

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 8

MARCH, 1935

No. 3

EPOCHAL ADVANCE IN EVANGELISTIC PROGRAM

EDITORIAL OBSERVATIONS AND OUTLINE



HE great Philadelphia Council of Evangelists, with 250 in daily attendance in the admirably adapted Witherspoon Auditorium, and convening from December 31 to January 7, will be cherished in sacred memory, along with the St. Louis Council, as doubtless the most wonderful duo of ministerial meetings ever held in the history of this movement. In the clear-visioned call for Spirit-impelled evangelism, in the far-reaching plans projected for making this provision effective, in the candid study of adjustments involved in such a program, in the marked presence of the Holy Spirit in the Bible and other studies, as well as in the discussion of better methods from the floor, the meeting was indeed remarkable.

Building upon the blessed foundation laid by the St. Louis Council (described in the February MINISTRY), but more fully developing and crystallizing the principles there laid down, this Philadelphia Council seemed, to those privileged to attend both meetings, to be the climax of a glorious work of the Holy Spirit, not only in speaking to our hearts concerning the great principles and privileges of evangelistic ministry, but in unifying and energizing us all with that promised unction from above. Ministers and Bible workers freely said that they went away different men and women. Purposes had been purified, prejudices and estrangements had been put aside, and the passion to win lost men and women to Christ had been set aflame as never before.

Messages out of the usual order were delivered. Blessed and heart-searching revivals in our devotional hours sprang from the plain, practical, Spirit-witnessed studies on our relation to the Holy Spirit, and His relation to us in our ministry. It was a convocation never to be forgotten, and will unquestionably mark the turning point in scores of lives, as they are lifted from the nominal to the spiritual, from the mediocre to the successful. The study of methods was characterized by the

greatest freedom, frankness, and fervor under the guiding hand of our able and impartial chairman. Only those who were present could, of course, sense the epoch-making significance of it all.

The determination to preach to the unsaved flamed like a mighty fire that had been kindled from above. Men left for their homes determined to begin evangelistic efforts at once, if not in some great auditorium or theater, then at least in some church or smaller hall. *Our message must be preached to the world*, was the responsive cry.

It is our profound conviction that these two councils mark a turning point in our movement, the beginning of a new epoch. We believe this blending of consecration with enlarged and improved soul-winning plans presages the swelling of that cry that is to lighten the earth with its glory, as, by voice and press and radio, the last message is told forth with compelling power by thousands. We fully believe it has a distinct relation to the predicted loud cry of the third angel's message as it is to return in power to the mighty cities of the Atlantic seaboard. Surely he were blind and obdurate who did not discern the marked movings of the Holy Spirit in the assembly.

This council was a sobering occasion. It was characterized by deep heart searching and the strong outreach of faith for the promised blessing of all blessings—the Holy Spirit—without which all our earnest plans and resolutions and activities are but barren and fruitless motions. And God disappointed us not. Constantly the voice of importunate prayer was heard, pleading for the cleansing, transforming, enabling power of the Holy Spirit. And these pleas God graciously heard and answered.

There was a blessed breakdown of personal and sectional barriers, as the chill of misunderstanding, suspicion, jealousy, and alienation melted before hearts humbled and renewed by the operation of the Holy Spirit. It was glorious to experience and to witness. Such was

(Continued on page 3)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

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THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1 a Year

Published and Printed monthly for the Association by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, December 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

PLANS for the second session of the Advanced Bible School are now matured. Prof. M. E. Kern, secretary of the General Conference, is again dean, and a strong faculty will offer a more comprehensive group of courses than was available in the initial year. The enrollment should be materially larger than last year, and the group served, much broader. History teachers as well as Bible teachers will greatly profit from this summer session. And ministers who wish to deepen their knowledge and strengthen their service should seriously consider its advantages. If interested, write to the dean for detailed information.

CONCERN has been expressed by a number desiring the complete series of studies on church history by N. J. Waldorf, because the June and July issues of the MINISTRY are exhausted. The publishers have considerably mimeographed the articles which appear in these two issues, so that theological students and others may have the unbroken series. These studies will be reproduced on paper the same size as the pages of the MINISTRY, so they can be bound in a file, if the same is being kept. Those needing these two studies to complete the series should communicate with the Periodical Department of the Review and Herald, Takoma Park, D. C. The cost of the two studies in mimeograph form will be 10 cents.

HOPE springs perennially in the breasts of advocates of the literal restoration of the Jews. It has recently been stimulated by the commercial wealth revealed in the chloride deposits of the Dead Sea. Here is a pertinent paragraph:

"This 'most precious body of water in the world' has attracted intermittent attention from scientific men for twenty centuries, but no serious attempt to investigate its commercial possibilities was ever made until the British mandate was established over Palestine after the war. Since that time, however, discoveries have shown that the various chlorides of its deposit—potassium, magnesium, sodium, and calcium—are simply unlimited in quantity, with a possible value running into thousands of billions of dollars, representing a wealth exceeding the combined wealth of all the nations as our author says, and making Palestine the richest land in the world! Thus is God fulfilling His word under our very eyes, blind to it as so many of us are."—*The Moody Monthly*, January, 1935.

It will pay all who desire authentic information regarding the sixteenth century papal plots against England to read Ernest Gordon's page (No. 742) in the *Sunday School Times* of November 17, 1934.

Not all MINISTRY readers may be acquainted with the fact that the Fleming H. Revell Company, of New York City, was established under the inspiration of Dwight L. Moody for the express purpose of printing evangelical literature, Mr. Revell being the brother of Mrs. Moody. This large publishing concern, established sixty-five years ago, and now carried on by Fleming H. Revell, Jr., has contributed an amazing number of valuable religious books, including not a few by our own writers.

THRONGS continue to flock to hear Dr. G. Campbell Morgan's simple but searching expositions of the Word, which are perhaps without a peer in the Protestant world. This fact constitutes irrefutable evidence of the drawing and holding power of the Word. He resorts to no advertising tricks, no witticisms, no flights of oratory, no spectacular stunts. His methods and his results stand as a sobering rebuke to us, and at the same time serve as a beckoning challenge. We read in the *Presbyterian* (Jan. 17, 1935):

"In connection with his seventy-first birthday anniversary, the multitudes of his parishioners remembered Dr. G. Campbell Morgan, of Westminster Chapel, London, by completing a fund sufficient to make some necessary repairs to the stately place of worship which has a world-wide fame. Throngs continue to wait upon Dr. Morgan's ministry, which seems to be unabated in its power and usefulness, in spite of the more than threescore and ten years which rest upon him. Dr. Morgan had the pleasure of announcing at Christmas time that more than the required amount of several thousands of dollars was on hand, while the scaffolding already against the face of the church announced that work was about to begin."

THE interdenominational Foreign Missions Conference of North America, in its report for October, 1934, expresses a concept of future mission work sharply variant from our own. One writer says:

"We shall not need as many missionaries in the future as we have had in the past. As an undergraduate in college I was much impressed by the figures produced by those who proposed 'the evangelization of the world in this generation.' Though those numbers were never equaled in actual appointments, it is clear they will not be needed now. To a very considerable degree those who have served abroad have completed the missionary task. Evidently the missionary force has been entirely competent. In broad terms its work was to found a church, gird it about with those educational and philanthropic institutions which are so essential to a Christian community, and develop a native leadership capable of carrying on. This the missionaries have done."

TITHING finds an increasingly frequent place in contributors' articles and editorial pages of leading Protestant religious journals, as for example, the *Presbyterian* for January 17, 1935. It is growing in the general Christian concept as a desirable and divine method for carrying forward the work of God. This editorial states:

"Tithing appears to the writer to be both the spiritually ideal and practically satisfactory method of carrying on the work of the kingdom of Christ. We have never known a tither who was not an aggressive, spiritual, forceful personality, and we have never met with any who ever gave up the practice once it was firmly established as a part of the economic program."

EPOCHAL ADVANCE IN EVANGELISTIC PROGRAM

(Continued from page 1)

manifestly a real reformation of life following a genuine work of revival.

The outstanding and insistent emphasis of the council from first to last in the daily devotional and discussion periods, was upon the preaching of Christ by converted, Spirit-filled and empowered men as the center of every truth of the third angel's message. The principle was iterated and reiterated that we are not simply to convince the intellect by irrefutable argument and evidence on prophecy and doctrine, but to convert men and women to Christ in an age that has repudiated the everlasting gospel. Every principle and precept He has declared is to be preached and received as the responsive obedience of a heart won by His love.

And it was further urged that there should be no cleavage between the doctrinal and the spiritual, but that a blessed blending should prevail that will make every presentation a savor of life unto life. Such an emphasis does not involve nor imply any softening or minimizing of our distinctive doctrinal truths, but rather an enlargement and intensification commensurate with the demands of the hour. Such is involved in the preaching of the Sabbath "more fully," and of every other present truth *more fully*. And that is obviously the meaning of "preaching Christ" in the "setting" of the third angel's message. This was impressively summarized and enforced by Elder Branson in the closing devotional study of the council, to appear later in these columns.

The symposial response of the Philadelphia Council to the call to evangelism (which call was presented in the February *MINISTRY*, with the response of the field leaders at the St. Louis Council), appears hereafter. Elder Watson's second study—the first in his series on the Holy Spirit, as given at both councils—is also found in this number. The others in the series, together with his Sabbath sermon, will follow throughout the year. These are worthy of careful study and review, and should be preserved by each worker.

A most important Resolution on Evangelism, adopted unanimously by both councils as the united expression of the over five hundred evangelistic workers from forty-one States and five Canadian provinces, is then introduced by an important explanation by the chairman, and is followed by appropriate expressions from field leaders from the floor. It should likewise be painstakingly studied, for utmost care and candor marked the facing and study by very representative committees, of such a far-reaching evangelistic program in relation to caring for our churches through planning for a definitely progressive shifting of the pastoral burden to lay church leadership, recognizing that the drift toward hovering over our churches—

against which we are solemnly warned—has grown to disturbing proportions.

The round-table discussions, stenographically reported at both councils, will be introduced in the April *MINISTRY*, the second of the 32-page "evangelism specials." These will be presented in the order given by two special instructors on evangelistic methods, H. M. S. Richards and J. L. Shuler, and local men of experience; and will be followed by the contributions from the floor from both St. Louis and Philadelphia, blended so as to make one united presentation. In several instances these were crystallized into resolutions, statements, or requests from representative groups of evangelists, and these will likewise appear in due order.*

The daily presentations by the writer on the rise and development of the advent movement, as portrayed through the incomparable collection of source documents assembled at the General Conference, will not be reported in these columns, unless in the form of a brief outline survey later, but will appear in time in book form in harmony with the authorization of General Conference leaders and the request passed jointly by the two councils, which reads as follows:

"Recognizing the value of the information that Elder Froom has presented on the early history of our denomination, we, the five hundred delegates to the St. Louis and Philadelphia Evangelistic Councils, embracing the workers in forty-one Central, Eastern, and Southern States and five Canadian provinces, earnestly request the General Conference Committee to have this information made available in book form with as little delay as possible.

"We further request that this information be very comprehensive, containing the full quotations as appearing on the photostats read in these councils, together with the references read from the different books exhibited here. We hope that the publication may be large enough to contain the most important documentary evidence used by Elder Froom in his studies on the historical background of the advent message.

"We would also appreciate such other information from these source materials as may be helpful in making our soul-saving efforts more successful."

THE closing feature of the council was a hearty testimony meeting, participated in by over half the delegation. In this the thought was repeatedly expressed that if only such a council could have been held ten or fifteen years ago, the whole ministry and fruitfulness of the one voicing his convictions would have been vastly different; but coming now there

(Continued on page 23)

* These several resolutions were likewise adopted at the local four-day workers' meeting of the Michigan Conference, with eighty-five present, January 14-18.

EVANGELISTIC COUNCIL PROCEEDINGS

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

THE COMING OF THE COMFORTER

First Bible Study on the Holy Spirit*

BY C. H. WATSON

"NEVERTHELESS I tell you the truth: It is expedient 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." John 16:7.

IT is not so much my purpose to give an interpretation of the scriptures to which we shall refer, as to bring to you some thoughts concerning the gifts and relationships of the Holy Spirit as they have been impressed upon my heart during recent months, particularly since I received the invitation to attend this evangelistic council, and to take part in its proceedings with you.

The thought that I wish first to bring to you from the reading of this particular scripture, is that in the mind of the Saviour the coming of the Holy Spirit was very important. Jesus believed it to be more important to the Christian church that the Comforter should come than that He Himself remain with them. Without the coming of the Comforter, the church would have no proper understanding of Christ or of His work for us. And that is one of the reasons why, to the mind of the Lord Jesus, the coming of the Comforter, or Holy Spirit, was so important. It was very necessary indeed that the church should be led to a right understanding of Christ as Saviour, and of His work in behalf of sinners as the Saviour of sinners. The understanding of the gospel by the disciples was very fallible, very imperfect. One has only to recall the early experience of these men, as related in the Gospels, to understand that this is so. They had need of a much fuller, clearer, better understanding of the things of Christ than they had at the time of His going away.

