

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 8

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No. 8

THE PROMISED BLESSING OF ASHER

AN EDITORIAL



BEFORE Moses died, he called the leaders of Israel before him, and gave to each tribe a special blessing, somewhat after the manner in which Jacob blessed his twelve sons before he died. Asher was one of the tribes of Israel. The son of Jacob who bore this name was by Zilpah, the maid of Leah, whom she gave to Jacob for wife. One of the utterances of Moses in this blessing upon the tribe of Asher was, "And as thy days, so shall thy strength be." Deut. 33:25. This promise has been a source of comfort to God's people in all ages.

Christ gave expression to the very germ of this thought when He said, "Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Matt. 6:34. This places the Christian under the watchful care of God, who is to supply every need and to make his strength equal to the task required. It eliminates covetousness, a sin abhorred by the Lord, and greatly to be shunned by Christians.

Christ taught the same comforting truth in greater detail in His sermon on the mount:

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why

take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where-withal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:24-33.

Here we have the Asher blessing applied, illustrated, and emphasized by Christ in a way

Fruitfulness

BY NATHANIEL KRUM

QUIET as April's midnight rain,
God's Holy Spirit pours
Into our upturned, waiting hearts
From heaven's open doors,
That our else barren lives may bear
Much fruit unto His glory;
That ever from our lips may flow
The saving gospel story.

that puts to shame our lack of faith. The Christian's business is so to teach the word, and so to live it, that the people will believe the promises of God. If we cannot persuade a Christian to accept the true meaning of a scripture, we leave him as if that promise was never made. It is not *his* scripture when he does not believe it. If we

do not believe a promise ourselves, it is useless to try to cause others to believe; for our very lack of faith denies the teaching. One must believe that the scripture is true if it is to do him any good. If one does not accept the promise and make it his own, he remains unhelped by the word of God.

The Asher promise, "As thy days, so shall thy strength be," is a golden promise, and provides for the future in a way that eliminates all need of worry. Sometimes we fear that we shall not have sufficient strength to meet an issue, and worry ourselves into actual physical weakness because we are fearful that demands will be made on us which are beyond our ability to meet. All these fears and

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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We have not seen the Baptist Church yearly calendar designating definite Sundays to special objects; so without any comparisons or observations we simply pass on this editorial note, appearing in the *Baptist Watchman-Examiner* (May 30):

"Though we have advocated the observance of some of them, it is a mistake to multiply Sundays devoted to special objects. We are coming to have a church year after the manner of the liturgical churches, only it is not devoted to a consideration of the great facts of Christianity, but to the interests of special classes and causes. Really a minister ought to have a few Sundays in the course of a year, on which he shall be free to preach the gospel without reference to special causes, however praiseworthy these causes may be."

THE frenzied pace that occasions many a warning word continues unslackened. It has become a very real and serious thing to us as workers—ofttimes disastrous to our devotional life and our study life that lies at the foundation of all true and abiding achievement for God. W. B. Selbie, in *Advance* (May 30), says:

"There can be no doubt that one of the chief causes of the decay of religion and of the religious interest is the increased pace of living in this modern world. 'Life is so full of a number of things' that it is no wonder that men and women have little time to call their souls their own. Every device for saving time means that there is less time to save, and the pressure of quite ordinary interests and duties is rapidly becoming intolerable. The result is a queer, hand-to-mouth, surface kind of existence that can hardly be dignified by the name of life."

It is fitting that we pause and ponder these sobering words from a conservative religious journal, frequently quoted in these columns. They are from an article entitled, "The Devil Is Very Shrewd:"

"It is a grave error to suppose that engagement in spiritual things exempts one from snares and temptations. We need constantly to remind ourselves that it is only as words, forms, and activities are full of the inward life and power they are supposed to embody, that they can be prevented from corrupting those who employ them. Unreality in spiritual words and activities is perilous. . . . The obligations of a minister in preaching two sermons and leading devotional meetings each week is a prodigious strain on sincerity. Unless he is a very remarkable man, there will be occasions when his service is purely formal. Too frequently he says what he is expected to say, but his words are not inspired by the thought and sentiment which correspond to them. . . . There are spiritual temptations

in the ministry of appalling strength, and not the least of them is the temptation to professionalism, to formalism. Let Christians in general, and ministers in particular, realize that there are great perils in the very Christian work they are doing. The devil is very shrewd."—*The Watchman-Examiner*, Nov. 15, 1934.

IN these days of sensational magazine and radio advertising, and of often wholly fictitious claims, it would pay our workers to read "Truth in Advertising," in the *Christian Century* of April 24. We should be informed on such matters. The magazine named is available in most public libraries.

