiency; (2) partial efficiency; (3) genuine efficiency.

The inefficiency is surely regrettable, and should cease. It is a lamentable waste of time, effort, and means; and worse still, its tendency is to create prejudice, sear the conscience, and harden the heart in sin.

Partial efficiency is, of course, a little better than outright inefficiency, yet only a little. Its results are meager and pitiful in view of the serious nature of the work attempted. Service of such a nature will cease to exist when the partially efficient worker is lifted to the plane of genuine efficiency, which it is his privilege to reach, and where it is clearly seen.

Genuine, Spirit-produced efficiency grips the heart. It arrests the attention, convicts the conscience, awakens the soul, and leads to the kingdom. It unites men and women with Christ. It produces the greatest results with the minimum of effort and means, because the work is wrought by the power which God imparts. Why, then, should not every worker in our ranks be truly and highly efficient in his sphere of service? Dear fellow worker, before dismissing this burning question, pray God to fill your heart with a deep yearning and a firm purpose to

be, by His empowering grace, truly efficient in His sacred work.

It should be remembered that *activity* is not necessarily *efficiency*. There is any amount of activity that produces little. Nor is *strenuousness* *efficiency*. One may be strenuous to the breaking point, and yet fail to get desired results. Even *effectiveness* is not *efficiency*. As one has pointed out, "a thing may be wonderfully effective, yet not efficient. A medicine which is too powerful may be effective, but not efficient, because it does not produce the desired results."

Broadly speaking, real *efficiency* in the gospel ministry is based upon the efficiency of the whole man — spiritual, mental, and physical. The heart, the center of the spiritual and moral faculties, must be made right and kept right. The mind must be kept fresh, clear, and strong for high service. It must be stored with the most useful, inspiring information. It must be trained and kept alert by constant activity. The same is true regarding the body. One hundred per cent health is the ideal. To maintain this it will be necessary to obey the physical laws of the body. Proper exercise, sufficient relaxation, and the right kind and quantity of food must be maintained. Mind and body react upon each other, and both are closely related to the spiritual and moral faculties.

What is the evidence or proof of genuine *efficiency* in the work of the Lord? The following are some of the sure, reliable evidences:

1. Witnessing for Christ will be accompanied by such persuasive power that there will be a sure, steady winning of the lost to Him.

2. Those who are thus won will thereafter be so truly fed and nourished with the living Bread that they will be strengthened and firmly established in the "truth as it is in Jesus."

3. The personal experience of these believers, through the marvelous work

of grace wrought in their hearts, will fill them with such gratitude that they will gladly enter into the privileges and duties extended to the members of the body of Christ. These will include:

- a. Regular attendance at the church services.

- b. Joyous witnessing for Christ to the unsaved around them.

- c. Faithful return of the tithe of all that God gives, in sincere and grateful acknowledgment of the privilege of stewardship granted by the Creator and Redeemer.

- d. Loyal support of the great foreign missionary enterprise to which the church is called by her Lord.

- e. Sympathetic, brotherly interest, encouragement, and protection of fellow believers in Christ.

These are some of the blessed fruits or results of work done for men and women by the true, efficient minister of the gospel. Our plea is for the efficiency that builds up the individual, the church, the conference, and the world-wide movement which we are carrying on. It is not efficiency in oratory, scholarship, cunning and attractive advertising, nor elaborate equipment for entertaining the audience, that seriously concerns us. These, rightly used, have their place, but they are of little value in the work of God if not accompanied by a power that moves the will and heart, bringing them into submission and harmony with the will and purpose of God.

The work to which we are called is mighty, far beyond the power of man to accomplish. Well may we ask with Paul, "Who is sufficient for these things?" 2 Cor. 2: 16. But again we may join that great apostle in the assuring statement: "Our sufficiency is of God; who also hath made us able [efficient] ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." 2 Cor. 3: 5, 6.

Fellow workers, let us never rest until we reach the high plane of true efficiency to which the Lord has called us. Then we may enter into Paul's experience of "warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which worketh in me mightily." Col. 1:28, 29. This is supreme service. There is none greater. It is divine, God-given, Spirit-empowered efficiency. And it is freely and urgently offered to every gospel worker. What a holy church, clothed with might and power, Christ would have here on earth if every minister of His possessed this efficiency!

A. G. DANIELLS.

Irresistible Power—in a Movement Whose Time Has Come

THE moat irresistible thing in the world is a movement and a message whose time has come. Think of the message of Noah, and the desolating flood; the Mosaic proclamation, and the deliverance from Egypt; the voice of John the Baptist, and the coming of the Christ; the power of Pentecost, and the early church expansion; the Reformation movement of the sixteenth century, grounded on the impregnable foundation, "the just shall live by faith," that shook the papal throne; and then the advent movement of 1844, with the announcement of the arrival of the judgment hour. Nothing on earth could stop them. They came, each and all, in the will and providence of God, at the time appointed.

This last movement and message of God among men is irresistible. The hour is here for it to sweep around the globe with rapidly increasing, conquering power. And nothing can stay it. If you or I play false, others will

spring to our places. The movement will go on to its great triumphant close. Of course it is sad to think of Noah's vineyard, of Moses' hastiness, of John the Baptist's doubts, of Luther's later discouragements, and of the frailties of men in this advent movement. But the movement with its message is bound to win, for Christ is leading, and He never fails. And we have the inexpressible privilege of triumphing with Him, if we yield unreservedly to His purifying, perfecting work in us.

In 1888 we reached a new epoch in this movement. The hour had come for a neglected truth to be heralded, the message of "righteousness by faith," in the setting of the threefold message. It was this culminating message, with the accompanying experience required, we are told, that began the loud cry. It is to be heard. It is this that is to crown and complete our work. Feebly at first, it is destined to swell until it bursts forth with a thundering volume that will penetrate to every human ear.

"Righteousness by faith" is not a slogan or a catch phrase. It is not merely a doctrine to receive mental assent. It is a living experience that must become a personal actuality in all who shall triumph with the movement. It is not a thing apart from the movement; it is its very essence,— "the third angel's message in verity." It does not minimize the distinctive truths that make us a separate people; it clarifies and intensifies them in an apostate age, and makes them glow with the radiant light of heaven. It gives them spiritual potency. It clothes the movement and its message with its culminating power.

Since in the plan and purpose of God when the hour strikes for emphasis on a given point nothing can stop it, we may rest assured that the work begun in 1888 will do its appointed work.

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Forward and Upward

Inspiration, Counsel, and Caution

The Message — Christ — and Fruitage

BY WILLIAM A. SPICER

LET US sound the cry that the time has come to attempt more for God and expect more from Him in the way of fruitage. Along with that we must emphasize the necessity of not preaching the bare bones of the message, but having an unction from on high and preaching Christ in it. A man who preaches the message without Christ, I take it, is not preaching the message. A man who preaches Christ without the message is not preaching Christ properly. It is Christ's message, described in Revelation 14, "having the everlasting gospel to preach." Let us preach it, and sound the call for everybody to preach it.—*From the devotional hour at a recent Council.*

What Is Preaching?

BY L. H. EVANS

THE word "preach" is derived from the Latin *praeco*, which means "a herald, or public crier." The word "preaching" in its modern sense means delivering a discourse to instruct men and to persuade them to a better way of living. Preaching has to do with more than imparting knowledge, be it ever so true; it deals with the will as well as with the reason. Persuasion belongs as much to preaching, and is as much a part of what preaching accomplishes, as is the imparting of knowledge or the interpretation of Scripture.

A sermon may be intellectual, the arguments logically arranged and un-

answerable, the theme exhaustively and completely handled, and yet the sermon be nothing more than a lecture or an essay. True preaching must not only convey information, it must carry conviction, it must move the whole being to action. There is something in it which is unearthly, spiritual, divine. It is to be a voice from the unseen, audible, visible, thrilling. It must lift the hearer above earthliness, above troubles and sorrows, and place before him, in convincing and compelling form, a future life and the means of attaining it.

If the sermon fails to move its auditors, it is not a sermon. It may be a lecture, an address on a suitable theme, or an oration. But whatever it may be, it is not preaching. A noted religious leader once said: "The true aim of a discourse is not so much to enlighten the mind as to move the heart; not so much to convince us of our duty, as to impel us to fulfill it. . . . This is genuine eloquence, because it fulfills the legitimate end of preaching, namely, the spiritual progress of the hearers."

After every sermon that he has given, the true minister of the gospel ought to be able to say, with Moses. "I call heaven and earth to record this day, . . . that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19.

An illustration of true preaching is found in Peter's sermon before the multitude on the day of Pentecost. When he had finished his short talk, they cried, "What shall we do?" When Felix and his wife Drusilla

heard the prisoner Paul reason of "righteousness, temperance [self-denial], and the judgment to come" Felix was deeply agitated, and said he would hear Paul again. When King Agrippa heard Paul make his famous defense, it stirred his very soul, and he said to Paul: "With but little persuasion thou wouldst fain make me a Christian." Acts 26:28, A. R. V. **Such** sermons are true preaching. They break up the fallow ground of the heart, and prepare it for the good seed of the kingdom.

Such was the preaching of John the Baptist. Men were moved by his ministry, and cried out, "What shall we do?" Christ stirred the people who heard Him preach. Some said, "He hath a devil," but others declared, "Never man spake like this man." Christ's sermons are models of true preaching.

Preaching is the voice of God heard through man. The Holy Ghost speaks through flesh, but man puts all there is in him in power, in utterance, in vehemence, in holy zeal, into the sermon. The sermon is a living, throbbing, compelling thing: it lives because the man puts himself into his preaching, and personifies his words into a burning message moving the souls of men. That is preaching.

Shanghai, China.