Notice also what Christ said the Holy Spirit was to do in the lives of the disciples and for the church. In John 14:26 appears the statement that the Spirit, when He came, was to teach them concerning Christ. More than that, He was to testify of Christ, and there is a sharp distinction between the two. There were very real reasons why Christ Himself could not make the truth concerning Himself plain to their minds at that time. Certain things had to occur before truth could become understanding to their minds. Those events had not

yet occurred, and their occurrence would take Christ away from them.

It was therefore necessary that the Holy Spirit should be sent to them, and the promise of Christ was that the Holy Spirit, when He came, should teach them concerning Christ. In John 16:13 we read Christ's assurance that when the Holy Spirit came He would guide them into all truth, that He would bring all things to their remembrance. Then further, the Saviour said that He—the Spirit—was to glorify Christ by imparting to them the things of Christ. That is so clear that we must not fail to understand that the way of glorifying Christ is obviously by receiving the things of Christ from the Spirit.

Necessary, then, to the life of the church is the provision that those who believe on the Lord Jesus Christ should possess the things of Christ. And the way to possess them is to receive them from the Holy Spirit. His impartation of those things to us would glorify Christ. The way, therefore, in which we glorify Christ is to receive the things of Christ from the Holy Spirit. And if we do not take time to do that, we are not glorifying Christ. Such a conclusion is unescapable. And when I make that statement, I have in mind this: that we can fail to glorify Christ because of the busy life we permit ourselves to live. We can easily become so busy in God's own work that we do not take time to receive the very things that the Spirit has come to impart to us.

There are three most important purposes, then, for which, according to Christ, the Spirit of God was to be sent—consequent upon Christ's going away. And we cannot fail to understand the importance of the Spirit's coming,—in the mind of the Saviour, as well as in the purpose of God for the church,—if we recognize and realize specifically those purposes that Christ Himself stated were to be in our thoughts concerning the coming of the Spirit.

Notice how the Spirit has wonderfully fulfilled these purposes. We have only to read the New Testament to understand that the Spirit has taught all things concerning Christ, has testified concerning Christ, and has glorified Christ, imparting the things of Christ to those who believe on Him. We cannot read the inspired record without recognizing that it has made a great deal of difference to those

* Presented at both the St. Louis and the Philadelphia Council.—EDITOR.

who were given the leadership of the church.

For example, James and John came to Christ on one occasion, desiring that one be placed on the right side and one on the left. The disciples did not understand much about the kingdom then. They were pitifully ignorant of the principles of the gospel of God. But having witnessed the great power of God manifested by the Saviour, and having been sent by the Lord Jesus Christ to arrange for His accommodation in the Samaritan village, failing to receive the hospitality which they thought He merited, they asked their Lord, "Wilt Thou that we command fire to come down from heaven, and consume them?" Luke 9:54. That was the spirit of James and John before the coming of the Spirit. Violence and intolerance were in the hearts of these disciples. But think of John after the coming of the Spirit. Think of the formerly intolerant John later tenderly appealing to men to believe on Christ. In 1 John 4:7, we find, "Every one that loveth is born of God, and knoweth God." This they did not know in the ninth chapter of Luke. The difference between the two was brought about by the coming and work of the Holy Spirit.

It was very important, for Peter's sake, that the Holy Spirit should come. The Lord had been speaking to the disciples about His going away. We read:

"The Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. And he said unto Him, Lord, I am ready to go with Thee, both into prison, and to death." Luke 22:31-33.

Christ recognized the need of a great work in the heart of Peter in order that he might be helpful to his brethren. And let me suggest to you, dear friends, as you read this scripture, that it is important that we recognize this principle, that an unconverted man is not helpful in the church of God. An unconverted man in the leadership of the ministry of the church of God is a menace. Christ recognized this when He said, "When thou art converted, strengthen thy brethren." But Peter said unto Him, "Lord, I am ready to go with Thee, both into prison, and to death." Was he? No, he wasn't ready at all. He needed a great work to be done in his heart, in order that he might understand what it meant to be a follower of Christ, and what the spirit of the gospel really is. But that was Peter at that time, ignorant of the principles of the gospel of Jesus Christ, and that at the close of three years of close personal association with Christ.

Yes, that was Peter, not only misunderstanding himself, but not knowing the relationship of Christ's going away to any purpose of God. But that is the same Peter from whom we read over in his first epistle, chapter one, verse 22:

"Seeing ye have purified your souls in obey-

ing the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."

That is the same Peter of whom we read in the twenty-second chapter of Luke. But a great change has been wrought by the Holy Spirit coming into Peter. *The difference between Peter in the twenty-second chapter of Luke and in the first chapter of his epistle was solely the change wrought by the Spirit.*

It is impossible for us to read statements like those in the Gospel records without observing that the early understanding of the disciples of the Gospels concerning the principles—not merely the facts—of the Gospels, was very limited indeed, so that Christ found Himself under necessity to say to them: "Ye know not what manner of spirit ye are of."

Another glimpse of Peter is found in the last chapter of the Gospel of John, the fifteenth verse: "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; Thou knowest that I love Thee. He saith unto him, Feed My lambs."

Peter said he would go to death, but he was wrong. He did not know himself. Jesus says again, "Simon, son of Jonas, lovest thou Me?" And Peter said, "Yea, Lord; Thou knowest that I love Thee." There are two Greek words here that are translated "love." Christ used one, Peter used the other. Thus: "*Agapao* thou Me?" And the response, "Lord, Thou knowest I *phileo* Thee." There is a distinct degree of meaning between them. One is sacrificial, the other is affectionate. The first was used where God said, He "*so loved* the world." That is sacrificial to the giving of all. The second word is more properly translated, "Thou knowest that I have affection for Thee,"—I *phileo* Thee.

Peter had been absolutely sure that he could qualify under the term *agapao*—that he loved to death, that he had that kind of love that yields all. But now he said, "Lord, Thou knowest that I *phileo* Thee." There is this difference between those two words: if I love as God loves, I am willing to give all. That is divine love. If I merely have an affection, I can be benevolent. But there is all the difference in the world between being merely benevolent and loving so that I give all. Many rich people who came to the temple were benevolent. They cast in of their surplus. But the widow had nothing left. God loved so that He had nothing left. Peter did not love that way. He had an affection for Christ, but he did not love Christ so that he would give all.

When we come to his first epistle, he uses *agapao* there. A change had come in. Peter was not the same man he had been before. What is the difference between Peter before the Lord was crucified, and Peter when he wrote his first epistle? And what had made the change?—The Holy Spirit. The Spirit does not really speak through us to make

known the gospel of Jesus Christ, without giving us an understanding and a sharing of that Spirit. The difference, then, between Peter in the twenty-second chapter of Luke and Peter in his epistle, is that the purpose of the Holy Spirit's coming had found its fulfillment in the experience of Peter. And so we might go on and relate instance after instance of the miraculous fulfillment of the purpose of the coming of the Holy Spirit in the experience of the disciples.

I wish you would think of these experiences in the closing chapters of the Gospels, where Christ, the risen Christ, came to some of the disciples, and they revealed that they had absolutely no understanding of His risen life and purpose. You recognize that. Now think of them as you find them in the book of Acts. What, for instance, was the subject of the sermon at Pentecost?—*Christ crucified, risen, glorified*. That was the subject, and no sermon ever preached has been delivered with greater clarity and more vividness of understanding than that.

What made the difference between those men in the closing chapters of the Gospels, and the same men in the second chapter of Acts a few weeks later?—*It was the coming of the Spirit*. If you want to know the difference between a man without the Spirit and one filled with the Spirit, you have it right here. No man needs to misunderstand the preaching of the Spirit through him in the gospel of Jesus Christ. Those men spoke from the understanding of the matter concerning which the Holy Spirit was speaking through them. It wasn't that something came into them and used them as machines, and without understanding of what was being done. Those men understood the gospel they preached. That was all consequent upon the coming of the Holy Spirit into their hearts. The extent of their knowledge concerning those things amazed the scoffers. You find that in the fourth chapter of Acts. The difference between Acts 4 and John 21 is the coming of the Holy Spirit, not merely into the world, but into the hearts of those men who spoke for God in Acts 4. The world understood that there was a difference in those men. The people looked for something in the background of the lives of those men to explain it. They said, "These are ignorant men; they have had no opportunities." But it was not something in the *background* of those men's lives that explained the fourth chapter of Acts. *The explanation was within the men*. The promise of the Spirit had been fulfilled. He had come. I want to tell you that my heart has thrilled with encouragement again and again when I have thought that this was not merely *written for us*, but has been *promised to us* and is *available for us*.

I have more confidence in what the Spirit teaches than in all that can be taught by scholars, or any other class of men in all the world. God at the beginning made the Christian church

dependent upon the teaching of the Spirit, and He has never changed that. All this foolishness about being qualified by degrees is simply worldly foolishness. Education is proper. But the qualification that we need in the church's work is the teaching of the Holy Spirit, and the guidance of the Holy Spirit into all truth. And I understand that the Spirit guides us in bringing to our remembrance the things of Christ, and in the reception of those things imparted by Christ. If we are proceeding on any plan toward qualification other than that, we are mistaken, and are destined to end with the same kind of blindness as that of all other people who have followed human plans.

I wish I could so lift up my voice as to warn against any such course. I wish I could put a holy fear into every heart that would forestall the first step in that direction. My experience and my observation are that those who depend upon worldly qualifications for efficiency in the work of God, think a great deal too much of themselves, and too little about the power of the Holy Spirit. I do not fellowship that kind of spirit at all. That is not qualifying ourselves for the work of the church of God. That is the spirit that was in Peter when he thought too much of himself, when he said that he loved the Lord more than all, and when he didn't know himself.

When I see a man strutting around and making it known that he has attained in worldly scholarship, and because of that is superior to his fellows in the work of Christ, I do not believe in following him very far. I believe the thought I am expressing to be from the word of God. Never was a greater work done by any group of men than was done by those apostles. And it was all made possible by the coming of the Holy Spirit. It was not through anything they had learned from men. If I am to have scholarship, then may God give me grace to bring it all to Him and submit it to Him until the Holy Spirit is pleased to take it and use it in His own way. If I have it, and submit it to the Holy Spirit, I believe I am more profitable than I am without it; but I do not believe that mere scholarship can substitute for the Holy Spirit.

I wish we would all take it to our hearts, that when God said to us to "preach the Word," He really meant what He said. I do believe He said what He meant. *Preach the Word*. Somehow, brethren, I do not believe that we can get the power of the Word into something else that we put in place of the Word in our preaching, do you? If we want power in preaching, we must expect that power to manifest itself through the Word in which the power is inherent. I believe we ought to remember all the time that what we are seeking to do is, by the preaching of the Word, to bring men into a testifying relationship to that Word.

There was nothing in that list of things that Jesus promised the Holy Spirit would do after

(Continued on page 22)

THE CHALLENGE OF THE UNTOUCHED MASSES

II. The Philadelphia Council Symposial Response*

ELDER WATSON (President, General Conference): We have received our orders, "Go!" and we dare do nothing else. The place to which we must go is the place where the need exists. We dare not go anywhere else. We dare not neglect the place of need. It is our business to take the help that the gospel provides for that need.

We are living in a strange world, and in a strange time in the experience of that world. You know as well as I do that this world has its face away from God, and it is growing more godless. But it doesn't satisfy millions of longing hearts. They are dissatisfied with it all, and I believe that now as never before there are thousands of people ready and anxious to hear just what God has given us to tell them; and if they can only know the way, they will go that way. I believe that with all my heart. Then, brethren, let us in the name of God rise up and tell it. Let us cease to sit down, but go where these people are and give them this message, with the thrill of it in our own hearts, possessing our own lives, so they can see it right in us.

In this country, as in every other land, there is such a work before us that we cannot possibly ignore the call that to me this morning says, "Go." In a very wonderful and practical way, God spoke to my heart about this, during this last year, 1934, when I was way out across the seas. When I began to turn my face toward this homeland, I said in my heart, "What kind of emphasis should be given at this 1934 Autumn Council!" I knew I was coming back to this country to sit down with the brethren and talk with them about a work for which our budget was a half million dollars short, and we were coming to the end of our resources. But when we came to Battle Creek, there was a fixed determination in my soul that to the utmost of our ability we would sound the note to go forward, for I know and you know that we shall never finish this work by marking time nor by remaining where we are.

It was right, I believe, for us to do as we did during the years of reduced income and increased expenditures, and to take such steps as would hold in every place that which God through His grace had given us. I believe that was in God's order. But there is a deep conviction in my heart that we have been on that program long enough. There is no reason why we should say in our hearts—because we do not have the money in sight—that God's commission to "go" must be held over, for the time being. The men to whom Christ first

addressed that commission had no money. There wasn't any money in sight. They had no facilities. And when the two men went up to the temple to pray, they met that case of need at the gate "Beautiful." They were asked an alms, and did not have enough money to satisfy a beggar. And yet they went out to fulfill the commission.

