

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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EVANGELISTIC COUNCIL PROCEEDINGS

St. Louis, Dec. 17-23; Philadelphia, Dec. 31-Jan. 7

NEW ERA DAWNS FOR EVANGELISM

AN EDITORIAL INTRODUCTION AND SURVEY



WHAT may doubtless be considered one of the most epochal assemblages of evangelists ever brought together in council during the years of this movement (to the time of this writing, December 24), has just become history in the Municipal Auditorium at St. Louis, Missouri. Three hundred evangelists and pastors from twenty-six Central and Southern States, embracing the Central, Lake, Southern, and Southwestern Unions of North America, together with their union and local executives, Bible workers, and a few Bible teachers, gathered there for a seven-day convocation, from December 17-23.

A similar gathering for the Eastern States is about to take place, and will be reported in the next issue of the *MINISTRY*, designated the medium for recording the proceedings of these councils. A second thirty-two-page "evangelism special" of this journal will appear soon after the conclusion of the Philadelphia council, so as to combine the choicest contributions of both round-table discussions in one permanent report. And the many supplemental features which cannot be crowded into this second "special" will be spread over the remaining issues of the year.

The council just ended was unique in purpose and objective, differing materially from any ministerial gathering before held. The special studies were so clear and vital, the topics on the agenda were so comprehensive and essential, the vision of our world task was so vivid and compelling, the secret and source of power for its accomplishment were so forcefully and practically presented, the technique and method of advancement were so plain and practical, and

so consistent with both the spirit of the movement and the character of the times, that we may rightfully expect this council to mark the dawn of a new era in the expansion and consummation of the advent movement.

A new vision of the central place of evangelism in all ministerial endeavor was brought before us. A new understanding of the indispensability and the relationship of the Holy Spirit to all true soul winning, was borne home to our hearts. A new confidence in the divine origin, leading, and early development of this advent message was begotten by inescapable factual and documentary evidence. A better technique was disclosed by the rehearsal of the experiences and conclusions of our most fruitful evangelists. That the council was a pronounced success was the consensus of conviction.

The St. Louis council was, moreover, one of the most spiritual gatherings we have ever attended, blending the spiritual with the practical in application to our great ministerial task. And there was conspicuous freedom of expression throughout the sessions. The different conceptions and experiences reflected were each given considerate and respectful hearing. But such ultimate unity characterized the deliberations in all essentials that it may be said without reservation that, after discussion, the participants went forth as one man to face afresh the great challenge of a perishing world with lives dedicated anew to make the consummation of this message the central purpose of all life and labor through ceaseless, aggressive evangelism.

W. H. Branson, vice-president of the General

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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

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THE GENERAL CONFERENCE OFFICERS

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THE remarkable confession of the renowned Dr. Joseph Fort Newton is going the rounds of the religious press (*Watchman-Examiner*, Nov. 15, 1934). It is a statement so pertinent as to be worthy a place in the notebook of every worker. It follows:

"My impression is that the Anglican Church is dead, and knows it, and that the Free churches are dead and do not know it; but they are finding out. A famous theologian told me that the churches cannot go on as they are more than twenty years. The younger generation has repudiated religion as now organized and interpreted."

EVANGELISTS who have unavoidable contact with those under the spell of the "social gospel" concept, should have an intelligent understanding of the revolutionary arguments and viewpoints involved. They should read "A New Protestantism" in the *Christian Century* (Oct. 17, 1934), and "The Crisis in Christianity," in the issue of September 26. This journal is usually accessible in any large public or institutional library. Acquaintance with the principles and issues involved is indispensable. Here is the key paragraph from "A New Protestantism:":

"The shifting of Protestantism's center of gravity from the inner life to the social order is the most significant movement now going on in religion. . . .

"The historic Protestant attempt to ground religion upon the inner life of the individual as such, has spent itself with those who have become aware of the emptiness of individuality apart from its social matrix. A ministry is being produced which can no longer make the traditional evangelical appeal in terms which focus the whole burden of moral responsibility upon the bare individual. The conviction is growing among us that the individual can be truly saved only in organic relation to his world. Thus the world itself becomes the true subject of redemption."

THE tricks of Rome are displayed in *Our Sunday Visitor* for November 25, 1934, where a large portion of the issue is devoted to "The Church: The Interpreter of the Bible." It is patently for American consumption, where the historical facts regarding the attitude of Catholicism in Continental Europe are comparatively unknown, as well as the dictums of the church concerning translations into the vernacular, and of Bible reading without re-

course to the official annotations, as revealed, for example, in the actions of the Council of Trent. It is an illustration of the modern policy of Rome quietly to ignore its official utterances of times past, in adapting itself to modern tendencies. We quote one paragraph:

"Far from being hostile to the Bible, the Catholic Church is its true mother. She brought it into the world, determined its contents, assembled them all within the covers of a single book, shielded it from destruction by the hordes of barbarian invaders that poured into Europe, and translated it into many languages long before Protestantism saw the light of day."

ACCORDING to A. L. Benson, in the *Chicago Liberty* (Dec. 1, 1934), Thomas Edison, avowed agnostic, believed there was intelligence back of the universe, but not personality; and he did not think that intelligence had any interest in man. He believed there was a "life force" (consisting of energy and intelligence) back of every living thing, that was indestructible and immortal, expressing itself in an endless succession of changing forms. He thought it was drawn from a common reservoir, to which it returned after life ended, to be used again and again. Something, however, came into his life in later years that led him to accept the possibility of survival of personality after death and of possible communication therewith. Such are the pitiful gropings of the brilliant but agnostic mind.

WITH a sweeping flourish of superior wisdom that comes from beneath, the inspired revelation as to the origin of evil is flatly discarded by the editorial "Question Box" of the *Modernist Christian Century* (Nov. 21, 1934). The concluding paragraph reads:

"It is an easy and superficial explanation of the source of evil in the world. It is yielding to a more ordered and rational interpretation of the nature of man and his relations to the universe about him. One does not need the idea of a devil to explain evil. That is too simple and naive an explanation. That many people find comfort in such an idea is natural, in consideration of the prominent place such beliefs had in the thinking of earlier ages and in the New Testament period. Furthermore, it is contrary to conservative views to acknowledge the mistaken notions of Biblical writers on commonplace matters in which they were manifestly wrong. But Biblical students are learning to distinguish between the essentials and the incidentals of the Scriptures, and among the latter it would seem that the idea of a personal devil belongs."

STATISTICS of arrests for drunken driving are mounting in a significant manner in the United States. Reports given at the convention of the international association of chiefs of police, held recently in Washington, revealed the fact that such arrests have increased, since repeal, 25 per cent in New York, 37 per cent in Massachusetts, 300 per cent in Philadelphia, 27 per cent in Trenton, 42 per cent in Washington, and 479 per cent in Los Angeles.

THE magnitude of the foreign problem presented by our great cities is portrayed by these figures from the *Watchman-Examiner* (Nov. 15, 1934):

"There are 1,732,954 families in the city of New York. More than half the heads of these families are foreign born, the biggest groups coming from Italy and Russia. Only seventeen per cent contain white persons born of American parents at their head."

NEW ERA DAWNS FOR EVANGELISM

(Continued from page 1)

Conference for North America, gave the opening address, "Why Are We Here?" and then presided at all sessions. C. H. Watson, president of the General Conference, after the special first morning study, led in a series on the power and provision of the Holy Spirit for personal preparation and for all true and successful public soul-winning achievement. L. E. Froom, of the Ministerial Association, gave a series of lectures on the rise and development of the advent message as disclosed through the matchless collection of our 4,000 advent source documents gathered and now housed in the General Conference vault. H. M. S. Richards, of the Pacific Union, and J. L. Shuler, of the Carolinas, served ably as visiting instructors in methods of evangelism, contributing vitally to the central objective of the council. W. L. Burgan, of the Press Bureau, gave much-appreciated instruction on the place and possibilities of the public press in evangelism. The round-table discussions, in which all participated, fo-

calized on the unified expression of a vote or, occasionally, in more formal recommendations brought in by appointed committees, and adopted by the body acting in the capacity of a representative group of ministers in non-legislative assemblage. The more important of these will appear subsequently.

On the last day of the feast there was a two-hour question box conducted by the chairman that was most helpful in clarifying principles and problems projected, and in summarizing the methods studied. The gist of this will likewise appear in a later issue. In this number the opening address by the chairman, the introductory Bible study in Elder Watson's daily series, the responsive symposium by the territorial leaders at this first (or St. Louis) council, appear in the order named. The symposial response from the Philadelphia council will appear in March. The extempore spoken form of the addresses is largely retained, that our readers may share both spirit and letter of these blessed gatherings.

L. E. F.

WHY ARE WE HERE?

OPENING ADDRESS BY W. H. BRANSON

THE gospel ministry is laboring under the burden of the greatest commission ever assigned to man,—the commission given by the Lord Jesus Christ Himself when He was preparing to depart from this earth, and was about to leave the interests of the church with His disciples. He told them exactly how He wanted them to "carry on" in His personal absence; how He desired them to act and to do, that they might successfully build up the interests of His church on earth. That commission reads:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:18-20.

We gather from these words of the Master that the great work of His disciples on earth was to teach and to baptize all nations, and to observe all things whatsoever He had commanded. They were to proclaim the gospel message with all its transforming grace. They were to teach resultant obedience to the law and the commandments of God, and to baptize those who believe.

There are many things connected with the work of God that might be called auxiliaries. We have our great institutional work, and the various departments of the work of the ministry. But the great commission from God to the church is to *teach* and *baptize*, and it is that commission that we have come here to re-

study and review during the next seven days. This council is unique. We have had many ministerial institutes; but this is not merely a ministerial institute. It is not a conference session for the transaction of business, nor for the laying of plans in executive session. This is a meeting specifically called for one purpose, and that is to counsel together concerning the great problem of evangelism. How shall we carry out the commission of our Lord? How are we to finish the task that God has given us to do in the short time that still remains before us? Ours is a most solemn commission. That is emphasized in the words of Jesus recorded in Mark 16:15, 16:

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

According to these solemn words there has been given to us, as the representatives of the church of Christ on the earth, a message of salvation and of damnation,—a message that will be a savor of life unto life to those who heed it, and a savor of death unto death to those who reject it. No Seventh-day Adventist preacher ever went into a community, held a series of meetings, and left that community in the same condition in which he found it. The people of that community had something happen to them. Either they were saved through the preaching of his message, or they were brought into contact with a message which, if

they did not eventually accept it, will condemn them in the day of God.

Our Sobering Task

When we go into a community, we should do so with the understanding in our hearts that we will not leave it in the same condition in which we found it. We go with a message of salvation that will save to the uttermost those who believe and are baptized into it, but will finally mean the eternal loss of those who scoff at and reject it. It is, therefore, a most solemn commission. No human beings have ever had committed to them so sacred a work as have the representatives of God's message for today.

Notice also the solemn words in 2 Corinthians 5:18, 19, where the apostle Paul also speaks about the sacred responsibility and work given the gospel minister. He talks about the position we occupy, comparing it with the work that Christ did. He tells us just what it is that Christ has commissioned us to do, and then emphasizes the sacredness of the position to which we have been called. He says:

"All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."

God was in Christ, and through Him and His ministry was reconciling the world unto Himself. But now we are told that He has committed to us the word of reconciliation. There are, in fact, two things committed to us: First, there is the *ministry* of reconciliation. We are not sent out simply with a human message to try to reconcile men to God. The message of life committed unto us is the divine word of reconciliation found in the blessed book of God.

Then, second, He has committed to us the *word* of reconciliation. These expressions are about the most solemn found anywhere in the Bible, as pertains to the gospel ministry. Paul is here pointing out the solemn truth that the minister of God who goes out with the word of reconciliation, goes out in Christ's stead, that he is Christ's ambassador, standing in Christ's place. While on earth, Christ could not go personally into all the world, for He was cumbered with humanity. He said, It is expedient that I go away, but I will send you the Comforter, and He will lead the church out into the world to give My message, and thus you will go in My stead.

I know of nothing that Christ said that should give us a clearer or deeper sense of the solemnity of the work to which we have been called. Brethren, every time we stand before a congregation we ought to remember that we stand there in Christ's stead, and we ought to think of it constantly. We ought to ask ourselves the question before we speak to a congregation, What would Christ do tonight, this

Sabbath morning,—or whatever the occasion,—if He were here in my stead? What kind of message would He bring? How much foolishness would He inject into His sermon? how much lightness, jesting, and joking? or how much of solemn appeal and entreaty for men to turn from their sins to the living God? Brethren, we go in Christ's stead. We go as men who have a great commission from the King of heaven to go out and save lost men and prepare them for heaven.

In "Gospel Workers," page 20, we read: "The minister stands as God's mouthpiece to the people." In other words, it is through the lips of the living minister that the word of God becomes vocal to men in all the world. The minister is God's spokesman. How can men hear without a preacher? God has ordained that through the "foolishness of preaching" men shall be saved from their sins, and He sends us out with the word of reconciliation that we may speak this word audibly, so that even the simplest may comprehend, and, comprehending, may grasp the thought that God desires to have them reconciled to Him, and that there is salvation in the plan and provision which Jesus Christ has laid.

The minister of God is therefore a dispenser not only of the *message* of God, but also of the *grace* of God. This gospel message has salvation in it. It is wonderful to know that when we go out with this blessed book in our hands and get this word into the hearts of the people, there is something in our message that carries salvation to those who hear. The minister therefore is a physician to the soul. Now it is wonderful what physicians have learned to do. And we look upon a great physician as an outstanding man. But it is far greater to be a successful physician to the soul than to be a successful physician to the body. And that the gospel minister is.

Partnership With God

The preacher is in partnership with God. His is the greatest work and he has the highest position in the world. I have known preachers who were somewhat discouraged, feeling that they were not getting on very well, because they had not been made president of a conference or been given some office. But, brethren, every minister who has been chosen an ambassador for Jesus Christ has the highest position to be found on earth. There is no position that can be given him that is more exalted than the one he occupies as an ambassador for the Lord Jesus Christ, as a physician to the souls of men.

Coming directly to our own time, we read in Malachi 3:1 and 4:5:

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts." "Behold, I will send you Elijah

the prophet before the coming of the great and dreadful day of the Lord."

We understand that these scriptures have a double application. In one sense they apply to the work of John the Baptist, for he was to do a work similar to that set forth in Malachi's prophecy. But there was also to be a second, a larger and more complete fulfillment of this prophecy in these last days, when the church would be in preparation for the return of Jesus Christ. Here are the words of Scripture concerning the work of John the Baptist, found in the message of the angel to Zacharias:

"He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord." Luke 1:17.

That was the work John the Baptist was to do. It was foretold by the angel before his birth. To this end he was born,—that he might go forth as a forerunner and herald of the first advent of Jesus Christ, and prepare a people for their Lord. Thus was the prophecy of Malachi fulfilled initially where it was said that Elijah would come before the great and dreadful day of the Lord, and that the Lord would send His messenger before His face to prepare the way before Him.

Final Preparatory Work

But both of these prophecies refer more specifically to the second advent of Christ and to the judgment hour, for in the third chapter of Malachi we read that in that day when He comes after such a message as is committed to us, He will sit as "a refiner and purifier of silver." The judgment scene is depicted. The world is before the great tribunal of God, and every man receives his just reward. The supreme fulfillment of this prophecy is to take place in connection with the final work of preparing a world to meet God.

Now let us read from the Spirit of prophecy some statements concerning the work of John the Baptist, and see how the servant of God compares the work of John and the life that he lived, and the way he prepared the people for the first advent of Jesus Christ, with the work that Seventh-day Adventists are to do in preparing men and women to meet Jesus at His second coming.

[Here followed an extensive selection from "Testimonies," Volume VIII, pages 330-333.]

Because the work of John so nearly paralleled the work that God has given us to do, notice this specification:

"In this age, just prior to the second coming of Christ in the clouds of heaven, such a work as that of John is to be done. God calls for men who will prepare a people to stand in the great day of the Lord. The message preceding the public ministry of Christ was, 'Repent, publicans and sinners; repent, Pharisees and Sadducees; repent ye: for the kingdom of heaven is at hand.'" As a people who believe in Christ's

soon appearing, we have a message to bear,—'Prepare to meet thy God.' Our message must be as direct as was the message of John. He rebuked kings for their iniquity. Notwithstanding that his life was imperiled, he did not hesitate to declare God's word. And our work in this age must be done as faithfully."—*Testimonies*, Vol. VIII, pp. 332, 333.