What a Minister Should Believe

BY CARLYLE B. HAYNES

THE minister of Christ for to-day is a believing man. He is "stablished in the faith." Col. 2:7. He believes God. He believes God as He speaks through "holy men of old." He receives the inspired witness that in this way was given of the coming of the Messiah. He believes Christ as He speaks personally in the Gospels, and by inspiration through His apos-

ties. He receives the Bible, the whole Bible, not undertaking to prescribe what God ought to have said, but endeavoring to understand what **He has** said, and then to believe it.

The great central truth of revelation — *Christ crucified* — he believes with full heart. Upon this he looks and rejoices, while he wonders and triumphs. All else follows this as a matter of course; for this great truth, like the sun of the universe, illuminates all else that God has spoken. In the splendor of its rays it is easy to see and believe the doctrine of the eternal Godhead; of the fall and inherent depravity of man; of the atonement; of the incarnation, virgin birth, and deity of our Lord; of His expiatory death, His glorious resurrection, His ascension into heaven, and His mediatory priesthood; of repentance, pardon by faith, regeneration, the new birth, and the baptism of the Spirit; of a coming judgment; of the certainty of the second advent, followed by eternal life and glory for the believer, **and** the final and irretrievable ruin and death of those who neglect so great salvation.

Such is the sublime system of truth believed firmly by the minister of Christ for to-day. And it is not merely pictured in vivid colors upon his mind, it is written as with the point of a diamond upon his heart, for it is with the heart that man believeth unto righteousness. His faith makes the things believed to be great and divine realities. It is the "substance of things hoped for, the evidence of things not seen." It strongly influences his whole character, spirit, and conduct. He believes, and therefore speaks and acts.

It is his thorough persuasion that Christ: "loved *me*, and gave Himself for *me*;" and so believing, he rejoices with joy unspeakable and full of glory. Also he is persuaded that "He gave Himself a ransom for all," and he hastens to bring sinners to the feet of

Jesus for remission, and sanctification, and salvation.

He not only reads, hears of, and believes in *a* judgment to come, but he sees it. The trump of God, the **mighty** angels, the great white throne, the Son of man in His glory, the far-reaching multitudes, the strange separation, the destiny, fixing sentences of welcome and rejection,—these are not merely figures of speech; they rise on his vision, not as poetry or dreams, but as gravest realities.

The sinner's doom is to him no fiction. The devil and his angels, the fires of the last **day**, the utter despair, the 'bottomless pit,'—these he contemplates, and knowing the terrors of the Lord, he persuades men, warning them to flee from the wrath to come.

And the new earth, with its mansions of rest and peace, its river of life, its tree of immortality, its robes of **white**, its forms of beauty, its crowns of honor, its songs of glory, its angelic society, and its sinless, tearless, endless happiness,—these, all these, **though** now unseen, are **yet** "substance" to this minister of Christ for to-day. We live as in **eternity**, looking, "not at the things which are seen, 'but at the things which are not seen: for the things **which** are seen are temporal; but the things which are not seen **are** eternal'". 2 Cor. 4:18.

Buenos Aires, Argentina.

The Ideal Minister's Wife

BY MRS. E. K. GLADE

It was not my choice to be a minister's wife, for we were married before **my** husband was called to the ministry, and perhaps I have looked upon the calling as a bit more sacred and of greater importance than it might have seemed to me when *a* younger girl. I am inclined to take the importance of the place of a minister's wife seriously, and for that rea-

son the influence for good or ill that might come from *a* right or wrong course **has** been greatly emphasized in my mind.

It has many times seemed to me *a* mistaken idea that the wife of the minister should give her time so fully to public activities as to **neglect** her home-making responsibility. An ideal wife should be able to make the minister's home all that it should be, not alone in contributing to the comfort, rest, and physical welfare of the family, but particularly as an example and influence to others. I do not believe that God intends that the work of the minister should be destructive to homes. While the husband is necessarily away from home much of the time, the importance of an attractive, well-kept home, even though it may be simple, cannot be overlooked.

There are ministers' homes which bear a strong and constant testimony in favor of Christianity and of the work that the minister is trying to do. On the other hand, it is to be regretted that we must observe homes of ministers which have a detrimental influence. The homes in which there seems to be little love and where everything is in confusion, with disrespect for parents, willfulness on the part of the children, and but little appearance of the Christian **graces**—somehow the message going forth from such a home speaks so loudly as to nullify all the good words and counsel that the minister may give.

To me it seems deplorable to see a minister of the gospel who is earnestly laboring for the public, having the handicap of a home, wife, and children, and a general atmosphere of the home life, **practically** defeating **his** efforts. For this season I am inclined to feel that, first of all, a minister's wife should be an ideal wife and a good home maker. I believe that she **should** be an example in dress and appearance, avoiding a tendency to follow the

latest fads and fashions. On the other Band, the equally serious evil of slackness, untidiness, and disregard for that which is becoming and proper, is to be feared. I do not wish to dwell upon this more than to say that in my judgment the minister is failing in the important work of the ministry if his wife is departing seriously from a proper standard in these things.

I have had impressed upon my mind the great importance of the minister's wife's knowing how to relate herself properly to all people. She cannot practice partiality in her choice of companions or associates; she cannot show special favor to a more agreeable class while neglecting those who are less inviting. The tendency that we frequently see of clannishness and partiality, always proves to be detrimental and damaging to the work the husband is trying to do.

The importance of fellowship and sociability is great, and if properly directed will be a means by which good may be accomplished; but I feel that there are many cases where damage rather than benefit has been done through the apparent neglect on the part of the minister's wife in her relation to certain classes, both in and out of the church. I cannot see how one who really loves the truth and has a proper conception of its true objective can fail to show a common and equal interest in all.

(To be concluded next month)

We Need Victory

BY MEADE MACGUIRE

MUCH is being said these days concerning the victorious life, and with so much preaching, praying, and discussion, the questions arise: Why do so few seem to experience complete deliverance from sin and the joy and satisfaction such freedom is said to produce? Why is it that many who really love God and desire earnestly to walk with Him, manifest and confess an utter lack of power to do it? Why do others who have enjoyed a genuine and happy experience, fall back into habits and practices once forsaken, and in their life deny their profession, though they do not give it up?

Why is it that devoted Christians confess their sorrow over habitual sins of impatience, selfishness, pride, criticism, and love of the world, though they profess to believe what the Scriptures say, "He shall save His people from their sins"? Why do some rejoice in the fact that they have victory over great sins, but are constantly defeated by little ones? Is it not strange that Christ can save from the big sins, but cannot save from those they regard as comparatively small? Only recently a young man said, "Week after week I hear earnest professors of religion confess their defeat and failure. I can do as well without making a profession. Therefore I

AS WE FACE 1928

WE extend to each member of the Ministerial Association around the world circle, our sincerest and best wishes for a year of happy, successful service for our Lord and Saviour. May real growth in grace and fellowship mark its progression, may enlarged vision and vaster accomplishments be written into its record, and may it become an outstanding milestone in the closing stretch of the advent pathway, is the prayerful wish of —

THE ASSOCIATION SECRETARIES.

have no desire to be a Christian, nor any intention of ever becoming one."

Is it not deplorable that many Christian workers, instead of testifying to the world that Christ saves them from their sins, should publicly bear witness that He does not save them? What hope has the church of attracting sinners to a Saviour whom the church leaders acknowledge does not save them? Can any one deny that these are fundamental and intensely vital questions?

Three things are essential to a really satisfactory Christian life:

Courage.—One who is discouraged can be neither happy nor helpful. And one who is conscious of defeat and condemnation cannot be filled with courage. Courage abounds in the heart of him who through Christ is victorious over sin.

Power.—Paul speaks of a class who have "a form of godliness," but deny "the power thereof." The very name "Christian" implies power to live a godly life. To practice sin means to acknowledge weakness and failure, but victory means power.

Joy.—The Christian life is to be a fruitful life. This is the test of its success or failure. But one of the greatest essentials to fruitfulness in the Christian life is the exhibition of joy that attracts and wins to Christ. How can one experience overflowing joy while continually defeated by sin?

So these three great essentials—courage, power, joy—can be experienced fully *only* in the life that is victorious over sin. Apparently many do not understand what the Scriptures teach concerning the need and the possibility of victory.

We need victory for Christ's sake, because a sinner really saved from sin is the evidence that His plan of redemption is a success.

We need victory for the sake of other men, for we can have little power

to win men to a Saviour whom we acknowledge has not saved us.

We need victory for our own *sake*; for "the wages of sin is death," and if we keep on sinning, we must expect to receive the wages.

But we need not despair. The inspired word says, "Thanks be to God, which giveth us the victory."

Let us enter individually upon a prayerful study of this important subject, with the solemn affirmation in our hearts, Thanks be to God, *I can* have *the* victory.

The Minister and His Income

BY JOHN K. JONES

It is very clear that in the divine plan the minister is required to devote his entire time to his *sacred* calling, and is not to become entangled with business pursuits or anything of a commercial character which might tend to divide his time and interests. The divine plan requires that the minister burn all commercial bridges behind him, and become absolutely dependent upon the Lord's treasury, sustained by the tithe of the people, for the support of himself and family.

The problem facing the minister, therefore, is not how to increase the income, but how to adjust personal requirements so as to keep within the allotted income. In exceptional cases a sum of money has been on hand when the minister entered, upon his sacred calling, which has proved a reserve fund upon which to draw in case of apparent need. But in the *majority* of cases this is not the situation, and every Seventh-day Adventist minister should give serious thought to adjusting his financial obligations so as to keep within the income allowed by the conference.

The minister who fails to keep his expenses within his income must sooner or later find himself confronted

by embarrassing situations which react in detriment to the Lord's work:

1. Debts are incurred, and thus the impression is given that either Seventh-day Adventist ministers do not receive a **sufficient** wage, or the minister is extravagant. Both of these impressions, especially if noted by people of the world, are decidedly **detrimental** to the minister and his work.

2. By exceeding his income, the minister is forced to borrow, either from worldly friends or from brethren in the church. A minister soon weakens his influence when he follows the policy of borrowing money.

