

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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HAVE FAITH IN GOD

AN EDITORIAL



DURING the last week of His earthly life, Jesus with His disciples was staying at Bethany with Lazarus and his family. In the morning He walked to Jerusalem and returned at night. The city was full of transients coming to the Passover feast. Thousands lived wherever they could—in booths, in the open, anywhere. Going from Bethany to Jerusalem one morning, a distance of about two miles, Christ was hungry. Seeing a fig tree in leaf, He hoped to find fruit on it; but when He reached the tree, He searched in vain for figs. Finding none, Christ uttered the words: "Let no fruit grow on thee henceforward forever," and with His disciples went on His way to Jerusalem. The next morning, passing along the same route, Peter saw the fig tree withered and dead. He called the Master's attention to it, and exclaimed, "Behold, the fig tree which Thou cursedst is withered away." Then said Christ:

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:22-24.

Christ not only taught that we should have faith in God, but also that we shall receive from God what our faith grasps. "Only believe," said Jesus to the ruler of the synagogue whose daughter was dead. The same thought was often expressed by the Master: "He that believeth . . . shall be saved." "Whosoever . . . believeth in Me shall never die." "According to your faith be it unto you." "If ye shall ask anything in My name, I will do it."

This was Christ's teaching. All that the Christian has a reasonable hope to obtain from God comes through faith. Eternal life is God's gift through faith in Jesus Christ. It is not obtained by works or by merit, but through faith; for "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Christ recognized the law of God as the rule of right, but He never intimated that obedience to the law would save men from

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

A Medium of Communication
Between the Members of the
Ministerial Association of Seventh-day
Adventists

EDITED BY
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SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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Misunderstandings

It is most unfortunate that serious misunderstandings, even antagonisms, develop between persons and groups who represent, not different beliefs so much as varying degrees of comprehension.—*The Biblical Review, April, 1932.*

Lost Motion

THE minister who appears to be the busiest may not be doing the most work. I have found that I can be very busy, and get but little done. Like a weather vane in the wind, I can turn all day and go nowhere. What the minister accomplishes will not depend so much upon the speed with which he moves about his parish as upon how well he has organized himself, his time, and his activities.—*W. G. Montgomery, in the Expositor.*

Protestantism's Outlook

THE evangelical bodies in America will not be able to hold together for another half century unless a power

shall fall from the heavens and give rebirth to the bewildered faculties of their seminaries and the limping gospels of their pulpits. Or must this generation of false teachers, largely delivered unchanged from the Egyptian bondage of defeated destructive criticism, be left to perish in the wilderness, thus giving place to successors who will take up the ark and bear it to its final rest? God knows.—*Bishop H. M. Du Bose, in Biblical Review, April, 1932.*

No Prayer, No Power

UNTIL we can find time to pray there can be no time for work. The hardest work we have to do as Christians is to pray. This is the reason most of us would rather work—at something else. We are just that human. We would find some way other than God's way for doing God's work. Yet in our sanest moments we discern that there can be no power without prayer. Prayerlessness or ineffective prayer reveals itself in a lack of poise and in fatigue and a sense of frustration. Wherever there are evidences of incompetence or indifference in the work of the church, either at home or abroad, were it possible for us to trace effects back to causes, the relation of them to a prayerless church and a people unschooled in the art and practice of intercessory prayer, would be immediately apparent.—*Edward M. Cross, in Federal Council Bulletin, May, 1932.*

A SUBTLE temptation ever dogs the footsteps of the preacher,—the tendency to study his Bible, and even to read it devotionally, primarily to find a message for others, rather than first of all as life for himself. When he has eaten the word for his own soul's sake, and it has become the joy and rejoicing of his heart, then, and not until then, is he prepared truly to minister it to others.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

The Power of the Gospel*

BY J. L. SHAW

THE gospel is in verity the power of God unto salvation. It is more than good news, more than what we call the gospel story, more than a statement of truth, more, even, than a *plan* of salvation. Paul defines the gospel as the power of God unto salvation. Rom. 1: 16. We should not separate the gospel from the power of the gospel. It is impossible to save men without God's power; the gospel and the power of God are bound together.

The great commission directs us, as given by Matthew, "Go, . . . make disciples." Luke expresses it thus: "Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem." It is not sufficient to preach, but we must also make disciples. That calls for power. It is the power of the gospel that calls men to repentance, and brings to them remission of sins. It is not simply a statement of truth, a declaration of belief, not simply the message that we are carrying, but it is the *power of God* in it all that constitutes the gospel of our Lord Jesus Christ.

And how much power is there in the gospel?

After Christ had hung on the cross, after He had been put in Joseph's new tomb, after He had come forth from the grave, the risen Saviour declared in this farewell commission: "All power is given unto Me in heaven and in earth. *Go ye therefore.*" Do we need any more assurance than that? All the power in heaven and in earth is given to Christ, who holds it to bestow upon us. Surely, this being true, there is no need of a weak ministry. Consider this statement from "Gospel Workers," page 98:

"There is no need for weakness in the ministry. The message of truth that we bear is all-powerful. But many ministers do not put their minds to the task of studying the deep things of God. If these would have power in their service, obtaining an experience that will enable them to help others, they must overcome their indolent habits of thought. Let ministers put the whole heart in the task of searching the Scriptures and a new power will come to them. A divine element unites with human effort when the soul reaches out after God."

A question of four words is asked on the first page of Volume VIII of the "Testimonies." "What is our work?" It seems a very simple question to ask, yet it is highly important that we have a clear conception of what our work really is. We have a multitude of activities in our church,—great activity in building up institutions, in organizing, in promoting; but in answer to the question, What is our work? the quotation says, The same as that of John the Baptist, of whom we read in Matthew 3:1-3:

"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Pre-

* Epitome of sermon at the recent Spring Council.

pare ye the way of the Lord, make His paths straight."

That was John's work, and the same work is given us. John's work was not something that the people could not understand, but an appeal that spoke to their hearts. John preached in the wilderness—surely a strange place to proclaim a world message! But John had something that drew the people, and the same kind of work that John did will draw the people today. He called men unto repentance.

God calls for men who will prepare a people to stand in the great day of the Lord. The message is, "Prepare to meet thy God!" "Repent, and be baptized every one of you." That is the gospel that He calls us to preach, and I understand that just as the power of God accompanied the disciples and John, so will the power of God accompany those in this last day who preach that same message.

In physics we are told of two powers, one called the centrifugal (proceeding from the center), and the other, the centripetal (proceeding toward the center). The gospel has both these powers,—the power that separates, and the power that draws together; the power to draw us to the Lord Jesus Christ, and the power to send us to the ends of the earth.

Let us think about the power that draws us close to Him who said, "I, if I be lifted up from the earth, will draw all men unto Me." The gospel of Jesus Christ draws men and women together; and when this is done, God can give His power. On the day of Pentecost the disciples were all with one accord in one place." This was because, as we learn from the previous chapter, "these all continued with one accord in prayer and supplication."

I am impressed with what I read in Volume VIII of the "Testimonies" relative to the seventeenth chapter of

John. It calls for oneness and unity in the church as a primary need:

"I pray that now as never before both ministers and church members may come up to the help of the Lord, to the help of the Lord against the mighty powers of darkness. Study prayerfully the seventeenth chapter of John. This chapter is not only to be read again and again; its truths are to be eaten and assimilated."—Page 80.

It is high time to seek God and to heed these words:

"For their sakes [Christ prayed] I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me." John 17: 19-21.

Christ desires that we shall be one with Him as He is one with God. How can this oneness be brought about?

"The glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." Verses 22, 23.

The only way that we can be one is to love one another. That is simple, isn't it? But how are we to love one another? Is that the natural attitude that we have toward one another? or is it something that comes down from God? What is it? We all know too well that it is more natural to hate one another than to love one another. Only as the power of the gospel is in our lives can we truly love one another. We cannot manufacture love, and put it into our hearts. We cannot compel our hearts to love one another. It will come through the Lord Jesus Christ as we seek Him in prayer and the study of His word. This will bring love into

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Confirming the Foundations

Historical, Theological, and Scientific Research

Roman Catholic Authorities

BY N. J. WALDOFF

THROUGH the years our ministers have used as evidence and authority, books circulated by the Catholic Church through their bookstores. As a rule these books have the mark of approval by the hierarchy, usually in this form:

"CHRIST

"Priest and Redeemer

"D'Arcy, S. J.

"Nihil Obstat.

"Arthur J. Scanlan, S. T. D.,

"Censor Librorum

"Imprimatur

"Patrick Cardinal Hayes,

"Archbishop, New York

"New York, July 6, 1928."

This is but a sample from the multitude of books issued by the Catholic press. We may have been accustomed to think, when we see the usual "nihil obstat" (meaning, no objection interposed), as the authorization of the Roman censor, together with the imprimatur of an archbishop or a cardinal, that we have a book of authority. Whenever an author is in harmony with the canons and decrees of General Councils and the bulls and decrees of popes, his statements are authoritative, not because found in his book, but because they harmonize with the authoritative teachings of the church. On the other hand, "nihil obstat" and "imprimatur" do not necessarily indicate authority.

For many years in America, Catholic writers on theology were given great latitude and freedom of expression on certain doctrines, especially on the Sabbath and Sunday question. The censors were liberal, as were also the archbishops, in passing upon these books. We give two illustrations: The

first is "The Question Box," by Conway. This book has been extensively used by our ministers in discussing the Sunday question. Cardinal Gibbons wrote the preface to the old edition, of which 2,253,000 copies were sold between the years 1903 and 1929. This book was revised, and in fact entirely rewritten, by the author in 1929, Cardinal Hayes of New York writing the preface to the new edition, of which 135,000 copies have been sold to date.

On pages 409 and 410 the following question on Sunday observance is now asked and answered:

"Why and when was the Sabbath changed from Saturday to Sunday? Who gave the Pope the right to change the Sabbath (Dan. 7:25)?"

"The third commandment of the old law: 'Remember thou keep holy the Sabbath day' (Ex. 20:8) was partly moral, the natural law obliging all men to devote some time exclusively to the worship of God, and partly ceremonial inasmuch as it determined the time and the details of its observance.

"It is true that the church could not abrogate the natural law, but the apostles, as the divine infallible teachers of Christ's church, could and did change the time, the motive, and the details of the Sunday observance. They substituted the first day of the week, Sunday, for the seventh, Saturday; they made it commemorate the resurrection of Christ instead of the creation of the world (Ex. 20:11); they mitigated in great measure the severity of the Jewish law, abolishing, for example, the death penalty (Ex. 31:15) and certain prohibitions (Ex. 35:3).