The Flying Angel

This is the same solemn work that John had to do, only our work becomes more sobering because of the fact that we are preparing men and women to meet their Saviour when probation shall close. If we turn to Revelation 14:6, we find that our work is pictured by an angel *flying* in the midst of heaven, having the everlasting gospel to preach. It is a *reformatory* message, for it says of those gathered out in this last hour, "Here are they that keep the commandments of God." And it is a *preparatory* message, for it declares that when the message has done its work, the opening heavens reveal the Son of man with a sickle in His hand, ready to reap the harvest of the earth. Notice here a statement from Volume V, pages 206, 207:

"The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven, crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. *There are no more to follow; no more invitations of mercy to be given after this message shall have done its work.* What a trust! What a responsibility is resting upon all to carry the words of gracious invitation! 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'"

As I have looked over our work here in North America, I have wondered whether, in some fields at least, this is a true picture of what is actually going on? I think it is in certain sections. But there are other fields where I am afraid the picture is not true. Yet we "*have a message of so great importance that we are represented as flying in the presentation of it to the world.*"

I wonder, brethren, if as we look over our work for the last ten or fifteen years, we can truly say that it has been carried forward in the way called for in the prophecy? Is your work going so rapidly and spreading so quickly over the entire territory for which you are responsible that the prophecy of "flying" fits your work?

We are told that our ministers "are holding in their hands the bread of life for a famishing world." I hope that, if we do not take anything else home with us from this meeting, we will

take that sentence, and let it burn in our hearts. *"They are holding in their hands the bread of life for a famishing world."* This is for you who are taking the last message to the world. Oh, what a solemn responsibility! What a sacred work! *"The love of Christ constraineth them. This is the last message. There are no more to follow."* The servant of the Lord also says, *"A great work is to be accomplished; broader plans must be laid; a voice must go forth to arouse the nations."*—*Id.*, p. 187.

I am convinced that while we are the ministers of the advent message, we ourselves are not yet awake to the importance and the urgency of the message that we have to bear to the world. We must lay broader plans. A greater work is to be accomplished. *"Broader plans must be laid; a voice must go forth to arouse the nations."* Brethren, if that is our business, if that is a picture of the work we are to accomplish, it is high time that we begin to lay those broader plans, and set about our work in a more definite, concrete, wholehearted, determined way than we have ever done in the past.

I do not by this mean that we have not been doing this in the past. Many have gone beyond their strength. But we will soon know by the very discussions to ensue whether or not we have been busying ourselves with the things that matter most; or whether we have become so engaged in looking after the mechanics of the work and the shepherding of the flocks that have already been gathered, that we have, to some extent at least, lost our vision of the great, lost, unreached world that lies out beyond, and to which the great commission bids us go.

Our Primary Work

It was in 1930, at the Autumn Council in Omaha, that a clarion call for greater evangelism was sounded by the General Conference Committee. That call was heard out to the ends of the earth, in every division of our work. And a response was heard, a hearty response. There were some very strong things said at that Council, and incorporated in the action that was passed,—things that impressed me tremendously. They have impressed our ministers throughout the world, and our churches in all lands. Here is a sentence, for instance, from that Omaha action:

"Our chief work consequently is the work of evangelism and soul winning."

I think that a wonderful truth for the General Conference Committee to put on record. And I believe it. But it has not always been taken to heart. There have been conferences in the past which have done practically nothing in evangelistic lines, and absolutely nothing in the unworked sections of the conference. I am glad to say there is but little of this now. But as I have looked over the field, I find, in a

number of instances, whole years have passed in which our time was taken up almost entirely in looking after the souls already gathered, and very little time was spent in public evangelism, trying to reach those who have never heard.

Invading Unworked Territory

The General Conference Committee has said the chief work of this ministry is the work of evangelism. The need of releasing our ministerial forces from duties of smaller importance to engage in this greater and more important work of evangelism, was presented to us with pointed emphasis. And there was a mighty response to the appeal from that Council. Since that time the General Conference Committee has gone on record reaffirming this appeal. They have enlarged upon it until our ministry everywhere is awakened to the fact that this denomination is determined to face about in its history, and stress a new program of evangelism that will finish the work that God has given us to do.

Brethren, it is high time that we face our task in that way. It is high time that we set about invading those parts of our territory where as yet we have not done battle at all. I wish now to call attention to the fact that, since that time, we have succeeded in North America in holding about five hundred public efforts a year. About five hundred public efforts yearly! Think what that means! Our men have gone out, in the last two years, into five hundred places and have preached the message. Tents have been pitched, and halls rented, and they have gathered the people and publicly proclaimed this message in five hundred new localities—or perhaps not altogether new, but communities in which new people at least have been gathered to hear the message.

Scores of men who had previously felt it impossible to give time to evangelistic efforts have found time to give to such endeavor. Scores of conference leaders—local presidents, union presidents, and departmental secretaries—have joined forces with evangelists, gone out in public evangelism, and carried on successful evangelistic efforts. Even the treasurer of the General Conference caught the spirit, and last summer, in connection with the work of his son, helped in an effort lasting eight or nine weeks and raised up a church. He tells me it was one of the most enjoyable experiences of his life.

Our North American membership gains up to the time that this Omaha call was made, were running from 1,000 to 4,000 a year. Since the time of this call for greater evangelism the gains have been as follows:

1931	7,227
1932	8,050
1933	7,940
1934 (first 6 months)	5,429
Total	28,646

Never before has there been a period in the history of our work in North America when there has been a gain like that. We should thank God for it. These membership gains in North America have been greater than all additions since the rise of the message up to 1889. That may not seem significant until time is taken to analyze it. Our world membership in 1889 was 28,324. *We have just gained 28,646 in three and a half years, which is slightly more than the world membership in 1889.* And when was 1889, so far as the history of this message is concerned? It was just forty-five years after the disappointment of 1844. In other words, we have gained in North America in three and a half years more than the whole denomination gained in its first forty-five years. It was also twenty-seven years after the organization of the General Conference. So, twenty-seven years after the organization of the General Conference our entire membership was not as large as the gains made in North America in the last three and a half years.

New Records for Souls

Brethren, the Lord is working in North America through the efforts of our evangelists and other laborers. The North American churches are now gathering an average of 1,200 converts a month. There were 14,480 baptized and taken into our churches on profession of faith during 1933. I have given you these figures in order that you may take courage from them. We have several men in this audience tonight who, under the blessing of God, are baptizing 100 converts every year. We have men in this audience who are baptizing 200 new converts every year. And some have gained as high as 1,400 converts, baptized and taken into the church since the last General Conference session—individual workers, brethren. That is a new record among us.

When I was over in Ruanda, Africa, a few preachers there had gained up to 600 or 700 in four years, and I was astonished at the record. We had never done anything like that in North America then. But I thank God tonight that we have men who are now making records even greater than that,—men who are working away day after day, night after night, bringing 50, 100, 200, and some 400 into the message every year. It is an honor to the cause we represent to have men like that connected with it. It is a glory to God to see this message cutting its way through superstition, prejudice, and unbelief, and bringing so many to salvation. It is wonderful. We all rejoice at this report, that it is as good as it is. But, brethren, it falls far short of being good enough. I wish to emphasize that before I close.

I believe that we must have scores—and I wish I might say hundreds—of preachers in North America winning 100 to 200 every year. I tell you, my brethren, it must be done. As our vision widens, as we whet our swords, as it were, as we counsel and pray together, and

then go out to face the unfinished task, God will help us do it. I am anxious that this council shall result in a large number of men determining in their hearts that they will go home to undertake larger things for God, praying for greater power than they have ever had before.

Eclipsing Apostolic Experiences

Now I hear some one say, "Oh, I don't believe in this 'high-powered' evangelism." I tell you, brethren, I believe in it, and believe in it tremendously, especially when the power in their work is the power of the Holy Spirit. Are we not promised that in these last days God will *pour out His Spirit?* "I will pour out My Spirit upon all flesh," "and I will show wonders in the heavens and in the earth," declares the word. As it was in the days of Pentecost, so it can be now. "I will pour out My Spirit upon all flesh," and will send forth My messengers in the spirit and power of Elijah to finish this work, God says. Who am I, then, to set myself up as a criterion and a judge, to say that, because a man brings in a hundred or two hundred converts a year, he is working along lines that are not approved?

I believe that before we come to the close of this work we shall see men bringing many hundreds into this faith in a year. I cannot believe anything else. I believe this message is going to far eclipse the experience of apostolic days. It must be like that. I know some say that these evangelists who report so many converts do not bring them in very solidly. But before I hear any one say that publicly at this council I wish to answer such a contention. They say, "I would rather have twenty solidly indoctrinated and established in the truth than a hundred who are going to slip out in a little while." Surely; so would I. But you have not said much when you say that. I would rather have a hundred well established in the faith than to have just twenty, wouldn't you?

Those who make such statements base them on a false premise, and that false premise is that because a man is bringing in a large number, he must be doing shoddy work. Brethren, I do not admit that. It is not necessarily true. It may be so in certain individual cases, but it is not necessarily so. If a man will work for a hundred, and pray God to give him divine help, he can establish one hundred in the faith as truly as he can twenty. Brethren, we must go beyond such a restricted view if we are to achieve big things. We need to get behind these men who are bringing in large numbers, and make them examples to those who are not doing very much. There are too many drawing a salary from the treasury of the Lord who are not profitable participants in God's cause. I believe the time has come for us to make our men understand that it is expected of them, if they are to be fed out of the "crib" of the Lord's

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PERSONAL POWER OUR PRIMARY NEED

BY C. H. WATSON

WHILE this is a council of evangelists from certain parts of the North American Division, its influence will be felt to the ends of the earth in our evangelistic work. Every missionary in every division will be interested in what God designs for the hour, and the blessing that comes to us here will be felt by them. I am very anxious that we shall rightly relate ourselves so as to find God's purpose for us in this hour.

I believe sincerely that the church has never before faced such a time as this. Look at that fact how we will, there is but one inescapable conclusion to be reached; namely, that *for its high service in this hour our church is in need of special preparation*. I say that very sincerely, and I believe that conviction must be in your heart just as sincerely as it is in mine. And its ministers, who are its actual leaders, should be ready to lead it on to the triumphs which immediately await it.

Now I cannot make a statement like that without believing in my heart that you understand what it means. If our church is in need of a special preparation in order that it shall reach God's high purpose for this hour, and if we ministers are the leaders of that church, then surely it is for us to lead it on to triumph. We ourselves need a special preparation, and I wish to emphasize that this morning.

In view of this truth, we do well to gather here to consider the best way to make our work successful. In doing this we shall find it necessary to think much about the spiritual basis of the service by which we are seeking to meet human need, and about the methods by which we are seeking to make that service effective. First of all, the service that we render must at all times be true to its own objectives, and I believe that our objectives are clear. They must seek always the rescue of men from sin, and the bringing of righteousness into their lives. We must, then, in all things, employ only such means as are in full harmony with those objectives.

Is not that a sound proposition? Is not that a reasonable statement? I believe we ought to give this principle our earnest study at a council like this. So long as it remains impossible for men to gather figs from thistles, so long will it continue to be impossible for righteousness to fellowship with unrighteousness in revealing the holy God to unholy men through the gospel. I do not believe, brethren, in any mixture of righteousness and unrighteousness in our method of service in God's work. The gospel makes no provision for that sort of thing. Because of the nature of its purpose, our service must be spiritual. The *methods*, therefore, by which we seek to bring our service to success must be of the same character as the service

they are to promote. Is not that also a sound proposition? Is not that also a reasonable statement? Then, so far as I am concerned, brethren, I do not purpose ever to give my personal consent to any methods that are questionable in trying to promote the work that we are here to represent.

It is simply futile for us at this time to go to the world claiming that our message and service are heaven-born, if we employ methods that are inconsistent with that claim. If our service is to reveal present truth to a world in peril, our methods in service must never deny the truth that our service is intended to reveal. It is worse than useless to declare that God is holy, and then in His name do unholy things. Brethren, if your heart endorses what I am stating, you will know that this appeal is for a clean ministry, and a use by a clean ministry of methods that God approves.

It is worse than useless to declare that God is holy, and then in His name do unholy things. It is also worse than useless to declare that God is just, and then in His name deal unjustly with our fellow men. There is the power of life in methods that support the purpose that we serve, but there is death in methods that deny that purpose.

Diversities of Method

It must be clear to us all that in everything that we attempt for God, we have to do with human need. There is great diversity in that need. It is this fact that makes necessary the great variety of methods by which success in our work is reached. I would like to explain here the reason why I make such a statement to you, as part of my own personal conviction. As I go about among our workers, I hear a good deal of criticism of the methods of others. I do not believe that is at all right, brethren. So long as human need stands as dependent as it ever has, God will see fit to employ this method and that, and if this or that method is not my method, I should not criticize it if God uses it. There ought to be a breadth and liberality of thinking in our association one with another that would make such a business as destructive criticism impossible among us. Every day I am praying that God will make me broad enough in my religion to have consideration for the methods of others, so long as they are true and in harmony with the lines of work we are trying to do. And I must support them, no matter how unlike they may be to any methods I may employ. But I do not want any one to take license from that to use methods that are uncouth in any work of the gospel. The method must be true to the purpose of the service of God that we are promoting.

It would be a mistake for us to conclude that we can standardize any method in the service of God, and require that all shall do the same or not do, as the case might be. David subdued the enemies of God by the use of a sling. Samson used the jawbone of an ass. Gideon achieved victory with pitchers and trumpets, Elijah with fire from heaven, Elisha with wild beasts from the woods, Hezekiah with prayer, Paul and Silas with prayer and song, and Peter with stern words. Yet all these God honored and accepted. But when Jesus saw men making long prayers and devouring widows' houses, He called them hypocrites, and told them that for such doings in the leadership of His people they would receive damnation. Prayer that is in harmony with the purpose of our service brings that service to success, but when out of harmony with its purpose, it brings a curse to God's cause and damnation to its author.

Success therefore will not be found to lie largely in uniformity of method, but in unity of purpose, and suitability of method to the occasion and to the real purpose of the service. And I earnestly hope, brethren, that we are not met here to talk just about method or to think about method, or to pray for God's leadership concerning method alone.

Back of both service and method are ourselves. We cannot give helpful study to the matter of successful service without thinking a good deal about ourselves. We have a wonderful message, and we employ a great variety of methods to make that message known to men. But far more important than our way of presenting the message is the quality of life that we are living. Next to the presence and power of the Holy Spirit, this is the most important factor. There is altogether too much failure in our lives,—in Christian living,—and altogether too much ministerial wreckage back along the way that we have come. We ought to face the future with hope and fidelity. We ought never to add to the wreckage and ruin in the trail of this movement by anything that our lives shall reveal to the world.

To a degree that we all too often fail to recognize, the lack of success in our service is due to our failure to live as Christian ministers ought to live. In saying this, I want it clearly understood that I am not alluding to the agreement of our lives with the forms of our religion, but rather to their agreement in principle and practice with what we know of the will of God for us. I believe, brethren, that we are emphasizing form in religion too much. Do you not think so? I am not saying that we ought to disregard form. I think God has given us the form of our religion; but when we put that in the place of the Holy Ghost, it is out of its place. Such is not the place that God has given to it. It is my belief that we are inclined to do it at least to a damaging degree.

It is possible for us to meet all the forms of a prescribed system of worship, and yet be at

hearts wholly unfit to represent the sacred truths upon which that system of worship was originally based. The principles of truth that we are to represent to lost and ruined men are not of earthly origin, and cannot be revealed by carnal living.

I sometimes hear it stated, "See what that man is doing; he must have the Holy Spirit with him." And then a little later we see ruin and wreckage in the life of that man, and find that he was living wrong while he was apparently doing the work of Jesus Christ.

Life Precedes Service

The truth which we preach has its origin in heaven. It is revealed in the word of the living God, but it can never be comprehended by finite minds unless it first finds a home in human hearts. And if the truth has not a home in our hearts, friends, there is something wrong with us. We are not prepared to preach the truth unless the truth itself has a home in our hearts. I want to tell you, brethren, if ever there was a time when we as ministers, talking about seeking for power in evangelism, need to know the truth, that time is now. If that truth had not a home in my heart now, I would not stand before you. I believe this truth, and because I believe it, I preach it. If I did not believe it, I would not preach it, and bring that kind of damnation upon myself from God. Every man should check up on that point.

Our hearers have a right to know that the truth we preach to them is living in us. If it be not so, then we are proportionately powerless to turn men from darkness to light or from the world to God. Take for example Hebrews 6:1: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection;" and again in 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;" and still again in Hebrews 12:14: "Follow peace with all men, and holiness, without which no man shall see the Lord;" and yet again in 1 Peter 1:15: "As He which hath called you is holy, so be ye holy."