THIS journal has constantly pressed the incontrovertible need of a well-trained ministry, especially as pertains to those recruited through the ministerial internship provision. We may, however, well ponder this caution sounded by the *Baptist Watchman-Examiner* (April 25). Here is the opposite danger against which denominationally we must likewise guard:

"There seems to be a strange fear abroad that men will find their way into the ministry who have the misfortune to lack certain scholastic attainments. Such fears lead me to feel discouraged as to the spiritual level of the leading members of our ministry. With millions of unsaved persons in our own land, the pastors of important churches are spending precious days in devising means to keep undesirables out of the ministry. In other words the Baptist ministry is to be syndicated, like big business, so that all must have like specifications. When an army digs itself in, an observer knows that the generals do not expect to advance, but only hope to maintain their position. Have we reached the point where it is necessary to shut up the kingdom?"

AMONG influential Modernist publicists Charles Clayton Morrison, editor of *Christian Century*, ranks high. Endowed with a brilliant intellect, his writings strip inspiration from the Bible, and emasculate the historic foundations of the Christian faith. This devastating, humanizing treatment is without qualm or apology. The Bible of Christianity is no longer supernatural, divine; instead, it is but natural and very human. This treatment is so subtle, and so appealing to human pride, that the secret of its hold on so many intellectuals is easily understood. This is again exemplified in editorial correspondence from Greece, where Doctor Morrison is now traveling. Writing from Corinth, where Paul emphasized the cross, he says that "after the failure of his 'philosophic' discourse on Mars' Hill which he concluded with a pronouncement on the resurrection, . . . his imagination was quickened with a new insight as if by inspiration." There it was that—

"Paul put Christianity into immediate competition with the mystery religions of the time, by proclaiming Christianity as itself a mystery religion! It was he, more than any other, who invested baptism, the Lord's supper, the church, the events of the Master's life, and the Christian experience itself with a mystical interpretation not wholly unlike the conceptions which formed the ideology of the mystery cults."

And there it was that Paul—

"began to surrender the unfulfilled hope of Christ's physical return and to subordinate the resurrection note to the crucifixion note, glorying now not in some transcendental belief, but in an inward mystery of which the cross for the first time became the paradoxical symbol."

That is Modernism in bold and ugly form. May God help us to save men and women from its snares. It so panders to human pride that few ever extricate themselves when once entangled in its toils.

MISSION PROBLEMS AND METHODS

Questions of Interest and Moment

A VETERAN MISSIONARY ANSWERS QUESTIONS—No. 1

AN INTERVIEW WITH W. H. ANDERSON

Suppose a young man is born in a land where the Bible is in every home. He grows up under the shadow of church steeples. When he goes out to another land where they do not know about Jesus, or God, or the Bible, how can he make the most favorable contact? What is the better method of approach, to avoid stumbling along the way? What counsel have you for him?

When he arrives in his field, he should first of all devote himself to getting the language of the people, because the probabilities are that otherwise he will blunder in whatever he attempts, or at least will do something wrong. The period of language study gives time for adjustment. When we went to the mission field, there was no one who had preceded us, as we were the first missionaries this denomination ever sent to the heathen. We did not have any one to instruct us. So when we went out to the mission field one of the first things we started to strike at was polygamy, and we put tremendous emphasis upon it. Now, I am not condoning polygamy in the least, but we have learned by experience that it is better to follow the method of Jesus. We simply must do that with the natives.

Christ, you remember, built up something before He tore down their customs, and it was only at the very last of His ministry that He said, "Woe unto you, scribes and Pharisees, hypocrites!" Before that He had instructed them as to what they should be; and after that was done, He commenced to tear away the hypocrisy that was among them. Now, the missionary must do just that; he must build up a system of truth before he condemns the practices of heathenism. Otherwise, he erects an insuperable barrier. Then when we come to the problem of polygamy, we approach the question something like this: "What was God's plan for man when He made him? He did not give Adam a dozen wives; He gave him one. Abraham took another wife into his family, and see the trouble he had because he did it. Coming along further, we read about Solomon, and how Solomon was led astray by his many wives." I tell them of God's original plan, and how things were before sin entered the world. That is how we approach and solve this question.

How fully do you seek to instruct the natives, who can scarcely read and who are strangers to history and its meaning, in the more complicated prophecies?

The natives who can scarcely read are absolute strangers to world history. Practically all the history they know may be illustrated thus: We ask, "Where does your tribe come from?" They will point out the geographical direction from which they came. Usually they bury their dead facing the direction from which the tribe came into the country. I capitalize this point, and say, "We belong to the tribe of Christ, and as the lightning shineth out of the east, so shall the coming of the Son of man be. Now we must live facing, as it were, where our Master is coming from."