"The observance of the Sunday was at first supplemental to that of the Sabbath, but in proportion as the gulf

between the church and the synagogue widened, the Sabbath became less and less important, and ended at length in being entirely neglected.' (Duchesne, 'Christian Worship,' 47). We find the first day of the week called the Lord's day by St. Paul (Acts 20:7; 1 Cor. 16:2) and St. John (Apoc. 1:10), and Sunday by St. Justin Martyr (165) in his First Apology (65)."

This answer is in harmony with the decrees of the Council of Trent as found in the one official catechism of the Roman Church, "The Catechism of the Council of Trent," which reads as follows on the exposition of the third commandment:

"The apostles therefore resolved to consecrate the first day of the week to the divine worship, and called it 'the Lord's day.' S. John in his Apocalypse makes mention of 'the Lord's day;' [Apoc. 1:10, footnote] and the apostle commands collections to be made 'on the first day of the week,' that is, according to the interpretation of S. Chrysostom, on the Lord's day; and thus we are given to understand that even then the Lord's day was kept holy in the church."—*The Catechism of the Council of Trent*, p. 354.

This is the official position of the Catholic Church in regard to the change of the Sabbath from Saturday to Sunday; and when Catholic writers—among them Cardinal Gibbons, Father Enright, and others—claimed that there is no authority in the Scriptures for changing the Sabbath from Saturday to Sunday, they were not speaking in harmony with the standard and authoritative teachings of the church as found in the one official catechism of the Roman Church, "The Catechism of the Council of Trent." Reasons for the revising and rewriting of some of these older books will be suggested later.

Let us now note another volume which has been used extensively by our workers in times past, but which has been revised by a Catholic priest

and printed in Dublin, Ireland. The book to which we refer is "The Glories of Mary, Mother of God," by St. Alphonsus Liguori, a doctor of the church. In order to get a better understanding of the nature of this book, a few explanatory remarks may be helpful.

The present Pope not long since sent out an appeal to all the churches of Protestantism to reunite with Rome. There was of course no response because of the barriers of faith which separate Protestants from Rome. The two most prominent are the infallibility of the Pope and Mariolatry. In the *Literary Digest* for February 13, 1932, there is a short note under the heading, "The Virgin Mary Not Worshiped." In it Cardinal Hayes of New York frankly asserts that the Pope is infallible in matters of faith and doctrine, but he denies that Mary is worshiped by Catholics. Such in brief is Catholic belief. He says:

"We venerate Mary because she is the mother of God. We petition Mary to intercede for us before the throne of God. We never forget that Mary is a creature, and can never be the object of the worship we render to God alone."

The cardinal has thus expressed himself in harmony with the decree of the Council of Trent, and with the revised edition of the "Glories of Mary," as will be seen from the following extracts:

"We can go to God with all confidence, says St. Arnold, because the Son is our Mediator with the eternal Father, and the Mother is our mediatrix with her Son."—*Page 224*.

Again:

"The sinner must also pray to God with still greater fervor than to the Virgin, for the grace of conversion; because prayer to God, and not prayer to Mary or the saints, is absolutely and indispensably necessary for salvation."—*Footnote, p. 123*.

And again:

"Jesus is the only hope of our salvation. *'Neither is there salvation in any other.'* Acts 4. . . . Jesus Christ has not ceased with His death to intercede for us with the eternal Father: He still performs the office of advocate in our behalf."—Page 111.

And now the final explanation as to how all the prayers to Mary are to be understood:

"If she is invoked to *assist, defend, deliver us*, etc., it is always understood by her prayers and intercession; and if she be styled the hope of sinners, the mediatrix, the refuge of the afflicted, the help of Christians, the merciful, the all-powerful Virgin, all those terms are to be understood in the same limited sense, and to mean no more than that God, in His infinite goodness and mercy, is ever willing to grant her petitions."—Page 6, in preface.

This new edition has an abundance of notes and references showing the necessity of prayer to God through Jesus Christ our only Redeemer.

In addition to this book, there are many others issued in recent years, such as "Christ, Priest and Redeemer," by M. C. D'Arcy, S. J., published by Macmillan, 1928. Another is entitled, "The Mediator," by Rev. Peter Geiermann, C. SS. R., 1917. Herder Book Co. These are in conformity with the decrees of the Council of Trent and its Catechism, as will be seen from this final quotation from that source. We read:

"True, there is but one Mediator, Christ the Lord, who alone has reconciled us through His blood, and who, having accomplished our redemption, and having once entered into the Holy of Holies, ceases not to intercede for us; but it by no means follows, that it is therefore unlawful to have recourse to the intercession of the saints. If, because we have one Mediator, Christ Jesus, it were unlawful to ask the intercession of the saints, the Apostle would not have recommended himself with so much earnestness to the

prayers of his brethren on earth. In His capacity as Mediator, the prayers of the living would derogate from the glory and dignity of Christ not less than the intercession of the saints in heaven."—Footnote texts: 1 Tim. 2:5; Matt. 8:5; Luke 7:3; Rom. 15:30; Heb. 13:18. Page 331. (See "Catechism of Trent" on chapter dealing with "On the Honor and Invocation of the Saints.")

Since so much has been quoted from the Catechism of Trent, the question naturally arises, What place of authority does that catechism hold in the Catholic Church? In answering that question we will refer to the preface of the book itself as written by the translator of the English edition, Rev. J. Donovan, Maynooth College, Ireland, June 10, 1829. From that preface we quote:

"It has already been observed, that the Roman Catechism owes its origin to the zeal and wisdom of the Fathers of Trent: The Decree of the Council for its commencement was passed in the twenty-fourth session; and its composition was confided to individuals recommended, no doubt, by their superior piety, talents, and learning. . . . The work, when completed, was presented to Pius the Fifth, and was handed over by His Holiness for revision to a Congregation, over which presided the profound and judicious Cardinal Sirlet. . . . The work was put to press under the vigilant eye of the laborious and elegant Manutius, published by authority of Pius the Fifth, and by command of the Pontiff translated into the languages of Italy, France, Germany, and Poland."—Pages 8-10.

In a footnote the translator gives the date of printing as being July, 1566, and as published in September following. He then proceeds to give the authorities who support the Catechism as follows:

"Amongst these authorities are Bulls 102, 105, of Pius V in Bullar. pp. 305, 307; Brief of Greg. XIII, 1583;

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Forward and Upward

Inspiration, Counsel, and Caution

The Holy Spirit and Human Effort

BY W. H. HOLDEN

HUMAN industries are crumbling under the pressure and financial stress of these times; the nations are angry, and men's hearts are failing them for fear. Churches built on false premises are falling in their fruitless efforts to bring comfort and cheer to the multitude; but the remnant church, standing upon the foundation of the apostles and prophets, holding the banner of Prince Immanuel high above the theories of men, will be endowed with the Spirit and power of God for just such a time as this.

Here in the homeland we are now seeing marked evidence on every hand of the triumph of the gospel. This is the day of our opportunity; this is the time to turn our attention wholeheartedly to evangelism. Not that the ordained minister is to do the work alone, but he is to lead every believer to join him in systematic soul-winning endeavor. No man can be a leader of men except he himself be led without reserve by the Great Leader who died for us all on Calvary, and who has left us the only example by which we should ever measure our own personal sacrifices for lost souls.

The evangelist is only one instrumentality used by God for the winning of souls, but his is a high calling, and greater earnestness is needed on his part now than at any previous time in the history of the church. He should be clothed with authority from God for his ministry, because, while men everywhere are hungering for truth, yet they will be turned to error unless the watchmen on the walls of Zion give the trumpet a certain sound.

The only successful evangelist today is the man who feeds his congregation pure provender, which is the word of the living God. Time spent in preaching anything but the word of God is lost time; even the theory of the truth

alone will not win hearts. "When the theory of the truth is repeated without its sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls."—*Testimonies for the Church*, Vol. IV, p. 441.

We have no new ideas nor methods to make soul winning more successful than in the apostles' day. As then, so now, the combination of the Holy Spirit with human effort is required, together with the whole-hearted surrender of the messenger, and constant, prayerful service on his part, not only from the desk, but also by the fireside.

"Only those who are themselves guided by the great principles of truth, who have themselves felt the power of the grace of God, can be a blessing to others."—*Review and Herald*, Feb. 12, 1901.

"Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ."—*Testimonies*, Vol. VIII, pp. 21, 22.

"I appeal to our ministers to be sure that their feet are placed on the platform of eternal truth. Beware how you follow impulse, calling it the Holy Spirit. Some are in danger in

this respect. I call upon them to be sound in the faith, able to give to every one who asks a reason of the hope that is in them."—*Id.*, p. 296.

"We want lips touched with holy fire, hearts pure from the defilement of sin. Those whose piety is shallow, and who have great ambition to be considered first and best, are not the men for this time. Those who think more of their own way than of the work, are not wanted."—*Id.*, Vol. V, p. 581.

"The self-sufficient, the envious and jealous, the critical and faultfinding, can well be spared from His sacred work. They should not be tolerated in the ministry, even though they may, apparently, have accomplished some good. God is not straitened for men or means. He calls for workers who are true and faithful, pure and holy; for those who have felt their need of the atoning blood of Christ and the sanctifying grace of His Spirit,"—*Id.*, p. 224.

"God's servants must go out free. . . . There is power in Christ and His salvation to make them free men; and unless they are free in Him, they cannot build up His church and gather in souls. Will God send out a man to rescue souls from the snare of Satan, when his own feet are entangled in the net? God's servants must not be wavering. If their feet are sliding, how can they say to those of a fearful heart, 'Be strong'? God would have His servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this, would better first labor for themselves, and pray until they are endued with power from on high."—*Id.*, Vol. I, pp. 369, 370.

The portrayal in the Bible and the Testimonies of the finishing of this work is very solemn and important; and it should drive us to the secret closet to bare our hearts before God, and to receive anew from our Lord and Master a deeper work of grace, and a more abundant infilling of His Spirit, that when we go forth to preach the message, the Holy Spirit may fall on all that hear. On every

hand perishing souls are waiting for the ministry and the laity to unite with the Lord, freed from all hindering elements, for a more efficient soul-winning evangelism.

Berrien Springs, Mich.