As I read these statements concerning Christian living, I cannot but believe that God desires our thought concerning it to move on a high level. He has in mind nothing short of perfection for us. We do ourselves great wrong by permitting our minds to move on any lower level than that set in the word of God for our thinking on this matter of the Christian life. The New Testament plan of life for the Christian is high, and no mental process of ours can change it. That is a fact, a New Testament fact. Our failure to reach it has no effect upon it at all. It remains where God has set it in His word, whether we reach it or whether we do not. Our obligation as Christians is to think and live at that level, and not to push it higher or bring it lower. Life that reaches to that level is begun in the Holy Spirit, and life that

continues at that level must be lived in the Spirit.

It is here that many ardent Christians make a great mistake. Theoretically they believe in a work of grace which is all of the Spirit, but practically they live as if that which is begun by the Spirit in us is carried on to perfection by the flesh. I pray that God will cleanse this ministry from any such foolishness as that. It was for this that Paul reproved the church at Galatia with these words:

"O foolish Galatians, who hath bewitched you? . . . Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Gal. 3:1, 3.

The high level at which God has set life for His children is as far beyond the reach of the flesh as is the kingdom of God. "They that are Christ's have crucified the flesh with the affections and lusts;" and so Paul appeals to those who have begun in the Spirit, "If we live in the Spirit, let us also walk in the Spirit." Gal. 5:24, 25. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6:7, 8.

God's work in our lives is all of the Spirit. It surely is a masterpiece of deception when Satan beguiles God's ministers with the deception that the work of the Spirit is perfected by the operations of the flesh. In the very bosom of the gospel is graven this truth: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:6.

The Ways of the Flesh

There are two ways in which the flesh manifests itself in this matter. First, and most commonly, it leads us to be satisfied with life at a much lower level than the Bible has prescribed for the Christian. This, in the lives of those who serve the church as ministers, is very damaging to the flock, and results in lowered standards for both thought and living. From this we need to be recovered by a reviving of the Spirit's power in us and control of us. This can be brought about only by a complete surrender of ourselves to the Spirit. The flesh must be crucified, and the Spirit must be left in control.

Second, and less commonly, the flesh leads some, who are much too earnest and sincere to accept any but a high level for their lives, to aim at reaching by their own efforts the highest that the gospel requires. With them the perfection demanded is not to be reached by the surrender of themselves to God, but rather by the continual assertion of self, and of dependence upon themselves.

There is a vast difference between reaching that which God has ordered by His own way and endeavoring to reach it by our way. There are some who, by nature, are not at all willing

to accept a lower standard. They demand a high level. What then is the enemy going to do with a mind like that? He finds it easy to deceive that mind by making it believe that a high level must be reached and maintained by means of the flesh. It is from this class that fanaticism springs. The extremist of this class not only puts himself under pressure to reach his own standards, but is often found placing all others under rigid requirement to accept and reach those same standards.

I think there is no more tiresome individual in all the world than the one I have just described to you, none more damaging than this man who maintains that you must reach his high standards by his means. And balanced, spiritual minds know that those standards are not gospel standards. We must use the means that God has given to His church and to His ministers, and that means is the Holy Spirit. There is nothing in men at all unless that Spirit is in them.

The Gauge of Success

For these reasons it is necessary that we do not put method of serving before consideration of ourselves in our conception of successful evangelism. It still is preeminently true that he that believeth on Jesus the Saviour, out of him shall flow rivers of living water. The source of life and power for our work and message must be within us, but not of that which is natural to us. We are first to drink from the fountain ourselves. First the inflow, then the outflow. First the infilling, then the overflowing. There can never be an overflowing till there has been an infilling. Wonderful it is that the way is wide open for us to be filled with the Holy Spirit, to be filled with all the fullness of God, and filled we must be before the outward flow can be effective to others.

The power of our ministry depends far less upon the measure of natural talent that we have than upon our condition of heart. I can still recall the day, my friends, when I was in the Avondale School preparing for work in this cause. As I looked over that large body of students who gathered morning by morning for chapel exercises, I could pick out many that were brilliant and outstanding in their use of the talents that God had given them. But now, after more than a quarter of a century of experience in this work, I look back and see scarcely one of these brilliant men who ever amounted to anything in this cause. But those who were not so brilliant naturally, were the men that grew up in strength in this work and are now bearing burdens. And so I say, brethren, that the power of our ministry depends far less on the measure of natural talent that we have than on our heart.

Our zeal for the winning of men is determined by the love which we have for our Saviour. It is the love of Christ that constrains us. Our success as preachers of the gospel will, in the ultimate, be in proportion

to our appropriation of divine resources, and not to any method or means that we may contrive to use independently of these resources. "No flesh," says Paul, "should glory in His presence." If the presence of God is to manifest itself in fullness among us, there must be far less of self in our work.

We have been called of God to this sacred work. This is a wonderful thing to know. That God should notice us personally, and mark us out for His special service, is a matter that should solemnize all our thoughts. But we should be continually conscious of the fact that the power of our ministry does not rest even largely in either His call or our response to it. It depends wholly upon what we have experienced of His power within ourselves. Without that we might convince the intellect, but the heart is unchanged. The mind is instructed, but the nature is the same. My brethren, God in His gospel has provided better things than that for His children, but these can be revealed with power only by those who are already in possession of them.

Our message is gaining a wider influence all the time, but what mighty things might be done if ministers were clothed with power! If out of hearts filled with the Holy Ghost, and that recognized no power for success but God's, we would go forth at this time and proclaim the truth as it is in Jesus, great numbers would be won from sin, and the way of the Lord would speedily be prepared. The ringing tones of conviction, of absolute certainty, need to be heard at this hour in every Adventist sermon, and the voice of faith will be recognized by those whose hearts are not utterly dead. If it is Jesus who speaks through us, His sheep will hear His voice and follow Him. Our own personal experience of the power and certainty of the truth must give positiveness to our preaching. Those who hear us must know that our own lives are molded and controlled by the truth we seek to teach to them.

The Secret of Power

It has been said that first of all we are messengers for God, not to an "age of doubt" but to a "world of sin." For such a world theories and speculations will not do. Let us be sincere preachers and teachers of living truth. As a minister of Christ my business is not to answer all the doubts and questionings of unbelieving minds, but to preach the gospel. It has become fashionable, and it is thought to be proper and sufficient, to preach almost anything but the gospel from the pulpits of Christianity today. But such service will never prepare the way of the Lord among the people. It certainly must not be our way in gospel ministry.

Please let me say again that we do well to gather here to discover how our service in soul winning can be improved, but let it be graven in our minds, as with an iron pen upon the rock, that the secret of success in soul winning lies most of all in what we ourselves are in re-

lation to the gospel. The power of the gospel to save men from sin must be a present experience in our own lives. When we are thus endowed, our witness will be with great power, and Pentecost will indeed repeat itself in the work that God has so wonderfully given us to do. The latter rain is even now falling to make this abundantly possible.

O may the Lord lift us away from all that has made our past attainments unsatisfactory, and reveal to our souls all that we might be through a fuller personal experience of the power with which the work of the Christian church began, and with which that work must soon close. If it were necessary for the church's first ministers all to be filled with the Holy Ghost, that, too, surely can be no less necessary for its last ministers, those through whom the church will give its final witness to sinners, and by whom it is to complete its closing work. Our land and the world were never in greater need of a ministry of power in the gospel of Christ. May God graciously make of us such a ministry, and move us on into such an experience of His grace as shall bring to us the power, not only promised, but now greatly needed.

"The Day Is at Hand"

BY THE LATE MRS. L. D. AVERY-STUTTLE

"THE night is far spent," the black mantle of darkness
That shrouded the mountain tops silent and grim,
Is fast being rent by the fingers of morning,
Which scatter and banish the shadows so dim.
Earth welcomes in gladness the bright king of day,
As with dazzling splendor he rides on his way.

"The night is far spent." O, ye slumbering watchmen,
Arouse, for the day of His vengeance is nigh.
What! can ye not see from the watchtowers of Zion,
The light of His glory illumine the sky?
And can ye not read the bright omens of cheer
That tell the lone pilgrim that morning is near?

The dark night of sin, that so long hath enshrouded
The desolate earth in her mantle of woe,
Soon, soon shall be ended, while earth in her gladness
The glorious morning of Zion shall know.
O, shout ye, lone watchmen, in anthems so grand,
"For the night is far spent, and the day is at hand."

LLOYD GEORGE'S tribute to "the foolishness of preaching" in a world gone amuck is recorded thus (*Watchman-Examiner*, Nov. 15, 1934):

"The world today is a jungle. The nations are prowling through it, snarling and baring their teeth at each other. At any moment a mistaken gesture, a misunderstood arrangement, may make them spring at each other's throats. . . . When the chariot of humanity gets stuck, as it has done now, nothing will lift it out except great preaching that goes straight to the mind and heart. It is time the Christian churches should act together and act promptly in the name of God and humanity. If the churches fail, I do not know what is going to happen. I am beginning to lose faith in conferences, for I have seen so little emerge from them. They are too often a sort of prearranged blather. They are a justification for a full orchestra to perform, from drums and trombones down to the triangle, and I have played each of them. There is nothing in this case that will save the world but 'the foolishness of preaching.'"

THE CHALLENGE OF THE UNTOUCHED MASSES

Presentation and Symposial Response

PRESENTATION BY W. H. BRANSON

AT the very beginning of this council on evangelism I wish to read certain extracts from the Spirit of prophecy:

"I deeply feel the necessity of our making more thorough and earnest efforts to bring the truth before the world. In the last vision given me, I was shown that *we were not doing one-twentieth part of the work we should for the salvation of souls.*"—*Life Sketches,* p. 211.

"God calls for thousands to work for Him."—*Counsels on Health,* p. 499.

"If our ministers realized how soon the inhabitants of the world are to be arraigned before the judgment seat of God, to answer for the deeds done in the body, how earnestly they would work together with God to present the truth! How untiringly they would labor to advance God's cause in the world, proclaiming in word and deed, 'The end of all things is at hand!' 1 Peter 4:7."—*Testimonies,* Vol. IX, p. 149.

"We have no time for dwelling on matters that are of no importance. Our time should be given to proclaiming the last message of mercy to a guilty world."—*Id.,* Vol. VIII, p. 36.

"God has called this people to give to the world the message of Christ's soon coming. We are to give to men the last call to the gospel feast, the last invitation to the marriage supper of the Lamb. *Thousands of places that have not heard the call are yet to hear it.* Many who have not given the message are yet to proclaim it. Again I appeal to our young men: Has not God called upon you to sound this message?"

The Unworked Sections

I believe these words are as true in 1934 as when first written. There are still thousands of places that have not yet heard this message right here in North America. It is astonishing, when the brethren hang up their maps showing the counties in various States where we have churches established. These are usually in white, while the black counties show where we have no churches. And there are States where more than half the counties are still in black; in other words, they have no churches.

"There are many who are reading the Scriptures who cannot understand their true import. All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles,* p. 109.

What a picture! What an opportunity and challenge are here presented to our evangelists! All over the world men and women are weeping and praying for light. They are on the verge of the kingdom, only waiting to be gathered in. Brethren, we find such people every time we go

out in a new effort. My son was telling me that in his recent effort here in St. Louis a young man and his wife who had been keeping the Sabbath for two years came to the meetings, not knowing there were other Sabbathkeepers in the city. Now they are connecting with us. The honesthearted are all over the world, the servant of the Lord says, weeping and praying for the light we have to give. Surely, brethren, we should hurry to them with it.

"Time is passing, the perils of the last days are upon us; and how many will say to us in the last great day, when every man shall receive according to his works: Why have you not warned us? You have not told us those things that we should have known."—*Testimonies to Ministers,* p. 230.

The Lord's messenger says our labor is not to be bestowed merely upon the churches we have already developed. We are to think continually of the regions beyond, of the millions still waiting. We must so establish our churches that they will be able to stand alone, at times. We of course need to have some pastors. That is always recognized. Our churches must be looked after. Some must have shepherds over them. But the shepherds of the flocks must be continually looking over into the regions beyond.

"The parable of the lost sheep should be a lesson to every soul who has been rescued from the snare of Satan. We are not to hover over the ninety and nine, but to go forth to save the lost, hunting them up in the wilderness of the large cities and towns."—*Id.,* p. 232.

When I grew up in the ministry of this denomination, I was never pastor of a church—never a pastor in my life. I did not understand that young men were expected to be pastors of churches. The conferences kept us out in our tents, going from town to town and raising up churches. We supposed that was the program. ~~Now we have settled down to some degree at least to the enjoyment of the fruits of early victories. We are in grave danger of drifting into the position of other churches—of settling into comfortable pastorates and parsonages, and becoming so engrossed in the care of the established church that we find little time for carrying the conquest into unentered territory.~~

Challenge of the Cities

Here is a statement taken from a manuscript entitled, "The Call to the Watchmen," No. 13, written in 1910. It says:

"Our cities are to be worked. To devote our efforts to other worthy enterprises, and leave unworked our cities, in which are large numbers of all nationalities, is not wise. A begin-

ning is now to be made, and means must be raised that the work may go forward. With mighty power the cry is again to be sounded in our large centers of population, 'Behold, the Bridegroom cometh; go ye out to meet Him.'

Brethren, I consider this a clarion call to this ministry. Here is a repetition of the great midnight cry. "With mighty power the cry is again to be sounded in our large centers of population, 'Behold, the Bridegroom cometh; go ye out to meet Him.' Money is needed for the prosecution of the work in New York, Boston, Portland, Philadelphia, Buffalo, Chicago, St. Louis, New Orleans, and many other cities."

It seems wonderful to me that the great God saw fit to name some of the largest cities of North America, to point them out, and say that these are the "wilderness" where we ought to be working. And after some of the great cities named, the expression is added, "and many other cities." In all these great cities there are men and women who are bowing the knee to Baal, but whose hearts are longing for the light of present truth.

I have noticed that, up to within a few years, many of these cities were left out when we made our plans for evangelistic work. We were going on to the small places because we hesitated to attack these metropolitan centers. But the Lord says we must undertake work in these large cities. The Lord will provide the funds by bringing in men of wealth in the very cities in which we are to labor, and these will turn their wealth into the channels of evangelism, and will bring back into the treasury of God all that is taken out—if we will only work in a wise way.

There are places where we have preached the message year after year and decade after decade, while in these same States there are cities and towns where churches have never been raised up. We ought to give those untouched sections a chance to hear. In "Patriarchs and Prophets," page 544, we are told:

"God had placed His people in Canaan as a mighty breastwork to stay the tide of moral

evil, that it might not flood the world. If faithful to Him, God intended that Israel should go on conquering and to conquer."

That was His plan when He led them in. They were utterly to drive out the inhabitants until they were conquered.

I believe, brethren, that the Israel of this day is in great danger of making exactly the same mistake as Israel of old. The wells, vineyards, and houses were already built, and everything was so convenient that they just settled down on the border of the land, and became satisfied with that. They allowed the heathen nations to continue to exist. Their own overthrow was the final result. The Lord's servant brings this to our attention as an object lesson of what we ought not to repeat in undertaking the conquest of the world with this great threefold message. But we have been repeating it. Our pioneers were all evangelists, and raised up church after church. They would go back, as Paul did, to visit the churches, but there were no established pastors.

I bring these items to you this morning, brethren, believing they should stir our souls mightily, and cause us to feel that here is the work God has commissioned us to do. It is of the greatest magnitude. It is the work to which we should address ourselves in a very special way in this council. I ask this council to go on record this morning, answering the question before us. Shall we face this task of warning the unworked sections of our fields, and finish the task God has given us to do by pushing into the dark places where men and women are praying and agonizing with God that they may find the truth? Shall we undertake it, or shall we go on for years hovering around a few places where we have established memorials, and let the other places go on in darkness? We should respond with all our hearts. Every conference president and every conference committee should join with their laboring forces in just such a plan. With the help of God we can accomplish our task if we will only set ourselves to it.

THE SYMPOSIAL RESPONSE

C. H. WATSON (President General Conference): I am glad to give my personal response to this call. I believe that there never was a time when we should more confidently respond with assurance that *this is the time for us to advance* the work of God. My understanding of the Master's commission to this church is that we are to go "into all the world," and the carrying out of that commission is not linked up with financial conditions or anything of the kind. It is linked up with one thing only, and that is the baptism of Heaven's power on us as we go. And we make a great mistake when we

think that because earthly conditions are not greatly improved at any given moment, God's commission to us is bound about by those earthly conditions.