3. Living beyond one's income prevents the minister from being the leader of the church in sacrifice and gifts to God's cause; By pleading poverty, he draws attention to his own needs, rather than to the Lord's work; and while a few may sympathize with him, the majority of the church members will condemn him for not being a better financier in his own home.

4. Living beyond the income brings discouragement to the minister, and keeps him in a state of worry and anxiety; and no minister can bring cheer and hope to others while himself laboring under discouragement.

Personally, I have faithfully and consistently followed the plan of "pay-as-you-go-or-don't go," ever since I entered the **ministry**. It is sheer financial suicide for a preacher to launch out into the deep with his living expenses, purchasing this or that, when he does not know where the money is to come from to pay for such things. To go ahead and buy furniture, clothing, etc., without the necessary funds on hand or in sight, is surely an unwise policy. I fear that far too many of our ministers place in their homes many things which they could just as well do without, knowing when they do it that they are not able to handle the financial end of the proposition.

I believe that we should cut down

our expense so that it comes within our income. This, of course, involves denying ourselves in some ways; but, after all, that is the life every minister is supposed to live. If we advise the people to cut down expenses and live within their means, surely we, as preachers, should set them an example. Seventh-day Adventist ministers are being **paid** better wages than ever before, and it does seem that there is little excuse for creating debts.

I also believe that workers, especially those having children, should plan to lay by a little from time to time, in order to be prepared for some sudden emergency, which is likely to arise in the life of any worker in this cause. I believe that under normal conditions, where no sickness prevails, this can be done without decreasing our gifts to God's cause.

By **carefully** studying economy in the home, simplicity in diet, discarding luxuries, and caution in selecting furniture, clothing, etc.,—the minister and the members of his family will be better off physically and **financially**, for there would be at least a small sum left each month for emergency.

Each preacher decides his own financial destiny. It is not always the **man** who goes beyond his income who is the most liberal in giving to God's cause. The man **who** carefully budgets his expenses so as to keep them within his income, is in far better position to be of real financial help to the cause of God. It is possible for the minister to live within his income, and this should be the standard adopted by all. To say it cannot be done, admits of only two conclusions: (1) That the minister is not paid a **sufficient** wage; (2) that the minister is extravagant, and insists on living on a scale beyond his means. I feel sure that no minister will want to take either of these positions. If it can be done, then the minister, as a leader of the people, is the man to demonstrate how to do it.

Illuminated Texts

Side Lights From Translations

John 5: 39, 40

"YE search the Scriptures, because ye think that in them ye have eternal life; **and** these are they which bear witness of Me; and ye will not come to Me, that ye may have life."—*American Standard Revised Version*.

"**You** search the Scriptures, **imagin-**ing you possess eternal life in their pages— **and they** do testify to Me— but you refuse to come to Me for life."—*Moffatt*.

"You search the Scriptures, because you suppose that in them you will find the Life of the Ages; and it is those Scriptures that yield testimony concerning Me; and yet you are unwilling to come to Me that you may have life."—*The New Testament in Modern Speech, Weymouth*.

"Search the Scriptures, for you think in them to have life everlasting; and the **same are they** that give testimony of Me. And you will not come to Me that you **may** have life."—*Douay Version*.

"Search the Scriptures; for in them, ye think, there is life eternal for you; and they testify of Me. **And** ye are unwilling to come to Me, that life **eternal** may be yours."—*The Syriac New Testament*.

"You search the Scriptures, because you imagine in them to have eternal life; and they are the witnesses about Me; yet you do not desire to come to Me, so that you might have life."—*The Complete Bible in Modern English*.

"You pore over the Scriptures, for you think that you will find eternal life in them, and these very Scriptures testify to Me, yet you refuse to come to Me for life."—*An American Translation, Goodspeed*.

"Eternal life was not to be had in the Scriptures, but in something else. But it is of Me these Scriptures themselves into which you search testify. . . . They do not give life, *as* the Jews thought; they lead to the Life-giver. God speaks in Scripture with a definite purpose in view, to testify to Christ; if Scripture does that, it does all. But to set it on a level with Christ is to do both it, Him, and ourselves grave injustice."—*Expositor's Greek Testament*.

"Ye search the Scriptures,
Because ye think by them to have
life age-abiding;
And those Scriptures are they **which**
bear witness concerning Me:
And yet ye choose not to come unto
Me, that life ye may have."
—*Rotherham*.

"You search the Scriptures, because you think that you find in them immortal life; and, though it is those very Scriptures that bear testimony to Me, you refuse to come to Me to have life."—*The Twentieth Century New Testament*.

Effective Illustrations

For Sermon or Song

Practice What You Preach

DURING the Mississippi River flood a tired volunteer worked all day nailing up health placards. They were not warnings to escape the flood, but warnings for refugees to protect themselves after they had escaped,—specifically, not to drink the flood water. When the weary worker had nailed up **his** last placard, he mopped his perspiring brow, walked to the levee's edge, lay down, and took a long drink of the river water!

"A SENTENCE with God's blessing will do more than a sermon without it."

Around the World Circle

Echoes of Association Advance

IN lieu of divisional reports in this first issue, we invite the Association members to take a brief survey of responses from the sisterhood of divisions encouraging the launching of THE MINISTRY:

Europe Sees "Advantages"

"I can see the advantages it would have if we could get out such a paper, and I think all you say about it is true. It could be a splendid help in our work."—*J. C. Raft, Association Secretary European Division.*

Africa Says "Yes"

"I feel that a little monthly paper would be far more satisfactory than the present medium. . . . A little paper would be eagerly scanned by practically all our workers and leaders. Also, it could be kept for future reference much more conveniently than can the circulars. It would give everybody the benefit of all the suggestions made for every class of evangelistic endeavor, and this would be particularly helpful to our executive workers, to help encourage the work in all lines."—*W. H. Branson, Vice-President and Temporary Association Secretary African Division.*

Australasia Is "Favorable"

"I consider the suggested outline for the proposed monthly publication as very excellent. . . . I think you can safely say, if the question were asked, that the publication of a paper such as you have outlined, would meet with considerable favor in this division.

"It seems to me that the time has come for the denomination to make a supreme effort to build up its preach-

ing forces. We have large institutions and a splendid organization, and are doing a work throughout the world which calls for the expenditure of immense sums of money; but I fear that we are not making advances in the power of preaching as the demands would warrant."—*A. W. Anderson, Association Secretary Australasian Division.*

Far East Expresses "Hops"

"I hope that it will be decided to print the matter which has been appearing in the various Ministerial Reading Course bulletins sent out from your office, in a monthly paper; or if this is not done, that arrangements will be made by which the matter which is sent from your office may reach all our English-speaking workers in this division who are members of the Ministerial Association."—*Frederick Griggs, Association Secretary Far Eastern Division.*

Inter-America Says "Ideal"

"I am interested in your plan to issue a monthly paper to take the place of the bulletins which you are now forwarding to the field. I believe that this plan will be an ideal one. In this paper you can have the various departments and all the information which you are now passing on, given in this monthly periodical. It will be much handier for reference, for it is rather difficult to file so many bulletins and to find just the information one desires at a moment's notice. I shall certainly be glad to see such a periodical published."—*C. B. Wood, Association Secretary Inter-American Division.*

South America "Supports"

"Let me assure you that you will have my support and that of Elder Westphal [Association secretary] in the proposal to establish a printed medium of communication for the Ministerial Association."—Carlyle B. Haynes, South American Division.

Southern Asia Says "Effectual"

"I feel that you brethren are planning along right lines. I have seen for some time there should be a more effectual means of carrying to the members of the Association throughout the denomination, the important matter that has been coming to us in the form of circular letters, etc. We have been anxious here in these far-flung fields, with their multiplied perplexities and lack of facilities, to do something that would bring this material to the attention of the workers for careful study and future preservation."—J. S. James, Southern Asia Division.

Thus the circle is complete, and from every division, cheering reports of advance are anticipated for future issues of THE MINISTRY, together with helpful suggestions for successful mission and evangelistic work. For every able-bodied laborer at the home bases should consider himself a possible recruit for mission fields.

The Query Corner

On Life and Labor

THE SPIRIT OF PROPHECY.—Will you *explain how* so many *extreme positions* can *apparently* be *sustained* by quotations from *the spirit* of prophecy?

By *their* misuse. One can "prove" almost anything with selected statements from the spirit of prophecy, just as various popular religionists seemingly sustain many strange doctrines by arbitrary groups of expressions

from the Bible. It is a fundamental principle of exegesis that we should take all the Bible says on a **given** theme, **understanding** obscure texts in the light of clear expressions, and **reading** every passage in the light of the entire teaching of the Scripture on the specified subject and in relation to the whole tenor of Biblical truth.

In other words, let us in research assemble the inspired expressions, **and** draw our conclusions from the sum of these teachings, not **first** assuming a position and **then** bolstering it up with supporting proof. This is unsafe, unfair, unethical. It tends and frequently leads to extremism or fanaticism.

The Bible is a book of balanced statements, an unusually strong text on the one hand being balanced by an explanatory expression elsewhere. Likewise with the spirit of prophecy. Let us value this priceless gift to the church. Let us read it with diligence and follow its counsel. **But** let us use it as God designs, and never **abuse** it.

L. E. F.

Valuable Quotations

From Reliable Sources

U. S. First in "Calamities"

IN a unique "report of world calamities" of last year, just presented to the Geographic Society of Geneva, America led the list with twenty-five. Italy was a close second with twenty-one. Most of the "calamities" were floods or great storms; there were in all ninety-eight Moods and seventy-five cyclones, tornadoes, or typhoons. The United States topped the storm list with fifteen. Thirty-one earthquakes were reported, of which two in the United States were severe enough to be included. Here, also, occurred one fire and one avalanche. Two of Russia's calamities were famines.—*Popular Science Monthly*, December, 1927, p. 46.