Modern Spiritual Perils

WE have substituted business expertness for spiritual endowment. The best church, we think, is the one with most favorable statistics. We measure results by report cards, in spite of the fact that religion cannot be tabulated. We have made methods more important than men, exalted pep above prayer, snappiness above spirituality. We are pumping the church with an artificial stimulation and enthusiasm, forgetting that it is an organism rather than an organization. The efficiency craze has overflowed the business world into the churches. We try to run them like corporations, and apply the same utilitarian yardstick to spiritual affairs that we employ in the countinghouse.

We have standardized the ministry. The modern preacher must be an engineer rather than an evangelist. He must sacrifice the prophets' solitude for a life of committee meetings. His spiritual and inspirational work, to which God called him, is buried under a landslide of office details. He is a modern Martha, so cumbered back in the church kitchen that he has little time to sit at the feet of the Lord. In the early church, deacons were appointed that the apostles might give themselves to prayer and the ministry of the word. Alas, the modern minister has been forced to "leave the word of God, and serve tables."

All of which means that this business age has taken charge of religion. Having standardized everything else, it turns to the spiritual. The divine fire from above has been forsaken for "efficiency."—*Moody Bible Institute Monthly, May, 1932.*

The Better Workman

Improvement in Method and Technique

✓ The Appeal in Evangelistic Meetings

BY CHARLES T. EVERSON

FREQUENTLY the difference between success and failure in an evangelistic campaign lies in the right use of the appeal. Every Seventh-day Adventist preacher possesses sufficient knowledge of the Bible to enlighten the average hearer. Generally he is able to convince his audience that the truth he preaches is founded upon the Bible. But frequently at the end of his campaign he is chagrined to find that while many acknowledge the truth, few are willing to follow it. The conference employing him is also disappointed at the outcome. Perhaps he had large audiences that had led the brethren to hope for large returns in souls.

This lack of results cannot always be accounted for by neglect of prayer or spiritual indifference; for some very earnest, consecrated workers are confronted by the experience of seeing their efforts unfruitful. Nor can it be accounted for by lack of preparation or faulty educational advantages. Some brilliant preachers, with a good education and a painstaking preparation, face the same barren results.

No matter how thoroughly the preacher instructs his hearers, if he is not able to move them to favorable action, he has failed to benefit them. In fact, he may actually have done them damage; for the more light that is shed upon the pathway of a person who refuses or fails to follow it, the greater his condemnation. We are wont to console ourselves with the thought that we have warned our hearers, and therefore the blood is upon the garments of those who fail to heed the warning. But Christ came to seek and to *save* that which was lost. The thought of *warning* men was not uppermost in His mind, but the desire to save them was the passion of His soul.

A sign post or a clanging bell can give a warning, but it takes a warm, throbbing, living heart to make an ap-

peal to men. If a person rushes into a burning building, and warns the people within that their lives are in danger, he is to be commended. But if no one is saved from the flames, no one is rescued, it would certainly be a heart-breaking experience, even though he had done his full duty in warning. So with the evangelist who earnestly warns people to flee from the wrath to come, and yet rescues no one from the flames of the great day,—he certainly sees a very unsatisfactory and distressing outcome of his endeavors.

No one feels disturbed because a father or a mother makes a frantic appeal to a son or a daughter who may be standing in the window of a burning building. We should be surprised indeed and should doubt their love for their children, if they looked on calmly, unperturbed. Yet some people seem to feel that no one should get excited about the eternal loss of their loved ones or of their friends and neighbors. Everything must be done by cold, calculating facts and figures, with as little persuasion as possible.

Christ never took such an attitude toward this question, but was so mightily moved in working for the lost that with tears and strong crying He strove to rescue the perishing. And Paul,

the greatest of evangelists, speaking of his zeal for the conversion of his "kinsmen according to the flesh," said that he had "great heaviness and continual sorrow" in his heart (Rom. 9:2), so deeply moved was he for their salvation. The mighty appeals made by Christ and by Paul to the hearts of men would, it seems, almost melt a stone. In fact, Paul appealed so powerfully to kings and rulers living in the depths of the sordid vices of old Rome, that he made them tremble.

Never should we work for any one merely with the thought of warning him of impending doom. Our attitude toward every person should be to strive to save a soul from death. The warning to flee from the wrath to come is given solely for the purpose of trying to save those who hear it. If we make the saving of souls the supreme purpose of all our missionary endeavors, we shall not feel satisfied unless this result is obtained. Too often, when results are not forthcoming, we fall back upon the statement, "Well, I have done my duty, I have given them the warning." Those who take this attitude may think they have done all within their power, but to the heart of Christ the outcome is tragedy.

Perhaps the evangelist has not appealed strongly enough to his hearers to move them. The primary purpose of every sermon should be to move men, and no sermon that does not move men is a success. I do not mean that the sermon should lift them up and carry them away on a flight of emotion, but it must *move them forward into paths of duty*. And it is through the *appeal* that men are most likely to move.

The appeal is not an appendage to the sermon, not an afterthought, but it is the objective toward which the whole service tends. The singing, the prayer, the sermon, are all planned with the thought of the appeal in mind. The singing creates a favorable

atmosphere for the appeal. The prayer creates power for the appeal. The sermon gives the basis for the appeal, and presents the reasons for moving in a certain direction. The appeal itself moves the hearer to act, and leads him to assume a responsibility for the truth placed before him.

The appeal changes the listener's attitude from that of a bystander to one who is vitally involved in the proceedings. When a crowd is pressing forward, getting too near the on-coming procession, the police say, "Get back! Step back!" You stand still, wondering what the crowd is going to do about it. Then the policeman steps up to you, and says, "This means *you*," and suddenly you wake up to the fact that it is not a question of what the crowd will do about this, but you must *do something*, you must *move*.

That is what the appeal does for the individual listener in a meeting. In the appeal in a certain sense you say to him, "This means you." He becomes suddenly aware that the question you have been discussing was not simply for his information and pleasure, but he is expected to *do something* about it. You are appealing to him to make some move, identify himself in some way with the right side of the problem in a definite way. He no longer wonders what the crowd are thinking, or how they were affected by the subject; but he goes away after the appeal with the thought in mind, "This vitally concerns me. I must do something about it."

At another time I shall endeavor to write about the nature of appeals, the kind of appeals, and the after meetings that follow the appeals.

Palo Alto, Calif.

Six thousand every persons pass from time into eternity every hour of the day. Most of them are unwarned. What shall we say to God about our responsibility?

Attracting an Audience to Hear the Message

BY J. L. SHULER

SUCCESSFUL evangelism in respect to winning people to the third angel's message through our public efforts, centers in particular around three points:

1. How to attract an audience.
2. How to maintain the interest, and keep the people coming through the ten weeks or more needed to educate them in all the principles of the message.
3. How to get the largest number possible to become thoroughly converted, well-established, earnest-hearted Seventh-day Adventists.

These are the points on which the public heralds of the threefold message need special help. None among us have finished our course on any of these points, but every Seventh-day Adventist minister ought to be constantly improving. There are workers whose fruitage in the addition of members could be doubled or trebled by following the best methods on the three points enumerated above. Many young men especially need help.

I do not profess to have any superior wisdom or knowledge, nor have I any final word to say, or any rules to urge upon others. But I will venture to offer a few suggestions which I have found helpful, hoping that others may be stimulated to bring forward suggestions that may be helpful.

The matter of attracting an audience to hear the message in our public efforts varies according to the conditions under which the evangelist is laboring. If he is working in a place where the people have been stirred by a widespread public discussion of certain Biblical teaching, or where the territory has been well covered by a systematic distribution of *Present Truth* or the *Signs of the Times*, it will naturally be easier to attract the people to public services where these same truths are to be dealt with.

If he labors in a place where there is a large church of several hundred Seventh-day Adventists, or in a section where there are many Seventh-day Adventist churches near by, he is sure of a fair-sized audience if he attracts

only a few hundred outside people. But when he goes into a new field, where there are only a few Sabbath keepers, or perhaps a very small church, he must attract a large number of outside people if he is to have an audience of any size.

One prime essential in securing an audience is that the tabernacle, theater, auditorium, hall, or tent to be used shall be in a prominent, well-known location, easy of access, and in a commonly followed pathway of travel. A hall or auditorium where people are accustomed to going, is a decided advantage.

In opening a series of meetings, or in planning for the first subject to be given, we must seek to draw the people to the very first meeting by using as our subject title what seems to furnish the widest possible point of common contact at that particular time. For example: The evangelist who was opening a meeting at the time of the Scopes trial at Dayton, Tennessee, when public attention was widely centered on the question of evolution, would naturally draw the largest audience at that time by using evolution as his opening topic. It is a decided advantage to weave our opening address around some outstanding event or condition on which the attention of the people is centered.

In opening a long series of meetings, there is also an advantage to be gained by concentrating on two or three topics in the initial advertising. If you advertise six or seven subjects in your

first display ad., and on the first card or folder that is taken to the homes of the people, some will think, "If he is going to be talking that many nights, I can wait and attend later," and will put off attending.

On the other hand if in the opening advertisement by cards, folders, radio, newspaper display, or write-up, all the emphasis is placed on two subjects,—say for Sunday and Monday nights,—more people will make an effort to come to the first meeting. In following this plan it is well to have a program card prepared, setting forth the subjects for the first week from the second meeting on to the close of that first week, and place this card in the hands of your audience at the close of the first meeting after their interest has been aroused by the first address. It is a fine thing to start right at the close of the first meeting to get those present to begin boosting the meeting by taking as many of the program cards as they will to give out to their neighbors and friends. Cards given out in this way are more effective than those our workers may leave at doors.

Of course in advertising only two subjects in the newspaper at the beginning, it is necessary to come right on with notices in the Monday after-

noon paper and the Tuesday morning paper, of the subject for the third meeting on Tuesday night.

Perhaps a word at this point on the matter of dropping out nights might not be out of place. In a long series of meetings, or what we might term a regular effort, it seems to me that it is well to drop out every Saturday night. I know that it is customary with many of our men to drop out Monday night also from the very beginning. Personally I think we lose by dropping out Monday, at least until we have given the Sabbath question. After spending all we do to get the people to the first meeting on Sunday night, why allow some of the interest aroused to die out by waiting till Tuesday night for the second meeting? I like to follow up the first meeting with the second meeting on the very next night. There is more to be gained and less to be lost by this plan than by waiting till Tuesday night for the second meeting. After we have given the Sabbath question, and we plan to run the meeting for six or eight weeks longer, it may be well to drop out Monday night along with Saturday night, so as to give the people two nights' rest each week.