I believe that if we will rise up and go as far as the means that we have will permit us to go in advancing God's work, the Lord will provide means to go on. I believe the means will be forthcoming if we will but respond with heart and soul to take the message for this time to the men and women who are anxious to receive the light from God. There are millions who are reaching out for it, and who do not know

what it is to have that urge that is within them satisfied. We know that God has commissioned us to go to them with our message. And if ever there was a time when a band of ministers, coming together as we have come together, needs to respond with heart and life to the call that has been given us, it is this company of ministers at this time in this meeting. We are to encourage the whole church of God to go forward. We are not bound by earthly things. God has given us power that is independent of those earthly things. Let us use it to the limit.

I respond with all my heart and my life to this call to evangelism. If we do not respond, we shall shrivel up and die. Let us do what we can, like the widow with the two mites. If it is all we have, let us give God what we have. We are to make better use of what we have than ever before, and march on with faith in the work that God has given us to do, using the means that God has put into our hands. We are each to do that, and then say, "Here am I, Lord; send me."

S. A. RUSKJER (President Southern Union): My heart responds to this call to greater evangelism. In the Southland we have had the privilege of conducting seventy-five different efforts this last year. But what is that among a population of twenty million in our field? During the last thirty months we have baptized 4,100 new converts. But what is that among twenty million within our union territory? I believe that Elder Watson in his study this morning pointed out the way that we must go in order to be more successful and to see greater results from the efforts put forth; and I believe that when the leaders start out along that line and set that kind of example, our lay members will join in soul-winning work.

Out of our seventy-five efforts, nearly half have been conducted without cost to our conference organization—conducted by our lay preachers. They have had good success, and I recently had the privilege of assisting in dedicating a new church building,—a very beautiful house of worship,—the congregation of which was brought in by a lay preacher, with some of the laymen assisting him. The church is practically paid for. We raised the money right there, and it was done by lay evangelism.

I believe that is an illustration of what can be done when the Spirit of God lays hold of our church members. They will join their efforts with those of the ministry, and will finish the work. But so far as our union is concerned, we are not satisfied with bringing in 4,100 in thirty months. We want to baptize twice that many. We want to see the work of God go forward in the Southland. The Spirit of prophecy has pointed out over and over again that there are large territories still unentered. There are scores of counties where, so far as we know, a Seventh-day Adventist sermon has never been preached. We have heard the chal-

lenge, and must push forward. We purpose to answer this call with evangelists and lay preachers, launching out by faith into a greater evangelism in our territory.

R. L. BENTON (President Southwestern Union): My heart responds to this stirring appeal. Something like two years ago Elder Watson made some statements with reference to spending so much of our energy looking after what we had gained, and not launching out into the unworked territory. We began to study our field. We concluded that it was not well for us to continue to spend our time and effort merely in building up the work of those who had labored before us; that we should not only care for what those brethren had raised up, but should launch out and bring in new people and raise up new churches. We initiated a program in our conference endeavoring to shake every man loose from everything else to launch out into evangelistic work. The very year that we did that was the year that the Southwestern Union had the privilege of leading North America in evangelism.

We are undertaking that program again this year. We are really puzzled over the amount of time and effort required to look after our churches. We are earnestly studying to care for them with less time and effort, that we may turn these to evangelism, for in our territory there are thousands of counties that have no churches. We do not have so many large cities, but we have many counties that are without Seventh-day Adventist churches. I believe that our entire working force will respond to this call to make added effort to reach out and gather those that are on the verge of the kingdom.

C. B. HAYNES (President Michigan Conference): My heart has been profoundly moved today by the appeal that has come to us, and the objectives that have been set before us. I join in believing that our greatest need is that of spiritual, personal preparation. I do not believe that what we need is so much an increase of natural gifts, or an increase of men who are naturally gifted, as to place the gifts we have at the command of God, and let Him work miracles with human beings.

I do believe, however, that another need is the careful analysis, selection, and improvement of the methods which we are to employ in this larger evangelism. I am not afraid of methods. As Brother Watson pointed out in his study, God works through different methods, and there are methods that our brethren use that we could never ourselves employ, but which God uses and blesses in a very remarkable way. I want to know more about the methods of others. I am here to study them with you.

But there is something that concerns me in addition to these two things, and it constitutes one of the supreme barriers that has prevented us from answering the call to evangelism which has come to us. A change has come in our work during the last quarter of a century which has shifted on to our shoulders, as ministers, burdens which our predecessors did not have to carry,—burdens under which we are staggering today. It does not seem to me that it is sufficient just to mention them. I think the situation must be analyzed and adjusted. The issue is, whether we are to shift some of the burdens to where they belong, or at least carry them in such a way that they will be contributing factors in the accomplishment of our evangelistic objectives. I hesitate even to mention this, lest we subject ourselves to the possibility of misunderstanding, lest we be thought not in harmony with the program of this message.

I wonder if the reason we have not answered this call to evangelism before is because we are wasting our time and gifts. I wonder if we have been lazy men. I wonder if we are putting our time into things outside this movement and outside the operation of our churches that we now realize we should devote to evangelism.

I have gone back, in the months of the past, in a search of the Scriptures to find whether God has given us a pattern or model for the building and maintaining of His church that perhaps we have not studied as we should. He gave the Israelites a pattern, taking particular pains to describe every detail of their worship. When He finally had His temple built in Jerusalem, He provided a design. Not one thing was left to be fashioned by man. There was a pattern designed for the erection of that temple, and the carrying forward of all the activities connected with that temple.

The question in my mind is, Have we been left without a pattern, or model? I do not believe God has neglected us in this way. We have been given a pattern for the planting and maintenance of the Christian church. And I think it would be profitable for us to give study to it. Our attention is called to it constantly in the very things read to us. We have been appealed to, not only by the recommendation and call to greater evangelism in the 1930 Fall Council in Omaha, but constantly in the "Testimonies," to break loose from some of the things that hold us in connection with our churches.

There has been a shift in our denominational work until more and more of the burden of the care of our churches and the supervision of their activities, the inspiring of our people in certain directions, the carrying of the load of the finances of our churches, the organizing of the campaigns in our churches, the shepherding and nursing of the people in our churches, and the carrying of their trials and troubles—I say there has been a gradual shifting through the

years until almost the entire load has fallen on the shoulders of the men who are qualified to be successful evangelists, and it has absorbed their energies and taken their time so that they have been unable to answer the call. I believe we need more than the baptism of the Spirit of God. We need that first. I believe we need more than a study of new methods. I know methods of successful evangelism now that I am kept from using, kept from putting into effect. Administrative problems are more and more taking our time from evangelism, and our energy is being absorbed in caring for the saints, instead of seeking sinners. You know it and I know it. I am talking plainly because it is on my heart.

Brethren, I do believe with all my soul, from a study of the "Testimonies" and of the Bible, that there is a way of rearranging affairs so that those things which are barriers to our evangelism can be turned into aids. I believe our churches can be turned into the greatest auxiliary to evangelism that we can have in this denomination. I appeal to you to study these things in a careful way, that by discussion we may know how, under God, to shift things so that the churches will be turned into channels for soul winning. If we can do that we shall be following and carrying out the program God has given us. We need not give up anything we are doing. We need to put the spirit of evangelism into our churches, and together go forward to finish the work of God on earth.

L. K. DICKSON (President Florida Conference): Unquestionably we are facing a new situation in connection with the finishing of our work. If we fail to recognize this fact, we shall fail to reach our place. I am not at all satisfied with my evangelism, particularly when I think of the Lord Jesus Christ Himself,—and He is our Example. We read in Luke 14 and other passages, that great multitudes followed Jesus. But are they following us? We are spending multiplied thousands in trying to get the ears of the multitudes, while they just followed Jesus wherever He went. But one day He reduced that multitude by suddenly turning to them and telling them that if any wanted to follow Him, they must cut off all else.

"If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple." Luke 14:26.

Why do not the multitudes follow us? Is it not because we need the power of another Pentecost? Dare we conclude that the ministry of Christ is to be finished with less power than marked its beginning? Read Acts 2. We find there that when the Spirit of God fell on the disciples and believers, the fact was known abroad and multitudes followed them. The people fairly swarmed about them. The giving

of their message was no difficult problem then. I believe there is something yet to be learned about the gathering of the multitude for the finishing of this work.

Dr. Charles Stelzel, former secretary of the Churches of Christ in America, sent out upward of a million questionnaires to see whether there was less interest on the part of the people in church attendance than in days gone by. He sent these out to the churches in a great section of this country. A great many returns were received. The questions included the following: "Do you believe in Jesus Christ?" "Do you believe in the future life?" "Do you believe in the atonement?" I said to myself, "If he gets ten per cent to answer affirmatively, he will do well." But he reported that not less than eighty-seven per cent answered in the affirmative. For them to write back and say, "Yes, we believe that Jesus was divine; we believe that there is a heaven, and we believe that there is a hell," was significant. But later in the report I found Doctor Stelzel saying, "They have no practical use for the church." I wondered if he had not correctly analyzed the situation.

Should not this principle, however, be extended to touch our own church? We cannot ignore the spiritual power that should be manifest among us. I believe that when the fullness of the power of Christ is seen in our churches, we shall find the multitudes coming to see what it is all about. I believe this ought to concern us. It is high time that we should be talking about a broader evangelism, and a greater building up of spiritual life in our churches. There are many little churches in the great cities of which the multitude know nothing. Compare this with the few disciples at Jerusalem. I believe that the influence emanating therefrom will answer the question of evangelism that is on our hearts today. I believe that the keynote was struck this morning when our attention was called to the great mission of the Spirit of God in our own lives. We need more of the Spirit of God in our churches. Perplexing problems will then dwindle away. Churches will then arise and witness. This is our supreme need.

J. L. SHULER (President Carolina Conference): It is a solemn thing to stand at a man's bedside and see him draw his last breath, knowing that his eternal destiny is fixed. But you and I, as workers in this cause, are facing something infinitely more solemn. We are approaching the hour when two billion human beings—every living soul on the earth—will soon seal their eternal destiny. We are on the verge of the fiat of Revelation 22:11. God is about to pronounce that fatal decree,—that an unjust man must remain forever unjust. His destiny has been eternally decided while he was going about on the earth. The unjust man so remains forever—unjust. The unjust man

so remains, and the righteous will remain righteous. I often think of this as I traverse these crowded streets and see these thousands of people, especially in unworked places, and realize that all are about to seal their eternal destiny. If this does not stir and arouse us, I do not know what else would. In Volume

DEALING WITH

BY N. P.



NE may take a block of ice on a with hammer strokes; he may sh will still be ice, unmelted in the of the sun fall upon the block, and will melt and disappear in the qu

So in our work for others. may be cold and hard like the fr But to use the hammer of cold facts and sufficient, be the facts ever so clear and th not be melted by such procedure. This ap convert the heart, even as the broken ice i

Something more, and different, is need These hard, cold hearts about us must be m by hammering them with arguments nor rather by permitting the warm rays of the them. This love can melt the hardest hea kneel in contrition at the foot of the cro then the coldness will flee. The love of Ch our missionary work, if it is to be success

But how can one warm up another's he One frozen block of ice when placed agai takes the rays of the sun or coals of fire to tongues of men and of angels, and have no brass, or a tinkling cymbal."

Facts are good, and sound arguments a to soften the heart and make it susceptib this love in our own hearts, our work will goods to feed the poor, and though I give ity, it profiteth me nothing." Love-filled h all-important elements in ministerial servi method, or the warm "coals of fire" sys you say?

Buenos Aires, Argentina.

VII of the "Testimonies," page 23, we have this solemn exhortation:

"And we are to work with as much more fervor, to be accompanied by the Holy Spirit in as much greater measure, as the increase of wickedness demands a more decided call to repentance."

God has promised that He will send the Holy Spirit in a great measure. We read in "The Great Controversy," page 601:

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue."

I sense keenly the problems presented. But I believe that God will help us to find a way out. It can be done if we will give ourselves to it. I am a conference president. But what if, between now and the close of probation, it were possible for me to win a thousand souls to this message, and I allowed other things to

Nothing will be saved except the souls that are redeemed by the precious blood of Christ, those who accept God's final message. This is a challenge to you and me. We must spread this message as never before, remembering the lateness of the hour. The honest in heart are waiting for this message, and are prepared to receive it. There is only one answer to God's call.

ICY HEARTS

NEILSEN

frosty winter day and break it in pieces matter it into a thousand fragments, yet it is frosty air. But just let the warm rays of the sun without any noise or commotion the ice melt and flow of water.

Hearts all around us, for whom we labor, are frozen blocks of ice. They must be changed. Cutting arguments upon such souls is not the best arguments beyond dispute. Hearts will be changed by approach may change the mind, but will not melt until the frost is still naught but ice, though broken fine. We must be led if we would be soul winners for God. How can this be done? Surely not by amassing cold facts about them. Nay, the love of Christ to flow from our hearts to others. It can cause the abandoned sinner to be warmed. It can bring warmth to the soul, and Christ must be the all-pervading influence in our work, and acceptable to God.

But unless his own has first been warmed? It cannot effect the change. It is not until we do that work. "Though I speak with the tongue of charity [love], I am become as sounding

brass; but it takes the love of Christ to effect the divine transformation. Without the love of Christ, all our work is in vain. Yea, "though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Love is the bond of perfection. Shall we use the cold steel, hammer and anvil in our work for others? What do

R. S. FRIES (President Iowa Conference): Let us look at God's clock and see the hour: "And that, knowing the time, that now it is high time to awake out of sleep." Rom. 13:11.

It is time we woke up. I believe there is something that we as ministers can do to have more life, more zeal, more success in winning souls, than we have ever had in the past.

Last night you will recall that Elder Branson gave us the figures of the number of souls baptized in 1933, and it was 14,480. And he made the statement that it was accomplished with seventy-one fewer workers than we had in 1930. The workers in 1930 numbered 2,721. Last year, then, in the United States, 2,642 workers brought in 14,480 souls,—or an average of five souls per worker. We have nothing to boast about, have we? When you count out the souls won by the laity, and the children and youth of the church that are so easily gathered, the average goes far below that. And you know, and every conference president knows, that you have on your list workers that would have an average of less than that. It is time that some of us woke out of sleep. May God help us to be stirred. Five souls in a year is a very small average for a worker—altogether too small! Can we increase it? Yes, a thousand times, yes! It can be done with God's help; but it is time that we woke up.

Even as a conference president I would feel that my work was a failure if I didn't hold some meetings and bring in some souls each year. If I didn't baptize twenty souls as a result of my own personal labor, I should think that my work was in vain.

Elder Corliss once told this experience of the Civil War: A tall, lanky countryman had enlisted in the Union Army. The drill man despaired of ever making a soldier out of him. He couldn't learn the calls,—couldn't learn anything. He thought he was a failure as a soldier. One day they were to go into action, and they were told that every one must bring back some prisoners. The tall, lanky countryman went out. The withering fire from the enemy caused many to fall in death. They felt they couldn't go ahead, and so the retreat call was given. But the tall fellow didn't know anything about a retreat call. He got over the trenches and did all kinds of havoc among the enemy, and finally they began to retreat. He collared about half a dozen of them. That accomplished, he called out to his fellow soldiers, "I've got mine. There are lots more over here."

divert me from it? What a responsibility I would have to face before God! I tremble as I think that the salvation of other souls depends upon the course that I pursue.

What course are we going to follow, brethren? There is only one answer that we can give and be true to God, and that is to say that by God's grace we will go out and give this message in a way that we never have before. This whole world is like a sinking ship. Our business is to get people off and into the life-boat just as fast as we can. Everything in this old world is going down to ruin. We look at these fine buildings above us, and know that they will all go down in the last days of earth.

So there are many more for us to get, but we must be filled with the Spirit of God in the spiritual battle in which we are engaged.

W. H. HOLDEN (President Lake Union): "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Rev. 18:1. There is no scripture in the Bible that so stirs my soul as does this one. It is God's picture of the finishing of this work. I believe there is a power in this message, when carried by consecrated men, to finish our work, and to gather out the thousands that are waiting for the gospel.

We are to encourage the recruits to the ministry. When a young man has given his time as an interne, the conference ought to be able to afford to take him on if he is a success, because after that he ought to bring in enough to the treasury to make his way. Yet there are men in our ministry who are not doing it. I am not basing my conviction on what some of the ministers have done in the past, but on what God says is to be done by this ministry. I am persuaded that a minister ought to bring into the treasury of the Lord more than he takes out. He ought, from some of these practical aspects, to determine whether God has called him to the ministry or not.