The Association Forum

A Round Table on Efficient Methods

Leading the Laity Into Service

By way of general introduction to this vitally important discussion, permit a brief excerpt from a very helpful volume entitled, "Every-Member Evangelism," * by J. E. Conant, a book furnishing a constructive study on the dynamics, rather than the mechanics, of individual work for the lost:

"The New Testament program of evangelism, as illustrated by the events of Pentecost—the church's pattern day for the whole age—makes PUBLIC AND FORMAL witnessing [preaching] the climax and culmination of that PRIVATE AND INFORMAL witnessing [work of laity] which the great commission commands each Christian to do in his own immediate personal world."

As an illustration of the truth of the above statement, reference is made to the sermon by Peter on the day of Pentecost, as follows:

"It is so widely imagined that those three thousand converts were brought to Christ by Peter's sermon alone that many almost think it is in the New Testament in so many words. But nothing could be farther from the truth. It was the PRIVATE WITNESSING of all the disciples, reaching its climax and culmination in the PUBLIC WITNESSING of one disciple, that brought the results of that day. In other words, Peter's sermon was the climax of that which had preceded; and if the private witnessing had not preceded the public witnessing,

there is not the least likelihood that any such results would have followed."

Heartily in accord with these statements, and starting from the premise that public witnessing (preaching) is or should be the climax of private witnessing (efforts of the laity in all lines of Christian service), we can see that the discussion which follows is both timely and of vital importance.

Enlisting the Membership

BY L. K. DICKSON

Conviction.—I firmly believe that the work will never be finished in the hearts of our people or in the world at large until the burden of personal soul winning is rolled upon our laymen. I do not believe that any one specified plan for such soul-winning work should be stressed above another. The time, the place, and the person should largely be the determining factors.

The People Are Willing.—I have been very much pleased and encouraged in my pastoral work, to find that our people are strongly desirous of launching out in such endeavors.

Where the Fault Lies.—The trouble with most of us preachers and leaders is that we do not spend time enough in showing them how. We get so wrapped up in our own soul-winning efforts, and the importance of them, that we forget or neglect to multiply our own efforts through our lay members. I have found that when our people are given half a chance, through the interest of the preachers and Bible workers in training them, they produce surprising results in souls won to Christ.

* One of the books selected for the Ministerial Reading Course for 1928. Every minister should have a copy.

The Spark of Enthusiasm Must Be Ignited.—My experience as a pastor interested in this line of training for our laymen is that there are rich stores of latent talent in all our churches which lie dormant until the spark of enthusiasm which a Spirit-filled pastor can supply, is applied to the point of ignition. This has been amply demonstrated in the experience of the many men and women who have received their training through our workers in the Temple Church, where we have for some time worked on the plan of educating our laymen for active service in presenting the truth to others by personal labor along the following specific lines:

1. Literature Work.—Literature in the hands of our lay members should serve as the gateway to personal contact. But we must not allow the use of literature to rob us of the personal contact which is so essential and effective. Christ's most effective ministry while here among men was through His personal interest and His sympathetic touch.

2. Bible Work.—Some of the members of the Temple Church have gone out among their friends and acquaintances, and have held Bible readings in their homes, and have brought people to the point of baptism, through none other than their own efforts under the guidance of the Holy Spirit.

3. Street Preaching.—Others, especially our young men, have been encouraged and trained in the art of street preaching, and are on the street corners every week, telling passers-by, to the best of their ability, the wonderful truth for this hour. Not only do they bring in souls to be added to the church membership, but they also receive visions of what God can do through them in the ministry of the word. God has called some of these young laymen, who had never thought of the ministry as a life work, and they are now preparing for such service,

4. Tent Efforts.—One colored brother has for the past three tent seasons supplied his own tent outfit, and has held a ten weeks' series of meetings outside his secular working hours. He has been instrumental in

OUR PRESENT,

AN attempt has been made to. as t. English-reading evangelical worker of tl who comes within the groups designated formation," page 32).

It was the desire of your secretaries presentation of the aim, scope, possibility limitations of a single number are obvious journal should become one of the most polished through —

1. Deepening the spiritual life,'
2. Developing the intellectual strength,
3. Increasing the soul-winning efficiency

who stand as the leaders of the remnant church

Your Co-operation

As you scan the various sections and a worth that will be of value to your fellow isterial Association, Takoma Park, Wash journal. Its success depends upon your co especially to the round-table discussion on tion Forum" section. Under such heading fective Illustrations" of a historic, proph tributions are desired. They should not a quotation, be sure to give name of author book as source for reference, State also indicated. We thank you.

Constructive Suggestions

Your Constant Prayers for a More

raising up an organized church of faithful Seventh-day Adventists. He is now demonstrating real talent in this line, and will doubtless, sooner or later, give himself fully to the work of the ministry.

Let us keep our eyes on the laity. Their talents are valuable in the sight of the Lord. God is undoubtedly stirring many hearts for the finishing of His glorious work.

Organizing the Church

BY J. H. N. TINDALL

I do not like the idea of the regular pastors' hovering over churches as pastors, tending the members as sick

ATION ISSUE

The first number in the hands of each advent movement wherever found, for membership (see "For Your In-

that you should thus have a tangible **ies, and** value of **THE MINISTRY**. The **is**, but under the blessing of God this tent factors for advancing the **message**

, and **cy of the members of** the Association **urch.**

ration Is Urged

observe or recall something of unusual workers, **please send** it **in** to the **Min-** **ington, D. C., U. S. A.** This is your o-operation and support. This applies 1 successful methods in "The Associa- **igs** as "Valuable Quotations" or "Ef- **etic, spiritual, or current nature, con-** **only** be accurate, but verified; and if **ior, and date of periodical or page of** **publisher and edition of book where**

ons Are Welcomed

Effective Ministry Are Enlisted

lambs. I prefer to see these churches organized in a definite manner for soul-winning work, and my method of doing so is as follows:

The first thing is to begin a plan of education, raising standards of the church, and presenting clearly before the members **that** the local officers should take more responsibility, thus relieving the ministry of much that would otherwise curtail their efforts

in soul-winning service. I make it clear in my sermons to the church that, if we expect the church to get to work, a true revival must take hold of its members; and if a true and lasting revival is to take hold of the members of the church, it will follow a very definite and clear-cut presentation of reformatory standards. **This** is all followed by the preaching of Jesus Christ and **His** mission to the world.

The church, as it is organized in its Sabbath school department, is taken hold of by the missionary leaders of the church, under the direction of the ministry. Every Sabbath, after the close of the Sabbath school, five minutes is given to missionary reports. We endeavor to impress upon the Sabbath school officers that every teacher should be a leader in soul winning. I feel that here is a very vital point. Too many of our Sabbath school teachers are persons who love to teach, but will do nothing else. I prefer to have as teachers in the Sabbath school people who are active missionaries. This one thing will bring a great revival in missionary effort.

In addition to this plan of organization, various bands are formed, such as Bible bands, literature bands, medical missionary bands, correspondence bands, et cetera. The city is districted, and our plan of organization puts the elders in charge of the deacons, each elder over two or three deacons, and each deacon over ten to fifteen members of the church. Each elder with his deacons is given a district, and is held responsible for all activities in that district. The entire church is thus organized under the direction of the ministry, and constant emphasis is placed upon soul-winning endeavor.

We have always been successful in getting excellent missionary returns from a church by following a well-organized plan. Without organization, little can be accomplished.

Making the Contact

BY G. R. WEST

FOR years there has rested heavily upon me a sense of responsibility for teaching our people to go forth with their Bibles and give God's message to the world; for through the spirit of prophecy we are told that this is the work which the lay members are to do. So at various times I have organized Bible classes in connection with other lines of home missionary work, and have trained the members to give Bible readings. I have observed that other ministers in other churches have followed the same plan.

But I have also observed that, after all the training is received, very few of the members of these training classes ever really give Bible studies. I was led to conclude that the weak link in the chain was due to the fact that we had not developed a method of contact between the would-be Bible worker and the would-be student of the Bible. And so I set about thinking and praying, and I believe that God has answered my prayers. As the result of different experiments, God has helped me to find a plan whereby I can secure more names of interested people than I can get Bible workers to care for. I could keep fifty full-time Bible workers busy all the time in the city of Denver.

We do not follow the old method of going out with literature, and working a section of the city for weeks, in the hope of finally getting a few names of people who desire Bible studies. We train special workers to go to the homes of the people and make appointments for Bible studies. One of these workers will go into territory in which no work has been done, and secure from ten to fifteen names a day for Bible studies.

Our method is very simple. For example, we sent out one of our lay members, a sister, to accompany an

experienced solicitor. After they had visited three or four homes, the sister said to the more experienced worker, "I think I understand how it is done, and now I will work alone." During the few hours in which they worked that day, the experienced worker made nine appointments for Bible studies, while the sister just beginning the work made eight appointments. We thought that: was very good.

Of course, it is sometimes difficult to interest the lay members in preparing themselves for this Bible work. They have different excuses, and it requires some tact and persistency to get them to realize that they can secure the necessary time for a systematic series of studies. But the Lord has greatly blessed us in this.

As an example of how the lay members are taking hold of this work, I call attention to the report of last week, which shows that seventy Bible readings were given during the week by the members of one church which has a membership of 275, representing about 150 adult members. Another church in the city, with a membership of less than 200 and possibly not more than 100 adult members, reported between thirty and forty Bible studies given during the week. We feel that this is an encouraging start, although the number is not nearly so large as we would like to see.

It is also encouraging to see that, although we are really just getting started, a number of persons have become deeply interested in the truth, and some are already keeping the Sabbath. In fact, I have baptized a number who have been reached wholly through the efforts of the lay members in giving Bible studies. I am therefore very enthusiastic regarding this every-member evangelism. I believe that in the long run it will do more for the spiritual uplift of the churches and the advancement of the message than all the preaching I could ever do.

Delving Into the Word

Studies on Fundamentals of the Message

The Everlasting Gospel

BY W. W. PRESCOTT

Proposition One.—That which is to be preached at this time is designated by inspiration as "the everlasting gospel." Rev. 14:6.