I tell you, brethren, that if we are going to be apostolic in our methods or power, we must "go." We must not measure God's power by the appearance of our ledger. That is not leadership. We are to pay the bills as we go; *but we are to go*. That is the leadership that is called for. That is the leadership that I am asking you ministers to give in your ministry. That is the leadership for which I appeal. Let it not be stopped for any reason whatsoever. The time for stopping in this work is only when it is finished. Until then our marching orders are, just as we have heard this morning, "Go ye into all the world, and preach the gospel to every creature." While we are lifting our eyes to these populous cities, we are to remember that God has fixed His eyes on a world of humanity. May God bless in our contemplation of our world task.

J. K. JONES (President, Atlantic Union Conference): I speak because my heart is full, and not simply because I am supposed to say something. I have a deep conviction that we have camped around this mountain long enough. I am confident that the Lord will bless, if we will only strike our tents and march forward. I know that the suggestion comes home to the soul of a conference president, "This is a beautiful theory, but how can we do it?" Brethren, I believe it will take faith, for one thing, and then we are to march out by faith into practice. We shall never achieve by waiting around and expecting the money to come to us.

I am convinced in mind and heart, and by observation, that we must march forth with what we have, and leave the rest to God. I believe the money will come in. I long to see something done that has not been done before. In fact, I am on fire with this thing. I believe in foreign missions, but I believe the time has come for us also to do more in home missions. We need more people in our churches to revive our members. We have too many empty pews. Our people are longing for a deep breath of evangelism in our cities of the East.

In the four years from 1927 to 1930, the Atlantic Union's net gain in membership was only eighty-seven—eighty-seven in four years. About this time there was an apostasy in Greater New York which took several hundred out of the church; but allowing for that, it seems to me that in that period of great

* The initial presentation by Chairman Branson, followed by the symposial response of the territorial leaders at the St. Louis Council, appeared in the February MINISTRY, pp. 1-19, which see.—EDITOR.

financial prosperity we were very lax evangelistically. When we had a lot of money, we did not know how to use it properly. Since the Kansas City action regarding the encouragement of evangelism, from the beginning of 1931 to the close of 1933,—just two full years,—the net gain in membership in the conservative old Atlantic Union was 1,133. Contrast this with the previous four years!

These last years have been difficult financially. But when men get the vision, God will do something for them as they launch out, even when they do not know where the money is coming from. I believe we ought to look over the state of our treasuries, and check up on every dollar that can be released for evangelism without jeopardizing our other interests. And I believe we can find money that we do not now see. At least we can make a start from the money that we do have, if we will but study carefully our budgets, and put aside a definitely liberal sum for evangelism, so our ministers will know what they can count on. I believe if we have anything at all, we ought to be willing to set aside something for evangelism. What is our money for, except to bring souls into the kingdom?

Every worker should be employed in evangelism. I don't believe that a few specialists can do this work. We need these men of long and large experience. But I believe we ought to be putting out more tents in the summer, including in our efforts the smaller places. I wish to make an appeal here that this coming summer we hold many tent efforts out in the field. And we ought to start right away with definite plans for our men to be so "hooked up" in these efforts, that we may see believers being baptized and coming into the church. I do not believe that a man ought to go along six or eight months before he has a baptism. New converts ought to be coming in right along. I believe that God will mightily bless in the effort. I believe He will shake this whole movement.

If there is anything that needs to be done in the way of raising money for these efforts, I believe it can be accomplished if we will appeal to our church members. In two conferences in the Atlantic Union they have raised thousands of dollars for evangelism, and will close the year with forty-four cents a week per member for missions, including combined colored and white membership. Home evangelism does not interfere with missions. We must do more for evangelism in the whole field. I solicit your prayers that every man in the Atlantic Union may take home from this meeting a new vision, and new faith and courage.

F. H. ROBBINS (President, Ohio Conference): I believe with all my soul that we should do a greater work along this line. Ours is a world commission. Not only to the white-faced, but to the dark-skinned, the red-skinned, the yel-

low-skinned peoples of earth, are we to go with "this gospel of the kingdom," which is to "be preached in all the world for a witness, . . . and then shall the end come." Brother Watson has said that our marching order is, "Go," and there is the promise that He will be with us in our going.

We need not fear to do the thing that God tells us to do, because He has said that He will be with us. He has been with His church all down through the ages. But now, speaking directly of this time, He has said to this people, "Go ye into all the world, and preach the gospel to every creature."

The apostle Paul said that the gospel went to every creature under heaven in his day. The gospel is to go again, I believe, as we give our hearts fully to God. We are told, in "Gospel Workers," pp. 65-66:

"The number of workers in the ministry is not to be lessened, but greatly increased. Where there is now one minister in the field, twenty are to be added; and if the Spirit of God controls them, these twenty will so present the truth that twenty more will be added."

I believe that our conferences should now plan to do a greater work along this line. In Ohio we held a number of evangelistic efforts during 1934, and I think that when our returns come in, they will show about 400 baptisms; but we want to do a greater work. We think of Cleveland, of Cincinnati, of Columbus, and of some of the smaller cities, and are arranging for meetings to be held in these different cities this new year. I believe in the statement made by the servant of God, which says that means will "flow into the treasury."

One of our ministers in our conference brought his seven churches over the Harvest Ingathering goal in about six weeks, and then began an evangelistic effort in Chillicothe. We did not know where the money was coming from. We told him that the conference would give a certain sum. One of our brethren—an elderly man receiving a pension from the government—heard of this meeting. I told him about our plans for 1935. He said, "Brother Robbins, I am interested in seeing our cities receive the message, and I am going down to the post office to send you a money order for \$150. I am going to help in this work." We might recite other experiences of this kind.

My heart is encouraged when I hear the foreign brethren and the missionaries tell of the miracles in foreign countries, and I believe that they are telling the truth. But I believe there are miracles being performed in the homeland. What Brother Branson told us about our membership gains for last year shows that God is working upon the hearts of the people. We do not say much about it, but we should tell it. We should let it ring out so that the people will know what we are trying to do, and they will come to our aid and assist us.

There is one other thought I wish to add. It is that conference presidents (and I speak

frankly, because I am a conference president) have a good deal to do with the advance or retarding of evangelism in the different conferences. A conference president can "hold down the lid" so tightly that an evangelist can do scarcely anything. I believe, fellow conference presidents, that it is time for us to step out by faith as the children of Israel stepped out when God commanded them to go through the Red Sea. God will lead us if we are faithful.

H. A. LUKENS (President, Ontario Conference): In behalf of the Canadian brethren I wish to say that we are with you one hundred per cent. Should I receive no greater knowledge and blessing than has already come to me in this meeting, it would be of great value. Now I am a bit Scotch, and of Scotch ancestry, and have always prided myself on getting churches and conferences out of debt, but this is only part of our program. While it is a part we must not forget, we must get into this evangelistic program. We must do it. We have been doing it in Canada. In Ontario, under M. V. Campbell's leadership last year, we doubled the membership, and the Lord has similarly blessed us in many other fields.

The other night, when coming along on the bus near Niagara Falls, I was impressed with the thought of the long centuries during which that water went to waste. The lights which are played upon it and which make it so beautiful come from the fall itself, because it has given itself to usefulness in these last few years. This marvelous organization of ours will be made more beautiful as we join ourselves in this great purpose for which we were born into this organization. Mr. Moody once stated, "The world has yet to see what God will do with a man that has given himself wholly to God." And then he determined, "I will be that man." Just once in his life Napoleon forgot himself, and in a very modest way, after one of his famous victories, he simply had the place of the victory inscribed, and the words, "I was there." When this soul-winning work is finished and we are on the other side, I want that said of me—that "I was there."

F. D. WELLS (President, Southern New England Conference): I think that the experience of Southern New England bears out the promises made in the "Testimonies" cited. I am not Scotch, but I am conservative—perhaps too much so. I am glad, however, that we have a committee in Southern New England that helps us conservative men. When my predecessor, Elder Jones, took the field, he found Southern New England going behind \$17,000 a year, and it became necessary to do some drastic things in order to balance the budget. Two years ago it was on a good working basis, although no reserves had been built

up. Our expenses about equaled our income. In June, 1933, we had an opportunity to exchange men—a man from the East for Elder Ford from the West. I made it plain in my letter that if Elder Ford came East, it would be necessary for him to work like our other men, as a district leader. He came, and we gave him charge of about five churches. He soon asked our committee to give him the privilege of doing some evangelistic work in his district. We did not have any money for evangelism in our treasury, and no reserves. Our expenses equaled our income. But we did have in our treasury \$2,800 that had been left to us by an estate, which money we had not spent and had not planned to spend.

Our committee decided it might be well to have a tabernacle effort in the city of Bedford, and to use this money. So we went ahead and built a tabernacle, and Elder Ford held the effort. We moved the structure to another city and held another effort there, at large expense. And so we have gone on with this evangelistic program for the last two years. But, brethren, we have not spent that \$2,800 yet. The offerings have largely covered the expenses. We do not have a mint of money in our reserves. We have, however, built up \$5,000 in our reserves since that time, and during 1934 we baptized 500 converts. So our courage is good.

We need to get this vision of an enlarged evangelism. I am glad that I myself am beginning to get out of my conservatism. I join my brethren heart and soul in this, and believe, friends, we must take a step forward. I am ready to go back to my field and encourage and help every worker in our field to be an evangelist. I am glad for the work that was done in 1934, and want to make larger plans for 1935.

H. M. S. RICHARDS (Evangelist, Southern California): The Lord has distinctly said through the Spirit of prophecy, that all these great cities, and also the important tourist centers, like Atlantic City and Los Angeles, are to be so entered as to give the people the truth in a large way. I believe that every worker should step forward in the work of evangelism. But I also believe that God has laid upon some men a special gift along this line that is just as definite as the gift of prophecy, the gift of teaching, or any of the other gifts of the Spirit. I believe that such men ought also to step forward into their places.

When Israel crossed the river Jordan, the great problem before them was the taking of the city of Jericho. Israel had no funds, but the city of Jericho, the greatest problem they had, provided them with the gold and silver they needed. When they were to take that city, all they were told to do was to walk around it. Almost anybody can walk. And finally when God said, "Shout," they shouted because by faith they had the victory. God had given

them the city. *I believe these evangelistic councils are really the shout that God is putting into our hearts.* When the Israelites shouted, the walls of Jericho fell down flat, and that is exactly what will happen when we put our whole heart into evangelistic work.

I remember my experience in starting the work over the radio. I felt that one way to get the ears of the people in these cities was by the direct voice of the preacher in their homes, but I didn't have the courage to step over the line. Finally two laymen came to me and said, "If you believe that God is in this thing, if you believe what you say, why don't you start?" That was the very challenge I needed. And God has provided the money as we have needed it.

We ought to be tremendously impelled to go into these cities and do this work. Yesterday, with two other brethren, I stood on one of those high buildings in New York City, looking down at the masses of people below. I thought of what General Blicher said when, with Wellington in London, he stood looking over that great city, "What a city for pillage!" I thought we might well say, "What a city for soul winning! What a place for mighty endeavor!"

So from the Pacific Coast I am glad to bring you a message of hope and cheer. God wants us to present a startling message in such a way as will attract the attention of the multitudes. May God help us to do this.

W. H. HECKMAN (President, Greater New York Conference): My mind goes back to the ministerial institute we held here in this city of Philadelphia in 1911. It was a wonderful meeting, and we hear it favorably spoken of to this day by many who were present at that time. And now, nearly a quarter of a century later, we come together again as ministers and workers from the same territory represented at that time. Today, however, we are to put special emphasis upon evangelism, and I believe that we are about to start a great, constructive program that will go on and on until the end of time, as our work culminates in a blaze of glory.

Seventh-day Adventists have a world program. They are going somewhere, and they know where they are going. The Baptists, the Methodists, the Disciples, and other ecclesiastical organizations justify their separate existence by pointing to definite things for which they stand. The providential mission of Seventh-day Adventists is as clear and plain as the noonday sun. God wanted and needed a church that would be willing to give the last message of warning to the world. This message announces the nearness of the end. Its burden is to prepare a people for the second coming of Christ. The pioneers are nearly all gone, and today there rests upon us the stupendous task of giving this message during

the closing years of the last generation. How are we to accomplish this?

We have a wonderful organization. I believe in all the departments. They accomplish great results. I am also a firm believer in personal evangelism, because that seems to have been a method constantly employed by Christ. But I am also a strong believer in mass evangelism, because I cannot ignore Antioch, or Pentecost when three thousand were converted in one day. Occasionally we hear ministers say that with all the great demands made upon them, they wonder how they are going to carry on an evangelistic program. I know personally that great demands are made upon our ministers. The pastor must keep his people together. He must shepherd the flock, visit the homes of the people, pray for the sick, and comfort the dying. He frequently feels that he must take charge of the prayer meeting, be present at the Young People's Society, and attend the Sabbath school, perhaps teaching the visitors' class. Then there is the Harvest Ingathering campaign, and the Week of Sacrifice, and the other great campaigns that we have. He must see that the goals are reached. He must be an expert money raiser, and be the general business manager of the church. The preacher is keenly conscious of all this. He knows all too well that if the goals are not reached, whispers soon arise as to whether he is the right man for the place.