They have another custom which I utilize. It is their regard for the clanships. You will find the clan of the hippopotamus, the elephant, the rhinoceros, the monkey, the lion, and so on. No matter whether men come from South or North Africa, if two of them belong to the clan of the elephant, they are brothers. That clan relationship binds them closer to each other than blood relationship, and a man must help his clan brother when in difficulty more than he would help his own blood brother. The first word of greeting when one native meets another in the path is, "To what clan do you belong?" In capitalizing this, I tell them that we belong to the clan of Jesus Christ, and that any man who belongs to Jesus Christ is my brother.

We seek to deal with the native as we would with a child, endeavoring to lead him to an acceptance of Jesus and the fact that He is coming again, rather than trying to muster historical or chronological evidence.

Do you make any attempt to explain the prophecies of Daniel and Revelation?

I tell them about the great kings, but very little more. No untrained native could possibly grasp all the features of these prophecies. There must be simplicity in our presentations, and we must always connect what we are trying to teach them concerning the unknown, with something they already know.

To what extent do you seek to Europeanize the native accepting our message; that is, as relates to native dress, customs, and relationships that do not conflict with the spirit of the gospel?

We do not try to Europeanize the native, but to Christianize him, and a Christian is a Christian whether he is in Africa, China, America, or any other place. We do not endeavor to separate the native from his tribe

and innocent tribal customs. That is, he may still be subject to his chief, where being subject to him does not conflict with the gospel. We do not seek to estrange him from that; but on the other hand, there are very few of the customs practiced by the natives that do not conflict with the gospel.

For example, take the question of clothing. We find tribe after tribe who wear practically no clothes at all. We teach such to clothe themselves, and to keep those clothes clean. On the other hand, we combat with all our might the idea of putting on clothes for display. Also we carefully avoid the idea of Europeanizing. The natives have characteristic eating habits. In China they use chopsticks, and our missionaries there have no burden whatsoever to teach them to eat otherwise. The African native eats with his fingers. But I do not bother with this at all, for there are so many bigger things. Some workers come out who have a great burden over those things. An older missionary will always discourage that.

Are there certain particular days among the tribes that are holidays, that are historic, and have a meaning to them?

With raw heathen tribes we do not find anything in the sense of a holiday. They have certain feast days, or festivals. For instance, they have their harvest festivals. No native is supposed to eat anything from his garden until the chief has first eaten. By this they recognize that the chief stands first. We do not seek to interfere with that at all. No native must plow his garden until he has plowed his chief's garden. That is the way they show their allegiance to their chief.

We capitalize that custom, telling them that God is the Great Chief over their chief, and that He must have first place in their hearts, even over their local chief, that He must have the first fruits even above and before their local chief gets the first fruits out of the garden. When they plow their garden, they must also plow it for God. So we teach tithing. Thus we capitalize these customs that do not in any way conflict with the gospel.

What is your method of approach to heathen who have no knowledge of God, who do not read, and who engage in heathen practices?

I have never seen a heathen who had no knowledge of God. In every native tongue that I ever heard, there is a word for God, not only for their heathen gods, but for the great God, the One who is over all. So I question whether heathen exist in Africa who have absolutely no knowledge of God. And just as Paul spoke to the people on Mars' Hill in his description of the "Unknown God," I tell them that this is the God I have come to teach them about. This I do just the same as you would teach a child. I tell them that God has a law that is to govern you and me. The first part of that law says,

(Continued on page 22)

KINDLY CORRECTIVES

Better Speech and Conduct

Treading on Enchanted Ground

BY J. K. JONES

LIVING as we do in the mad rush of this age, with everything geared to high speed, there is danger that in carrying out the mechanical details of our appointed work, we shall permit this whirl of the mechanics to dull our spiritual vision. Admit it or not, we tread on enchanted ground. The very press of duties connected with our work as preachers, can easily rob us of spiritual power.

What a tragedy it will be if any of us are so busy with meeting our goals, etc., that we neglect the contact with the throne of grace, necessary to keep us free from sin and unspotted from the world personally, and fitted for our holy calling. The devil is entirely willing for a Seventh-day Adventist minister to be more than active in the mechanical side of our work, provided he can keep him from developing the spiritual side, so vital to salvation and to the church.

It seems to me that many times we as preachers are not as serious-minded as we ought to be. I believe we greatly weaken ourselves and break down the confidence of our people when we indulge in light, trifling conversation that is altogether unprofitable. We are so near the end that we should sense the solemnity of it all, and lead the people into a deep Christian experience. This can come only by our placing a victorious experience and a holy life above all our activities, however important they may be. God grant that we as leaders may not only escape the traps of the enemy ourselves, but may urge our people to flee from the enchanted ground.