NOTE.—There is only one gospel (Gal. 1:8, 9), but in the progress of the work of God there come times when special phases of this one gospel are to be emphasized to meet the demands of the hour. John laid special emphasis upon the advent of the Messiah and the preparation needed to receive Him. Luke 1:16, 17, 76, 77. The apostles laid special emphasis upon the facts connected with the person and work of the Messiah. Acts 2:22-24; 32-36; 3:13-15; 4:10; 33; 5:30, 31. Luther placed special emphasis upon justification by faith.

Proposition Two.—Those phases of "the everlasting gospel" which demand special emphasis at this time are the closing feature of the mediatorial work of Christ in the cleansing of the heavenly sanctuary ("the hour of His judgment is come," Rev. 14:7), the Sabbath ("worship Him that made," verse 7), and the second advent (verses 14-16). In connection with these positive truths the fall of Babylon will be announced and the warning against the worship of the beast and his image will be given.

NOTE.—The great need of such a message is clearly evident now when a false mediatorial system has taken the place of the true; when a false interpretation of science has set aside a personal Creator, and substituted evolution for the grace of God; and when a social gospel whose purpose it is to make this world a good place to live in, is being substituted for the message of preparation for the coming of the Lord. Romanism and Modernism are joining hands in making void the true gospel, and presenting in its place the teachings of apostasy.

Proposition Three.—A great variety of expressions are used in the New Testament in order to suggest to us the wonderful breadth and fullness of "the everlasting gospel:" "the gospel

of God" (1 Thess. 2:2, 8, 9); "the gospel of the glory of the blessed God" (1 Tim. 1:11, A. R. V.); "the gospel of Christ" (Gal. 1:7); "the gospel of Jesus Christ" (Mark 1:1); "the gospel of the glory of Christ" (2 Cor. 4:4, A. R. V.); "the gospel of the grace of God" (Acts 20:24); "the gospel of your salvation" (Eph. 1:13); "the gospel of peace" (Eph. 6:15); "this gospel of the kingdom" (Matt. 24:14, the only designation which Christ used); "the gospel of His Son" (Rom. 1:9).

NOTE.—There may be more designations than are here cited, but these are certainly sufficient to impress us with the breadth of "the everlasting gospel," and to suggest the wide range of topics included in it.

Proposition Four.—What might perhaps be regarded as the all-inclusive statement concerning the gospel is found in Romans 1:1-5. The central thought is that the gospel is "the gospel of God . . . concerning His Son."

NOTE.—A study of this scripture will make clear the following conclusions: (1) The gospel was promised by the prophets. (2) It is found "in the Holy Scriptures," which then included only what we now call the Old Testament. (3) It includes the incarnation ("born of the seed of David"). (4) It includes the death and resurrection of Christ (verse 4). (5) It assumes that Jesus of Nazareth was the Son of God, the true Messiah ("Christ"), and the rightful Lord. (6) It suggests "grace" as the source of our salvation, and "faith" as that which makes obedience possible. (7) Inasmuch as the prophets through whom the gospel was promised, often referred to "the day of Jehovah" (Joel 1:15; 2:1, 11, 31; 3:14, etc.), which is a day of judgment, and to the reward and the reign of righteousness (Isa. 32:1; 40:10), this gospel of God . . . concerning His Son must include the judgment and the second advent. (8) For the same reason the coming and work of the Holy Spirit are included in "the gospel of God . . . concerning His Son." Joel 2:28; Eze. 36:26, 27.

The following extracts from the writings of Mrs. E. G. White will be found helpful in this connection:

"Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of, and Jesus will be made manifest." —"Gospel Workers," p. 159.

"As the worker studies the life of Christ, and the character of His mission is dwelt upon, each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years, he will exclaim, 'Great is the mystery of godliness!'"

"We talk about the first angel's message and the second angel's message, and we think we have some understanding of the third angel's message. But as long as we are content with a limited knowledge, we shall be disqualified to obtain clearer views of truth. He who holds forth the word of life must take time to study the Bible and to search his own heart. Neglecting this, he will not know how to minister to needy souls. The diligent, humble student, seeking by earnest prayer and study of the truth as it is in Jesus, will most assuredly be rewarded." — Id., p. 251.

"The incarnation of Christ, His divinity, His atonement, His wonderful life in heaven as our advocate, the office of the Holy Spirit, — all these vital themes of Christianity are revealed from Genesis to Revelation. Each is a golden link in the perfect chain of truth." — "Counsels to Teachers," p. 427.

Proposition Five. — In "the everlasting gospel" the righteousness of God is revealed, and this constitutes it "the power of God unto salvation," Rom. 1:16, 17.

NOTE. — A righteousness which has in it "the power of God unto salvation," must be much more than an abstract theory of perfection. This thought will be developed later.

Proposition Six. — The gospel of the cross reveals the same power as the gospel of the righteousness of God. 1 Cor. 1:18.

NOTE. — The gospel is "the gospel of peace," but this peace is established "through the blood of Iris cross." Col. 1:20. But the cross is more than an inanimate instrument of death; it means a person crucified, which constitutes the very heart of the gospel. Therefore the apostle Paul, who declared that Christ sent him "not to baptize, but to preach the gospel" (1 Cor. 1:17), defined his gospel in the same connection in these words: "We preach Christ crucified, . . . Christ the power of God." 1 Cor. 1:23, 24.

That the expression "Christ crucified" is broad enough to include the whole gospel is clearly implied in the following extract:

"There is a great work to be done. The world will not be converted by the gift of tongues, or by the working of miracles, but by preaching Christ crucified." — "Testimonies to Ministers and Gospel Workers," page 424.

Proposition Seven. — Although the apostle Paul summed up his gospel as being "Christ crucified," he yet included in this expression all the phases of a complete gospel. Acts 13:16-39.

NOTE. — In this preaching of the gospel at Antioch the apostle Paul appealed to the history of the children of Israel, so well known to his hearers; to the prophecies concerning the seed, or Son, of David; to the preaching of John the Baptist and his testimony concerning the Messiah; to the facts concerning the crucifixion and the resurrection as the fulfillment of prophecy; and to the supreme blessings of the gospel of Christ, — forgiveness of sins and a full justification. He used the facts as the foundation of his gospel, but did not forget to build upon this foundation the great and essential features of the good news, — forgiveness and justification. The breadth of his gospel of "Christ crucified" is further shown by the outline of his preaching given in his talk with the elders of the church at Ephesus. Acts 20:20-27. Observe the various expressions: "Nothing that was profitable;" "repentance;" "faith;" "the gospel of the grace of God;" "preaching the kingdom;" "all the counsel of God. Surely no one will say that the apostle Paul took a narrow view of the gospel when he said, "We preach Christ crucified."

Proposition Eight. — The essence of the gospel which Christ preached was Himself: "Come unto Me" (Matt. 11:28); "Learn of Me" (Matt. 11:29); "Believe in Me" (John 14:1); "Follow Me" (John 1:43; Matt. 8:22; 9:9; John 21:22); "Abide in Me" (John 15:4).

Proposition Nine. — According to the test which Christ announced, the eternal destiny of every person is determined by his attitude toward Christ. Matt. 10:32, 33. Cf. Acts 16:30, 31; Mark 16:15, 16.

Proposition Ten. — The central person in the Scriptures is the second person of the Godhead, the Son of God, the Son of man, the God-man, Jesus Christ:

I. Jehovah of the Old Testament (in the Authorized Version it is "Lord," spelled with a capital "I," and "ord"

id small capitals) is manifested in the New Testament as Jesus of Nazareth. Compare Ex. 3: 14, 15, with John 8: 58; Ps. 23:1 with John 10: 11; Joel 2:32 with Rom. 10: 9, 13; Isa. 40:3 with Matt. 3: 3, Note the significance of "Jehovah Immanuel" in the following extract: "The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel 'shall be king over all the earth.'"—"*Thoughts From the Mount of Blessing*," p. 160. The word "Jehovah" occurs in the Old Testament about 7,000 times; the word "Jesus" occurs in the New Testament 973 times; the word "Christ," 536 times; the word "Lord," 730 times. This indicates that the Bible is the book of a Person.

2. Christ is the central person in the Pentateuch. John 5:46; 1: 45.

3. All the prophets bore testimony concerning Him. Acts 10: 33; Luke 24:27.

4. The whole Old Testament testified of Him. John 5: 39; Luke 24:44.

5. The New Testament deals wholly with Him:

a. In the Gospels we find the **manifestation** of Christ.

b. In the Acts we find the preaching of Christ,

c. In the Epistles we find the interpretation of Christ.

d. In the Revelation we find the prophecy of Christ.

"The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the Law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection; Christ as He is manifested by the Holy Spirit, is the treas-

ure of the New."—" *Counsels to Teachers*," pp. 462, 463.

Concluding Observations

The book of Revelation is the consummation of the whole revelation of truth given to us in the Scriptures. It is thoroughly rooted in the Old Testament, there being no less than twenty-nine out of the thirty-nine books of the Old Testament represented in it by direct quotation or allusion, while the ten which are not represented are the shorter books. It is the only book of the Bible in which occurs the expression, "the everlasting gospel." Here we find the conclusion of the gospel which was first preached in the garden of Eden (Gen. 3:15); which was preached to Abraham (Gal. 3:8), which was promised afore "through His prophets" (Rom. 1:2), which was preached by John the Baptist, and Jesus of Nazareth, and Peter, and John, and Paul, and Luther, and Whitefield, and Wesley, and William Miller, all of which experiences in preaching the gospel were so many preparatory steps leading up to the final proclamation of "the everlasting gospel," the special purpose of this message being "to make ready for the Lord a people prepared for Him." Luke 1: 17, **A. R. V.**

The true center of this gospel in all ages has been the person of Christ. "Christ is the center of all true doctrine."—" *Counsels to Teachers*," p. 453. While there was personal salvation, for every believer in Old Testament times, of which Abraham is a conspicuous example (Gal. 3: 6), yet there was a forward look in the history of God's people as a whole, and especially in the types and prophecies, which held out the expectation of a Coming One through whom the fullness of God's gracious and eternal purpose would be realized. The personal presence of the Son of God in the flesh marked a new era in the development of the

gospel (Matt. 13:17), and Pentecost was another climax of blessing when the Holy Spirit, the third person of the Godhead, entered upon His mission in making effective for us what was wrought out by Christ while He was here. **This** was the early rain. We are living now in the time of the latter rain, when our faith should take hold of the promises of God for the greatest spiritual power which has been manifested in the history of the gospel. But this power can be realized only through the preaching of "the everlasting gospel," the good news of Christ crucified, Christ risen, Christ interceding, and Christ coming-again.