(To be concluded)

Lakeland, Fla.

It Pays to Make Friends

BY HAROLD N. WILLIAMS

FROM both personal observation and experience I believe that we as Seventh-day Adventist ministers have been too slow and timid in making friendships with government officials, men of influence, and leaders of other denominations. Now I do not mean to fraternize with these men, or to become entangled with them socially or politically in any way that would be contrary to the principles of our belief; but we have been advised in the writings of Sister White and in the Bible that we should approach such men and make their acquaintance. This principle is so generally acknowledged among us as to make it unnecessary to take space here to give references.

Select some lawyer or other person in public life, and concentrate on him. Watch the issues of the day in the news, and keep close watch on our own literature. Mail some pointed article

in which you feel this man would be interested, then call him on the telephone and courteously tell him who you are, and that you feel that he may be interested in that particular article.

and that you would much like to know his personal reaction on the topic, because you know that in his position in public life he has a broad outlook. Or call on him personally. Do not try to take his subscription, and refuse to accept any money for what you take him. Let him know that you have no ulterior motives, and then stick to it and do not have any. Just purely and honestly cultivate his pleasant friendship. Do not be profuse or flattering, and do not take too much of his time. Make your calls brief and businesslike, but friendly.

When we make such contacts, we gain friends who do not forget us in time of need. When enemies say unkind things about us, these men stop the criticism by stating that their contacts with us have been pleasant. Their position in public life causes their opinion of us to carry weight. If some minister or news editor starts unfavorable propaganda against us, these men will kindly and voluntarily, and without our knowing it, exert an influence in our behalf. And when Sunday observance bills or other such problems come up, these men with whom we have made friendly contacts will become our champions and help us. Also, when they are puzzled and perplexed, they will call us and ask our opinion if we have previously done the same thing with them.

Only recently one of the most cunningly devised plans possible was laid to pass a Sunday observance bill in Newfoundland. It was ignominiously defeated, and for no other reason than that such personal contacts had been made. I had talked with nearly all members of parliament over the telephone at various times before this came up. Literature had been sent them. Friendly contacts had been made over and over again with several of the most influential lawyers of the country, both Catholic and Protestant, who were either members of parlia-

ment or ex-members of powerful standing. Because of these former contacts, I was able to interview the prime minister, the secretary of state, the leader of the opposition, and various other members of parliament, and personally lay before them the principles of religious liberty, talking with these men freely as friend to friend. Delegations of brethren from the church also called on all these men; but the personal contact before, and the personal, friendly, heart-to-heart talks I had with these men during the time the issue was on, killed the bill. I doubt very much if anything else could have accomplished it.

When trouble of any kind comes, our enemies hold the weight of influence with such men if we are strangers to them; but if we know them, and they know us and have confidence in us, these friendly acquaintanceships are a great power. Let us not neglect so important a matter. A stranger is always at a disadvantage. And by working secretly all the while, we arouse suspicion. We often receive the very best sheep from other pastures in giving our message. And being strangers, and avoiding contact with leaders and ministers, we come to be known as "sheep stealers" as we carry on our evangelistic work. But if we meet these men, even the ministers of other denominations, and are frank and open with them, they cannot call us such names, and they would be ashamed to treat us as they do when we avoid them. I have had some remarkable results from asking these men to offer prayer or to sit on my platform when I have been speaking. Some of them may never get the message unless we take it to them, and whether they accept it or not, we rob them of their sting by making friends with them. If we would have friends, we must show ourselves friendly.

St. John's, Newfoundland.

Homiletic Helps

The Principles and Practice of Preaching

The Sabbath Question

BY H. A. LUKENS

- I. The Last Gospel Message.
1. Preached for a witness; then shall the end come. Matt. 24:14.
 2. Wording in which this gospel message goes to world. Rev. 14:6, 7.
 3. Description of those who accept the message. Verse 12.
 4. Confirms fact this is the last message. Verse 14.

Here is a message couched in definite words to go to all the world, preparing a people for Christ's second coming. This message draws our attention to the ten commandments, and in a day when God's creatorship is almost universally denied, repeats the phrase, "Worship Him that made heaven and earth." Let us see from which of these commandments this expressive phrase is drawn. (I then describe the purpose of the two tables of the law, reading the second table first, in order that the fourth commandment shall be last referred to. Commandment after commandment is found not to contain this phrase until we come to the fourth. Upon finding it there, I ask, Why does God at this time, in the last message the world will ever hear, especially point out to us the fourth commandment? Answer: Because it is universally disregarded today.)

- II. The Sabbath a Memorial of Creation.
1. Christ is the Creator. John 1:1-3.
 2. At creation Christ rested on the Sabbath. Gen. 2:2-4.
 3. The power of Christ's word at the beginning calling forth light, air, vege-

tation, animals, and man, still maintains these things in existence; so the power of Christ's word, which in the beginning created the Sabbath, still maintains each succeeding seventh day as the Sabbath, whether man so observes it or not. Ps. 111:4.

- III. Christ the Redeemer.
1. On the fall of man the Creator became the Redeemer. Isa. 43:1.
 2. Christ led Israel. 1 Cor. 10:1-4.
- IV. The Sabbath and the Law.
1. The Sabbath a test of God's people even before the law was given at Sinai. Ex. 16:4, 26, 27, 28.
 2. The Sabbath reposes in the bosom of the law. Ex. 20:8-11.
 3. Carnal mind instilled by Satan always opposed to law. Rom. 8:6, 7.
 4. Christ always upheld law. Matt. 5:17-19.
 - a. Christ kept the Sabbath. Luke 4:16, 31.
 - b. Paul kept the Sabbath. Acts 17:2.
 5. Paul on law. Rom. 3:31.
 6. Beloved disciple on law. 1 John 2:4.
 7. Christ's regard for the Sabbath. Matt. 24:20.
 8. The disciples revered the Sabbath after association with Christ. Luke 23:54-56.
- V. The Sabbath Will Endure.
1. Identity of the Sabbath day. Mark 15:42; 16:1, 9.
 2. Again the Sabbath message is emphasized. Isa. 58:12, 13.
 3. The Sabbath in eternity. Isa. 66:22, 23.

Vancouver, British Columbia.

Poetry in the Preaching Service

BY H. CAMDEN LACEY

FIRMLY believing in the value of reading a Christian poem to enforce the leading thought in a sermon, I have for some years asked the co-operation of Mrs. L. D. Avery-Stuttle in supplying poems on certain topics that I planned to use in sermons. Mrs. Stuttle has kindly co-operated with me in working out this plan, and personally I have found it often very appealing. Other sources of Christian poems are also drawn upon. Recently I read one from Horatius Bonar at our quarterly meeting service, entitled, "The Marriage Feast," and felt that it took hold of the hearts of many of the hearers. Would it not be well for our ministers to adopt this practice? Much of the Old Testament is poetry in the original Hebrew, and it occurs here and there in the Greek New Testament. Practically all the prophetic writings (except Daniel, Ezekiel, and parts of Jeremiah) are prophetic poems.

Four of Mrs. Stuttle's poems, written on suggested themes, follow:

Purity

THOU art so pure, Almighty One,
How dare I lift mine eyes to Thee?
My heart is sinful and undone,
And restless as the troubled sea.
Before Thy throne archangels bow,—
These are not pure in Thy sight,—
The very heavens themselves, I trow,
Cannot contain Thy glory bright.

Then how shall I, a child of earth,
Whose every thought is tinged with sin,
Impure and evil e'en from birth,
And full of selfishness within,—
How shall I stand before Thy face?
How can I stem the guilty flood?
What! wilt Thou fill me with Thy grace,
And cleanse me with Thy priceless blood?

Aye; then shall I be pure indeed,
Whiter than wool my scarlet sin;
For Thou dost see my soul's deep need,
And measurest the guilt within.
O search and cleanse me day by day,
And fit me for Thy dwelling place,
For well I know that Thou dost say,
"The pure in heart shall see My face."

A Prayer for Perfection

So far from Thee, O Christ, Thou perfect
One!
O draw me closer till the work is done,
Ere in the west shall sink the setting sun,
Life's journey o'er;
Ah, let my blinded eyes be opened wide,
And fix my gaze on Him, the Crucified,
Till I shall bid adieu to self and pride
Forevermore.

O let me place my foolish, wandering feet
In the straight path, and count its suffering
sweet,
And walk the thorny path in joy complete,
That Jesus trod!
I shall not shrink to run the toilsome race
If but so be I vision Thy dear face.
Thus shall I reach perfection by Thy grace,
My Lord and God.

Thy perfect Pattern may I keep in view,
My only Pattern, beautiful and true,
And prayerfully mark my path each day
anew,
Till by and by
Thy Face shall be enshrined in my poor
heart,
A certain refuge from the tempter's dart,
That with Thy children I may have a part
Beyond the sky.

The Ark of the Covenant

O SACRED ark, Jehovah's resting place,
What memories thou wakest in my breast!
I think of Moses with his shining face,
And cloud-girt Sinai with flaming crest;
I think of Aaron with his budding rod,
And Israel's pot of manna thou didst keep,
And perfect law writ by the hand of God,
Mid holy solitudes and silence deep.

When Israel crossed the Jordan, deep and
wide,
The glorious ark prepared the way before,
And God held back the swelling, rushing
tide,
Till all His people reached the farther side,
And hailed at last fair Canaan's verdant
shore.

When ancient Jericho, with towering wall,
Rose like a threatening barrier in their
way,

THE COMBINED WORK OF MI

BY OLIVER M



ITH all my heart I believe in
Bible worker, and in the ass
evangelistic effort. Neverhel
tendency on the part of man
visiting in the homes of the
the Bible worker is their repre
laying the responsibility for th

This is a serious mistake. The mi
work must do much personal visiting.
portion of our work should be in visitin
worker's visits will never answer for t
evangelist. Because of her help he will
the progress of the interested ones so
go into the homes of the people, and g
heart-to-heart way, if he is to have rea

Some of the most stable work that h
was accomplished in the days when Bible
set to work under the leadership of th
are churches, standing today as Gibralt
work of minister and Bible worker. I
Many young women in our schools are
not encouraged to take the training for
trained as Bible workers, they cannot
to our first works.

Washington, D. C.

God's ark was there, He heard His people
call,
And quick He bade those mighty towers fall,
And Satan's minions hastened to obey.