Now, the question naturally presents itself, Can the minister, in view of the many demands made upon him, be successful in carrying on an evangelistic program? There is but one answer, and that is, He must have an evangelistic program at whatever cost; he must hold himself to that, and adjust other matters accordingly. He should never forget his evangelistic mission. And every minister can have a successful effort if he is willing to pay the price.

He must never lose sight of his great evangelistic mission. Brother Chairman, I have the privilege of representing the largest conference—as to population—in the United States. Just think of this city problem. We have an aggregation in Greater New York of over eight million souls, whereas the population of the entire Pacific Union is only a little over seven million. In fact, we are only a few million behind the Pacific and North Pacific Unions combined. But they have a combined tithe of over \$800,000 a year, whereas we have a tithe of about \$114,000. Our workers number 37, while those two unions have a working force of over 500.

Now the problem before us is great, but I am thankful that during the last year (1933) we baptized more people than in any single year since 1922. The Greater New York Conference has heard the call to evangelism, and we purpose to do everything in our power to win people to Jesus Christ during the coming

years. To this end we solicit your prayers. Our working force is anxious to get into the harness as evangelists, and to win hundreds of people to the truth each year.

JOHN FORD (Evangelist, Boston, Massachusetts): A little less than two years ago I was out in the richest conference in the United States—the Southeastern California Conference, where I preached in every city of twenty thousand inhabitants or more. They did not set a budget for me, but just said, "Send in your bill." When I finished in one city, I would go to another, and start another effort.

But I kept looking back to this Eastern territory. I thought of Boston, New York City, Providence, and other large cities, and asked myself, "What are we going to do back there?" Then the call came to return to this Eastern country, and I accepted the call. I left that territory with its wealth, and came to this disagreeable climate to go to work. I did not come back for pleasure. I did not leave Southern California, with its beautiful sunshine, for personal advantage, but to help reach the millions of people who need to know Jesus Christ. As I look over these great cities, my heart is burdened within me. What are we called to do? We are called to give this gospel to save people! It makes little difference about the hall. I expect a good deal of time will be spent in talking about halls, how to make them more attractive, about the size and the like. But I tell you it is not halls, or the decorations, or the budgets, but divine power that is imperative. "I can do all things through Christ which strengtheneth me."

As Elder Wells said, I came East with the full understanding that I was not to receive money for evangelism. You can scarcely understand what that means—to come from California to a conference which plainly stated that there were no funds for evangelism. Well, I decided that, if necessary, I would stand on the streets of Bedford and exclaim with all the power of my voice, "Jesus is coming! Get ready!"

Some say, "Brother Ford, if I could only have a tabernacle and a large amount of money and paraphernalia, I would bring folks in, too." But would you? Budgets will not save a single soul. When you are in the pulpit, organization will not mean so much, but there is a mighty power that will come down to stand by you. Of all preachers, I feel the most weak and unworthy. I am neither an orator nor a scholar, but I crave and seek this mighty power that will draw people to Jesus Christ. We need this, brethren, above all else. And if we have it, hundreds and thousands of people can be saved in this section. As I look upon this group of 250 men at this gathering, I am conscious of the fact that during 1935 you can average 100 souls each. That would be 25,000 baptisms

in 1935. That which will do it is to get a vision of what it means to accept Christ.

As I stood on one of those high buildings on Fifth Avenue in New York, and looked at the people down below, I thought, "What do those men know about Jesus? They do not know Christ. They are down there in the darkness." I have this vision so many times, and I wonder how we are going to bring our evangelism to this great mass of men and women. I can hear their feet tramping toward the graves of the lost. They are going on to eternal destruction, and they must be warned. Friends, are we going to let them go on, all unconcerned, when we might stop them? We *must* tell them to turn and serve the Lord Jesus Christ. Woe is me if I preach not the gospel. One of these days, at the close of the millennium, you are going to have to look down upon the forms of many of these people, cold in death, and pick out the faces of the folks you knew. What did you do to help them to be saved?

You don't have to have a large auditorium. You can hold a cottage meeting. It does not take a budget for that. How large a budget had the apostle Paul? How large a salary did he receive when he started out? How large an auto allowance? *He didn't get enough to buy shoes.* If he had had the spirit of some, he would have sat down and done but little for Christ. We shall bring to the Lord Jesus Christ hundreds and thousands of people when the spirit of the apostle Paul is in us.

In South America it is much harder to win people than it is here. People are willing to receive this message in conservative Boston, and many will accept it just as quickly as it is given to them. Oh, I hope that somehow we will get that spirit, "I can do all things through Christ which strengtheneth me." If you can't get an auditorium, get a hall; if you can't get a hall, get a church; if you can't get a church, then preach the message on a street corner. *But go forth to preach this gospel for these days.*

J. L. SHULER (President, Carolina Conference): The Lord told David that when he heard the "sound of a going in the tops of the mulberry trees," it was time for him to bestir himself, and that God would give him victory. Knowing David as we do, we are persuaded that when he heard that "sound of a going" he wasn't long in getting into action. I feel that today God is giving us the same signal, and it is time for *us* to bestir ourselves, and God will give *us* victory.

I have been greatly impressed in recent years that the Lord is going before us to prepare people's hearts to receive this message. I have been doing evangelistic work for quite a long time, but lately this conviction has grown on me. I see more clearly than ever that the Lord is working today, and that in all places to

which we go, whether in a small village or a large city, God has honest souls waiting for just what He wants us to take to them. Then, too, when we couple with this the fact that soon probation will close,—it must surely arouse us, if anything will or can.

Much has been said here about how we are to get money to do this work. I read this from the *True Missionary*, January, 1874:

"There is a fearfulness to venture out and to run risks in this great work, fearing that the expenditure of means would not bring returns. God will have men who will venture anything and everything to save souls. Those who will not move until they can see every step of the way clearly before them, will not be of advantage at this time to forward the truth of God. There must be workers now who will push ahead in the dark as well as in the light, and who will hold up bravely under discouragements and disappointed hopes, and yet work on with faith, with tears and patient hope, sowing beside all waters, trusting the Lord to bring the increase. God calls for men of nerve, of hope, faith, and endurance, to work to the point."

That doesn't mean, "Go into debt," because the same one who wrote this said not to go into debt. But it does call for a large faith. We should not always expect to have money (in the budget at least) to do this work.

I close with this one illustration of how the Lord will work if we will really launch out into what He has called us to do.

In a certain conference in the South, we had no church in the capital city, and there were but three Seventh-day Adventists resident there. For years the brethren had been talking about working the city, and finally the time came when they decided that an effort should be held. The conference leaders had only \$500 left after paying their workers, but they had the courage and faith to give that to the evangelist. And he took this last \$500, and entered this capital city.

Then what happened? Within three months a new church was organized, new tithes began to flow in, and before that particular winter was over, this new church proved the only means whereby workers in that conference would ever have received their full salary.

If the conference had kept that \$500 and consumed it upon themselves, the workers might still be looking for their back salaries. God was in that move. He honored their faith and courage. God will be with us if we will launch out to do our appointed work.

W. C. MOFFETT (President, Chesapeake Conference): My heart thrills to this challenge of the cities. The three fields represented here, including the eastern section of Canada, comprise some fifty millions of people, more than a third of the population of the United States and Canada. Our territory embraces the very cities that have been singled out by the Spirit

of prophecy. But we are not yet touching our task with the tips of our fingers.

Years ago there were only a few men who we thought could work the cities. Now a tremendous change has taken place. Thirty-seven years ago, here in Philadelphia, the mission board had no bank account. The only way to place missionaries overseas was to get some conference to pay their way. Times have changed, but still we are far from exhausting our possibilities. We know that the end is

AN APPEAL FOR ADVENT



HIS request is addressed especially to those who heard the presentations on the rise and development of the advent movement, as given at the St. Louis and Philadelphia Councils on Evangelism. It is an appeal for cooperative search by our workers for certain documents that are essential in connection with the forthcoming Source Book now in course of preparation. Certain of the specific items are:

1. *The Day Dawn*, a periodical published from 1845-47, by O. R. L. Crozier, at Canandaigua, N. Y.
2. *The Girdle of Truth*, a periodical published by B. Matthias and Eli Curtis at New York, presumably from 1848-50.
3. *The Hope of Israel*, a periodical published in 1844 and 1845 by Joseph Turner at Portland, Maine.
4. *The Advent Mirror*, a periodical, restricted to one or two numbers, published by Apollos Hale and Joseph Turner, Boston, in January or February, 1845.
5. A copy of the vision, "To the Remnant Scattered Abroad," printed on a single foolscap-sized sheet in April, 1846, just before inclusion in "A Word to the Little Flock" published in May, 1846.

upon us. There is no question about it. And here are these great masses. What are we doing to reach them? A few hundred come to our meetings in a great city of hundreds of thousands or of millions, and we are happy; but we must make a deeper impression than that. We must have a broader program, and we are facing it at a time when funds are very scarce.

I represent a poor conference. The only thing in which we are rich is our debts. These have accumulated for years and years, bequeathed to us as a mortgage on our future. I believe the best way to solve the money problem is by the evangelistic method. I believe that as we go forth in faith, God will abundantly bless a progressive program. When we put on an aggressive effort and the church

members see hundreds of people pouring out to hear this message, it opens the pocketbooks of our people. I'll never vote for spending a penny that we do not have, but the money will come as we go forward. I know it will. The same God who caused water to flow from the flinty rock in the wilderness will provide the means if we are fitting into His program. And just as the impregnable walls of Jericho became the road to victory, so will our problems help us to achieve success.

poor, for it is teaching me to have confidence in God. I believe that if we bring 11,000 new members into the North American Division this year, that will provide a half million dollar income in tithes and offerings. And these new believers will constitute a permanent resource. Next year they will give another half million, and so on. We shall soon have young men preaching this message who came to us in that way. We shall fill our schools, and our churches will have greater lifting power to support these schools. It is the best way to solve every problem.

ADVENT SOURCE DOCUMENTS

6. A reprint of this original vision—"To the Remnant Scattered Abroad"—in tract form, in 1883, in answer to the A. C. Long charges of suppression.

7. A manuscript written by Hiram Edson, containing thirty pages of historical and biographical material.

Pertinent extracts from these documents are available, but it is most desirable that we have access to these materials in their entirety, or in the case of periodicals, at least to the leading numbers if not the full files. Although our General Conference collection of sources is amazingly complete, there may still be letters, diaries, manuscripts, or early printed documents unknown to us that would be of great value. If you have, or know of any one else who has such materials, will you not make search immediately and report results to the Custodian of the Advent Source Materials, General Conference, Takoma Park, Washington, D. C.; or if you know of descendants or friends of the Adventist pioneers (such as Frederick Wheeler, Rachel Oaks Preston, T. M. Preble, O. R. L. Crozier, Hiram Edson, as well as such well-known leaders as White, Bates, etc.), who might have valuable materials, will you not communicate with us at once?

L. E. F.

We are just a group of ordinary workers in our conference. But this is a thing that will be done largely by ordinary workers. And my heart leaps to meet the challenge of the hour. For 1935 we are planning on a twenty per cent membership increase. Every worker is going after his quota. One thing we are trying to do is to shorten the time of the Ingathering campaign, concentrating every one upon it, so that every worker can get into an evangelistic effort before Christmas. A little handful of workers can never accomplish this task, but we have hundreds and thousands of lay members with real talent. They have ability. Why shouldn't we harness it? Our goal in Chesapeake is one hundred lay Bible studies a week as a minimum this winter.

I am glad to work in a conference that is

The greatest need of the hour is not money. It is to get rid of our petty little sins, to put away our self-seeking, and to receive a Pentecostal experience,—a genuine blending together. When God's Spirit came in in its fullness, back there, people sold their houses and lands. Peter said, "Silver and gold have I none; but such as I have give I thee." If our hearts are filled with the love, the peace, and the power of God, if the fire of the message is in our bones, hungry souls will know that we have something for them. Water will flow from the rock, and there will be an abundant harvest of souls.

We ought never to be satisfied without our quota of souls. If I had to take my choice between being an executive and preaching this message, somebody else could have the executive feature. While I have it, I am going to blend the two. I want to be in an effort at least once a year. I wouldn't miss bringing people into this truth for anything in the world. As the end draws near, why shouldn't each of us in executive positions be linked up with some one and get a taste of this that will set our souls on fire? I believe we are to have a great forward movement as a result of this evangelistic council, and I am glad that all our workers can be here.

HUMAN knowledge is limited and subject to continual change and rectification; but an honest heart, an open mind, and a passion to follow all known light, and especially Him who is the light, are of supreme importance.