If there is one gem in the "Testimonies" that stirs my soul more than any other it is the following from Volume V, p. 333:

"The third angel, flying in the midst of heaven, and heralding the commandments of God and the testimony of Jesus, represents our work. The message loses none of its force in the angel's onward flight; for John sees it increasing in strength and power until the whole earth is lightened with its glory."

Man may backslide, but there will be no checking of the forward advance of this movement. There will be men who will dedicate their lives and consecrate themselves to be both used and spent in the service of God.

"The course of God's commandment-keeping people is onward, ever onward. The message of truth that we bear must go to nations, tongues, and peoples. Soon it will go with a loud voice, and the earth will be lightened with its glory. Are we preparing for this great outpouring of the Spirit of God?"—*Ibid.*

We need to be preparing for the great outpouring of the Spirit. We need Calebs to press to the front. I would make a strong appeal in favor of immediate action. I wish to go on record this morning as saying that our committees in the Lake Union desire to respond to a forward movement for evangelism.

H. M. S. RICHARDS (Evangelist, Southern California): A little while ago I went to see Elder Everson, who has been very, very ill. He told me that the doctors told him he had to die, but he had confidence that he would live. When I

drew near his home (he lives in Sister White's old house at Elmshaven), I thought I could hear him preaching as to an audience of five thousand people. And there he sat at his dictaphone, preaching. His heart is still afire with evangelism. I felt solemn indeed as he conducted me down the halls where angels of God had walked with the servant of God.

On another occasion I visited Elder E. W. Farnsworth, ill with a broken hip. I went to his room, and the first thing he said was, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." I asked, "Do you still believe that old message that began in 1844?" He said, "I do with all my heart." It made me feel that I should give myself and my all anew to the work of God. I, too, respond to this call sounded here today by asking God to give me that experience fully.

Years ago at the great Westminster Assembly a man with talent and fluency got up and proposed a great reactionary movement. A young man, twenty-one years old, was there, and his heart was stirred. An older minister said to him, "Answer him, John." And his earnest appeal changed the whole trend of the hour. Friends crowded around afterward and wanted to see his notes. What do you suppose they found? This: "More light, Lord. More light, Lord." Friends, that is the cry of my heart. The problems Elder Haynes brought up are certainly real today, and I don't know where to go with them but to the Lord. These conference leaders are backing us up with a real program of evangelism. I close with just one experience:

Some time ago we began an effort in Hollywood. It was very difficult to get a start. At first we baptized only a few people. Then a lady came and said, "What do you need here?" I told her we had no money with which to advertise. She put a thousand dollars in the bank for us, to be used in advertising.

One day a young man came to the bookstand, and while there listened to the preaching. He was a student from a Roman Catholic seminary, about ready to take his vows. At the time he was at home in Hollywood visiting his father and mother. He went along the street on his way to the theater for an evening's entertainment, and saw a sign about our meetings. He came, and the Lord got hold of him the first night. His mother asked him about the show, and he replied that it was a fine "show." When she learned where he had been, she did not want him to come to our meetings. He went back to his seminary loaded with our books, and began to read and study. He went to his teachers and told them that he no longer believed the things that he had learned there. They could do nothing with him.

Months passed, and finally the archbishop of San Francisco came and tried to talk him out of his Adventist views. He told the lad that he

ought to finish his course and go out and teach for the Roman Catholic Church. The youth asked him what he would do if he were in his place, and didn't believe the things he had been taught there. The bishop replied: "Well, there are only two churches in the world,—the great Catholic Church, that is the true church, and the other is the Seventh-day Adventist Church." They wouldn't give him money with which to leave, so he walked out.

The night before I left California I learned of a man high in the Communistic party in Russia, personally acquainted with Stalin, who had been coming to our meetings, and is now giving his heart to God. This message answers every question and meets every need. I believe that God will in some way help us to finish our great commission speedily.

M. A. HOLLISTER (President Illinois Conference): We have been discussing the divine leadership of the work and the need of the Holy Spirit to direct us in our plans. We are told that our last work will be conducted in a manner "very much out of the common order of things." This must be something different from that to which we have been accustomed. I am not presuming to interpret the meaning of this, but it does indicate to me that there is something different in store. I hope to see that day soon when God has taken the work "into His own hands," as we read elsewhere. In the "work of righteousness" which is to be done, and which we feel must be done, God is going to use some very simple means. It seems to me that the burden of our prayers should be that God will anoint our eyes to see these very simple means by which it can be done.

In my conference this last week I laid definite plans to go to a certain section for the Week of Prayer, but by telegram, telephone, personal visits, and letters I was prevented from carrying out the plans which I had laid. These appeals had been coming to me because of trouble in a certain church. I wanted to go to some place where I could pray with the people and be with people who wanted to pray; but the way was closed up. I said, "The Lord must be leading, and I will have to go to that church."

Since last October a faction there had been endeavoring to "line up" the church as to the officers for the next year. One certain man said he knew a month ago who the nominating committee was to be, and I found that he had been selected to be the elder. I had to stand before the nominating committee and before the church for an hour and tell them why that man was unfit for the place of elder. From Wednesday night until Friday night I battled that thing. That church had been in a turmoil all the year long. You can understand why. It is just such things that rob us of our time and rob us of our spirituality. I hope somehow we can find some way through these things, and

find this simple means that God wants us to use.

I do not know just how many counties there are in our State where the message has never been preached, but I have a great burden upon my heart for our great city of Chicago. In our great State, from north to south, in town after town, good-sized towns, there are people outside of the church who are calling upon Seventh-day Adventists to bring them the message. We cannot go. Our men are tied up with this thing, that thing, and the other. We must find our way down to definite things, and find our way through.

J. F. PIPER (President Central Union): I do believe that this is the call of the hour. After ninety years of proclaiming this truth (since 1844), there are here in America great hosts of unwarned individuals,—40,000,000 who do not attend any Protestant church. When our ministry is yielded to the Spirit of God, we are going to witness such a demonstration of soul winning as will startle the world. I do not know how it will be done, but I know this: "There will be men among us who will handle these cities and declare the truth in startling ways."

There are too many of us who, up to this time, have been satisfied with just holding our own. Some evangelists have started out in city work with good success; but in rechecking after two or three years we find they are but holding the churches where they found them. It is startling that we find it that way, especially in some of our cities. Too many are losing out while others are being brought in. This must in some way be stopped. There are 40,000,000 nonchurch members who have no contact with a religious organization. Surely here are great possibilities if we but tap the sources of power. I believe that God is going to show us the way to find these people. It seems to me very fitting to gather in this upper room. The "upper room" is the source of our power. I believe study and preparation are necessary. We are to study how to separate from the world. Some ministers spend much time in public libraries. I believe in study, but we must not neglect personal visiting. And we must enlist the whole congregation in this work. I believe that our churches are longing for the filling of the Spirit. When our people generally arise to their responsibility, we are going to see such a forward movement as we have never seen before.

In our labor for others, let us first seek to understand their background and viewpoint. Only thus can we intelligently make the best approach and progress. Soul winning—the deepest of all the sciences, the highest and most consummate of all the arts—calls for the greatest skill and discretion.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

IX. THE HOLY ROMAN EMPIRE

BY N. J. WALDORF

IN previous studies we reached the eighth century. This century was the twilight zone in the transfer of papal influence from the East to the West. During the preceding barbarian invasions in the West, not only the prestige of the senate in Rome had diminished, but also the influence of the pope at Rome had declined. The patriarch of Constantinople had gained greater power in the church than even the bishop of Rome, as shown especially at the Council of Chalcedon, 451 A. D. The power of the pope was never so low as during the reign of Justinian, 527-565 A. D. He, like his uncle and predecessor, Justin, was the real *Pontifex Maximus* in church and state.

But since the prophecy demands that the "little horn" should exercise supreme authority for 1260 years, and since the field for the execution of that authority was to be Western Europe, we will now deal with the events that led up to the founding of the Holy Roman Empire.

The Franks and the Pope

We will now study briefly the transition of power from the Eastern emperor to the Western emperor, as related to the protection of the Roman Catholic Church. The Lombards, from the very beginning of their invasion of northern Italy in 568, had been a source of anxiety to the pope and the Catholic Church because of their Arian faith.* Slowly but surely they had established themselves in Italy, and the king of the Lombards, Astolphus (or Aistulf), made preparation to besiege Rome.

The pope appealed for help to the Eastern emperor, but, as one historian says, he preferred to fight images in the East rather than to go to Italy and fight the Lombards. Pope Stephen II then appealed to the king of the Franks, and personally appeared before him in France, where he crowned Pippin king and added the title of Patrician of Rome. Pippin

crossed the Alps and defeated the Lombards, making Aistulf sue for peace. The terms of peace were to restore Ravenna and other cities to the Roman Republic, and to cease to worry the see of Rome. Aistulf the Frank accepted the terms, but soon broke the agreement and once more besieged Rome.

Pope Stephen wrote to Pippin for help, which was soon forthcoming, and once again the Franks crossed the Alps, defeated the Lombards, imposed their own terms, took the exarchate from them, and gave almost all of it to the pope. The keys of twenty-three cities, including Ravenna, were put on the crypt of St. Peter, where they still remain, according to Hodgkin, in "Invaders of Italy," Volume VII, chapter 8, and the Catholic historian, Mgr. L. Duchesne in "The Beginnings of the Temporal Sovereignty of the Popes" (754-1074 A. D.), pages 1-37. (Hodgkin gives the year 756, A. D., however, instead of 754, the date given by Duchesne for this episode.) The temporal sovereignty of the popes continued, with some fluctuations, especially during the Napoleonic wars, right up to 1870 A. D., when it was taken from them and Italy was united under one king. It was restored again, but with greatly minimized territory, by the Italian government under Mussolini, in 1929. But since the temporal sovereignty of the popes is not a subject of prophecy, we will not further discuss this feature.

After the death of Pippin, his son Charlemagne ascended the throne, and followed in his father's footsteps by further augmenting and consolidating the papal states belonging to the pope. On Christmas Day, 800 A. D., he was crowned emperor of the Romans by Pope Leo III, and this coronation was later approved by the envoys of the emperor of the East, 812 A. D. There was now an Eastern and a Western Empire again, each independent of the other, Charlemagne calling the Eastern emperor his brother.¹

One of the first things which Charles—or Charlemagne—did after his coronation was to settle the affairs of church and state, enacting a law stipulating that no pope could be elected without the consent of the Frankish emperor. It was thus that the power of veto had passed from the East to the West. He also required an oath of fidelity from the *Missi Dominici*, an institution which he established for the ex-

* In the exposition of the three horns of Daniel 7, the impression should never be created that the Heruli, the Vandals, and the Ostrogoths were the only tribes among the ten professing the Arian faith. The Lombards and the Burgundians were also Arian. The Franks defeated the Burgundians, who later became Catholics; and the Lombards likewise became Catholic. It is not the object of the prophecy to show that the three specified were the only Arian powers. They were "plucked up" because of their opposition to and persecution of the Western Catholic Church. Thus they came within the purview of prophecy.—N. J. W.

ecution of justice in the courts, and for which many archbishops, abbots, and high church dignitaries were chosen, thus consolidating church and state. Not only were all ecclesiastics required to take the oath of loyalty to the emperor, but all the peasants down to the age of twelve were likewise to take this oath.² Charlemagne acted as judge in the city of Rome when Pope Leo III took an oath before him that he was innocent of the crimes laid to his charge.

Not satisfied with being a great legislator and an executive of church laws, he aspired to be the founder of the new Western Roman Empire and took this title: "*Carolus Serenissimus Augustus, a Deo coronatus, magnus et pacificus imperator, Romanum (or Romanorum) guberans imperium, qui et per misericordiam Dei rex Francorum et Langobardorum.*"³ Translated, it reads: "Charles, most serene Augustus, crowned by God, great and pacific emperor of the Romans, governing the empire, and who also through the mercy of God is king of the Franks and Lombards." (Translation mine.)

What Justinian had been to the church and state in the East, Charles the Great was during his reign in the newly founded Holy Roman Empire in the West. Both held undisputed sway in the respective empires.

Popes and Emperors of the Holy Roman Empire

The successor to Charlemagne—his son, Louis the Pious—pursued the same policy toward the church followed by his father in legislating on and executing ecclesiastical ordinances, as will be pointed out in a future article. After the death of Louis the Pious, the empire was divided among his sons, and as time elapsed it grew weaker until 961-962, when Otto I became the restorer of the empire which had almost fallen to pieces.

Otto was crowned by Pope John XII as emperor of the Holy Roman Empire. Emperor Otto took an oath of loyalty to the pope as follows: "I, Otto, king, cause my representative to promise and swear to you, Pope John, in my name, by the Father, Son, and Holy Spirit, and by this piece of the life-giving cross and by these relics of the saints, that, if I shall come to Rome with the consent of God, I will exalt the Holy Roman Church and you, her ruler, to the best of my ability. . . . I will never make laws or rules in regard to the things which are under your jurisdiction or the jurisdiction of the Romans without your consent."⁴ Pope John XII rebelled against Otto, and consequently the emperor deposed him and caused a layman to be elected pope, who took the name of Leo VIII. At a synod held in Rome in 963, in the church of the Holy Saviour, a decree was drawn up, which is as follows:

* Used interchangeably with Charles the Great and Charlemagne.

"Following the example of blessed Pope Adrian, who granted to Karl,* victorious king of the Franks and Lombards, the dignity of the patriciate and the right to ordain the pope and to invest bishops, we, Leo, bishop, servant of the servants of God, with all the clergy and people of Rome, by our apostolic authority bestow upon Lord Otto I, king of the Germans, and upon his successors in the kingdom of Italy forever, the right of choosing the successor of the pope, and of ordaining the pope and the archbishops and bishops, so that they shall receive their investiture and consecration from him, with the exception of those prelates whose investiture and consecration the emperor has conceded to the pope or the archbishops. No one, no matter what his dignity or ecclesiastical rank, shall have the authority to choose the patricius or to ordain the pope or any bishop without the consent of the emperor, and that without bribery; and the emperor shall be by right both king [of Italy] and patricius [of Rome]. But if any one has been chosen bishop by the clergy and people, he shall not be consecrated unless he has been approved by the aforesaid king and has received his investiture from him."⁵ (Brackets theirs.)

This decree granting to the emperor the right of investiture, became the cause of a furious controversy between the popes and emperors during the following century, with which we will briefly deal in the next article. The pope's granting of the investiture to emperors was a kind of reciprocity arrangement, since the kings, dukes, and emperors—a number of them, at least—swore an oath of loyalty to the popes up to the time of Innocent III. A few may be mentioned here. Robert Guiscard, duke of Apulia and Calabria, swore such an oath of loyalty to Pope Nicholas II in 1059. Richard, prince of Capua, likewise swore allegiance to Gregory VII in 1073. Emperor Henry IV swore the same to Gregory VII about 1077, and likewise, Emperor Lothar II to Innocent II, in 1133. King Phillip of Suabia, Emperor Frederick II, and practically all the other temporal rulers promised obedience, in one form or another, to Innocent III, between 1198-1215 A. D. (See Thatcher and McNeal for content of these oaths.)

Before pursuing our studies further we append a summary of the leading points in the nine articles to date:

Summary of Points

1. The "little horn" of Daniel refers to the government of the Papacy, which is a *union of church and state*.
2. The Roman Catholic Church, separated from the state, is not the "little horn," for it can only excommunicate members and cannot inflict civil punishments on any one.
3. The prophecy indicates that the "little horn" came up among the ten horns.
4. Constantine was the creator of this horn, when he joined the Post-Apostolic Catholic Church to the Roman state.
5. The pagan doctrine of religion was that the priests of paganism were the ministers of the state.

6. The head of the pagan state was the emperor, who ruled by divine right; therefore the ministers of religion were subject to the emperor.

7. Including Constantine, seven Christian emperors wore the pagan robe of *Pontifex Maximus* at their coronation.

8. Gratian changed the title from *Pontifex Maximus* to *Pontifex Religionis* in 375 A. D., but he and all the following emperors retained the rights and power that title bestowed.

9. The prophecy says that the "little horn" would "think to change times and laws."

10. Constantine issued his first Sunday law in 321 A. D., in partial fulfillment of that prophecy. After that many more religious laws were issued by other emperors.

11. Ten barbarian tribes divided the Western Roman Empire; hence it is in the West, and not in the East, we must look for papal power.