O wondrous ark! O wondrous mercy seat!
O wondrous guardian of God's perfect
law!
Ah, thus do justice and sweet mercy meet,
For God's great law rests 'neath His mercy
seat.
That law in which is neither fault nor
law.
Help us, O God, to keep that law so just,
Nor trail Thy glorious banner in the dust.

Pardon

THREE crosses stood on the bleak hillside,
 Three terrible crosses high and wide,
 That bore the forms of the crucified
 In that awful hour of woe;
 When sudden, shrill on the quivering air,
 Was borne the voice of a dying prayer,
 The voice of a robber hanging there,
 In that day so long ago.

MINISTER AND BIBLE WORKER

MONTGOMERY

the effective ministry of the faithful
 association of the Bible worker with every
 less I regret to observe an increasing
 evangelists to reduce their personal
 people, apparently seeming to feel that
 representative in the matter of visiting, and
 his work upon her.

minister who would do really successful
 Sister White has told us that the major
 the people in their homes. The Bible
 the visiting that should be done by the
 not have to go so often, nor follow up
 closely; nevertheless, he himself must
 get in touch with them in an informal,
 al success.

has ever been done in the denomination
 e workers were strongly encouraged and
 e ministry. All over this country there
 ars, that are the result of the combined
 May God give us more Bible workers!
 turning to other work because they are
 Bible work, or because, when they are
 readily find a position. Let us return

The rock-ribbed earth, like a leaflet sere,
 Trembled and shook with a nameless fear,
 But the prayer of the suppliant sounded
 clear

On the quivering, ambient air;
 His days were spent, he had run his race,
 But his eyes were bent, in that fearsome
 place—

His anguished eyes—on the Master's face,
 As he offered his earnest prayer.

And the echoing rocks took up the cry
 Of the penitent robber hanging high,
 The penitent thief who was doomed to die.

And echoed the wondrous word:
 "Forget me not, but remember me
 When Thou shalt reign as a King," said
 he,
 "And give me a home, O Lord, with Thee!"
 And the pitying Master heard,

And His eyes turned full on the dying
 thief.
 His smile was kind, and His words were
 brief,

But they gave the penitent sweet relief
 In that hour of fearsome woe.

Ah, the pardon of Christ is a blessed thing
 In the heart of a slave or the heart of a
 king.

For the barbs of sin have a deadly sting,
 The sting of a cruel foe.

Ah, what so sweet as a pardon free
 From the lips of the Christ of Calvary!

God's Love and Our Responsibility

(Scripture Study)

BY R. A. ANDERSON

THE assurance of our salvation rests upon
 God's love for us, not upon our love for God.
 John 4:9, 10; Rom. 5:8.

Here is something that God did apart
 from us. We did not ask Him to give His
 Son to die for us; in fact, even the nearest
 friends of the Saviour saw no reason for the
 sacrifice, and tried to restrain Him from
 making it. But knowing our great need,
 He entered into that sacrifice which became
 the propitiation (payment in full) for our
 sins, thus delivering us from sin and its
 wages—death. Rom. 6:23. This sacrifice
 was vitally connected with us, as we see in
 1 Peter 2:24. In this way God reconciled
 the world to Himself. 2 Cor. 5:19.

The purpose of this great act of recon-
 ciliation is that we should devote our lives
 to His service. 2 Cor. 5:15, 17.

Victory over sin is assured only as we
 abide in Christ. 1 John 3:6; Col. 1:21-23;
 John 15:4; Heb. 3:6, 14; 1 Cor. 15:57.

To those who have begun to serve the
 Lord Jesus, Bible study is vitally important.
 1 Peter 2:1, 2.

All that a young baby can do is cry and
 feed; in this way he grows. Our spiritual
 growth in Christ will be dependent upon a
 life of prayer (crying to God) and study
 (feeding on His word). In 2 Timothy 2:15
 we are admonished thus to show ourselves
 approved unto God.

David and Daniel both prayed three times
 a day (Ps. 55:17; Dan. 6:10), while Job
 realized that study was the most urgent
 call of his life. Job 23:12.

By the application of these principles in
 our spiritual lives, we shall become "more
 than conquerors," and at last be found
 "faultless before the presence of His glory."
 Rom. 8:37; Jude 24; Rev. 14:5.

London, England.

ANOMALOUS as it may seem, in things
 spiritual we keep only what we give
 away.

The Association Forum

A Round Table on Efficient Methods

(Attention is again directed to the purpose of this section of the MINISTRY. True to its name, it is a FORUM, wherein active, experienced, able ministers give expression to their mature convictions on *methods* in which their practices may differ somewhat from those of others. Both our evangelists and our pastors earnestly desire to know why and how others follow their special plans and policies of work.—EDITORS.)

Convictions on Methods of Evangelism

BY R. ALLEN ANDERSON

THE methods of evangelism will always differ somewhat with varying personalities, but certain fundamental principles are vital. We are evangelists—soul winners—first, and educators second. Too often we reverse this, and plan to educate first, and then win the people. We get the idea that we must cover a certain amount of groundwork,—prophecy, history, doctrines, etc.,—and that having done that, we have “given the people the truth.” It is true that under such ministry some do accept the message. So there were converts to the Lord through the ministry of the apostles before Pentecost; but the work was weak, and in every way different from the work which was done after Pentecost, when the Holy Spirit had given the disciples a vision both of their work and of the people’s needs.

Quite frequently we hear the expression, “giving a series of lectures.” What does this imply but that the preacher is a lecturer? Too often, also! such is the case; but there is all the difference in the world between delivering a lecture and pleading your cause as an ambassador. A lecture may be interesting and instructive, it may be very entertaining and convincing, and yet lack the vital thing in all true ministry,—the converting power of the Holy Spirit. Evangelism and lecturing are as far apart as the poles in both methods and results.

Every evangelist who does strong work must educate the people in the principles of godliness and Christian living. This of course includes every branch of obedience and sanctification. And how much easier this education becomes when our hearers are already converted! Yet how often we leave the people with little more than they

had at the beginning, except a merely intellectual understanding of history and prophecy.

We start off a “series of lectures” with a great blaze of trumpets, and in three months’ time our congregation falls away, and we take a smaller hall. This gradually becomes smaller and smaller until at the end we find ourselves in a back street somewhere,—an anticlimax that is surely a strange commentary on a work which purports to be the message of the angel of Revelation 18!

Then we go away to a new field, leaving some inexperienced church elder, perhaps a new convert, to try to care for the people who have been intellectually entertained during the months of our ministry. And we comfort ourselves with the thought that we have delivered the “testing truths,” and that the “honest in heart” have accepted the message. May I suggest

that it is not always possible for us to judge as to the honest in heart? We may be as self-deceived as was Elijah.

In my own work I try to make the keynote of the mission the bringing of men and women to God. From the first meeting to the last, this is made prominent, regardless of the preconceived ideas of the audience concerning Christianity. They may be Anglicans (ritualist or evangelical) or non-conformists, unorthodox Christians or non-Christians; but no matter what they are, there is usually both tolerance and respect for an evangelical ministry. Everybody has a regard for the work of the Wesleys, Spurgeon, Finney, Moody, Torrey, Chapman, and others. And after all there is nothing like the good old-time gospel ring. To preach that same gospel, and adapt the methods of these powerful preachers to the message which God has given us, will give that message a new luster and a new attraction.

I never plan for the "falling away" of a congregation; but in planning for further meetings I endeavor to take into account all the strange and complex ideas of a thousand minds. During the discourse I try to bring in something each time that will meet the need of every class. Not all fish are caught with the same bait. Different fields demand different methods. In Australia, for instance, the people are rather keen readers of atheistic propaganda, and there is a large class to whom the Bible makes little appeal until they accept it as the word of God. In such cases I have found that it is wise to spend considerable time substantiating the claims of the Bible. Once this matter is settled, it is much easier to reach the hearts of the people. In England, on the other hand, it is a rare thing to find any one who does not believe the Bible. The people have been taught it in school, both public and private. Then, too, there is

so much to remind us here of the great Reformation. In fact, here is a community of nearly fifty million who have a deep and profound love for the word of God. If you can produce evidence from the Bible for your premise, it usually settles the question.

We have had no loss of interest during the fifteen or sixteen months of our work in London. In fact, the interest is far better now than it has been at any previous period. Starting in the middle of summer, we have run right through to this summer, and are continuing into next summer in the same district. During this time a full program is carried out. We have about ten public meetings during the week, and five smaller meetings (including the choir rehearsal), which occupy our study. These fifteen meetings are planned for with the thought of continuing to hold the audience. Each of the weekly meetings we try to make a contributing factor to the larger Sunday night service, which should always be distinctly evangelical, the smaller meetings in the week being reserved for instruction in Christian living, etc.

On Sunday nights we present the leading prophecies, always trying to give them in such a way as to win the people. During and after each discourse, strong appeals are made for conversions, and at least once a month, perhaps more frequently, we make a straight appeal to the audience to give their hearts to Christ. We expect conversions. I know of over three hundred persons who, during the last four months, have given their hearts definitely to the Lord in such appeals as this. These, of course, are not Adventists yet, but they have found their personal Saviour, and they know who I am and what I believe. I make it very clear to them, in asking them to accept a personal Saviour, that this step in no way obligates them to join any special church. I assure them at the

same time that the way of salvation brings its responsibility to obey the Lord; but that the Holy Spirit who now comes into their lives, has promised to guide them into all truth.

There may be two thousand or more present at this meeting, and I ask them all to wait during the appeal. Afterward we separate, and only those who are particularly burdened are invited to remain. We have had as many as seven hundred, and even more, remain for the after meeting. Among these are some who are burdened for loved ones outside the fold of Christ.

Scattered throughout this company, who by this time have been brought from the galleries down to the body of the hall, are a number who have given their hearts to the Lord for the first time. They have signified this by either rising to their feet or holding up their hands. We then ask them again to rise, and thus show their acceptance of the Lord. After definite counsel on the spiritual life, we engage in a season of prayer for them, and encourage them to pray. If the occasion warrants it, we take them into another room, or into another part of the hall. In any case we get their names and addresses, as well as those of others who have remained to the after meeting. To each of these new converts we send a letter during that week, encouraging them in the stand they have taken, and also outlining to them some strong and encouraging Scripture promises.

In such a meeting we may get a hundred or more names. We make sure, before the appeal is made, that we have workers and responsible church officers placed in positions where they can readily take the names and addresses, and also render any needed help. In such a meeting I have had as many as fifty or sixty workers posted in different parts of the hall, ready for their task.