It is therefore our duty as preachers of "the everlasting gospel" to give such study to the Scriptures, with the light thrown upon them by the spirit of prophecy, that we shall be able to proclaim a distinctive message to the world both by voice and pen, making prominent "the sure word of prophecy as the foundation of the faith of Seventh-day Adventists" ("Gospel Workers," p. 148), and at the same time to follow the example of the apostle Paul who wrote to the church in Corinth, "I determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2:2.

It is the hope of the writer that this first study, in which an effort is made to open up the meaning of "the everlasting gospel," will contribute something toward the solution of this problem. It is only a beginning, but it may lay a foundation for further studies. Earnest students of the Word will be able to fill in the outline here provided with additional passages of Scripture and more quotations from the spirit of prophecy, and such study will amply repay those who may undertake it.

College View, Nebr.

"HEART sermons reach hearts."

The Field Says ---
Through Our Letter Bag

Assurance of Co-operation.—Your general letter relative to our new magazine, **THE MINISTRY**, is a very welcome announcement to me. I am glad that steps are being taken to launch this at such an early date. I am sure it will be a great help to your department and a wonderful impetus to the work you are trying to do throughout the world. We shall want to do our part out in the field to make this wholly successful. You may count on our full co-operation. **E. K. SLADE.**

South Lancaster, Mass.

Expression of Appreciation.—I wish to express my appreciation for the help received through the Ministerial Association. There are departments of all kinds in the General Conference, and each has its place; but I know there can be none greater than the Ministerial Association. The Bible stresses evangelistic and pastoral work, and without this the Lord's work will not prosper. Day by day we need to get into personal contact with souls, and lift up the cross of Christ before them. The minister stands in Christ's stead as does none other.

A. G. WEARNER.

Kansas City, Mo.

Approval and Co-operation.—I note that, the Fall Council full committee has voted the plan to issue a printed medium in the place of the mimeographed bulletins. I am very much in harmony with this plan, and believe it will mean a great deal to the education and elevation of our ministers and workers. I shall be only too glad to co-operate in every way possible to make this a success.

Lours K. DICKSON,

New York City.

Spirituality and Finances.—If one experiences a 'spiritual revival and a reformation in his life which crucifies him unto the world and resurrects him to sit with Christ in heavenly places, he **will** have the spirit of heaven, and liberal giving will be a natural fruitage of his experience. He **will** give cheerfully; he will actually love to give. The same is true of faithfulness in tithe paying. In the light of this message, a converted person does not have to be urged to pay tithe. He pays tithe as naturally as a rose gives of its fragrance; he takes delight in it; it becomes a part of his life.

We believe this has been demonstrated in the Battle Creek church, to some extent, so far this year. We have presented those truths which, when accepted, bring righteousness into the life, and the fruit is seen in many ways. Up to the end of October, the tithe had increased more than \$10,000. This is not because more had been earned. If **anything**, less had been earned, for in the Harvest Ingathering work here almost every business man I visited told me that business had not been so slow in years. It is because many more are faithful, and many are paying tithe this year who did not do so last year. And the result is seen also in the offerings. Very little had been turned in on the Harvest Ingathering goal before the end of September, but the church averaged 62 cents a member, a gain of \$10,395 in mission funds.

I am convinced that when all who profess to be Adventists are converted, four-millidn-dollar budget will look small. Therefore I am laboring every Sabbath day and all the time along spiritual lines. May we all labor to that end. J. C. STEVENS.

Battle Creek, Mich.

Tribute to Last Leaflet.—I received from the Ministerial Association your recent communication in which No.

9 of your tract series, by Brother Fletcher, **was** inclosed; and being on the train for a few hours following the receipt of this matter, I have read the tract. I consider it one of the clearest doctrinal presentations on the nature of **Christ** that I have read in tract form. It is as interesting to read in this tract on the nature of Christ as it is to read Elder Uriah Smith's "Nature and Destiny of Man." I **think** the tract is well written, and I trust it will be enjoyed by all our workers as I have enjoyed it.

CHAS. THOMPSON.

Minneapolis, Minn.

"'Don't you know, young man,' said an aged rector to one whom he had helped to ordain, 'that from every town and hamlet in England there is "a road to London"? And so from every text in the Scriptures there is a road to the metropolis of Scripture, which is Christ. Your business is, when you take a text, to ask, What is the road from here to Christ, and to lead your hearers there with you.'"

Kindly Correctives For Better Workmen

Five Preachers on the Train

"WHY do you say 'uh-uh' between your words when you are speaking in the desk?" asked one preacher, addressing a fellow worker and traveling companion.

"Me! Do you mean *me*? Do I do that?" replied the preacher addressed, somewhat aroused to a sense of the fact that he was under the keen gaze of a friendly critic.

"Yes," was the reply. "You hesitate between your words, and even more between your sentences."

"That is true!" said another member of the brotherhood group, evidently

enjoying the apparent discomfort of his friend.

"Well, I was not aware that I had formed such a habit in connection with my pulpit work."

"Do you mean to say," asked the first speaker, "that no one ever spoke to you about that 'uh-uh' habit in your public speaking?"

"Y-e-s—anyway, nobody ever made me understand that I had a habit which was disagreeable to my hearers."

Turning to his critics in friendly retaliation, he said:

"But, my friend, do you know that you repeat words and sentences very often when you are speaking?"

"Why, no," replied the preacher. "I did not know that I do that. Do I? How do you mean I repeat? My wife never told me I repeat my words and sentences. Do I really?"

"Yes, you surely do. You did it just then!"

"Well, isn't it strange that you and I have been preaching all these years, and did not know of these mistakes,—no one told us about them, and we did not tell each other?"

"And you, too, repeat," were the words addressed to preacher number three, who had given such ready assent to the initial criticism. "Sometimes you say the same words over twice, and even three times. I have heard you say, 'I feel, I feel, I feel.'"

"Yes, I know I sometimes repeat," he replied by way of vindication. "Frequently I repeat for the sake of emphasis."

"Well, in the pulpit, that is not the proper way to emphasize," said the brother preacher.

Preacher number four had been listening to the conversation, and becoming curious concerning his own case, asked, "What are my mistakes?" All were silent for a moment, then one of the preachers said:

"I will tell you what I have observed: You have a habit of shaking

out your feet every time you get up to speak; and frequently you take occasion to adjust your clothing before you begin to speak."

"My! is that so? Well, I'll stop it!"

The fifth preacher had thus far escaped the range of "kindly corrective" ammunition. His manner in the pulpit was most pleasing, his diction faultless; there was no hesitancy in his speech, and it was ready for the press as soon as spoken. But it became embarrassing to be thus discriminated against in such an assembly of free thought and expression, so he placed himself in the critics' den by asking, "And what is my chief failing?"

Yes, even this highly honored ministerial brother had been guilty of pulpit indiscretion, for one of the most observing preachers said:

"I have observed that you speak many times in a monotone, and lack in emphasis and force."

The suggestion was evidently somewhat of a surprise, but well taken, for he said, "That may be so. I was not aware of it, but I will endeavor to improve on this point."

So the mistakes of all five preachers were pointed out in a friendly way, and each expressed his appreciation of the others' criticism and a determination to improve on his weak points.

Ministers do get into bad habits, and the preacher who invites suggestion and friendly criticism on his pulpit work, and receives it with graciousness and a desire to improve, gains much in the line of self-improvement. A critical and tactful wife may accomplish much in helping her husband in his ministry; but even she may become accustomed to errors which grate upon the ears of others, and render less effective the presentation of God's word. Let the preacher welcome criticism, be humble enough to accept it with good grace, and be diligent to improve.

J. L. SHAW.

Takoma Park, D. C.

Personal Testimonies

Deeper Life Confidences

Praise for Transforming Power

I HAD been mildly interested for several years in what has come to be spoken of as "the victorious life." But it seemed to me ideal rather than practical, and I had little hope that I could ever attain to it. Indeed, it seemed to me an experience that could be entered into only by a select few, if indeed by any. However, I could not help thinking about Galatians 2:20, but without realizing fully what it involved, for that verse certainly describes Christian experience, a life into which the humblest follower of the Saviour not only may enter, but one into which every one must enter who would secure eternal life. But it was not my experience. I could speak of it only as something greatly to be desired, not something actually in possession.

Then I began to study, not only the invitations of the gospel, but the exhortations of the Bible and the "Testimonies," with the result that I became seriously alarmed, realizing that I could not continue as I was and yet be prepared for the judgment, and to meet the Lord at His coming. I saw all my righteousness as filthy rags, all tainted with self-seeking and self-justification.

But now, thank God, I can bear a different testimony. "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:12-14, A. R. V.

And God is revealing unto me, by His word and Spirit, much that I never saw before of the Bower of the gospel to actually save from sinning. It is a new life, a new experience, an experience which before seemed so far beyond my reach. I praise God for victory in Christ to-day, and that by faith I can trust Him for to-morrow. The Christian life is a moment-by-moment experience. Jesus gives grace only to meet our present need. We draw life for achievement from Him just as, for fruit bearing, the branch draws sap from the vine constantly, as it is needed and can be utilized.