12. In 476, at the overthrow of the Western Empire, the Roman Catholic Church, an integral part of the "little horn," became subject to the Arian king Odovacar.

13. Prophecy declares that the "little horn" would pluck up three horns. The Eastern emperor Zeno commissioned the Ostrogoths to root up the Heruli, 493 A. D.

14. In the year 533, Justinian wrote an edict to Pope John II, and made him the corrector of heretics in the church; but he claimed the prerogative to correct popes because he claimed to rule by divine right. His imprisonment of Vigilius proves this.

15. So long as the pope and the Roman Church were under Arian control in the West, prophecy could not be fulfilled. Hence, the "little horn" "rooted up," or overthrew, the government of the two remaining horns, the Vandals in 534 and the Ostrogoths in 538 A. D.

16. Silverius was the last pope to be installed in the papal chair by the Ostrogothic king Theodatus, in the year 536 A. D.

17. Through the intrigues of Theodora, the empress, and Antonina, the wife of Belisarius, Silverius was falsely accused and sent into exile, and Vigilius illegally chosen as pope, 537 A. D., Justinian being in total ignorance of the whole transaction.

18. Silverius appeared before Justinian, pleading his innocence, and Justinian sent him back to Rome, ordering a new trial for him.

19. Having arrived in Rome, Belisarius sent Silverius into exile on a small island off the coast of Italy, where he died on June 20, 538 A. D.

20. As soon as Justinian heard that Silverius was dead, he sent the patrician Dominicus to congratulate Vigilius on his succession to the papal chair.

21. When the Ostrogoths failed to capture Rome, and instead had to retreat in utter defeat, they surrendered their supremacy over the Western Roman Catholic Church to the Eastern emperor Justinian.

22. The year 538 therefore marks the liberation of the pope and the Western church from the oppression of the Arian kings under whose control they had been for sixty-two years.

(Continued on page 30)

ANALYSES

Of New Testament Books

The First Epistle General of Peter

"IN CHRIST STRENGTHENED THROUGH SUFFERING"

BY H. CAMDEN LACEY

- | | |
|---|----------------|
| I. Introduction. | 1 Peter 1:1, 2 |
| 1. Writer and readers. | 1:1 |
| 2. Salutation. | 2 |
| II. Thanksgiving for the Blessings of Salvation. | 1:3-12 |
| 1. From the Father, who raised Jesus from the dead. | 1:3-5 |
| 2. Through the Son, who saves by His cross, and His coming. | 6-9 |
| 3. By the Spirit, who inspired the prophets of old, and empowers the present preachers of the gospel. | 10-12 |
| III. Exhortation to Holiness of Conduct in the Sight of God. | 1:13 to 2:10 |
| 1. "As obedient children" redeemed from the bondage of sin by the precious blood of the spotless "Lamb of God." | 1:13-21 |
| (Believe and hope in God.) | |
| 2. "As newborn babes," fostered with "the sincere milk of the word." | 1:22 to 2:3 |
| (Love the brethren fervently.) | |
| 3. "As living stones" built up into a spiritual temple, showing "forth the excellencies" of their Saviour. | 4-10 |
| (Offer up spiritual sacrifices.) | |
| IV. Exhortation to Righteousness of Conduct in Sight of World. | 2:11 to 3:12 |
| 1. "As strangers and pilgrims," to a blameless life, and manifest good works. | 2:11, 12 |
| 2. As citizens of the state—to submission to all properly constituted authority. | 13-17 |
| 3. Christian slaves, to be subject to their masters, even when suffering wrongfully, as Christ suffered for us. | 18-25 |
| 4. Christian wives, to be chaste and modest and obedient. | 3:1-6 |
| 5. Christian husbands to be tenderly thoughtful and considerate. | 7 |
| 6. All Christians to be united, mutually affectionate, humble and forgiving. | 8-12 |
| V. Exhortation to Regard Suffering as a Christian's Normal Lot, and a Matter for "Exceeding Joy." | 3:13 to 4:19 |
| (This is the main purport of the epistle,—to strengthen Christians to endure their fiery trials in the relentless persecutions begun by Nero in 64 A. D.) | |
| 1. Their sufferings must be "for righteousness' sake," and not for any evil-doing. | 3:13-17 |
| 2. In this way, Christ also once suffered for our sins, gaining afterward a resurrection from the dead, and ascension to glory. | 18-22 |
| 3. The great lesson in the school of Christ: "As Christ suffered, so we too must suffer: only thus can we cease from sin." | 4:1-6 |
| 4. Especially in view of the nearness of the end must Christians be sober, watchful, fervent in brotherly love, and active in gospel ministry (laity as well as preachers). | 7-11 |
| 5. Suffering for the "name of Christ" is a glorious privilege, rewarded inwardly, both now and hereafter. | 12-19 |
| VI. Exhortation to Christian Order in Church Life. | 5:1-11 |
| 1. Pastors faithfully to "feed the flock of God." | 5:1-4 |
| 2. People to be submissive and humble, calmly trustful in God and strenuously resistant to the tempter. | 5-9 |
| 3. The consequent blessing: "Strengthened after suffering"—and so made "perfect." | 10-11 |
| VII. Conclusion. | 5:12-14 |
| 1. Salutation. | 5:12-14a |
| 2. Benediction. | 14b |

The General Epistle of Jude

"IN CHRIST KEPT AND PRESENTED"

Keynote: "Apostasy."

Key Word: "Kept."

(Continued on page 30)

EDITORIAL



KEYNOTES

OUR SUPREME NEED—PART II



TURNING to John's Gospel, chapter 3, let us read the conversation between Christ and Nicodemus about conversion. Christ is talking to Nicodemus, a ruler of the Jews in Jerusalem. Nicodemus came to Him with a confession of faith. He told the Lord in a private, flattering way that he believed in Him, that he had confidence in Him and in His teachings. Nicodemus seems to have felt that Christ was a promising character, and wished to let Him know that, notwithstanding the prejudice and hatred of other leaders and priests, he himself had faith in Him. What would be the usual reaction of the human heart to that expression of approval? Would it not be natural to be pleased and flattered? But Christ turned to this man with a very strange answer. He did not say, "I thank you," or, "I appreciate your kind words," as we might be tempted to say. After that confession by Nicodemus, Jesus said:

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3.

This reply greatly surprised Nicodemus. He was irritated by the close application to himself. He said to Christ, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" He knew that to be a physical impossibility, but he did not wish to accept the spiritual lesson Christ sought to teach. Now listen to the answer of Christ:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

It is plain that the new birth not only embraces water baptism, but also includes birth by the Spirit of God. Being born of the Spirit of God is identical, I think, with the Holy Spirit's entering into a man's life; and every Christian in the world, as I understand it, is entitled to claim, when he has been baptized by water and has put on Christ by confession of faith, that God gives to him the baptism of the Holy Spirit.

Going a little farther, we read, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That is, when we are born in this life, we are all carnal and fleshly, and not at all under the influence of the Holy Spirit. But when a man is born again, as far as the Bible goes, he is entitled

to receive the Holy Spirit. I do not say that he receives the baptism of the Holy Spirit. Mark that. But he is a very weak Christian if he receives baptism by water, and fails to receive the baptism of the Holy Spirit. He will find many difficulties in his path. Temptations will beset him, and he will be very weak to cope with evil, unless he goes beyond the water baptism and experiences the reception of the Holy Spirit in his individual heart.

I want to notice a few other scriptures which show that when a man is born again he is promised the Holy Spirit. And I greatly desire that this truth may be so impressed upon your mind and heart that none will say, "I do not understand." In the Gospel of John we read:

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you." John 14:16, 17.

This promises something in addition to Himself. It is His way of completing what He has begun, God's plan of ministering to His people in the gospel age. He will "give you another Comforter, that He may abide with you forever." I know that some say the Holy Spirit was limited in time to the early church; but if so, then we shall have to limit the term "forever" to the short period of the first century following Christ. I believe what Christ said as recorded by Matthew,—that this third person of the Godhead, the Holy Spirit, is to remain in the church through all time until the work of God is finished in the earth. Christ has not been visibly present to His church since His ascension; but He has sent on earth the third person of the Godhead, the Holy Spirit, who ministers to His people. And it is the intent and teaching of the word of God that the Holy Spirit is to abide in the church until the work of God is finished.

Again we read:

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." John 15:26.

"Nevertheless I tell you the truth: It is expedient for you [it is better for you] that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the prince of this world is judged." John 16:7-11.

Why was it better for the church that Christ go away than for Him to stay on this earth? We would all like to look in the face of Christ. We would love to hear His voice, and listen to His gracious words; but He said, "It is better for you that I go away," and that includes the church and takes in each one of us. Why?—Because, "if I go not away, the Comforter will not come unto you;" that is, the Holy Ghost, the Holy Spirit. And the church of God is built on that foundation and teaching of Christ Jesus.

Why is it better that Christ go away and we have the Holy Spirit, than for Christ to stay here and we not have the Holy Spirit? I suggest this: Christ entered into man's estate; He had a physical body. Every physical thing has to have location; and if Christ were here on earth, and had His physical body, we should all have to go where He was, or He would have to come where we were, in order for us to see Him. We could not all go to Jerusalem, or to London, or to some other distant part of the world where He might be; and countless multitudes in the world could never hope to meet Him. Many people are poor, many have no means of transportation. Said Christ: "It is better for you that I go away;" and if I go back to My Father, I will send the Holy Spirit to you. Why the Holy Spirit?—Because He is the third person of the Godhead, who will come to every man and woman in the world. He did not take man's form; He is a spiritual being, and He comes and dwells in every soul who accepts Christ by faith, if as a child of faith he will believe and will seek for this indwelling. As Christians, we may have the third person of the Godhead as our constant companion, if we believe in the Holy Spirit. Wherever we go, He can go. He dwells in the hearts of God's people, ministering to their needs, reproving sin, teaching them, affording comfort and peace.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20.

So, said Christ, "it is better for you that I go away." It is all-essential that every Christian receive the Holy Spirit. We know that a man may be baptized with water, and yet not receive the Holy Spirit. We read that in the Acts of the Apostles:

"It came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:1-6.

It is clear from this scripture that these brethren had been baptized, but had not received the Holy Spirit. There may be some people in this church, and there have always been people baptized in the name of Jesus Christ and doing their very best to be Christians, who have not understood the work of the Holy Spirit. No one taught them that they were to receive the Holy Spirit. I am sorry to say that when I myself was baptized, sixty-two years ago, I did not even know that the Holy Spirit was a person. I was a child, to be sure, but I did not understand about the Holy Spirit and His work. I was baptized in the name of the Father and the Son and the Holy Ghost, but I did not receive the fullness of the knowledge. I had to grow into that. I even went out preaching without a knowledge of the personality and working of the Holy Spirit. I preached a good many years before I received an imparting of the consciousness of the indwelling experience of the Holy Spirit.

One winter when Elder E. W. Farnsworth and I were holding meetings in Michigan, though we were having good meetings, there came to us a sense of a great lack on our part in helping the people. We were about to open a meeting in Charlotte, only a few miles from Battle Creek. We had just closed a good meeting at Potterville, and as we had one day—Monday—before we held our first meeting in Charlotte, we went to Battle Creek to talk with Elder A. T. Jones, who then was preaching strongly on righteousness by faith.

In that brief interview there came to each of us a special blessing, which we both recognized, as did Elder Jones. We were all blessed, and from that day our ministry led the people to a fuller experience in Christ than before. Previously our desires were good and right, but we lacked power to do the work we tried to do. We needed this promised anointing.

I believe it is a lack of knowledge on the part of many newborn souls that keeps them from receiving the Holy Spirit. The minister who taught them the truth may have failed to teach about the Holy Spirit; but this does not excuse their lack, nor supply the strength they need.

(Continued on page 30)



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

A PHYSICIAN'S PLEA TO MINISTERS—NO. 2

BY GEORGE THOMASON, M. D.

YEARS of close observation have led me to the inevitable conclusion that ministers as a rule eat far too much. This indiscretion, combined with the lack of proper and sufficient exercise, undoubtedly largely accounts for the unfortunate premature physical and mental disasters among us. The failure to adjust properly these two features in the program of life, leads to the gradual accumulation in the body of harmful products or poisonous substances, as the result of inadequate metabolic activity; that is, incomplete burning and elimination of body waste.

There are certain diseases particularly characteristic of later life, such as obesity, diabetes, gout, high blood pressure, kidney disease, stomach and liver disorders, and certain disturbances of the glands of internal secretion, called the endocrines. All these can be largely controlled and kept in abeyance by a proper dietetic régime. A very safe rule to follow in the matter of diet in middle and later life is to limit the diet so that the body weight never exceeds the *average* for height and weight at maturity, or say thirty years of age.

The caloric or energy values of food still form the best basis for guidance in selection of a properly balanced diet for the daily bodily needs. The foodstuffs proper are proteins, fats, carbohydrates; and of course to these must be added the mineral salts, vitamins, oxygen, and water. Protein is perhaps the most essential food element, since it serves for the repair of tissue. The amount of protein required is relatively small, however, especially in later life, when the necessity for reparative processes in the tissues is at the minimum. Vegetable proteins, with the addition of a moderate amount of animal protein, such as milk and eggs, represent the best form of protein.

The fats are essential as a part of the diet, and any marked reduction in this kind of food will lead to deficiency diseases. The best forms of fat are butter, cream, olive oil, nuts, and those found occasionally in certain fruits, such as ripe olives and avocados.

The bulk of the energy is to be derived from the carbohydrates, or starches and sugars. These are best found in cereal foods, roots, and from fruits and green vegetables. The mineral elements (sodium, potassium, calcium, iron, etc.) will be supplied by milk and eggs, green vegetables and fruit, as will also the necessary vitamins. The ballast, or roughage,

so necessary to act as a mechanical stimulus to the bowels, will be obtained from the cellulose of coarser cereals, green vegetables, coarse roots, and various fruits.

To complete the dietetic program, from six to ten glasses of water should be taken daily; and providing careful mastication is practiced, there is no objection to a reasonable amount of water being taken with meals.

Perhaps a sample menu outlining a reasonable daily ration for a man in middle or later life would be appreciated. The following will be attractive, and will represent practically the requisite number of calories essential for a complete day's food:

For breakfast:

Fruits or fruit juices, such as grape or orange juice.
Well-cooked cereal with cream.
Toast or stale bread or zwieback with butter.
Cereal coffee with cream and sugar.

For midday meal:

Vegetable or creamed soup.
A helping of peas, beans, or lentils, or a simple nut food.
Plain boiled rice or baked or mashed potato.
A vegetable salad, such as tomato, lettuce, or cold beets with olive oil or lemon dressing.
Bread and butter.
A custard or rice pudding or gelatin dessert.
Water or hot cereal for drink.

For evening lunch:

Stewed or fresh fruit.
Cottage cheese with stewed pears or pineapple as a salad.
Crackers, toast, zwieback, or bread and butter.
Fruit juice, cereal coffee, or water as a beverage.

Space will not permit me to dwell at any length on the *waste of worry*. It ought not to be necessary to say anything regarding this to a class of men who teach others not to let their hearts be troubled, or to speak of the peace of God that passeth understanding, keeping the heart and mind. Nor should it be necessary to emphasize the necessity for an adequate amount of sleep, and of its importance in ridding the body of toxic products and of its wonderful power in

"Knitting up the raveled sleeve of care,
Chief nourisher in life's feast."

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CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

ROMAN CATHOLICISM AND THE SCRIPTURES

II—Tradition and Inspiration

BY W. W. PRESCOTT

IT is a simple fact of history that in establishing one of the most important dogmas of the Roman Catholic Church, the infallibility of the pope defined by the Vatican Council held in 1870, this rule of absolutely following "the unanimous consent of the Fathers" was frankly ignored. An unprejudiced study of the proceedings of this council indicates clearly that it was the determined purpose of the then reigning pope, Pius IX, to have the council formally ratify the definition of infallibility which he and some of his advisers had already agreed upon. In the furtherance of this plan, when it became evident that there was a rising tide of opposition to this program, as was shown by some of the speeches made, the pope arbitrarily closed the debate and pressed the question to a vote. Among the speeches prepared but not delivered was one by Archbishop Kenrick of St. Louis. The original speech in Latin was printed in 1871 in "Documenta ad Illustrandum Concilium Vaticanum Anni 1870" ("Documents Relating to the Famous Vatican Council of the Year 1870"), collected by Dr. Johann Friedrich, and a translation of it appeared in "An Inside View of the Vatican Council," from which the following extract is given:

"The primacy of the Roman pontiff, both in honor and in jurisdiction, in the universal church, I acknowledge. Primacy, I say, not *lordship*. But that the primacy is vested in him as the successor of Peter, all the tradition of the church testifies, from the beginning. And on the sole strength of this testimony I accept it as an absolutely certain principle and dogma of faith. But that it can be proved from the words of Holy Scripture, by any one who would be faithful to the rule of interpretation prescribed to us in that profession of faith [the creed of Pope Pius IV] which we have uttered at the opening of this council, and so often on other occasions, I deny."¹

In proof of this very unusual assertion, Archbishop Kenrick then cites the facts concerning the interpretation of Matthew 16:18 by the so-called Fathers of the church, showing that, instead of being unanimous that the church was built on Peter, they held as follows:

1. Seventeen claimed that "the church was built on Peter."

2. Eight maintained that "the church was built on *all* the apostles."

3. Forty-four held that "the words, 'on this rock,' etc., are to be understood of the *faith* which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the church."