HE who does not practice what he preaches, carries little weight through his public or private appeals. This is particularly *apropos* for us workers, as regards sacrificial giving, victorious living, stewardship of time and money, Bible study and the prayer life, spiritual gifts, or health reform.

WE serve not man, but God. Our relation to Him as workers is direct and immediate, not indirect nor intermediate. It is *His* work we do, *His* gospel we preach, *His* cause we upbuild. The faithfulness or unfaithfulness, the excellence or even the perfidy, of some human superior, cannot therefore rightfully affect our loyal service to the church and our fundamental accountability to our God.

JOINT STATEMENT ON EVANGELISM

The Focal Point of Discussion and Declaration

UNQUESTIONABLY the focal point in discussion and declaration by vote at these two councils was the "Joint Statement on Evangelism," initiated from the floor in St. Louis, and then discussed and framed by a representative committee of approximately eighteen. This was composed of evangelists, experienced local and union executives, the vice-president for North America, and the president of the General Conference. Reporting after deliberate study to the full body of three hundred, the action here reproduced was passed unanimously by standing vote.

It was next brought before the Philadelphia Council of two hundred fifty ministers and other workers, through the large and representative standing Committee on Resolutions. Its presentation before the full council there was accompanied by an explanatory statement by Chairman Branson, which follows hereafter, that all may have the setting forth of the problem involved, the solution offered, and the safeguarding provisions accompanying, as did the assembled Philadelphia delegates. Following this is attached the covering excerpt from the minutes of the General Conference Committee for January 24, 1935, that makes these principles effective and operative, for these councils of evangelists were not legislative bodies empowered to initiate policies. And that MINISTRY readers may see how this statement was received from the floor, representative excerpts from those speaking thereto complete the presentation.—EDITOR.

CHAIRMAN BRANSON: May I be pardoned if, as chairman, I take a few minutes to make a statement? This recommendation had its origin in the St. Louis Council, and comes to you with the full backing of every preacher and local and union conference president there. When presented by the Resolutions Committee here in Philadelphia, there were no changes made in it. The brethren felt that it was a good statement, and that if it were passed here without change, it would then go on to the General Conference Committee as the unanimous request of the two large councils of evangelists held in the Eastern and Central States.

This resolution was prepared to meet an obvious need. When we were discussing the problems of evangelism in the St. Louis Council, there naturally came to the minds of the pastors there the same question you have been asking ever since this meeting started, namely, "How are we to do it? If we are to go out and do this work of evangelism, how can we still care for these large churches for which we are held responsible?"

I have promised that this question should receive proper consideration, for it is well known that the pastor of a large city church, who really looks after the details of his work, has his hands more than full. He is about the hardest-working minister among us. He

has no stipulated hours. He may be called in the dead of night to go to the bedside of a sick or dying member of his flock. He is kept up until all hours of the night, looking after the interests of his people, and he has to work all day long, serving those over whom he is pastor. Ten or twelve meetings a week are sometimes necessary in order to care for the interests of a large church. There are board and committee meetings, and all manner of school and departmental problems that have to be looked after, to say nothing of pastoral visits, seeking out the erring and straying, and endeavoring all the time to bring in new members.

So the question was raised, and properly so, How can we go on doing all the things we are now doing, and yet be expected to hold two or three public efforts a year, each running for ten, fifteen, or eighteen weeks? The question was raised in St. Louis as to whether we dared face the issue. And the answer was given that *we dared face any problem that stood in the way of advance in evangelism*. So we took the whole problem under consideration. Something had to be done if we were expected to continue doing all the things we have been doing in the churches, and also to launch this larger program of evangelism. If we are really to attempt a great forward movement in evangelism, there must be some way of shifting some of the responsibility in the church. That conclusion seemed inevitable. All were in agreement on that point, just as your committee here was in agreement thereon when it met today.

The question was, Where and how can the pastor or district leader find relief? Can we depend on the laity to do the church work entirely, and leave us free to look after the public evangelism? Would that be the best, the safest and sanest way of dealing with the problem? It didn't seem so. Could we train and trust the laity to look after *more of the details* of the church, and release the pastor for more public work? That seemed to the brethren to be the only solution. And when we got down to studying the counsel given us by the Spirit of prophecy, we found that it was really what we had been advised many years ago to do.

Counsel has come over and over again that we make a mistake in allowing our ministers to settle down with the churches and take over the details of church management, so that no time remains to carry on the work of public evangelism to which we are especially called. We have not followed that counsel very fully. We have been drifting as other denominations have drifted before us,—away from the public platform and the evangelistic appeal, and into the churches,—until we have come to the place where many of our most able men, our most

talented and godly ministers, are giving virtually their full attention to the care of the churches, and have little time to go out and engage in public efforts for the masses still unsaved. Note this counsel from "Testimonies to Ministers," page 231:

"Our ministers should now be working for the saving of the lost. . . . When the people of God engage in this work with real travail of soul, there will be manifest a decided change in cities and villages. This hovering about churches to keep them propped up, makes them more dependent on human effort. They learn to lean on the experience of their fellow men, and do not make God their dependence and their efficiency. It is time that cities and villages everywhere were hearing the solemn note of warning, 'Behold, He cometh.'"

What is the change that is called for?

"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.

It was a new thought to me, when I read this some time back, that the "wilderness" is the large cities and towns. And they surely are a wilderness. When it comes to sin, wickedness, iniquity, and everything unlike God, they are found in the cities. There are whole sections like the one cited that could be read, page by page, chapter by chapter, counsel that has come to this people as to how we should *distribute* our ministerial forces; and the command has always been, Don't tie up the ministerial talent in preaching to the churches to the extent that there is no time to go out and work for those still wandering outside the fold.

Are the churches to be left without leadership? No, that surely would not be good generalship. Are our foreign mission interests to be left without attention? No, that is inconceivable. The churches must be kept strong. The leadership in the churches must be kept strong. The interests of our foreign mission work must be kept constantly before the people, and all those interests kept strong in every church. How, then, can we shift responsibility from the shoulders of the pastor, allowing him to go on with these other things, and yet keep the church work strong?

We can do it by following the plan outlined in this resolution,—by beginning in a systematic way to train godly laymen to take over those responsibilities and carry them. We have many such laymen. There may be churches that are exceptions, churches that do not have proper talent for leadership. But we often fail to recognize local talent because it is easier for the pastor to do these things himself than it is to train some one else to do them. He reasons that so long as this is his special work,—and he isn't particularly burdened about something else,—why should he not go ahead and carry this responsibility?

Just as long as the pastor will carry these

responsibilities, his people are usually willing to have him do so. They are willing to have him get most of the Ingathering, for example. But it is a serious mistake in leadership for us to do everything and let the local talent in the churches remain undeveloped. We should give the laymen much of the burden and detail that we are now carrying, and let them learn to carry it.

A pastor once said to me, "There isn't a layman in my church who can do these things as well as I can." I told him that I thought he was stating the truth, but I said, "The reason that is true is because you have had all the experience, and you haven't let anybody else gain experience by actually carrying the burden. And you probably couldn't carry it so well when you started as you do now." He was guiding every committee, every little board meeting, having a hand in everything that was done.

In bringing to you a resolution of this kind, we know it is fraught with dangers and pitfalls, if not safeguarded. We know that the laymen in our churches are not going to do things as well as you preachers are doing them—not at first. It is impossible, for you have had years of experience and special training that they have not had. But we know that if we go at this gradually and with a steady hand, go at it in a careful way, we can train laymen in our churches to become mighty burden bearers under God and to relieve us of many responsibilities that we are now carrying. Either that is true, or this counsel I have read is wrong. The counsel says that we weaken the churches when we do everything for them, and that we strengthen the churches when we put the burden upon the church, and go out and raise up new churches. If the counsel is correct, then this resolution is framed along safe and right lines.

You may ask, "Dare we turn over the spiritual meetings of the churches to the leadership of laymen in the large cities?" To a surprising extent that would be possible. There are many laymen who can prepare a good sermon. They need a little help. They need to have the benefit of some church officers' conventions. They need to be trained and directed, and to have some burdens laid upon their shoulders. And they will surprise us when we lay these burdens upon them. But it will not be expected, of course, that the ministers will have nothing to do in our church pulpits.

Take Philadelphia here, for example. It would not be necessary for the minister to abandon his pulpit. He could be here and preach on the Sabbath. He could hold whatever meetings are necessary with the church board, and give guidance, direction, and counsel to the church. But the purpose of this resolution is to encourage that pastor to lay all the minor burdens of that church upon the shoulders of others, and let them carry the details. If they do not do as well as we are doing, let

them do it nevertheless. Help them to do it better every month. That is the purpose of this resolution. Paul went on and raised up new churches, but he still had the general "care of all the churches" which had been established.

If this is not the way, brethren, then will somebody point out the way? How are we going to finish our task in this generation, if this is not the way? We shall never get our task done if we have to continue doing all the things in the churches we are now doing. Brethren, our commission is still binding upon us, and we must, as men of God, face this issue, and decide that we are going to square ourselves to the task, and in one way or another do the thing that will finish the work in the quickest time possible.

If some pastor were to go home from this meeting and say to his church board, "I am finished with campaigns. I will have nothing more to do with these church problems. You are to handle these from now on," then, of course, in that church there would be failure in the campaigns. That would be one extreme. But the other extreme is the course we have been following, where we have taken the chief responsibility of church leadership, and have not put the burden upon the church officers.

The purpose of the recommendation is, as I understand it, that we go back to our churches, and when it comes time for the Harvest Ingathering campaign, for example, we will do what a number of city pastors did this year,—we will get the church officers together and outline the campaign, and next present it to the church, and get the whole church behind it, with everything ready to go, and then say to the church officers:

"Now, brethren, there ought to be an effort held in this city right away in order to get through before Christmas. Some of our most successful efforts are held in the autumn, which is the harvest time for efforts as well as for money. Everything is 'set to go.' We can start

the effort at once if you men and women will take the burden of putting over this campaign, so we will get as much as we did last year, or more, and assure me that you will do it. I have faith in your leadership. I know you can do it. I will encourage you and help you, and give you all the counsel I can; but I want to hold this effort. Won't you promise to put the campaign through? You help me, and I will help you. We will work together. This will be your responsibility, and the meetings will be my responsibility; and we will run the two together."

There are a number of city pastors who followed this plan last autumn, and they had the best success in the Harvest Ingathering in the history of the church. In churches of 600 or 700, pastors have done this the past year, and have not lost a dollar, but have doubled the intake in some instances. It thrills the laymen in the churches to feel that by stepping into that responsibility they make it possible for their pastor to go out and get possibly one hundred new members into the church. It thrills them to think they can do it, and to know that its success depends on them.

Of course we must be careful of the manner in which we shift this responsibility onto the people. We must not let any campaigns suffer, nor the mission fields lose a dollar because of it. We must call to our aid committees of strong laymen, and ask them to take over the details of the work we know they can do, and then stand by them and help and train them until we see that they are able to carry on. We believe this to be a safe proposition. We do want to get after the one important task,—the finishing of this work; and if this is the way, we want to know it. If you see light in this plan, we invite you to approve it. Then we will take it to the General Conference Committee, and ask their approval of it, following which we will present it to the field in a safe and careful way, and call upon our preachers to go forward in a mighty advance move along evangelistic lines.

DECLARATION ON EVANGELISM

WARNED by prophecy-fulfilling developments about us that we are in the very closing days of the long-foreseen and eagerly-awaited "time of the end," burdened with a sense of urgent personal need, yearning for an adequate preparation to meet the requirements of these solemn times, realizing that our fitness for the supreme task of finishing God's work on earth must come from Him, and believing that the time is fully here when all the resources of this movement, including the time, the energy, the means, the talents, both natural and acquired, of our laity as well as of our ministry, should be utterly devoted to the proclamation of "this gospel of the kingdom," so that earth's perishing millions may learn the way of salva-

tion, and hear the closing message of the gospel; and,

Seeking to put into effect the call of God to His ministering servants to put first things first, not hovering over the churches, nor consuming upon the saints our strength and time that belong to the work of saving sinners, and to lay upon others such responsibilities and burdens of local church activities as have been absorbing our energies, taking our time, and preventing us from carrying forward the work of our great commission in a larger evangelism, many of which can be acceptably carried by trained laymen; and,

Determining to follow more closely the divine pattern for planting, fostering, and maintain-

ing Christian churches, as set before us in the Bible and the Spirit of prophecy;

We pledge ourselves and will endeavor to lead our churches to certain definite objectives in a great, all-inclusive, denomination-wide program of soul-winning evangelism, with the purpose of enlisting every church, every activity, every organization, every group, every department, every person, every talent, every gift, and every resource of this entire movement in one great evangelistic advance, praying God to use this to bring to a triumphant end His saving work among men.

Among these objectives which we will ask our churches to join us in making effective, we are placing first the apostolic plan of training churches to care for their own interests, carrying forward their own work to a much larger degree than heretofore, supplying their own needs, officering and supervising their own activities, thus releasing the minister for ever-advancing evangelistic endeavor in new and unentered fields, while themselves becoming evangelistic agencies in their own surrounding territory.