I praise God for His transforming, keeping power. I am nothing, and can of mine own self do nothing, but His divine power is pledged to work mighty transformations in every soul that is surrendered to Him, who "is become my salvation."

C. P. BOLLMAN.

Bible Workers' Exchange

For an Enlarged Service

Visiting a Bible Workers' Training Class

It is prayer meeting night in the Detroit (Mich.) Seventh-day Adventist church, on the corner of Grand River and Calumet Avenues. The midweek service begins at eight o'clock, but an hour previous there is assembled at the church the training class for Bible workers, with Mrs. Ena Ferguson, conference Bible worker, in charge.

We are told that this class of twenty is made up of church members who believe God when He says that "many workers are to act their part, doing house-to-house work, and giving Bible readings in families;" also that "consecrated women should engage in Bible work from house to house;" and are therefore seeking a preparation for doing this work acceptably.

Ten members of this class, Sister Ferguson tells us, are each giving from two to five Bible studies a week, while the other members of the class will very soon be ready to begin practical work. Such a class, averaging from fifty to one hundred Bible studies in the homes of the people each week, points impressively to the fulfillment of that scene which we have been told would take place in the closing period of the proclamation of the third angel's message, when "hundreds and thousands were seen visiting families, and opening before them the word of God; hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."

Believing that the Bible workers' training class in Detroit may appropriately serve as a model for the formation of such classes in other churches, we are permitted to give further details concerning the plan upon which it operates, and an outline of the course of study, as furnished by Sister Ferguson, who states:

"The members of the class provide themselves with loose-leaf notebooks, in which they copy from the blackboard the outline of the lesson each week, also outlines of Bible studies. Ample time is allowed for thorough discussion of the lesson topic and Bible study outline in each class period. We also spend a portion of the time in relating experiences and considering problems which arise, and devote fifteen minutes in each class period to a snappy drill on memory work with texts of Scripture and quotations from the spirit of prophecy. Each member of the class is given opportunity to go with an experienced worker, and observe just how the Bible study is given in the homes of the people, before taking up the work alone."

Blackboard Work

Suggestions concerning the art of giving Bible studies successfully, were

placed before the class in the following form:

I. Motto.—"Without a high sense of . . . the exalted character of the work, they cannot succeed."—"Gospel Workers," p. 365.

II. Length of Study.—A Bible study should not last more than forty-five minutes or one hour.

1. The mind cannot concentrate for a longer period.

2. The reader is liable to be inconvenienced in her plans.

3. It is best to leave the reader eager for more information.

III. At Conclusion of Study.—Leave the house as soon as possible after the lesson is given,

1. In order that the impression made by the lesson may be left unmarred and lead to continued thought and meditation.

2. If it is necessary to engage in visiting, do so before the lesson is given.

IV. The Scripture Reading.—Permit the individual to whom the study is being given, to read the texts of Scripture for himself.

1. Eye impressions are usually greater than ear impressions.

2. It helps to establish familiarity with the Bible.

3. It teaches the reader to form the habit of taking God's word instead of man's word as the basis of belief.

V. Make the Study Simple.—Avoid embarrassing the reader in any way.

1. Seat yourself near by, so as to assist in finding the Scripture texts, if necessary.

2. When giving out the text to be found, suggest where the text is located. For example: "Open your Bible at the middle, and you will have the Psalms. Now, just before the Psalms is the book of Job. Find Job 26:13, 14." If a bookmark is placed between the Old and New Testaments, it often proves of great advantage.

VI. Terminology.— Avoid denominational terms which are liable not to be clearly understood, such as "third angel's message," et cetera.

VII. Manifest Broadmindedness.— Speak not a word of condemnation of the religious belief of others.

1. Practice the golden rule.

2. "God sent not His Son into the world to condemn the world" (John 3:17); therefore, He does not send His messengers to condemn.

3. Remember that there are converted people in all churches.

VIII. Keep Humble.— Ever maintain the attitude of being a learner with the reader.

1. Avoid an attitude of superior learning or holiness, even in prayer.

2. "Let us see what the Bible says;" NOT, "Let me show you what the Bible says."

IX. Regularity and Punctuality.— Regularity in keeping appointments cannot be overestimated. This includes punctuality.

1. Show that you regard business for the King of heaven of paramount importance.

2. Irregularity will produce irregularity on the part of the reader in following the studies, and will result in loss of interest.

3. Failure in being punctual will mean an unwarranted sacrifice of personal convenience or pleasure on the part of the reader.

X. Make Full Preparation.— Be full of your subject, that you may carry inspiration and enthusiasm, and convince people that you have a good thing to give them.

1. It helps to keep the lesson from becoming mechanical.

2. Make fresh preparation.

3. Just before going to the place where the Bible study is to be given, read something inspiring on the subject in hand.

(To be continued)

Just Between Seminars

Glimpses of Ministerial Training

Training Prospective Ministers

It is designed that cheering, informative reports shall appear periodically in this section, giving a résumé of progress and achievement in the training of prospective ministers and Bible workers by our colleges, junior colleges, and leading academies. For two years a mimeographed exchange, "Just Between Seminars," has been conducted through the Association, limited in circulation to Bible teachers, seminar leaders, college presidents, and union educational secretaries. This special provision will doubtless be continued, but items of general interest will appear here.

We welcome the coming of these stalwart recruits into the ranks of active workers. Sickness, death, age, and other contingencies, and the requirements of the mission fields and a growing movement, call for a constant stream of oncoming workers, trained and Spirit-filled. Happily, there is marked advance in our collegiate ministerial training in the last few years. The criticism of the past was that ministerial training was too academic, theoretical, unattached to actual needs. The stress is now being placed on a balanced proportion of field laboratory work under strong ministerial leadership during the school year.

Student evangelistic efforts, care of churches, prayer meetings, weeks of prayer, and so forth, are in actual operation. Four colleges — Union, Pacific Union, Walla Walla, and Washington — have each added a new Bible teacher to the faculty to provide for this specialized instruction. Emmanuel Missionary College was really the pioneer in this field, and last summer placed

thirty-eight students in the conferences to labor as young ministers or Bible workers, entering either upon permanent work or for the summer vacation. Union College had thirty-one. These five senior colleges named give college credit for this field work during the school year.

Even our junior colleges are developing most creditably along this line. For example, our newest junior college sends this illuminating report, which we present as illustrative of the extent of field work undertaken. Elder L. A. Wilcox, Bible teacher of the Southern California Junior College, writes:

"I am glad to report the increasing volume of that 'sound of a going' at La Sierra in the ministerial department. Our Ministerial Seminar has been organized with a membership of thirty-two. Members are mostly college students, with a number of academics. And it is as fine a band of young people as I have ever seen, enthusiastic about our organization, determined to put Southern California Junior College in the forefront as a ministerial school, and dead in earnest about the work of God. It means something to belong to the S. C. J. C. seminar, as you can see by reading the covenant, the act of signing which makes the applicant a member. I also inclose a copy of the constitution and by-laws, which were adopted at the last meeting. The motto, 'Whatever, Wherever, Whenever,' means, of course, 'Whenever He calls, wherever He sends, whatever He asks, I obey.'

"You will be glad to know that in our seminar we are co-operating with various departments of the school, drawing those who direct the music Prom students of the music directing class; those who sing from the vocal department; those who play from the piano classes.

"Every M. V. officer, and all band leaders are, with one exception (and that a faculty member), seminarians.

Likewise the student teachers, in the Sabbath school have been drawn from the seminar. Through the M. V. Society, members of the seminar are holding meetings Sabbath afternoons at the Woodcraft Home for the Aged, the county hospital, sending out something like fifty Signs weekly, and distributing several hundred papers. It will interest you still more to know that the seminar is conducting Sabbath school and holding Sabbath services at Pedley, and will soon take charge of a little interest at Norca. So much for the seminar.

"Now for the pastoral training class. We are holding Sabbath services at Monrovia and Glendora in the Southern California Conference,—started last Sabbath, at which time the Lord wonderfully blessed our boys in their presentation. We are supplying Elsinore, Rialto, Ontario, and some other churches in this field (Southeastern California), besides which we are beginning to plan for a series of Sunday evening meetings on a large scale in Corona. Two cottage meetings in near-by districts are being held weekly by members of the pastoral training class. So we have begun. May God help us to hold fast the beginning of our confidence unto the end."

The Minister's Books

Reading Course and Reviews.

"Keys to Majestic Portals"

INDISPENSABLY necessary in the equipment of the minister are books,—the tools of various design and fashioning which, in the hands of skilled workmen, effectually serve in the architecture of the spiritual temple.

As you stand by the side of the surgeon in the operating room, there comes a realization of the great importance which is attached to the

shining instruments placed at his immediate demand. Next to the Christian surgeon himself, in **the** success of **the** hazardous undertaking in the realm of human life, are the instruments with which he is perfectly familiar and which training and experience enable **him** to use dexterously. **Faithful** assistants and nurses are needed, but without the exact tool at the right instant to fulfill the purpose of the operator, disastrous **results** would follow.

Watch the dentist as he probes into the sensitive **cavities** and nerve canals of the patient's tooth, and you will observe that in closest proximity to the patient's chair is his instrument cabinet, from which he opens many tiny drawers, selecting therefrom the delicate instruments **which** he so well knows are there to serve his purpose in the task in hand.

Never would a surgeon or a dentist undertake to hold his place in the professional world without equipment of any sort aside from the theoretical knowledge which qualified him for his diploma. Such folly would obstruct any established practice, and speedily result in his annihilation **from** professional recognition. Neither would the **successful** physician or dental surgeon be content to use only those instruments with which he became familiar in the course of his training and which he purchased when he went into practice. The rapid advance of scientific research constantly places within reach of professional men new discoveries and improved mechanical devices, which every up-to-date practitioner familiarizes himself with and adapts to his use. The keen public mind quickly recognizes antiquated methods, and the desire to secure the service of modern, well-informed, and up-to-date specialists is **sufficient** incentive to turn to those who meet these specifications, with the unfailing **result** that the non-progressive specialist

finds himself a back number, receiving but a courteous **bow** of recognition from the multitude **who** pass by **and** enter the door of the **more modern** practitioner.