4. Sixteen affirmed that "the words, 'on this rock,' etc., are to be understood of that rock which Peter had confessed, that is, *Christ*,—that the church was built on Christ."

5. "The fifth interpretation of the Fathers understands by the name of *the rock*, the *faithful* themselves, who, believing Christ to be the Son of God, are constituted living stones out of which the church is built."

The declaration that no interpretation of the Scriptures was to be received which was contrary to "the unanimous consent of the Fathers," was the cause of some embarrassment to Roman Catholic interpreters, inasmuch as the Protestants affirmed that they had gone contrary to the doctrine of the ancient church. It seemed necessary to answer this charge, and this was done at the last session of the Council of Trent by declaring that tradition was in reality the voice of the church, whether the ancient or the modern church. The following extract deals with this question:

"The council agreed fully with Ambrosius Pelargus, that under no condition should the Protestants be allowed to triumph by saying that the council had condemned the doctrine of the ancient church. But this practice caused untold tribulation without serving as a safeguard. For this business, to be sure, 'almost divine prudence' was requisite—which was indeed awarded to the council on the sixteenth of March, 1562, by the Spanish ambassador. Really they could scarcely find their way in the many labyrinthian passages of an older and a newer comprehension of tradition, which were constantly crossing and recrossing each other. But even in this they were destined to succeed. Finally, at the last opening on the eighteenth of January, 1563, their last scruple was set aside; the archbishop of Rheggio made a speech in which he openly declared that tradition stood above Scripture. The authority of the church could therefore not be bound by the authority of the Scrip-

tures, because the church had changed Sabbath into Sunday, not by the command of Christ, but by its own authority. With this, to be sure, the last illusion was destroyed, and it was declared that tradition does not signify antiquity, but continual inspiration."²

The ease with which Roman Catholic writers can, if necessary, reverse themselves when their church authoritatively defines a new doctrine, is shown by the following facts: One of the Roman Catholic catechisms which has had a wide circulation on both sides of the Atlantic is that by Stephen Keenan. Before the dogma of infallibility was defined by the Vatican Council in 1870, this catechism contained the following question and answer, as quoted in "The Infallibility of the Church:"

"Q. Must not Catholics believe the pope in himself to be infallible?

"A. This is a Protestant invention; it is no article of the Catholic faith: no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body; that is, by the bishops of the church."³

Immediately after 1870 this question and its answer disappeared from this catechism without a word of explanation. "It is, therefore, impossible now to maintain that the faith of the Church of Rome never changes, when it is notorious that there is something which is now part of her faith which those who had a good right to know declared was no part of her faith"⁴ before 1870.

Added Article of Faith

Further evidence that a doctrine of tremendous significance has been added to the Roman Catholic creed is furnished by the following statement made by John B. Purcell, bishop of Cincinnati, in his debate with Alexander Campbell, January 13-21, 1837:

"Appeals were lodged before the bishop of Rome, though he was not believed to be infallible. Neither is he now. No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do. The Catholic believes the pope, as a man, to be as liable to error as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or morals. Many of the popes have sinned, and some of them have been bad men."⁵

It is plain that what was not regarded as an article of faith and was not believed in this country in 1837 is now binding upon all Roman Catholics.

That there is a modernistic tendency even in the Roman Catholic Church is clear to those who compare interpretations formerly given to some authoritative pronouncements with those given today. Here is a suggestive illustration. In the papal bull, "Unam Sanctam," issued in 1302 by Boniface VIII in his effort to maintain the temporal power of the pope in his conflict with Philip the Fair of France, he declared:

"That in her [the church] and within her power are the two swords, we are taught in the Gospels, namely, the spiritual sword and the temporal sword. For when the apostle said, 'Lo here—that is, in the church—are two swords,' the Lord did not reply to the apostles, 'It is too much,' but 'It is enough.' . . . Therefore, both are in the power of the church, namely, the spiritual sword and the temporal sword, the latter to be used for the church, the former by the church; the former by the hand of the priest, the latter by the hand of princes and kings, but at the nod and instance of the priest. The one sword must of necessity be subject to the other, and the temporal power to the spiritual power. . . . Truth being the witness, the spiritual power has the function of establishing the temporal power and sitting in judgment on it if it should prove not to be good."⁶ (Omissions theirs.)

In his speech, to which reference has already been made in this article, Archbishop Kenrick made a rather striking comment upon these statements by the pope, a portion of which I will quote:

"No man can deny that the purpose of Boniface in that bull was to claim for himself temporal power, and to propound this opinion to the faithful, to be held under pain of damnation. No man can deny that the words of the bull were received in this sense by all then living. . . . But at the present time the opinion so solemnly enunciated in that bull is repudiated by all, not excepting even the most ardent advocates of papal infallibility."⁷

A more recent interpreter of this utterance by Boniface VIII handles it a bit more diplomatically, and perhaps with special reference to American readers, in these words:

"Even if Boniface had intended to assert that the church has direct power over the state, this declaration would not be defined dogma, since the only dogmatic definition in the bull is the statement, 'that all must give due religious obedience to the pope.'⁸

From what has now been presented it is clear that Roman Catholics concede no more authority to the Holy Scriptures than do the radical Modernists, although at the same time they nominally profess to believe that they are "the word of God." Both Catholics and Modernists place the authority of man above the authority of God, and in doing so they "worship and serve the creature rather than the Creator," which is the very essence of idolatry.

Washington, D. C.

¹"An Inside View of the Vatican Council," pp. 106, 107, edited by Leonard Woolsey Bacon, American Tract Society, New York.

²Dr. J. H. Holtzman, "Canon and Tradition," p. 263.

³Salmon, "Infallibility of the Church," p. 26, second edition. John Murray, London. ⁴Id., p. 27.

⁵"A Debate on the Roman Catholic Religion," p. 23, edition 1837. J. A. James & Co., Cincinnati, Ohio.

⁶Translation from "Our Fathers' Faith and Ours," Philip Schaff, pp. 667, 668. G. P. Putman's Sons, New York.

⁷"An Inside View of the Vatican Council," p. 126.

⁸"The State and the Church," p. 48, by John A. Ryan, Professor of Moral Theology at the Catholic University of America, and Moorhouse Millar, S. J. Macmillan & Co., New York.

VALUABLE QUOTATIONS

Extracts From Current Literature

MILITARY MADNESS.—There is not a single great power that is not involved in a mad rush of frenzied military preparedness. Although the Versailles Treaty laid upon the nations a moral obligation to reduce their armaments, armaments are heaping piled higher than ever before. Compared with 1913, which marked the peak of prewar European preparedness (as statistics gathered by the Foreign Policy Association show), the military expenditures of France are now 25.8 per cent more; of Italy, 26.3 per cent more; of Great Britain, 48.8 per cent more; of the United States, 190.9 per cent more; of Japan, 388 per cent more.—*Federal Council Bulletin*, November-December, 1934.

JEWISH CENTER.—Of the 16,000,000 Jews in the world there are now about 12,000,000 in the United States, 6,000,000 are in Greater New York, while Germany has only 600,000. The Jewish center is here.—*Clarence True Wilson, in Christian Faith and Life*, October, 1934.

GERMAN BATTLEGROUND.—Germany seems destined once again to be the battleground of an important church struggle. In the past Germany gave the world the Protestant Reformation with its very profound repercussions on the Church of Rome. Later there followed the wave of Modernism which has made such very serious inroads on fundamental issues of church principle and doctrine. And now, in Hitler's Third Reich, another battle is being waged. It is a religious struggle to determine whether the spiritual authority of the church shall be usurped by the state.—*Christian World Facts*, October, 1934.

LIVING INTERPRETER.—The Bible, like all dead letters, calls for a living interpreter. The founding fathers of our Republic did not leave the Constitution to be interpreted by every individual according to his whims. That would have spelled speedy destruction to the unity of the infant Republic. They wisely constituted the Supreme Court to be the living, authoritative interpreter of the Constitution. . . . Just as the Supreme Court is the authorized living interpreter of the Constitution, so the Catholic Church is the living authoritative interpreter of the Bible. She has been the preserver and custodian of the Bible through the centuries, and she interprets it for us in the name and with the authority of Jesus Christ. Christ never wrote a word, never commanded His apostles or disciples to write. He taught and commissioned His apostles to teach, and assured them of His abiding presence with them.—*Our Sunday Visitor*, Nov. 25, 1934.

CATHOLIC UNITY.—In sharp contrast with the sorry spectacle of Protestantism, with its hundreds of warring sects and creeds, agreeing with one another only in their disagreement with all others, there is the Catholic Church with its 350,000,000 members,—more than twice the total of all the sects of Protestantism combined,—speaking every tongue and in every land under the heavens, all united in the strong bonds of a common faith. It offers the greatest spectacle of religious unity which the world affords.—*Our Sunday Visitor*, Nov. 25, 1934.

COSMETICS BOOMING.—The Department of Commerce reported that the wholesale value of cosmetics manufactured in 1929 was more than \$200,000,000—an increase of 16 per cent over 1927. The retail value of these preparations has been estimated at \$375,000,000, to which must be added the cost of personal service in beauty parlors and barber-shops, amounting to about \$400,000,000.—*The Literary Digest*, Nov. 17, 1934.

ANTIEVOLUTIONISTIC NOVA SCOTIA.—Nova Scotia is the latest competitor of Tennessee for eminence as an enemy of the teaching of evolution in the public schools. Presbyterians of that province have adopted and transmitted to the provincial premier a protest against a new textbook that has been adopted for use in the schools, a "Story of Civilization," which is alleged to be "an unfair and insidious attempt to foist a pagan philosophy upon

our children." The teaching of this book, it is asserted, is "contrary to the Bible and the traditions of the Christian church." More specifically, it "affirms the evolutionary hypothesis of man's brute origin, and indirectly repudiates Christianity, the faith and religion of the people of Nova Scotia."—*The Christian Century*, Nov. 21, 1934.

DICTATORSHIP'S PROGRAM.—All modern dictatorship is essentially one—the eradication of liberty. The *London Times* (May 24, 1934) says: "There is no difference in principle between the methods of government practiced by the various European autocrats, whether in Berlin or in Moscow, and emulated by our own Blackshirts and Socialist League; and the only real difference in fact, so far as the sufferings of the people are concerned, is that if Fascism in various countries has slain its thousands, then Bolshevism has slain its ten thousands." So Mr. Ramsay Muir, a chief organizer of the Liberal party in Great Britain: "In the postwar period freedom of speech, freedom of the press, and freedom of association have been completely suppressed, first in Russia, then in Italy, then in Germany. The denial of these unsettling liberties is today the first act of the new dictatorships."—*D. M. Panton, in the Sunday School Times*, Nov. 17, 1934.

BIBLE DAY.—At the seventh National Bible Day in Crystal Palace [London, May 4-7] five thousand people were in attendance to give witness to the matured conviction of Christians in all churches and of all nationalities that the solution of the world's problems is to be found only in the Bible. The resolutions adopted urged the organization of a world-wide testimony to the fact that the Bible is God's authentic message to man. It is proposed that this be done by simultaneous meetings, by processions, by appropriate advertising in the press of statements from the clergy, missionaries, and lay Bible believers and Bible lovers.—*The Sunday School Times*, July 21, 1934.

PALESTINIAN SITUATION.—A satanic strangle hold seems to have fallen on Jerusalem. Jews in prominent government positions make it almost impossible for new missionaries to enter Palestine; the rising tide of Jewish nationalism has no thought whatever of Jehovah; and the Arab (Moslem) heart is a fast-locked door. There are said to be only twenty-five known Moslem converts in all Palestine; and the total conversions for each year do not exceed the number of missionaries in the land. The only group that is growing by leaps and bounds is the Roman Catholic.—*D. M. Panton, in the Sunday School Times*, Nov. 17, 1934.

HISTORIC EPISCOPATE.—Bishop Manning has no more right to lay exclusive claim to catholicity for those who claim that episcopacy is its criterion, than the Roman Catholics have to claim a monopoly upon it for those who make submission to the bishop of Rome the criterion of catholicity. What he had a right to say, in so far as he was speaking to the non-Episcopal Christian world, was this: You and we alike believe that catholicity is a mark of the church; but we differ from you in believing that an episcopacy historically continuous with the apostles is the mark of catholicity; and therefore we are nearer to the other communions which have an episcopally ordained priesthood which we can recognize, even if they do not recognize ours, than we are to you.—*The Christian Century*, Nov. 21, 1934.

APOSTOLIC SUCCESSION.—Though Rome rejects the tradition, the Anglo-Catholics, of whom Bishop Manning is an outstanding leader, maintain that the apostolic succession has come down in unbroken line, and that an Episcopalian minister is as truly ordained as a Roman Catholic priest.

The Episcopal Church, said the uncompromising bishop of New York, "holds the Catholic doctrine of the priesthood," as "shown by the fact that a priest of the Roman Catholic Church, or of the Eastern Orthodox Churches, who comes into the ministry of the Anglican communion, is not reordained, whereas a minister of any Protestant communion, if he enters the ministry of the Episcopal Church or of the Anglican communion, must be ordained to the priesthood through the laying on of hands by a bishop."—*The Literary Digest*, Nov. 3, 1934.

WAR'S MADNESS.—From England comes a report that in the next war bombing planes will have silent exhausts and propellers. The "sound locator," which is an essential part of the air defense, as important as the searchlight, will be useless. They cannot

detect the silenced planes at a height of over 10,000 feet, and modern bombing may be effectively done at 15,000 feet. A whole city could be set on fire or drenched with gas before the people could take cover or a single anti-aircraft gun could locate its target. In the next war, should it come, there will be no "rules." Everything will be "fair." After the experience of 1914-18 one would not dare predict that the use of disease germs would be barred. War is on its mad way to kill either civilization or itself!—*The Christian Advocate*, Nov. 1, 1934.

EPISCOPAL DILEMMA.—While postulating bishops and priests as authorized teachers of doctrine, and as authorized ministers in public worship, Dr. Manning leaves them not only without an authorized head, but without any unique function at the altar. For it is the work of the priest not only to pray in the name of the people, but in their name to offer sacrifice. The bishop appears to have gone as far as he could go without serious offense to the "protestant" wing of this Protestant church, but he stopped short of asserting, with the "Catholic" wing, that it is the mass that matters. The hierarchy established by Christ must indeed teach, but no less must it fulfill its unique function of standing at the altar to renew the sacrifice of the cross.—*America (R. C.)*, Nov. 3, 1934.

LITURGICAL MOVEMENT.—The liturgical movement, he [Ellard] pointed out, is not merely interested in the external features of worship as many people mistakenly suppose. It goes much deeper than that. It is concerned with the restoration of integral Catholicism—Catholicism blooming full not only in creed and code but also in cult. Slowly stirring into life in our twentieth century is the restored and perfect corporate worship decreed by the Council of Trent. Emerging gradually in our modern scene and now beginning its ascendancy, is the doctrine of the mystical body of Christ. One of the principal activities of the liturgical movement is the unfolding of this doctrine with all its dynamic implications. Twentieth century Catholicism is slowly becoming Mystic Body Catholicism.—*America (R. C.)*, Nov. 3, 1934.

ORGANIZED ATHEISM.—Did you know there are more than 17,000,000 militant atheists at work in the world today? They are not only in Russia, for godless communism has sent its agents throughout the earth. They have penetrated into our schools and colleges; they are poisoning multitudes of young people with their deadly virus.—*The Sunday School Times*, Nov. 3, 1934.