We recognize, however, that the pastoral gift is equally a gift of the Spirit with that of the evangelist. While all churches should remain under the general supervision of the divinely-appointed ministry, and some of our churches will require the continued shepherding of a minister definitely assigned to such a post, every effort should be made in such a case so to arrange the work and distribute responsibility that the pastor shall have time and opportunity to lead his congregation in a year-round evangelistic program, the church being encouraged to recognize that its chief purposes are those of soul winning, and the building up of its membership in the faith.

We believe it unwise to make the contemplated change, and shift all possible responsibilities to lay shoulders, without careful preparation and without applying every precautionary measure to ensure that no present approved activity, campaign, or program shall suffer or be impaired or injured in the transfer, but that again the apostolic methods shall be followed of preparing the church to stand alone,

and training leadership in each church to enable it to carry forward its work strongly and efficiently, and that ministerial supervision, shepherding, and visitation continue after the apostolic example, even while the minister is laboring in other fields. "The care of all the churches" never was lifted from the apostle Paul, even though he never permitted any church to keep him from going on to raise up other churches.

While we pledge ourselves to continue to contribute to the success of all the yearly campaigns which God has made such blessings to this movement, not diminishing our personal efforts, we will more earnestly seek to enlist the cooperation of our church members and officers to take over the responsibility of the management, leadership, and organization of these campaigns so we may not be unduly drawn away from our important work of evangelism, "the ministry of the word and prayer," thus approximating more closely the original purpose of these activities.

We believe one of our most important contributions to the success of this program will be the searching out of leaders in our churches, the training of these leaders to carry responsibility, and the definite placing of responsibility upon them when trained, and then encouraging them to obtain in actual experience and service the benefit of constantly enlarging efficiency. We will adopt the other apostolic policy of making ourselves largely unnecessary to the churches while training them to do without us, instead of encouraging them to depend upon us.

Further, we believe this plan of shifting responsibility and of laying more and more management and leadership of local church activities upon the laity, is of such vital importance to the advancement of our soul-winning work that it should be brought to our people in the most solemn and emphatic way through the proper channels. Therefore, we, as a body of evangelists and leaders, request the General Conference Committee to take this matter under advisement, with the view to taking such action as may be necessary to lead our people into a real advance move to carry out the plan herewith set forth.

General Conference Committee Approval

"Voted, That we approve of the statement on evangelism which has been submitted by the St. Louis and Philadelphia Evangelistic Councils; and,

"We recommend, That union and local conferences lay definite plans to hold church officers' meetings for the thorough training of local church officers, Sabbath school, home missionary, and Missionary Volunteer officers, and other church workers, to the end that the lay leadership of our churches may be greatly strengthened, and prepared to carry more responsibility in the detailed administration of local church work, thereby rendering far

greater assistance to ministers and pastors, and thus, without weakening any of our campaigns or other church activities, making it possible for the ministers and pastors, while giving general supervision to the work of the church, to carry on aggressive public evangelistic effort throughout the year.

"Voted, That we ask the officers of the General Conference under the chairmanship of the vice-president for North America, to develop and promote plans for carrying the above recommendation into effect."—*Minutes of General Conference Committee, Jan. 24, 1935.*

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

X. GOLDEN ERA OF PAPAL SUPREMACY (1074-1308)

BY N. J. WALDORF

IN addition to the standard church historians cited in this series, I wish to introduce two other authors whose works will be used in this and subsequent studies. The first is Dr. Joseph Hergenröther, formerly professor of canon law and church history at the University of Würzburg, Germany. He was the papal champion against Dr. Dollinger during the controversy over papal infallibility around 1870, and after. Of all his writings in support of Catholicism, his work, "The Catholic Church and Christian State," contained in two volumes, is the best. It has been translated into English and Italian.

The Catholic Encyclopedia has this to say concerning his work on church and state: "The former is a thesaurus of information concerning politico-ecclesiastical conflicts of the past, and is marked throughout by an uncompromising Catholic tone." He was made a cardinal deacon May 12, 1879, by Leo XIII, and was made the first cardinal prefect of the Vatican archives. (See Vol. VII, pp. 262-264.) Every important statement made by the cardinal is supported by Latin originals.

The next authority is Dr. Henry Charles Lea, who wrote some twenty volumes on church history, sacerdotalism, and the Inquisition. His work, "The Inquisition of the Middle Ages" (3 vols., 1906 pages), is the one we shall cite. Of it, even a noted Roman Catholic church historian, Dr. E. Vancandard, says: "One can say without exaggeration that it is the most extensive, the most profound, and the most thorough history of the Inquisition that we possess."¹ Among Protestant church historians, Dr. Lea has no compeer. He is "the final authority" on the church of the Middle Ages, as stated by James Ford Rhodes in his "Historical Essays." Rhodes was the successor of Dr. Lea as president of the American Historical Association. Dr. Lea died in October, 1909.

THE era which we now wish to survey includes over two hundred years of the most important time in the development of papal supremacy. We shall deal with it under three topical headings.

1. Church Independent of State

Our historian says:

"During its second period, from Otho I to Henry III, the empire became too powerful, exercised great authority over appointments to the papal see, as formerly had been done by

the Italian nobles, to the injury of the church. A reaction was imperative, for the vital interests of the church were at stake. An arrangement useful during a period of danger and difficulty was not intended for all time. It was necessary that the church should become more free and independent. She became so in the great struggle about investitures."²

The cardinal here refers to the second period of the Holy Roman Empire, from 962 A. D. to Henry III, in 1056 A. D., the first period extending from in 800 to 962 A. D. During the struggle between the empire and the church officials, the popes crowned emperors, and emperors elected popes. This was an intolerable situation, since the popes held that the head of the church was also the head of the state, as we shall soon see. This conflict is called the Struggle for Investitures. It was Gregory VII who issued a decree against this prerogative of the emperors in investing bishops and archbishops into their sees. In a council held in Rome this decree was formulated:

"Since we know that investitures have been made by laymen in many places, contrary to the decrees of the holy Fathers, and that very many disturbances injurious to the Christian religion have thereby arisen in the church, we therefore decree: that no clergyman shall receive investiture of a bishopric, monastery, or church from the hand of the emperor, or the king, or any lay person, man or woman. And if any one has ventured to receive such investiture, let him know that it is annulled by apostolic authority, and that he is subject to excommunication until he has made due reparation."³

King Henry IV paid no attention to the decree, but continued as before in giving away bishoprics. He called a synod together in Worms, at which the court bishops deposed the pope of Rome. Says the historian:

"At the synod held the following month Gregory received the sentence of deposition which Henry had the audacity to send him; whereupon, with the consent of 100 bishops, he excommunicated Henry, and released his subjects from their oath of allegiance, at the same time forbidding the king to exercise his right of government."⁴

The rulers of Germany were in open revolt against Henry, and finding himself deserted, he came as a penitent to Canossa, where the pope resided, and from him secured pardon and absolution. Furthermore, he published an edict in which he annulled his decrees against

Pope Gregory. He also swore an oath of loyalty to the pope, which he afterward repudiated, for says the historian:

"In spite of all this, on the 28th of January, 1077, the fickle king broke the covenant he had made at Canossa, and entered into a close alliance with the evil-doing bishops of Lombardy. . . . Not till the 7th March, 1080, did he renew the ecclesiastical sentence upon Henry, who had been guilty of fresh crimes, and at the same time he acknowledged Rudolph as king. Henry's followers then declared the pope deposed, and on the 25th June elected as antipope, under the name of Clement III, the simoniacal Archbishop Guibert of Ravenna, who had been often excommunicated. After Rudolph's death, on the 15th October, 1080, Henry proceeded to Italy to install the antipope. . . . On the 3d June, 1083, Henry seized the Leonine city with the church of St. Peter, and then asked Gregory to crown him, saying he would abandon the antipope. Gregory, however, maintained that he must first of all perform satisfaction, and thus obtain absolution. At Easter in 1084, Henry was crowned emperor in St. Peter's by the antipope, but was obliged to retreat, before the advancing force of Duke Robert, who came to the assistance of the pope, besieged in the castle of St. Angelo. Gregory then left Rome, and died at Salerno on the 25th of May, 1085."²

After the death of Henry IV, his son, Henry V, carried on the struggle with Pope Paschal II (1099-1118), concerning the election and investitures of bishops. Henry imprisoned the pope in 1111, and made him issue an edict in which he granted to the emperor the right to invest bishops and abbots with their official places. This conduct of the pope was censured by the cardinals and bishops in Rome and the papal territory. Pope Paschal II called a council together in the Lateran, 1112, which unanimously revoked the previous bull granted to King Henry V. In another council held in the Lateran, 1116, which was much larger than the previous one, the pope pronounced an eternal anathema upon the decree he had given to the emperor in the camp.

One of the most potent agencies for the establishment of the supreme temporal power of the Papacy, was the investiture of the archbishops as dukes and chancellors in the empire. When a king died in Germany, the archbishop of Mainz—as archchancellor of Germany—called a diet in which another king was elected. Such a diet was held in the year 1125 when Lothar of Saxony was elected, who, on the day of his coronation took the following oath:

"I, King Lothar, promise and swear to you, Pope Innocent, that I will never injure you or your successors in any way, or place you in danger of captivity. I further promise to defend the honor of the Papacy, and to restore the regalia of St. Peter which I may have in my possession, and to aid you in recovering such as may be held by any other persons."³

Trouble arose after the election of Pope Alexander III, who was opposed by the emperor because he had advised Pope Hadrian to make

peace with the king of Sicily. The emperor supported Victor, Paschal III, and Calixtus, three antipopes in succession; whereas France and England supported Alexander III, who had been lawfully elected pope since the year 1159. From that year to the year 1168 this controversy raged. Finally, after the antipopes had passed away, Alexander became the acknowledged pope in the empire. Peace was made between Frederick and the pope, January 25, 1183, which is called the Peace of Constance. It was this pope who issued a decree that a pope must have two thirds of the votes of the cardinals for his election. We now approach the **2. Supremacy of Church Over State**

The Catholic church historian, Dr. Alzog, says that Gregory VII was the last pope to be ratified by an emperor. (See his "Church History," Vol. II, p. 484.) The struggle between the empire and the state over lay investitures lasted more than a century, with varying successes on both sides. The popes were often defeated, but never vanquished. Slowly but surely they were gaining in power in the Holy Roman Empire. The pinnacle of power was reached under the pontificate of Innocent III, who occupied the papal throne from February 22, 1198, to July 16, 1216, a period of eighteen years. The consensus of judgment of all church historians is, that no pope before had wielded such power over the state as Innocent III. We shall refer to his reign again in another article, but we will here deal only with his power over the empire.

The chief points are these: Innocent decided the election of Frederick II. He granted the title of king to the duke of Bohemia. He gave power to the king of Aragon to confiscate the property of heretics. He excommunicated Alphonsus X, king of Galicia and Leon, for refusing to dismiss Tarsia, the daughter of Sanctius, king of Portugal, whom he had married within the forbidden degrees of family relationship. He put the kingdom of France under an interdict. He excommunicated and deposed Otho, king of Germany. He imposed his terms on Queen Constantina of Sicily. We shall refer to his treatment of King John of England in another article. (For a further study of this pope, see "Source Book," by Thatcher and McNeal, pp. 208-232; Milman's "Latin Christianity," Vol. IV, pp. 468-551; Vol. V, pp. 13-281; Bower's "History of the Popes," Vol. II, pp. 535-550.)

Sixteen popes occupied the papal chair between Innocent III and Boniface VIII. Some of these wielded considerable power over the state, notably Innocent IV, 1243-54. On the whole there was a slow but gradual decline of papal power until we reach Boniface VIII, 1295-1303, who tried to revive the power and waning influence of the Papacy by issuing his famous bull, "Unam Sanctam." Says the church historian:

(Continued on page 22)

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

SMOLDERING BALKANS.—When I think of the conditions I have seen and of which I have heard in this southeastern part of this continent, I must confess that I would not be surprised to see a new crisis arise any day. For the moment, the Balkans are only smoldering, but there is real fire just below the surface.—*Paul Hutchinson, in the Christian Century, Jan. 9, 1935.*

NAVAL COMPETITION.—The end of naval limitation is in sight. Unless events of an unexpected nature intervene, the end of 1936 will introduce the nation into a period when unrestricted competition in naval building will be possible. It is already disquietingly clear that we are in danger of entering that period under the spell of empty slogans and warped ideas of national interest. There is, moreover, a temptation to use PWA and other extraordinary funds in grandiose schemes of naval building, on the plea that such activity will revive the heavy industries, and thus hasten the solution of some of our most pressing and difficult economic problems. Already it is about as certain as anything can be that the present year will see the launching of an unprecedented campaign for naval construction.—*The Christian Century, Jan. 9, 1935.*

SUBSERVIENT CHURCH.—The whole [Karl Barth] case rests upon the fact that in Germany a professor of theology is, in fact, an employee of the state. And that is precisely the point at which reform must begin if thought and religion are to be free. A church which draws its support from the state cannot be free from the state; and a theological professor who has the status of a civil servant is in no position to claim independence from the civil administration.—*The Christian Century, Jan. 2, 1935.*

SOCIAL ACTION.—For years the ecclesiological and theological pots have been simmering concerning the social program of Baptist churches. A great deal of smoldering fire underlies the present attitudes toward social plans and reforms. It is not all from one side. Proponents of the "social gospel" have perhaps the hottest convictions at the present time, but there is a very large element to whom such religious socialism is a grave and questionable procedure.