Once a person gives his heart to the Lord, he is easy to reach with this truth, particularly in his first love. And so, when our Bible workers and ministers go to visit these folk, they do not have to wait on the doorstep, but are readily admitted into the homes. This is not always the case when other methods of obtaining names are followed. Permit me to say I have little confidence in the method used by many, namely, handing out cards for free literature. Obtaining names by this method is to my mind anything but evangelism. The objective held out is in the nature of a bargain. To tell the people that they will get something for nothing is a bad introduction to Christianity.

There is only one way to follow the Master, and that means cross bearing. The cheaper methods of advertising products that are used in the business world through coupons and prizes, seem to me a poor substitute for the everlasting gospel. I am not saying that names are not received that way, but I maintain that the best class of people are not reached through those methods. They are cheap (but not in money), and furthermore they are outworn.

Personally I hold a deep conviction that the method outlined in the first part of this article—to win the people to Christ, then instruct them and lead them into all the light we have for them—will bring better results than to gain their intellectual assent to this message first, and then try to win them to obey it. In other words, we should strive to win souls by the way of Calvary rather than of Athens.

London, England.

WHEN we really know Christ, His truth, and His power to save, our supreme passion will be to make Him and His truth known so vitally and so extensively as to finish speedily the work committed to us.

Order of Subjects Followed by F. W. Johnston

FOR fifteen weeks F. W. Johnston held meetings Sunday afternoon and evening, and Tuesday and Thursday evenings, of each week. Then this program was alternated with meetings Sunday, Wednesday, and Sabbath afternoon. The Sunday meetings were held in a large theater, and the others in a smaller hall. Beginning with the fourteenth week, announcement of the Sabbath services was made on four-page folders. These folders measure $6\frac{1}{4} \times 9\frac{1}{2}$ inches, and each gives the lecture subjects and special features for three weeks of the effort. They are liberally illustrated with evangelistic cuts and photos of the members of the evangelistic company, and are printed on different-colored paper, with ink to harmonize. The sermon titles, in their order, follow:

The League of Nations (Afternoon)
Another King Will Rule the World (Evening)
Silence in Heaven for Half an Hour
Great Celestial Disturbances

Why Didn't God Kill Satan?
The Millennium, or Satan Arrested and Imprisoned
The End of the World

What Will Become of the Millions of Heathen?

Another World War Predicted
The World's Future Metropolis
The Marriage of Christ

The Doctrine of Predestination
The Federation of Churches
A Bible Record That Christ Himself Destroyed
The Great Question

Will Hell Burn Out?
Which Is the True Church?
The Flying Roll of the Prophecy of Zechariah
Divine Healing

Evolution, or Creation?
Three Great Pieces of Bible Literature
The Unpardonable Sin
Can an Ethiopian Change His Skin?

Is the Doctrine of Transubstantiation True or False?

The Clock of Heaven
A Great Bible Conundrum
The Soul and the Spirit

Did the Rich Man Go to Hell and the Poor Man to Abraham's Bosom?
Who Changed the Sabbath?
Are Angels Departed Souls?
Christ Preaching to the Spirits in Prison

The Mark of the Beast
The Coming of Elijah
Sprinkling, Dipping, Pouring, or Immersion?
The First Great Submarine

Three Days and Three Nights in the Heart of the Earth
Lost Time Theory Exploded
How to Postpone Your Own Funeral
The Thief in Paradise

Popular Arguments Examined
Can We Talk With the Dead?
The Protestant Doctrine of Indulgence
A Baptism of Fire

How to Support the Preacher Without Giving a Penny of Your Own Money
Melchisedec, or the Person Who Had No Father or Mother
A Great Gymnastic Wonder
Satan's Great Counterfeit of the Holy Spirit

Vision of the Seven Churches
Ten Days' Tribulation
Satan's Throne on Earth
The Bride of Lucifer
The Protestant Reformation
Modern Christendom in Prophecy

Paul's Argument in Galatians
The Teachings of the I. B. S. A.
Spiritual Gifts in the Church

Will Universal Temperance Ever Become a Realization?
How a Woman Saved a Nation

The Third Coming of Christ
Married After Rising From the Dead
The Silver Cord and the Golden Bowl

The Soul's Chronometer
The Four Horses of the Apocalypse
A Big European Earthquake
Furnished Apartments in Heaven

The Mysterious Rock
The Mother of Adam
Twentieth-Century Fashion

God's Intentions Regarding Israel
Is the World an Incubator, and Death the Time We Are Hatched?
What Would Happen if the Christian Church Should Fail?

World-wide Famine
A Return Trip to Heaven
The Prophetic Gift in the Church

England's Greatest Peril
The Conflict of Job With the Philosophers of the East
Great Bible Memorials of Important Events

Christian Science
A Tree More Than Ninety-five Million Miles High Planted in Babylon
A Drink Discovered That Quenches Thirst Permanently

Did Christ Die the Second Death of the Sinner?

Bolton, England.

Bible Workers' Exchange

For an Enlarged Service

Organization Helps the Bible Worker

BY MRS. LONA BROSI

WHEN associated with an evangelist carrying on a public effort, with only one or two Bible workers, I find it impossible to do efficient service unless I have my work well organized. In a major effort in a large city, the people may come all the way from one block to fifty miles. This means that a great deal of time must be consumed by the Bible worker in order to give readings to those who are interested. Therefore the first thing I do is to classify the name and address cards by sections, so that one day may be spent in one section, another in another, and so on.

Whenever possible, I form classes in the different sections; but I found early in my experience that even when this can be done, it is not possible to reach all the names on my list once each week. Thus, several years ago I began to invite those who could do so to come to the tabernacle. However, there were difficulties in this plan. Many came, but we had no quiet place in which to meet, and interruptions and disturbances of various kinds were frequent.

When preparing for the next effort, I urged that a special Bible study room be provided, and finally a room $9\frac{1}{2}$ x 12 feet in size was set aside for this use. Often as many as thirty persons would crowd into this room for a reading, and others would have to wait for another class. The next tabernacle was built with two rooms instead of one, both of suitable size.

In my own Bible study room I now hold six classes each week, on different days, and at different hours, thus making it possible for all to come. The classes are well attended, as many as from ten to sixty persons being present. Each class has a different series of studies, and I have a large blackboard and charts to illustrate each subject. Each student receives a type-

written lesson on the subject to take home and study. I ask those who attend to get a loose-leaf notebook to keep these lessons in, that they may be easily accessible.

A short time before the public evangelical effort is to close, I begin to review those attending my classes for the Standard of Attainment. For those who desire it, I have a class in denominational history. By following this plan for the last three years, I have had many accept the truth who had already received their Standard of Attainment certificates.

When cards asking for literature are signed in the meetings, I take it to the individuals personally as far as possible. If I see that I shall not be able to deliver it all within the week, I mail the literature, and follow it with a personal visit as quickly as possible.

In making these contacts with those who are interested, I also find it helpful to engage the services of those who have been in my classes. Of course, they must be the right kind—willing, tactful, and those who will leave a good impression. These I put to work with people whom I know they can help, by visiting, giving Bible studies, or mailing literature. They also invite people to the meetings, especially those

who have not been attending regularly.

In my work I use a great deal of literature, always leaving a copy of *Present Truth* on a topic studied, also a copy of the *Signs of the Times*. Later I lend my readers one book after another of the Busy Man's Library, then "The Great Controversy," "The Desire of Ages," "Early Writings," "The Great Second Advent Movement," etc. In my Bible study room I have a locker for books and tracts; and in order to keep track of the books, I use a card system, such as is used in a public library.

As we have ear phones installed in our tabernacle, we reach many persons who are hard of hearing, and naturally some of these are among my interested readers. I give them the Family Bible Teacher each week; and after they have read it, I review them to see if

they understand the subject. Other reading matter is also given them.

As soon as my readers understand the Sabbath question, I give them a Lesson Quarterly, and invite them to Sabbath school. On Sabbath morning I am on the watch to see that they get into the proper class.

If a meeting for young people is held in the tabernacle on Sabbath afternoon, I am always present, and try to keep informed as to any who are not converted, and do anything I can to encourage them.

The life of a Bible worker who takes her responsibilities seriously, is a busy one; organization will save many precious hours, and make her work more effective than would be possible without it.

Los Angeles, Calif.

What the Bible Worker Expects From the Evangelist

BY MARY E. WALSH

THE work of evangelist and Bible worker may be likened to that of physician and nurse. The physician diagnoses the case and prescribes the treatment, leaving the nurse to carry out his orders. Were it not for the systematic care given by the nurse, of what avail would be the doctor's orders?

In the sick room the nurse is confronted daily with many unexpected developments. How unnatural it would be for the physician to ignore her requests for aid! This would be contrary to the code of ethics laid down by the medical profession. It is the united co-operation of doctor and nurse that makes possible the physical cure. So with the work of the evangelist and the Bible worker. While the evangelist has the burden and care of presenting the message to a collective body, the Bible worker has the burden and care of presenting the message *individually* in the home. As with the nurse, so with the Bible worker,—many perplexing problems arise daily in her work.

A consecrated Bible worker realizes

that the destiny of her readers depends to no small degree upon the manner in which she handles these problems. She longs for the advice and counsel of the leader, but many times is left to work out these problems alone, owing to the multitudinous cares of the evangelist. Usually in working for a husband and wife, the Bible worker finds the husband going through an experience which only a man is capable of understanding and of giving needed aid to. It is essential at such times for the evangelist to render his personal assistance. But sad to say, there are some evangelists who apparently do not enter into all the experiences which confront the Bible worker. While they may be sympathetic in some instances, they fail to render

needed assistance in others, and the Bible worker is left to struggle along alone. Often this results in sleepless nights, impaired health, and broken spirits.

This is a matter of primary importance. I believe that more specific effort should be put forth to bring about a better understanding and a closer co-operation between the evangelist and the Bible worker. The sacred work in which we are called to serve, should impel both the Bible worker and the evangelist to give careful study, to the end that each may become better acquainted with the true position and work of the other. By this united effort, the message of salvation to precious souls can be more effectively given. The skill, knowledge, and labor of both evangelist and Bible worker should be blended as fully as that of physician and nurse.

Closer Co-operation

Lack of co-operation on the part of either Bible worker or evangelist is often due to the absence of definite organization. Many times the methods of operation, possibilities, expectations, and limitations of the Bible worker are overlooked by the evangelist. As the Bible worker does not have uniform standards, it is rather difficult to state the basis upon which to operate, except as laid out by each evangelist under his own method and ways of laboring. Many times a hardship is worked on a Bible worker accustomed to a certain routine and method, by expecting her to adopt immediately the plans and policies of an evangelist with whom she is called to labor in a new field. While some may possess greater power of adaptability than others, yet diligent study should be given by the evangelist to the placing of responsibilities and requirements upon a new Bible worker who is called to labor with him.