In a lecture delivered before the theological **department** of Yale College, Dr. Matthew **Simpson** aptly applies to the gospel ministry this essential principle of keeping abreast of the times. Note what he says:

"It cannot be denied that there is a tendency in churches to seek for young men rather than for the old; and I believe this is one of the great errors of Christian congregations. . . . Why is it that men turn, in the most important interests of life affecting themselves and **their** families, from the counsels of age and experience to those of the young and less skilled? One reason, I **believe**, is the neglect of study on the part of many aged ministers.. They miss that stimulus which belongs to the other professions. To the physician, every case is new; new investigations in pathology may change his views as to the nature of the disease; new remedies are discovered and recommended; he must keep abreast of the times, or some competitor **will** take away his practice. The attorney finds some new element in almost every case; new decisions are given by the Supreme Court, and he must study them. In **statesmanship** new complications are constantly arising; the connections of nations are so numerous, their interests are so wide, the matters involved are so various, and sometimes so vast, as to require the utmost comprehensiveness in grasp, and attention to the last **minutiae** in detail. The **statesman** has no old sermon he can pick up and apply. He must think and study and write, and this keeps the mind ever active and fresh. . . . So it is with the ministry. . . . These **is** no need of age losing its keenness of thought or its intense interest in the issues of to-day. . . . But if a man rests on his laurels, if he fails to study, if he preaches only the same sermons **year** after years, the church **will** feel woefully disappointed."

"But," some busy Seventh-day Adventist minister says, "my work is not like the work of ministers of other denominations, who have only the weekly and mid-weekly sermons to prepare. I have so many important things to attend to in connection with looking after my union, my conference, my church, or my departmental work, that I simply do not have time to do more than read my Bible and the 'Testimonies' of the spirit of prophecy, and I fail to read these as much as I should."

With all true sympathy for this minister, as well as for the group who echo this sentiment, it is yet impossible to recognize in this a valid excuse for failure to meet the divine requirement for the gospel minister, "Study to show thyself approved unto God;" "Give attendance to *reading*."

Ministers and leaders engaged in the great work of giving the third angel's message to the world are carrying heavy loads; they are pulling on a steep up-grade. Every qualification and attainment is put to the severest test. But it is the locomotive pulling the heaviest load, climbing the steepest heights, which must stop most frequently to take on water and fuel. Time spent in such replenishment is great gain. To rush on regardless of the exhaust of vital supplies, would result in failure to reach destination, and threaten disaster by the way. So it is with the busy minister. The heavier the official burdens, the more hazardous the task he has to perform, the more frequent must be the stops for prayer and spiritual food, and the more complete must be his tool chest in order that he may be prepared for any emergency, and perform his task with efficiency and safety.

A student and lover of books makes the suggestive statement that "Books are the keys to majestic portals." We Pike this thought as it applies to the Ministerial Reading Course library,

which represents the best selections from current literature, chosen by General Conference leaders during the past fourteen years.

We now present the "keys" to the "majestic portals" to be entered during the year of 1928:

First, we enter, through the door of "Testimonies," Vol. III (four-volume edition), into the realm of specific instruction for the minister of to-day. Here we find ourselves on hallowed ground, and upon memory's walls are portrayed many historic scenes of God's leading and dealing with His remnant people. We cannot hasten through this sacred chamber, and even though we pass on to other scenes, we shall return from time to time to the further contemplation of the inspired instruction.

From this we enter upon that inspirational appeal in behalf of personal evangelism on the part of every lover of the Lord Jesus Christ,—"*Every-Member Evangelism*." Here we catch the strains of harmony between consecration and service as they blend into the expression of gratitude from a sanctified heart.

Then on into the antechambers of meditation on "Abide in Christ" and "*Power Through Prayer*." Truly here is hidden the secret key to the Source of power for the task of the hour.

Finally we come into that large chamber of mission history throughout all the world. On all sides are monuments to the divine leading in preparing the world for the proclamation of the third angel's message, and we go forth with greater zeal and determination to do our part, whether at home or in the mission field, for the giving of the whole gospel to the whole world by the whole church.

An earnest invitation is extended to all ministers and conference workers in any capacity to join the Ministerial Reading Circle of 1928.

MRS. J. W. MACE.

Irresistible Power

(Continued from page 5)

Call it what you will,—the message of the indwelling Christ, the latter rain, genuine Christian experience, the deeper life, the victorious life, righteousness through Christ, the power of the Holy Spirit,—if rightly understood these are simply **varying** expressions for the one all-essential, crowning provision to prepare a people to meet their God. It is God's final call for an experimental fitness for translation day.

My brethren in the ministry, let us believe it, receive it, preach it, and practice it. It is the power we need to-day. And let us remember continually the irresistibility of a heaven-born principle set free at God's appointed time. It cannot be voided by men, but will accomplish its designated purpose. Let us triumph with it, and lead our people into its triumphant fullness. L. E. FROMM.

Our Apology

(Continued from page 2)

been made in Europe and South America, while Australia has for some time had a printed exchange for the ministers of that division. From now on the bonds of a world-embracing journal should draw us together in deeper spiritual fellowship, leading steadily toward increased effectiveness in our common task.

The advantage of a paper for our English-reading gospel workers is obvious. THE MINISTRY will be compact, permanent, and will meet our purposes and needs. Each special group of evangelical workers will be enabled to know what the other groups are discussing; and, best of all, it is designed to reach all the English-reading workers in our sisterhood of eight divisions. While there are fifteen hun-

dred English-reading Association members in North America, a like number reside outside this continent. The British Isles, Australia, New Zealand, the Philippines, and many other sections are almost wholly English speaking. And while there are seventy-five languages in Europe, for example, the number of those who read English there is remarkably large,—eighty-three in the Central European Union, forty-four in the Scandinavian Union, and so forth. English is doubtless as nearly an international medium of expression as will ever be realized in this sin-tainted world. God speed the day when we shall all speak one language—the language of heaven!

Last spring the proposal of a printed medium was brought to the attention of the officers of the General Conference, who suggested that it be laid before the delegates of the Autumn Council at Chattanooga for decision, as representatives would be present from nearly every division and the whole of North America. This procedure was followed. Preliminary responses from letters to the foreign division fields are assembled under "Around the World Circle," page 13. Without a dissenting voice the authorization was recommended by the Finance Committee and formally passed by the Council. Thus it came into being. The action appears under "For Your Information," page 32.

We are persuaded that THE MINISTRY has been established in the providence of God at a time when it is most needed to aid the world ministry of this movement in these rapidly advancing hours of earth's twilight.

Workers for Christ and His Best message to men, let us unitedly renew our vows of allegiance to Him, redoubling our efforts for greater efficiency in service, seeking our God and the power of His Spirit. Let us march forward in solid phalanx for the finishing of our God-given task. L. E. FROMM.

FOR YOUR INFORMATION

Establishment and Charter

THE founding charter of the Ministerial Association of Seventh-day Adventists, created at the General Conference of 1922 by the world delegation assembled, was introduced by the following preamble and its contingent specifications:

"WHEREAS, The obvious need of the hour is an effective ministry to challenge the sinful conscience of a judgment-bound world; and,

"WHEREAS, Our experience as a church has proved that great advantages result from the specific study of each phase of activity, thus effectively fostering and promoting special lines of work; and,

"WHEREAS, We believe that the time has come, in the providence of God, for the establishment of a medium for the interchange of plans, methods, and information, and for the definite strengthening of the gospel ministry; and,

"WHEREAS, We believe further that this can be accomplished without the creation of additional machinery in either union or local conferences, but mould function through existing leadership; we therefore respectfully —

"Recommend, The establishment of a Ministerial Commission [changed by Council action to Association], . . . working under the direction of the General Conference Committee, and whose duty it shall be,

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

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

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

The Membership Defined

The constituent membership of the Association by groups, as defined by the Autumn Council of 1923; is recorded thus:

"We recommend, 1. That the membership of the Ministerial Association be: Ministers, licentiates, Bible workers, editors of denominational papers, medical heads of sanitariums and superintendents of nurses' training schools, heads of senior and junior colleges and academies."— *Action of Autumn Council*, 1923, p. 6.

Authorization for "The Ministry"

"Voted, That we adopt the following relative to the establishment of a printed monthly medium for the use of the Ministerial Association:

"WHEREAS, The evangelical workers of the advent movement upon whom rest the responsibility of evangelizing the world and the support of our great mission enterprise, together with the leadership and perfecting of the church for her coming Lord, should have every possible aid in attaining the maximum of technical efficiency and spiritual power, with convenient access to dependable information and suggestions designed to this end; and,

"WHEREAS, The members of the Ministerial Association have only had access to mimeograph bulletins through the Association, unsatisfactory alike to field and officers, and now inadequate for our needs as the channel of communication; therefore the delegates in the 1927 Autumn Council assembled —

"Authorize, 1. The Ministerial Association to issue a printed monthly medium as the official organ of the Association for prosecuting the founding purposes of the Association, as indicated in its initial charter.

"2. That it be known as 'THE MINISTRY.'

"3. That a nominal subscription price be charged therefor.

"4. That it include in its scope the problems and needs of Bible workers, as well as ministers in their various capacities as evangelists, pastors, missionaries, executives, Bible teachers, chaplains, etc.

"5. That this largely supplant the special leaflets and mimeograph documents.

"6. That it be made truly the evangelical workers' own periodical, with constructive articles, devotional and message studies and outlines by our world leaders, valuable historic and prophetic quotations, editorials, etc., thus dealing with specific problems and responsibilities of the evangelical workers."— *Actions of Autumn Council*, 1927, pp. 4-16, 415.