MEXICAN RETALIATION.—What the Mexican government plans to do to the Catholic Church and her Catholic people is no secret. It has confiscated church property, closed churches and schools, deported priests and bishops, taken the sacraments and the holy sacrifice of the mass away from the people by limiting the number of priests allowed to exercise their priestly duties, and now it adds another outrage to the long catalogue of acts of hatred against the church by forcing Catholics to abolish all religious schools and accept "socialistic" education in its stead.—*Our Sunday Visitor (R. C.)*, Nov. 3, 1934.

CATHOLIC PURGATORY.—When I am dead, I shall not go to hell unless I die with the blackest un-forgiven sins on my soul. I shall not go straightway to heaven, because I have sinned many times; and although my trespasses may have been wiped out by confession and penance, still I must endure a period of punishment to atone for those forgiven sins, and of cleansing to wash away any remaining venial sins or imperfections.—*Our Sunday Visitor (R. C.)*, Nov. 4, 1934.

LIQUOR LIABILITIES.—During the first half of 1934, the Travelers Insurance Company of Hartford, Connecticut, reports that eighty-one persons were killed and 1,900 were injured each day in automobile accidents. This was an increase of 21 per cent in fatal accidents over the corresponding period of 1933. Drunkenness at the wheel vies with drunkenness on the part of pedestrians to produce this appalling massacre.—*The Presbyterian*, Nov. 3, 1934.

TWIN EVILS.—Atheism and communism are inseparably linked together. They are twin evils with a common root. They find their most fruitful ground in the universities of the country, particularly in those places of learning where evolution is taught and the Bible is treated as a collection of old wives'

ables. Tens of thousands of young men and women of America have had their faith destroyed in such institutions and have become the prey of atheistic communism. Their philosophy is summed up in the words of Omar Khayyam that instruct them never to lift up hands "to that inverted bowl we call the sky," while they profess to believe with Swinburne "that no life lives forever, that dead men rise up never." It is a philosophy of this kind, disguised and politely called "culture," that is helping to recruit the ranks of the atheists by multitudes.—*The Sunday School Times*, Dec. 1, 1934.

NEW PAGANISM.—We are face to face with a new paganism. Around about us we see intellectual life disturbed by conflicting ideas expounded in the confusing meshes and mazes of meaningless terms and expressions; we see emotional life unbalanced by false standards, and see spiritual life sullied by false philosophies which whirl about us in a chaos of confused cults and creeds.—*Our Sunday Visitor (R. C.)*, Dec. 9, 1934.

INVITING RUIN.—Something is happening in the world to threaten everything you hold dear. Want and suffering and hopelessness have made people sullen and reckless and desperate. They are resentful without knowing the cause of their resentment. . . . Mexico and Spain make war on the Catholic Church; Russia has virtually uprooted Christianity, and morality with it; Germany has turned against Christians as against Jews; and here in America it has become the fashion to ridicule religion along with yokels. Once the Bible was revered in America; now "the Bible belt" is a term of contempt.

This generation is pagan. It knows no higher law than its own will. It feeds its desires. The thing it wishes to do becomes the right thing to do. 'Chastity' is made a joke. Few have any capacity for moral indignation.

It is a world-wide trend—the rise of paganism against Christianity. And across the Pacific a pagan nation arms to defy the world.

Do you realize that mankind is inviting ruin?—*Robert Quillen*, quoted in *Our Sunday Visitor (R. C.)*, Dec. 9, 1934.

REPEAL DISAPPOINTING.—The persistence of bootlegging is by no means the only disappointment that has followed repeal. Closely linked with it is the surprising meagerness of the returns in revenue—surprising, that is, to those whose advance estimates pictured a fiscal millennium from liquor taxes. During the current fiscal year, and thanks to an improvement of yield this fall, the Federal Government expects to garner in the neighborhood of \$500,000,000 from its various taxes and duties on alcoholic beverages. Not an untidy sum, but little, if any, greater than it got from the same source before prohibition, when its rate of taxation was much lower, and only half the billion which repeal enthusiasts were predicting a year ago. . . . Mr. Morgenthau, meanwhile, is getting better enforcement results with a reorganized and enlarged Alcohol Tax Unit whose personnel he intends increasing to an ultimate 5,000. But here again the repealist finds occasion to grieve. Was it not one of the fundamental objects of repeal to turn the liquor problem and its attendant police power back to the States and put an end to the meddlesome army of Federal enforcement agents which prohibition had called forth? Yet in its palmiest days the Prohibition Unit had no more than 3,600 agents afield.—*The Literary Digest*, Dec. 8, 1934.

BRITISH CATHOLICS.—In 1844 the Catholic population of England and Wales did not number more than 600,000. It now embraces 3,000,000. There are at the moment 4,825 churches in England and Wales, whereas the number in 1844 was 2,196. This represents an increase of 1,696 within a period of ninety years. The priests who minister to the spiritual needs of the faithful in these parishes have shown an expansion from 700 to 4,825. . . . Catholic England is slowly but surely reclaiming her own.—*America (R. C.)*, Sept. 22, 1934.

AMERICAN PROTESTANTISM.—The existence of the Federal Council is, theoretically, the one bright spot in American Protestantism. We say "theoretically," because it is not so much what the council has actually done or is doing that prompts the highest approval, but the motive and ideal which actuated its origin. The Federal Council, as an existing and functioning organization, is a measure of the degree of Christian unity which has already been attained.—*The Christian Century (Modernist)*, July 18, 1934.

Analyses of New Testament Books

(Continued from page 22)

I. Introduction.	Verses 1-4
1. The writer.	1a
2. The readers.	1b
3. The salutation.	2
4. The occasion.	3, 4
a. The original intent.	3a
b. The change of purpose.	3b
c. The cause: The presence of perverse teachers in church.	4
II. The Perils of Apostasy.	5-16
1. Illustrative examples:	
a. Israel at the exodus—"Once saved; afterward destroyed."	5
b. Angels in the beginning "kept not their principality; now reserved unto judgment."	6
c. Sodom and Gomorrah—"Fornication; eternal fire."	7
2. The nature of their sin.	8-11
a. Carnality.	8a, 10b
b. Arrogance.	8b, 10a
3. Instructive illustrations:	
a. By contrast—"Michael and the devil."	12-15
b. By similarity—"Cain, Balaam, Korah."	12, 13
4. The Doom Pronounced.	14, 15
a. Figuratively.	16
b. Literally: In a prophecy of Enoch.	
5. The Final Description.	
III. The Privilege of Preservation.	12-25
1. Recognition of the peril.	17-19
2. The twofold secret of preservation.	20-24a
a. "Keep yourself."	
b. "Being kept."	
IV. Closing Doxology.	24, 25
1. For present keeping.	
2. For final presentation.	

A Physician's Plea

(Continued from page 25)

It is also entirely unnecessary to suggest the necessity for a daily bath for preserving the cleanliness that is next to godliness, and for its activating of the skin, a feature so necessary to insure normal functioning of the deeper tissues and organs; and I am sure we need no more than mention the positive necessity of maintaining proper daily elimination, that tissue poisons may not accumulate to a harmful degree.

Los Angeles, Calif.

Our Supreme Need

(Continued from page 24)

We should all strive to receive this gift in our own hearts now, this very day, if we have not already received Him. If we do not receive this gift, if we do not have the Holy Spirit in our lives, we shall have a difficult time in our Christian experience.

The Holy Spirit dwelling in our hearts is a wonderful Comforter, as well as a revealer of sin and a protector from sinning. He is a present help in temptation, to deliver us and to keep us from falling; when we sin, He gives us repentance and heals our wounded hearts. But He will never dwell in our hearts, and allow us to continue in known sin. When the Holy Ghost has entire possession of our hearts, and all that there is of us, we shall be filled

with the divine power of God to overcome temptation, to live the life of Christ, and to do the work that He has called us to do.

When the Holy Spirit takes possession of a man, he will know it. I do not think any man ever receives the Holy Spirit in his heart without a consciousness of having received Him. Saul knew when the Holy Spirit came upon him. Cornelius recognized it, and so did Paul. So it will be in your life. I have known men who have actually struggled for years against a temptation in the flesh, and even after they gained a temporary victory, they could not hold it; yet they did not give up the truth. But when God sends the Holy Spirit to such a man, just as long as he cherishes that Spirit, and allows that Spirit to control his life, he can claim the victory over sin. Tens of thousands of Christians can bear witness to this glorious fact. Nor does this mean that a man may not be victorious in his Christian life, and later lose it all and relapse into a sinful life. He may even have been used of the Holy Spirit in winning souls, and yet later depart from God and be lost. There is no such thing as "holy flesh." The Christian's life is a life of watchful prayer and dependence on the Holy Spirit and the written word of God. "He that endureth to the end shall be saved."

I. H. E.

(To be concluded in March)

The Holy Roman Empire

(Continued from page 22)

That year saw the union of the Eastern and Western churches.

23. After the Gothic defeat in 538 A. D., outside of Rome, the Goths retreated to Ravenna, their capital, which was not captured by the Roman forces until late in 539. The Goths rallied their army, chose a new king named Totila, who, with his army of Goths and other tribal soldiers, recaptured Rome twice between the years 540 and 554.

24. Totila granted absolute freedom to the pope and the Catholic Church, even though for a little while he was master over a great part of Italy. The last king of the Goths, Teias, the successor to Totila, suffered a decisive defeat, and was killed in a terrific battle with the Romans, 554 A. D., which year marks the total extinction of the Gothic monarchy in Italy.

25. The year 538 A. D. marks the beginning of the supremacy of the "little horn" of Daniel 7, for never again was the Roman Catholic Church, which is the ecclesiastical part of the "little horn," subject in part or in whole—that is, within her legitimate sphere of influence—to any foreign power whatsoever for the prophesied 1260 years, or until 1798 A. D. When we deal with the church in the wilderness, we will again consider this question of papal supremacy in articles XII and XIII, and also in the final analysis of the entire series.

Washington, D. C.

¹ Hodgkin, "Invaders of Italy," Vol. VIII, pp. 190-253; Gibbon, "Decline and Fall of the Roman Empire," chap. 49.
² Robinson, "Readings in European History," Vol. I, pp. 126-147. Ginn & Co., New York.
³ Bryce, "The Holy Roman Empire," appendix note C, p. 452, eighth edition, 1883. Macmillan and Company.
⁴ Thatcher and McNeal, "Source Book for Medieval History," pp. 114, 115.
⁵ Id., pp. 118, 119.

Why Are We Here?

(Continued from page 7)

house, that they produce the "corn"—bring men and women into the fold.

If we are ever to accomplish this work that we have come here to talk about, we must get down to the things that are really important in our work. Somebody will say, "These large efforts are very expensive. I do not believe in spending thousands of dollars on a single preacher in a single effort." This is not necessary, usually. There may be exceptional circumstances. But we have been taught during the depression that we can conduct a large effort without thousands of dollars. Many of our evangelists are making their efforts practically self-supporting—large efforts in large cities. They are learning better every year how to do it. Our evangelists ought to be encouraged to economize and cut down expense in every proper and possible way, without neutralizing their efforts. But they should not be asked to do it beyond the point of safety.

On the other hand, to the conference presidents who are here, I want to say that I believe with all my heart that this evangelistic work is worthy of financial support from the conference. Some seem to have money for everything else, nearly, except for the preacher to hire a hall and get started in evangelism. Conferences that are more farseeing in their plans are saving out a little money, and are saying to their evangelists, "Go into these cities, and here is a little to help you to get started." In such fields the work is progressing rapidly. It is a shortsighted policy on the part of a conference to make out a budget in such a way that

there is provision for everything else except evangelistic expense. I would far rather have one less preacher in the conference, and use his salary and traveling expense in evangelistic work, than to have so many workers in the conference that it takes every dollar for their salary and railroad fare. We will get farther in our work. I believe that we ought to plan definitely in this meeting to enlarge the circle of our work, and to increase greatly the results from the work we are doing at the present time.

We are anxious to study and counsel with you, as a group of ministers, about your work and your problems. You are the men of the hour. We depend upon the evangelists—the ministry of this denomination—for the building up of the church. Our departments are a help. They are auxiliaries. Our laymen are a help. But we must depend largely upon the ministry to go out and bring in new converts and establish men and women in the faith. God's call is to you, and I believe that I speak for every local conference president, every union conference president, and for Brother Watson, the General Conference president, when I say that those of us who are engaged in administrative duties are with you brethren heart and soul. We believe in you. We thank God every time when we hear of your success in the ministry. We are with you to hold up your hands, to support you in every way. We will work together hand and heart and soul for the finishing of this work.

TRUTH!—The passion for truth should be the determining motive in all our study and witness as workers. The spirit of truth never fears the results of full, honest investigation. It never shrinks from the discovery of further supplemental truth. Rather, it welcomes, invites, and demands both. Moreover, the unity of truth involves the harmony of each single truth with every other truth; and the consistency of truth assures us that no new truth that is genuine will ever invalidate any real truth of the past.

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INEQUITY!—It is manifestly unfair for a worker to spend recklessly, living beyond his income, and involving himself in debt and resultant pressure from his creditors,—thus bringing embarrassment to the church,—and then expect the employing organization to help when his inevitable extremity comes, even to canceling his debt in whole or in part. Such a program is a travesty upon the principles of Christian fairness and equity among brethren. It penalizes those who live within their income, who meet their obligations, and who thus preserve the fair name and credit of the denomination they publicly represent. Such scorn all special considerations beyond those specified provisions for emergency or illness applicable to all.

CRITERIA!—Neither passionate devotion to a cause, nor unreserved belief in its principles, constitutes evidence that a heart is right with God. Ponder the fanatical loyalty of many Moslems to their faith, of Ghandi to his political principles, not to mention hosts of noteworthy Catholics, Mormons, socialists, communists, and the like. No; mere activity, sincerity, and devotion are not the dependable criteria of truth, for these are shared by multitudes in every false religious, social, and political organization. Failure just here often deceives both friends and self. It likewise explains the pitiful lapse of some seemingly most ardent souls. Rather, it is the surrendered heart, the sanctified life, the eye single to the glory of God, coupled with possession by holy love, that constitute the touchstones of true devotion and service. These are sure and dependable evidences.

UNTRUSTWORTHY!—Beware of “floating testimonies.” There are in circulation spurious statements attributed to the Spirit of prophecy that, upon checking, have either been proved to be forgeries, or become sadly distorted through repetition and misquotation. Beware especially of garbled or spurious “unpublished testimonies.” Unless properly released for circulation,—or at least duly verified by those appointed as the custodians of the original writings,—no credence should be placed in them. The printed volumes, pamphlets, and articles, available to all, form the safe sources for reading and quotation. To be safe regarding excerpts from file manuscripts, one should have the evidence that they have been officially released by the trustees of the Ellen G. White Estate and the General Conference Committee. Statements can be verified or disproved by appeal to Elmshaven.

INTERPRETATION!—The fact that the identical wording of a Scripture text, historical citation, or Spirit of prophecy excerpt, conveys a different understanding to different minds—blessed, let us say, with equal training, sincerity, and intelligence—emphasizes this principle: Sharp distinction must be made between the *unelucidated testimony* of some quotation, datum, or fact under scrutiny, and its *interpretation*. And it is precisely at this point that differences arise, and frequently irritation and division result, just because one person or a group cannot see those expressions in the light understood by another person or group. Christian charity demands that credit for honesty, sincerity, and intelligence be extended to those gaining a differing understanding from the identical words. And the path to unity, under such circumstances, lies through open-minded counsel and unprejudiced study of one another's viewpoint, and not through attack, ridicule, or debate to defend a preconceived position.

NICOTINE!—The tobacco evil constitutes a menace of vast proportions. Not content with persuading millions of women to smoke, cigarette manufacturers now reach out for adolescent youth. An alarming proportion of high school students smoke. A heavy percentage of educators, scientists, and even many clergymen, are silent as to its injurious effects because they themselves are slaves to the weed. The newspapers and periodicals are speechless because huge tobacco advertisements help to keep their presses turning. We need to inveigh against the evils of nicotine to a degree commensurate with its exploitation and its use. It has dragged down many of our own youth, marking the pathway of exit from the church. And it creates a more serious problem as concerns admission to the church because of its grip upon women and youth, as well as men. Here is scope for real reformatory education.

GRIEF!—Who can picture the grief awaiting those who know and believe the third angel's message, but who, instead of really sacrificing for its advancement in this golden hour of opportunity, consume their means upon themselves, all the while expecting to give sacrificially before it is too late. The last movements will be rapid ones. To many the close of probation will come suddenly, unexpectedly. Then it will be too late to help. The soul may be saved “as by fire,” but, oh! the grief and sorrow at the loss sustained. This is the hour for sacrifice, and this we should bear home to the conscience of all believers.

L. E. F.