"As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*"Testimonies to Ministers,"* p. 30.

Unity Essential

The lack of unity which sometimes exists between an evangelist and his Bible worker may often be traced to working independently of each other. This could be remedied by consulting together, each thus becoming better acquainted with the plans and courses of study of the other. Neither the evangelist nor the Bible worker should try to influence the other to surrender his or her individuality.

"God's servants are to work together, blending in kindly, courteous order, 'in honor preferring one another.' There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has intrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man. Yet each is to work in harmony with his brethren. In their service, God's workers are to be essentially one. No one is to set himself up as a criterion, speaking disrespectfully of his fellow workers, or treating them as inferior. Under God, each is to do his appointed work, respected, loved, and encouraged by the other laborers. Together they are to carry the work forward to completion."—*"The Acts of the Apostles,"* pp. 275, 276.

The Evangelist as an Example

The Bible worker expects to find in the life of the evangelist a manifestation of the qualifications that are laid down by Paul to Timothy. He is to be "patient, not a brawler, not covetous; . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach." 1 Tim. 3: 3-7.

The Bible worker is associated largely with "them which are without," and hears the comments passed upon the department of the evangelist. A favorable, friendly attitude indicates that confidence is established in the mind of the individual, not only toward the minister, but also toward the work which he represents. It should never be forgotten that the life of the evangelist is closely inspected by "them which are without;" and if he fails to meet the expected qualifications, his example may mean the eternal loss of these souls. After all, it is not what he preaches, but what he lives, that counts in their estimation.

Hartford, Conn.

Illuminated Texts

Side Lights From Translations

I Timothy 4:4

Standard Versions

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."—*Authorized Version*.

"Every creature of God is good."—A. R. V., R. V.

Catholic Version

"Every creature of God is good."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Eche creature of god is good."

Tyndale, 1534.—"All the creatures of God are good."

Cranmer, 1539.—"All the creatures of God are good."

Geneva, 1557.—"All the creatures of God are good."

Rheims, 1582.—"Euery creature of God is good."

Independent Translations

"Every creature of God is good."—*American Baptist Improved, Moulton,*

Newberry, Rotherham, Young, Davidson (Von Tischendorf).

"Every creature of God [is] good."—*Darby, Interlinear Greek*.

"All created by God is good."—*Fenton*.

"Every creation of God is ideal."—*Concordant*.

"Everything God has created is good."—*Goodspeed*.

"Anything God has created is good."—*Moffatt*.

"Whatever is created by God is good."—*Syriac*.

"Everything created by God is good."—*Twentieth Century*.

"Everything that God has created is good."—*Weymouth*.

I Thessalonians 5:20

Standard Versions

"Despise not prophesyings."—*Authorized Version*.

"Prophesyings."—A. R. V., R. V.

Catholic Version

"Prophesyings."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Profecies."

Tyndale, 1534.—"Propheyinge."

Cranmer, 1539.—"Propheyinges."

Geneva, 1557.—"Prophecying."

Rheims, 1582.—"Prophecies."

Independent Translations

"Prophesyings."—*American Baptist Improved, Centenary, Moulton, Newberry, Young, Companion Bible, Rotherham*.

"Prophecies."—*Darby, Interlinear Greek, Riverside*.

"Preaching."—*Fenton*.

"Utterances it [Spirit] inspires."—*Goodspeed*.

"Prophetic revelation."—*Moffatt*.

"Prophecies."—*Von Tischendorf*.

"Propheying."—*Syriac*.

"Prophetic Gifts."—*Twentieth Century*.

"Utterances of prophecy."—*Weymouth*.

The Query Corner

On Life and Labor

Dating the Sixty-Nine Weeks

Does the Hebrew of Daniel 9:25 determine if we should date the sixty-nine weeks from the time the decree was issued, or from the time of its execution? And what evidence is there for our year-day principle of interpretation here?

The expression in the Hebrew would indicate that the time to begin to reckon to Messiah the Prince is when the commandment went forth to restore and rebuild Jerusalem. The Hebrew words, *la-ho-shiv* ("to restore," or "to return") followed by *va-liv-nous* ("and to build up") are closely united by the conjunction *va* ("and"). That the decree was in three parts is stated in Ezra 6:14. It was necessary to have the whole of the decree fully to meet the command of the angel Gabriel. But it would seem from the Hebrew expression of Daniel 9:25, *la-ho-shiv va-liv-nous* ("to restore and to rebuild"), that the time to reckon to Messiah the Prince is when the command went forth to restore and rebuild.

According to Isaiah 44:28, the command of Cyrus was to begin the work, "even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

From Ezra 6:1-12 it is evident that Darius confirmed what Cyrus had already commanded, and added to the Cyrus decree. When we read the command issued by Artaxerxes (Ezra 7:11-26), we discover in this latter decree all that was essential for the full carrying on of the work of God in Jerusalem. This decree of Artaxerxes carried with it all the power and authority fully to restore the work of the people of God as in days aforetime. I believe that what is contained in the decree of

Artaxerxes is the intent of the statement of the angel Gabriel in Daniel 9:25: *la-ho-shiv va-liv-nous* ("to restore and to rebuild").

All Hebrew writers in translating or referring to the first three Hebrew words of Daniel 9:24, namely, *sho-voo-im shiv-im nechtach* ("seventy weeks are determined") render the translation of those words thus: "Seventy times seven years are cut off." The Hebrew word, *sho-voo-im*, translated "weeks" in our text, is invariably recognized by Jewish scholars as meaning *shmi-tos*. Now a *shmi-to* is seven years. This is generally known and understood among Jewish people everywhere.

In referring to the seventy weeks of Daniel 9, in his translation of this chapter, Rabbi Isaac Leeser says in the footnote:

"Ancient Jewish writers thought that the second temple stood four hundred twenty years, which, with the seventy years of the Babylonian captivity, make four hundred ninety."

While the learned Dr. Leeser is wrong in the application of the seventy times seven years, he, like all other Hebrew scholars, invariably acknowledged these seventy weeks as so many *shmi-tos*, or periods of seven years.

Mr. Marks Samuel Bergman, an eminent scholar who for many years was a learned Jewish rabbi but became a convert to Christianity many years ago, translated the Hebrew Old Testament into the Yiddish of the European and American Orthodox Jewish vernacular. In translating Daniel 9:24 Mr. Bergman says:

"Seventy weeks (*shmi-tos*)."

Thus the rendering of the expression "seventy weeks" as seventy times the period of seven years is accepted and so acknowledged by Hebrew scholars.

The Hebrew word *nechtach*, rendered in our text "determined," is understood to mean "cut off," "to decree," "to cut quickly." One of the most able and scholarly commentators among the

Jews has the following note on this word *nechtach*:

"These years are decreed ones, in the sense of being cut off."

And the word this commentator uses to illustrate the value of his thought "cut off," he interjects as a comparison word, *ko-rath*, one of the strongest of Hebrew terms meaning "to cut."

In regard to Daniel's desire to learn more fully the whole significance of the 2300 days, which the angel Gabriel was commanded to make known to the prophet, the angel, having completed the explanation of the first part of the 2300 days, namely, the seventy weeks, continued no farther. Then it was that the prophet spent three weeks in prayer and fasting and seeking the Lord. To the earnest, constant prayers of the prophet the angel responded, and in chapters 10-12 of Daniel, Gabriel completes for the prophet the commission given to the heavenly messenger, "Make this man to understand the vision."

Gabriel closes the story recorded in the last verse of Daniel 12 with these words: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days."

The word "lot" in this verse is the Hebrew word *go-roul*. On the Day of Atonement the priest was to cast the *go-roul*, or lot, for the Lord's goat and for Azazel. So to Daniel was given the suggestion that at the end of the 2300 days would occur the antitypical Day of Atonement. The angel did not go into the details of the antitypical work, but he said to the prophet:

"Go thy way, Daniel: for the words are closed up and sealed to the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Dan. 12:9, 10.

Thank God, the wise in Christ understand what occurred at the end of the 2300 days, and Daniel was assured

at that time that he would be in his lot, and that all would be well with him in the great antitypical Day of Atonement.

F. C. GILBERT.

Washington, D. C.

The Field Says ===
Through Our Letter Bag

Featuring the Prayer Meeting.—I make it a practice to feature the prayer meetings, announcing a definite series of subjects. We have just spent about three months on the subject of prayer. A similar period was spent last year on the Holy Spirit. At present we are studying the Spirit of prophecy. These studies will continue two months longer, and then we shall change to another subject. I encourage the people to bring their Bibles, and we take up these subjects in the form of a Bible study, rather than a sermonette. This plan increases the attendance, for the people realize that if they are absent from prayer meeting, they will miss a definite link in the chain of studies. These studies are also creating an interest among non-Adventists. We seldom have a prayer meeting without visitors present. Some of these are now taking part in the social and prayer part of the meetings. One young man told me this week that as the result of these meetings he has decided to accept this truth.

H. E. WILLOUGHBY.

Lewiston, Wash.

Lay Members' Training Class.—I have always followed the plan of training the church members to assist in my evangelistic work. As evidence that God is pleased with this plan, His Spirit has gone before these lay workers, and scores have been won by them. Recently I closed a lay members' training class which was attended by about seventy-five persons each week. On the blackboard I placed a Bible

study consisting of ten questions with the answers, and the class copied it. Twenty studies were thus given; and the members of the class were asked to find some one to whom to give these studies. Five class members reported each week the results of the studies given by them in the homes of interested persons. These reports were indeed inspiring. A number of persons came to the church for further instruction, and were baptized, as a direct result of the lay members' work.

The same plan was followed in the Milwaukee church, and there fifteen members were giving Bible studies. Seven persons were baptized who were brought to the training class studies, and several others as a result of the home studies given by class members.

At present from forty to fifty laymen are distributing programs of the tent effort each week, and others are taking *Present Truth* to the homes of the people.

A. D. BOHN.

Chicago, Ill.

Roman Catholic Authorities

(Concluded from page 7)

Epist. Card. Borrom, Synods of Milan, 1565; of Beneventum, 1567; of Ravenna, 1568; of Meaux, 1569; of Geneva, 1574; of Melum (national), 1576; of Rouen, 1581; of Bourdeaux, 1583; of Tours, 1583; of Reims, 1583; of Toulouse, 1590; of Avignon, 1594; of Aquileia, 1586, &c., &c., &c."