We are aware that a strong group of ministers who imbibed the "social gospel" in the years of their training are now in middle life, and anxious to get the action which they have long craved. These sincerely believe that their mission on earth is to establish a state of human society, if at all possible, commensurate with their ideals of the ideal kingdom. . . . The disciples of the "social gospel" have much to learn from those Baptists who do not believe that they are commissioned to realize a materialistic kingdom of God. At the same time there is the matter of our corporate responsibility to wrestle with the social evils of our surroundings. The greatest reformers have ever been found among the sincerest and truest believers in Christ. Where is the balance?—*The Watchman-Examiner, Jan. 10, 1935.*

RENO PROSPERS.—According to the New York *Herald Tribune*, no less than half a million dollars were brought to Reno last year by individuals who desired a quick and easy divorce. But the county clerk at Reno reports that while 1934 was a good year, 1935 will be a bigger and better year for divorces.

Attention has been turned only in recent years to the commercial aspects of divorce. It is now known that not only in Reno, but in many other cities, this grimy business of procuring divorces has become very profitable.—*America (R. C.), Jan. 12, 1935.*

BACCHANALIAN REVELRY.—The "wettest" New Year's Eve in the history of New York is dated 1934. The net result of this meretricious revelry, as recorded by the police and hospitals, is ten deaths, about seventy-five cases of acute alcoholism, more than a hundred automobile accidents, and street fights innumerable. Both the police department and the fire department were put on an emergency basis as the city prepared to celebrate God's gift of a New Year.

The liquor dealers are satisfied, and the wholesalers jubilant. The low mentality characteristic of the

trade makes that conclusion highly probable. But the bacchanalia which New York saw on New Year's Eve also makes the return of prohibition highly probable.—*America (R. C.), Jan. 12, 1935.*

MODERNISM'S ESSENCE.—Modernism in religion makes claim to two important things. It claims to offer something new, and it claims to offer the truth. New truth, then, is Modernism's great appeal. There are many grades or variations of so-called Christian Modernism. There is extreme Modernism, and "moderate" Modernism. Some professing Christian Modernists deny many fundamental doctrines; others accept most of the doctrines and deny only a little. But the heart of Modernism, whether it denies much or little, is unbelief. That is, Modernism denies something of what God has declared is the truth. Modernism rejects the integrity of the Bible. And the heart, or final test, of Christian Fundamentalism is *belief in the whole Bible as the inspired and infallible Word of God*. If any part of the Word of God is denied, Modernism is there.—*The Sunday School Times, Jan. 12, 1935.*

PSYCHIC RESEARCH.—An international Institute for Psychical Research has been formed in London, with such names on its committee as Professor Julian Huxley, Professor G. Elliot Smith, F. R. S., and Sir Oliver Lodge, F. R. S., and its aim is thus stated (*London Times, April 7, 1934*): "For the first time in history, men of science, professors at Oxford, Cambridge, London, Edinburgh, and elsewhere, are prepared to devote time and energy to the investigation of psychic phenomena in order to discover whether the claims of Spiritualism can be substantiated."—*D. M. Panton, in the Sunday School Times, Jan. 19, 1935.*

SPIRITIST'S DILEMMA.—The spiritist is impaled on a hopeless dilemma: either the spirits are the dead, as they claim to be, in which case the intercourse is necromancy, the penalty for which was capital punishment under the law of Jehovah (Deut. 18:11; Ex. 22:18); or else they are personations of the dead, organized to deceive, in which case the intercourse is sorcery, which bears the same stigma as necromancy and incurs the same penalty. So obvious, apart from revelation, is the constant trickery of the communicating spirits, which alone would identify them as the seductive demons named by Paul (1 Tim. 4:1), that Sir William Barrett, as eminent a scientist as he was a spiritist, says: "The messages which purport to come from the discarnate should be critically examined before any credence is attached to them; and the religious or scientific dissertations, often found in these messages, should never be taken at their face value."—*D. M. Panton, in the Sunday School Times, Jan. 19, 1935.*

LIQUOR BILL.—Four hundred millions of dollars is a tidy income, and the liquor trade struts a little when it boasts that it has paid that amount in Federal and State taxes in the first year of repeal. But turn the shield over. On the other side the trade has taken out of the pockets of people in this fifth year of depression \$1,978,439,492, which, added to the estimated sale of untaxed bootleg liquor, would bring the alcoholic beverage bill of the United States up to \$3,000,000,000! And for what? For personal indulgence of an appetite which at best yields only temporary joyousness followed by a "morning after," and at its worst ruins health, character, property, and domestic bliss. And in this first year of repeal, Federal and State governments have disbursed \$2,000,000,000 for relief. The liquor trade has indulged in loud talk regarding the gains in employment due to repeal. The answer is given by the American Business Men's Research Foundation, which has figured out ways in which the two billions of liquor money might have been expended for something more satisfying than whoopee and headaches.—*The Christian Advocate, Jan. 17, 1935.*

WET PRESS.—The *Editor and Publisher* tells us that during the first nine months of 1934, the daily newspapers of eighty-five cities carried a total of 20,147,370 lines of beer, wine, general liquor, and retail liquor store advertising. This would be valued at \$6,000,000, or an expected \$8,000,000 for the year. Newspapers in smaller cities would account for \$1,000,000 or \$1,500,000 more. In addition, the National Advertising Records show that \$2,497,209 worth of space was bought in our magazines during the first eleven months of the year. Radio stations, according to the same authority, sold only \$382,526 worth of time to liquor advertisers, most of it to those selling beer. Are you surprised that the press was almost solidly in favor of prohibition repeal?—*T. Otto Nall, in the Christian Advocate, Jan. 10, 1935.*

LOCUST PLAGUE.—"The ground and air were black with them. . . . After eating all the leaves, they started on the fruit and bark. . . . Pineapple plants are just little stubs sticking out of the earth. . . . The cattle could find no pasturage and got thin and died." Locusts, after three years of pestilence, have now reduced West Africa to the level of starvation.—*Advance*, Jan. 17, 1935.

SPIRITISM'S BASIS.—Does modern scientific thought recognize in reality any basis for spiritualism? What answer can be made to its claimants? . . . Many people have devoted themselves to psychical research, and believe that interesting facts may be found in this area. This is unquestionably true, allowing for all the extravagances and absurd claims of Spiritualism, which seems to have offered no coherent and convincing proof of converse with discarnate spirits. Even the professed communications from beyond the great divide are of such limited and inconsequential character as to possess no value. . . . There may be great truths yet to be discovered in the areas of psychic research, but present technique appears to be very crude and unwarding.—*H. L. W., The Question Box, in the Christian Century*, Jan. 23, 1935.

MISSIONARY SITUATION.—No one can foresee the shape in which the [mission] work abroad will emerge from this time of transition and crisis, but it is safe to say that the future of the whole enterprise will be determined, in one direction or the other, by the quality of the religious life in the sending countries. . . . At home, their efforts to rouse a larger proportion of people in the churches to a practical interest in the existing work are meeting with an insufficient response. In fact, it does not look as if the majority of these people care very much whether the work declines or not. The home organization departments of the missionary societies are probably more active and efficient than ever before, and better equipped for the education of the home constituencies. There is no end to organizing and inventiveness: programs and campaigns, literature and special appeals abound. And in spite of it all, the work, which has grown up over a century and a half, seems to have become a burden greater than the churches are willing to bear. Retrenchment is a familiar word in nearly every mission house, and that at a time when the whole world is struggling and stumbling painfully on the threshold of a new age, and when arduous and untried ways of service are opening up for the Christian forces in every land. . . .

The time has come to acknowledge frankly that the present threat to the missionary enterprise is of a kind that will not yield to mere practical effort and human ingenuity. All our planning and inventiveness, even our busyness and our zeal, seem only to emphasize our inadequacy and impotence. To be forced to learn this lesson is proving a hard and humiliating experience. Yet true wisdom may well begin by learning it thoroughly. Behind the discouragement and partial defeat of our home organization departments stands a spiritual inadequacy in our missionary leadership; and, behind that again, spiritual poverty in the church itself.—*A. S. Kydd, in International Review of Missions*, October, 1934.

EVOLUTIONIST GUESSING.—Press reports tell us four human skeletons have been unearthed in a prehistoric cave near Nazareth, Palestine. Paleontologists fix their age as 100,000 years. This find is declared by scientists to be "undoubtedly a missing link in the evolution of mankind." Another press report says that a trilobite (three-lobed fossil crustacean), found in an old Indian camp outside Salem, Oregon, is estimated to be 400 million years old. This one was placed on exhibit at the Oregon State House. These erratic estimates show that some scientists are still in wonderland. There is no method whatever by which men may measure the age of prehistoric relics. Their guesses are purely imaginative. Evolutionists seem willing to go to remarkable lengths to prove themselves right.—*The Watchman-Examiner*, Nov. 29, 1934.

RELIGION'S BREAKDOWN.—In virtually all the branches of Protestantism, religion is in a state of collapse. This process of decline has continued long and the causes are manifold. The serious loss of monetary support of the churches during the past four years has accelerated the forces which have brought about the downfall, but the financial failure is hardly more than incidental to the inevitable progress of disintegration. The most significant event in recent religious history is the judgment visited upon the work of American churches in for-

eign missions. . . . But no ungodly skeptic sitting in the seat of the scornful has ever brought more severe accusations against not only the practical inefficiencies and incompetencies but also the spiritual pride and narrowness of the sectarian-minded missionaries. . . .

As a whole the impression is that Christianity has disastrously failed. . . . For it is an astounding fact that there has been no increase in church attendance during these distressing years, and a general religious awakening has not come in the churches. "No matter how badly the nation has suffered," says an officer of the Federal Council of the Churches, who knows the facts, "it cannot be said that any large number of people have gone to the churches for solace. This effect has been the occasion of a good deal of comment, and I think it has been one of the conspicuous features of the depression." Yet in all tangible factors, organized religion in the United States has reached an amazing maximum. But what is it all about?—*Albert C. Dieffenbach, in Current History*, July, 1933.

ANALYSES

Of New Testament Books

The First Epistle to Timothy: "In Christ Qualified"

BY H. CAMDEN LACEY
The First of Paul's Pastoral Letters

Key Thought: "Take Heed to Thyself and to Thy Teaching!"

Watchword: "Guard the Deposit!"

I. Introduction 1 Tim. 1:1, 2

1. The writer—his name, rank, credential. 1
2. The reader—his name, relationship, enablement. 2

II. Sound Doctrine—"The Glorious Gospel of the Blessed God." 1:3-20

1. The perils—perverse teachings of pernicious theorists. 3, 4
(Judaistic, Oriental, Gnostic)
2. The purpose—"Love." 5, 6
3. The perversion—"The law" used unlawfully. 7-10
(God's law was given to convict of sin; it cannot save from sin. That is the mission of God's gospel.)
4. The proponents— 11-20
 - a. Paul—An "able minister." 11-17
 - (1) His spiritual biography: enslaved by law; saved by grace. 11-14
 - (2) His deposit: "The good news about Jesus Christ." 15, 16
 - (3) His gratitude for this infinite grace. 17

The First Faithful Saying: The coming of Christ Jesus; our assurance of salvation. 18-20

- b. Timothy—A "good soldier." 18-20
 - (1) Encouragement to "war a good warfare." 18
 - (2) Warnings against spiritual shipwreck. 19, 20

III. Wise Discipline—"How to Behave in the House of God." 2:1 to 3:16

1. The public worship. 2:1-15
 - a. Prayer and praise. 1-8
These must be universal in their scope, because
 - (1) God wills all men to be saved.
 - (2) Christ died a ransom for all.
 These must be offered by men, not by women.
 - b. Place of women in the congregation. 9-15
They must be modest in dress and demeanor, because
 - (1) In creation, woman was second to man.
 - (2) In the fall, woman was deceived by the serpent and tempted the man.
 - (3) In the home, woman is to give birth to the man (this is her "saving" mission).
2. The officers of the church and their qualifications. 3:1-16

The Second Faithful Saying: "The ministry of Christ; our ideal for service." 3:1-16

- a. The bishops, or elders. 1-7
They must be men of blameless lives, irreproachable in their relationships, in their homes, in the church, and in the world.
- b. The deacons, and their wives. 8-13
They also must be blameless.
3. The supreme and divine mission of the church. 14-16
 - a. It is the home of the living God.
 - b. It presents the one and only Saviour, His incarnation, proclamation, glorification.