Thus it can readily be seen that this catechism represents the highest authority in the Catholic Church. The learned theologian, Dr. Philip Schaff, in his "Creeds of Christendom," Volume I, pages 101, 102, comments on the multiplication of catechisms in the Church of Rome, but he adds these significant words:

"The Roman Church allows an endless multiplication of such educational books with adaptations to different nationalities, ages, degrees of culture,

local wants and circumstances, provided they agree with the doctrinal system set forth by the Council of Trent. Most of these books, however, must now be remodeled and adjusted to the Council of the Vatican."

This cannot be said of all the catechisms which have appeared in America. There is one, for instance, "The Convert's Catechism of Catholic Doctrine," by Peter Geiermann, C. SS. R., second edition, St. Louis, Mo., 1910. It has the usual "nihil obstat" and "imprimatur" on it; but when we turn to page 50, we read this question and answer:

"Q. Why do we observe Sunday instead of Saturday?

"A. We observe Sunday instead of Saturday because the Catholic Church in the Council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday."

This is manifestly not in harmony with the Catechism of Trent, nor with the revised edition of the "Question Box." We as workers should exercise great care as to the Roman authorities that we quote, both for the sake of fairness and so as to avoid argument or denial from the informed.

Every Protestant church and denomination is in the throes of Modernism to a greater or less extent. The Roman Church is passing through the same experience, to a less degree it may be; but nevertheless, the former liberality of past censors has been and is being curtailed, and modern writers are bringing their views to harmonize with the canons and decrees of councils and popes, with the aim in view of stabilizing the Roman creed. Hence we should be sure to quote only from the most unimpeachable Roman Catholic sources when we use statements from their writings.

Washington, D. C.

A CONVERTED pulpit is imperative for a convicted pew.

The Power of the Gospel

(Concluded from page 4)

our hearts; and when we have it, we shall be responsive to the call, "Prepare to meet thy God." The surest evidence we can give to the world that this movement is of God, is that we are a united people, one in heart and soul, with one message to carry to the world.

We cannot afford to allow anything in this work to separate us from one another. "Talk not of differences of opinion, but unite in the love of the truth as it is in Jesus." That is what will make us overcomers. We must not spend so much time examining the opinions and failures of others, but more time in examining our own hearts. We must substitute something for our natural inclination to criticize. We must talk about something that is better, something that is different, so that the Spirit of God can come into our lives. When He abides in us, there will be a change; we shall not go on hurting, wounding, criticizing—doing the same things over and over again.

Think for a moment what a change would come into our lives if, instead of criticizing one another, we should pray for one another! There is something about praying for one another that unites us in Christian service, and increases our effectiveness in giving the gospel. We ought to pray often for one another, not all in public, but much in private, holding one another up before the throne of God and asking for power. I believe that if we would do that, it would draw us together as nothing else could, and we should see added power coming into this movement. We can never argue ourselves into unity and harmony, yet there is something about going into our closet and interceding with God, that softens our hard hearts, and gives us an entirely different view of things. As we give ourselves to prayer, the outlook

changes, and new hope and confidence enter our hearts.

New power must come to us and to the hearts of our people before this work is finished. What will bring about this change? The call is first for a revival in the ministry; we must turn ourselves to God's way, and do His will. After the disciples had received the Holy Spirit, they went forth to proclaim the risen Saviour. Their one desire was the salvation of souls. Wherever they went, they kindled the love of God in the hearts of those with whom they associated. That was their work, and there is no better work in all the world. God gave the early disciples power that moved the world, and He will give us the same power—a power like that of John, that made potentates tremble, as we give the message, "Prepare to meet thy God."

But let us guard against the mistake made by those early believers, who after a time, began to look for defects in one another. "Dwelling upon mistakes, giving place to unkind criticism, they lost sight of the Saviour, and of the great love He had revealed for sinners." A feeling that everything must be done according to a certain plan (your plan, my plan); being very particular about the theory of faith; and getting upset because somebody else believed just a little different,—that is what took away the joy of Pentecost. (Read the last paragraph of "Testimonies," Vol. VIII, page 241.) Such an attitude will take the joy out of any church. But I believe there is a company of people who are going to pray the prayer that the disciples prayed for the outpouring of the Holy Spirit, and who will receive that outpouring. It will be an individual work and a personal receiving. Then, and only then, shall we be able to give with power the message to the world, "Prepare to meet thy God."

Washington, D. C.

Have Faith in God

(Continued from page 1)

their past transgressions. Faith in Him as the Lamb slain from the foundation of the world brings hope and assurance of endless life. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

As taught by Christ, the meaning of faith is belief, a childlike, trusting confidence in Him as the Son of God. He claimed Sonship with God, and declared that faith in His name means eternal life to him who believes. Faith accepts this, and to the believer it becomes a fact. Faith amens every promise of God.

The manifestation of faith always honors God. When Abraham believed God and through faith obeyed Him, it is written of him:

"Being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." Rom. 4:19-22.

Faith is, as it were, the electric wave connecting the believer to the throne of God. Faith is the invisible means of transmission of the power of the Godhead to the Christian's heart and life. "Without faith it is impossible to please Him." There may be limitless power at God's command to give, but without faith the means of transmission and receiving are lacking, and the heart cannot receive the help available.

God places all the riches of His grace and kingdom at the command of faith.

The very last message Christ left to find its way into men's hearts was, "All power is given unto Me in heaven and in earth. . . . And, lo, I am with you always, even unto the end of the world."

Ofttimes God has granted, in answer to faith, the healing of the sick, the bringing to pass of the seemingly impossible, help in time of need, and deliverance when there seemed no visible way or means of escape. Many facts in the lives of His children prove to the Christian that God is a present help in time of need. Yet it must ever be remembered that the kingdom of God is spiritual and not carnal, and that temporal riches and honors are not promised through the gospel.

The sooner the Christian casts from him the idea that through faith he will become rich or great among men in this world, the more firmly will he place his feet on the solid rock, and walk with God in the furnace of want and suffering and trial. Christlike faith lays hold on eternal realities, and draws from Heaven help and courage for the battle against sin.

No recorded prayer of Christ asked material things from His Father for His own human comfort and happiness. He may have been hungry, but we do not find Him praying for food. He may have been cold, as were Peter and John at the high priest's court, but He asked for no fire. In the agony of Gethsemane, He submissively prayed, "Not as I will, but as Thou wilt." On the cross we hear Him cry, "I thirst!" but He asked none for drink. He was forsaken by all men, but He sought not human sympathy. He cried, "My God, My God, why hast Thou forsaken Me?" and gave up His life, with none to help or comfort Him. Through all privations and suffering He kept His faith.

In the Bible we read of the sufferings of God's servants, their imprisonments, scourgings, and even death because of their faith. Hebrews eleven

is a recounting of many experiences through which men and women have passed because of faith. Human beings they were, flesh and blood, with besetting sins, but through faith they won marvelous victories. One cannot read this chapter reverently without increasing his confidence that he too can fight the good fight of faith. No wonder John wrote, "This is the victory that overcometh the world, even our faith."

"Have faith in God" is for every Christian. The disciples once prayed, "Lord, increase our faith." What worker for souls is there who has not on many occasions uttered that prayer? When called to pray for the recovery of the sick, to pray for some soul smitten with sin, to lay hands on the head of some man ordaining him to the ministry—oh, who has been called to do any of these things, and has not cried, "Lord, increase our faith!"

The Christian's warfare is not ma-

terial, but spiritual. "We wrestle not against flesh and blood," but against an organized spiritual force unseen, un-touchable, but nevertheless real, resourceful, ruthless, and determined. The battle we wage is for life—for our very spiritual existence. And the Christian's sum of strength is his faith. Therefore we are exhorted:

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Eph. 6:13-16.

To have faith in God means victory in this life as well as eternal life in the world to come. Without it we are already defeated.

"Have faith in God."

I. H. E.

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EDITORIAL



KEYNOTES

HONESTY!—This homely virtue should be personified in the ministry. It should be exemplified in our business dealings, our handling of truth, our use of quotations, and our fidelity to fact in mission and other reports,—indeed, in all our relations to life and truth.

SIN!—The sinister danger is that sin will cease to alarm, to startle; that it will become commonplace, accepted as inevitable; and that we shall not fear to repeat it. God give us a horror of sin and of sinning, and a heart cry after righteousness and purity, purchased and provided through Christ. Such is required of the people expecting translation.

INVINCIBLE!—Truth never overrides nor hides from Scriptural, historical, or scientific facts; it never arbitrarily sets aside some important factor; it never does violence to conscience or the laws of logic; it never adduces as evidence that which is questionable. Truth meets every demand and satisfies every requirement. That is why, crushed to earth, it is bound to rise again; that is why it is invulnerable; that is why men die for it.

UNAPPRECIATED!—Sometimes personal workers create the impression, "You do not appreciate me," when their earnest efforts fail to bring as large results as they could wish. But the responses even to Christ's ministry were not all uniform. Nothing so chills the ardor of youth as to detect a species of touchiness in connection with spiritual service. The Christian worker should have no "feelings" to be offended. He should notice no slights nor rebuffs, and should never give up hope for an indifferent soul. Like His Lord, he should love and labor on to the uttermost.

APATHY!—What a strange spectacle our comparative apathy over perishing souls and a doomed world must present to the angelic hosts! And how it must grieve the heart of God! The hypnosis of the world, the mesmerism of its comforts, the bewitching spell of its pleasures, the glamour of its learning, the flattery of its honors,—all these have made deadly inroads upon the church of God's appointment. Deny it we may, but that does not change fact. It was all written in advance in the Laodicean message, and is iterated and reiterated in the Spirit of prophecy. The present situation constitutes the most sobering challenge of all times.

FAITH!—Faith is not blind credulity; instead, it is a confidence anchored to impregnable foundations. It never contradicts facts nor insults reason; rather, it is builded immovably upon them. It may and does transcend our human understanding; but it always harmonizes with established facts and with the recognized processes of logical thought. That is why God appeals to our judgment, and marshals evidence to convince our reasoning powers. He desires an intelligent faith and a purposeful obedience. He wishes satisfied, trustful minds. Those possessed by such a faith will, if necessary, go to the dungeon or the stake for their faith. Nothing can move them from their allegiance. Such is the faith needed in these last days.