- IV. **Spiritual Supervision**—"These Things Command and Teach." 4:1 to 6:2
1. With reference to himself. 4:1-16
 - a. Combat all spurious asceticism (it is of Satan). 1-6
 - b. Maintain true Biblical godliness (as you were taught). 7-11
- The Third Faithful Saying: "The livingness of Christ; our inspiration of hope!"
- c. Cultivate all ministerial graces (so shall you save yourself and your hearers). 12-16
2. With reference to the flock of God. 5:1 to 6:2
 - a. Treat old and young with individual respect. 5:1, 2
 - b. Take on to the church relief fund worthy widows who are sixty years old and over. 3-10
 - c. Advise younger widows to remarry. 11-16
 - d. Treat faithful laborers generously, respectfully, justly, impartially, etc. 17-25
 - e. Counsel slaves to render due service. 6:1, 2
- V. **Conclusion.** "These Things Teach and Exhort." 6:3-21
1. Denounce false teachers for their pride and avarice. 3-10
 2. Be strenuous thyself in service for Christ. 11-16
 3. Charge the rich members to "hoard in heaven." 17-19
 4. "Guard the deposit" (the only gospel). 20
 5. Benediction. 21

Golden Era of Papal Supremacy

(Continued from page 19)

"The bull 'Unam Sanctam,' which has been so much discussed, explains that Christ is the Head of the one Holy Catholic and Apostolic Church, and that St. Peter and his successors, to whom the Lord has entrusted all His sheep, are His representatives. Referring to St. Luke 22:38, the bull says further that there are two swords within the power of the church, the spiritual and the material sword. The latter is drawn for the church, the former by the church; this one by the hands of the priests, the other by the hand of kings and warriors, but according to the will of the priests and only as they allow it. One sword, however, must be subject to the other, and temporal authority must be subject to the spiritual power; the apostle says (Rom. 13:1): 'For there is no power but from God; and those that are, are ordained of God.' . . . At the conclusion follows the precise definition that every human creature has to submit to the Roman Pontiff."⁷

The issuing of this bull caused a discussion and a conflict which we will treat in another article.

3. Establishment of the Inquisition

The Inquisition of the Middle Ages was the natural result of the increasing power of the church over the state. The church would allow no rival in power, neither temporal nor spiritual. The persecution of heretics had always been in vogue with more or less severity since the days of the union of church and state by Constantine. However, it was not until centuries later that the church required all rulers to extirpate heresy. From the days of Charlemagne, whom the pope crowned, and onward, when an emperor received the ring, the pope told him that he must use his sword against heresy and destroy it. The kings and emperors held their crowns by the tenure of extirpating heresy. The second Lateran Council, 1139, ordered all potentates to coerce here-

tics into obedience. Says the church historian:

"The decree of Lucius III at the so-called Council of Verona, in 1184, commanded that all potentates should take an oath before their bishops to enforce the ecclesiastical and secular laws against heresy fully and efficaciously. Any refusal or neglect was to be punished by excommunication, deprivation of rank, and incapacity to hold other station, while in the case of cities they were to be segregated and debarred from all commerce with other places."⁸

The Inquisition was soon made permanent, and became supreme over the state.⁹ Pope Innocent IV issued to all the potentates and rulers of Italy, May 15, 1252, his famous bull "Ad Extirpanda." Any one finding a heretic could seize him and take possession of his goods. If required, torture was to be applied to those who refused to reveal where the heretics were to be found.¹⁰ Slowly but surely the Inquisition was established over very nearly all Europe. The friars became the most cruel inquisitors, and were responsible directly to the pope. In another article we shall call attention to the effects of the Inquisition and its personnel.

(To be continued)

¹ Vancandard, Introduction to "The Inquisition of the Middle Ages," edition 1915.

² Hergenröther, "The Catholic Church and the Christian State," Vol. II, p. 6. Burns and Oates, London.

³ Thatcher and McNeal, "Source Book," p. 136. (See also Neander's "Church History," Torrey-Morrison edition, Vol. VII, pp. 111-164.)

⁴ Hergenröther, Vol. I, p. 383. (See also p. 382.)

⁵ Id., pp. 386-388.

⁶ Thatcher and McNeal, p. 169.

⁷ Hergenröther, Vol. II, pp. 120, 121. (See also Milman's "Latin Christianity," Vol. VI, pp. 326, 327.)

⁸ Lea, "The History of the Inquisition of the Middle Ages," Vol. I, pp. 224, 225. The Macmillan Company, New York.

⁹ Id., p. 337.

¹⁰ Id., pp. 337, 338.

The Coming of the Comforter

(Continued from page 6)

His coming that He had not been doing. You remember the statement that the Scriptures had been written by "holy men of God . . . as they were moved by the Holy Ghost." He had taught men the truth before. It was by that means that the Old Testament Scriptures were written,—the only Scriptures then existent. And the Holy Spirit brought to the disciples' remembrance the things that He would have the people know. Through His moving, things were brought to mind, and these they wrote down for us in the New Testament. Through His moving upon the hearts of men, the Old Testament Scriptures were made to testify of Christ from the very beginning to their close. In the Old Testament we really have as the theme, Christ *in prophecy*, while in the four Gospels we have Christ *in history*. In the book of Acts, and in most of the epistles, we have Christ *in experience*. In the book of Hebrews we have Christ *in the priesthood*.

And in the book of Revelation we have Christ in glory.

The Holy Spirit, being sent according to the promise, was to reveal Christ in new relationship to all truth. Why?—Because now had been made possible the beginning of the faith in Christ's work that had before not been possible. We make a serious mistake when we think that these things that have been written are merely for our understanding. They have been promised for the *experience* of the church. And if there is anything about the life of the church for which they are assured, it is for the leadership of the ministry in the church.

It is the same work and it is the same testimony. It is for the same purpose in relation to men. In what sense, then, is it different? In this,—that the facts of the work of salvation are brought to us in an altogether different relationship by the Holy Spirit after Christ went away, from what they were brought to men before Christ went away. Certain facts in the work of Christ that were prophesied and testified to in the Old Testament, had not yet become real in the work of Christ, and it was necessary for Him to go away for them to become real, historical actualities. He had not yet begun His designated priesthood in heaven. Those were the facts, and it was in relation to those facts that the Holy Spirit was introduced.

The disciples themselves were to be baptized with the Holy Spirit. But that was not all. They were also to be filled with the Holy Spirit. And they were to be both baptized and filled before the Holy Spirit used them. They were to receive power, but *not until the Holy Ghost had come*. When, then, in relation to His coming?—"After that the Holy Ghost is come upon you." Jesus came and breathed upon them, and said, "Receive ye the Holy Ghost." Did they then have that power for witnessing? No; but after that, they did receive power. And when you read of the actual empowering of those men, it was when the Holy Spirit *filled* them.

Let me impress the lesson of this morning's

study: *That you cannot possibly expect to be empowered with the Holy Spirit unless you are willing to let God put unholiness out of your heart and bring holiness in.* Unless the Spirit leads us to do that,—unless we are willing to surrender ourselves for such a work to be done,—then the falling of the latter rain will not bring much power to our work. But if we are willing to surrender ourselves, to have done with sin and self, and to let absolutely nothing stand between us and that, the change that we have observed in the hearts and lives of those men will be seen in us. And the change will be just as marked as was the change effected in those men, for God has not changed His declared ways of working. His purpose through the Spirit has not changed. His purpose for our service has not changed. His de'etermination to finish His work in power has not changed, but the change that is needed is in those who undertake to do His work, that it might be transferred from dependence upon self to dependence upon Him, from dependence upon power that is *without* to dependence upon power from *on high*.

** ** **

Epochal Advance in Program

(Continued from page 3)

would still assuredly be marked results in future ministry, even though the habits of thought and labor had the rather fixed mold of maturity, while the influence upon the younger ministry and the internes was scarcely calculable.

Thus the memorable Philadelphia Council came to a close, its participants going back to the nine States and five provinces where their individual responsibilities lie. May God's grace and power abide upon those dear men and women, and upon the similar group that departed from St. Louis. The future course and welfare of the church in the great North American Division lies largely in their hands.

L. E. F.

CONTENTS OF THIS ISSUE

EPOCHAL ADVANCE IN EVANGELISTIC PROGRAM (Editorial Observations and Outline).....	1
NOTES AND NOTICES	2
EVANGELISTIC COUNCIL PROCEEDINGS: The Coming of the Comforter (First Bible Study on the Holy Spirit)	4
The Challenge of the Untouched Masses (II. The Philadelphia Symposial Response).....	7
Joint Statement on Evangelism (The Focal Point of Discussion and Declaration).....	14
PANEL: An Appeal for Advent Source Documents	12
STUDIES IN CHURCH HISTORY: X. Golden Era of Papal Supremacy (1074-1308).....	18
VALUABLE QUOTATIONS	20
ANALYSES: The First Epistle to Timothy: "In Christ Qualified"	21
EDITORIAL POSTSCRIPTS	24



SUBSTITUTES!—The storyteller with his gripping tales, the humorist with his pungent witticisms, the orator with his descriptive word pictures, the missionary recitalist with his marvelous episodes, the propagandist with his applied salesmanship,—these dramatized methods will often win the crowd away from him who relies upon the simple, direct exposition of the Word that feeds the soul. Yet these other expedients are but passing and ephemeral, while the presentation of the Word builds for both time and eternity. Rightly used, but not abused, these other ways may prove proper and valuable adjuncts; but as substitutes for the essential purpose of preaching, they constitute enticing perils. God holds every preacher accountable in these matters. We are to beware of strange fire.

IGNORED!—Nothing so irks a critic as inattention. He thrives in his chosen field only as he secures the spotlight. To be ignored by those he is trying so desperately to reach is therefore the unkindest cut of all. Criticism, rebuke, reproach, attack, entreaty—anything is better than silence. To be let alone by those who are too busy with constructive achievement for God, to notice; to be passed by, by those who are burdened with anxiety for perishing souls about them; to be as though they had not been to those who scorn pettiness and meanness, and refuse to become entangled in its toils; to be eschewed by those who detest caviling, criticism, and disruptive propaganda,—this appears to be well-nigh unbearable. To be named and discussed, and to suffer as a public martyr for a cause, is so obviously desirable that silence becomes unbearably oppressive.

MOTIVE!—The motive that prompts to giving, activity, or even to evangelism, is of greatest moment. The noblest service or sacrifice is robbed of its fragrance, its wholesomeness and Christian efficacy, if it springs from fear, or is fostered by pressure, jealousy, or rivalry instead of love. If a man lives and works under the compulsion of fear because he believes his success in the gospel ministry will be judged by certain arbitrary financial achievements for which he is held accountable, it is an unwholesome, yea, a sinister incentive, and should be viewed with grave apprehension. And the occasional placing of men on the "spot" by an associate or superior to stimulate effort by invidious comparisons, so as to shame to greater effort, is a species of moral intimidation, and constitutes the very antithesis of the gospel urge. This whole question of motives is therefore basic.

METHOD!—The man who may not achieve quite so much, but who attains his objectives by methods that God can approve, and which harmonize with the spirit and motive of the gospel, is to be preferred to him who makes an imposing record by methods that are earthly and secular, and so are contrary to the very genius of Christianity. This may appear to be practical heresy to some, but it is nevertheless a heaven-attested truth. God never approves questionable methods, and He never condones compromises nor lowered standards to achieve certain goals. Nor is this necessary. Let us strive for the highest accomplishments, but let us frown upon every unworthy method.

KNOWLEDGE!—He who assumes to speak or write in the field of historical theology and related subjects, should know its definitions and terms, and the course and relationships of their march through the centuries, so as to speak with truth, fairness, and accuracy concerning all that is involved. If one cannot qualify in these matters, he should in honesty and candor be silent until he becomes informed. This limitation would include such points as whether there were but three Arian powers—or several others as well—among the ten divisions of Rome; and just what is meant by the supremacy of the Papacy,—whether temporal or spiritual, or primarily of the pope, or whether the Papacy is preeminently a union of the papal church and the state *as a system*, irrespective of whether pope or emperor is supreme. Confusion and inaccuracy here have marked too heavy a percentage of our utterances.

DETERMINATIVE!—It is both inconsistent and unfair to judge a man's orthodoxy or heterodoxy on the basis of some detail of prophetic interpretation upon which there has been and is legitimate difference of view within the denomination. So long as there is sound personal Christian experience, blended with consistent allegiance to the great verities of the everlasting gospel, and so long as there is unreserved allegiance to the essentials in our distinctive message in the clear doctrinal and prophetic fields, liberty must be accorded on minor points of exegesis, unless we are to abandon our consistent historic practice, and embark upon a program of discrimination and pressure, which is unthinkable. It is not some minor turn of interpretation that saves, but the living Christ of the prophecies. It is not some little building block in the superstructure that matters, but the great foundation stones that support it all. Here let our interests be manifest and our unity be concentrated.