South Lancaster, Mass.

THE modern Protestant church is "substituting psychology for sin, and sociology for salvation," candidly declares the *Presbyterian Banner*. Speaking of the church's drift from its message and mission, it declares:

"Christ kept largely aloof from political and sociological affairs that were surging around Him like a boiling sea, and fixed His attention and teaching on the inner life of man more than upon his circumstances. The sermon on the mount was His platform and plan for His kingdom, and the opening beatitudes embodied its essential elements. Over and over again He taught that His kingdom was not of this world, and was not meat and drink, work and wages, but is within us, a state of mind and church.

"The church should concentrate upon this spiritual goal and teaching, and preach the gospel of repentance and obedience and righteousness and peace. As we read the topics of the sermons announced in our churches and the volumes of sermons issuing from the press and read the deliverances of many church assemblies, we cannot but wonder whether the church is not drifting off from its main message and mission into subordinate fields where it does not speak with authority and where its voice is lost in confusion of words."

EVANGELISTIC COUNCIL PROCEEDINGS

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

THE SUPREME TASK OF THE CHURCH—No. 2

BY C. H. WATSON

WE have been less than a century at our task. Like the early church, we faced, at the beginning, a whole world of need unreached by the message that we were to bear to all. Silver and gold we had none. Organization we also had none. Wholly without material means for the prosecution of our work, we yet went forward. Now we speak for God in all places of the wide earth, and mighty power is attending the work in its onward march among the peoples. It would seem just now that this hour is ours for the winning of souls to God in every land. It surely must be the time when God is pouring out His Spirit upon all flesh, and we must move rapidly onward or we shall but follow our Lord afar off.

As we now view the foreign mission situation in its world-wide setting, it presents to us some most encouraging facts. Never since the church was given its great task has the world been so ready to hear the gospel preached, this, too, while darkness covers "the earth, and gross darkness the people."

From every place the cry is reaching us, "Come over and help us," and as rapidly as we are able to move forward in response to these calls, we find thousands of the people ready to receive the gospel, and to turn from the power of Satan unto God. It matters little in which part of the earth effort is put forth; unusual results are being reached in all places. From the South Seas we hear of thousands turning from their savagery to the peace and power of the gospel. From far western China we learn of many attending our Sabbath schools, and of ways now being opened to us where previously there was no way.

From the region of the great Amazon come tidings of a vast work among the hitherto unreached tribes that there inhabit the jungles. From the many lands and islands of Inter-America we are receiving the greetings of thousands of new believers. From the midst of European turmoil many, very many, troubled hearts are turning to the joy of the truth. And from the villages of Central Africa thousands are being led from the shadows of a dark past to the light and blessing and hope of the glorious gospel of the coming Christ. From Alaska to the Horn, and from Siberia to the southernmost tip of New Zealand, the gospel of the kingdom is being preached, and our spirits are refreshed as we observe its power in the souls of the people.

In the heart of Africa during recent months, I have been seeing mighty miracles of God's grace in turning men and women by the thousands from densest darkness to the light. It is an amazing thing that is occurring there. At each of the jungle camp meetings from two to six thousand people attend, and literally hundreds of penitent people who have been in the Bible class for two years follow their Lord in baptism at each of those places. On two successive days in two places not more than fifty miles apart over six hundred people were baptized while I was there. To some of these gatherings believers travel on foot or by oxcart eighty or ninety miles, while in other localities the believers are so numerous that many camp meetings are held at comparatively short distances apart, and each of these is attended by thousands.

In one mission field that I visited, four camp meetings were in progress simultaneously, and all within a radius of fifty miles. At one of these two thousand were present, and at each of the other three upward of five thousand were in attendance. I wish with all my heart that I could bring to you the inspiration that reached me while in those jungle gatherings, but nothing that I can say can really represent the experience of being there, or can convey to others what one there feels of the goodness and marvelous power of God in the gospel of the Lord Jesus.

The Word Is With Power

Of a truth the preaching of the gospel just now is with mighty power among the people. Only the other week I received a letter from our Brother W. H. Anderson. It was written in the heart of Central Africa. He had been attending meetings in the Congo Union. Just hear his story:

"I have now been in the Congo Union for nearly four months, and have almost completed the round of the camp meetings. We have had large gatherings, and the Lord has richly blessed us in all of the meetings. There have been nearly a thousand baptisms. The Gitwe and Rwankeri meetings were attended by more than seven thousand each.

"Gitwe Mission now records 5,106 Sabbath school members, 4,205 day-school pupils, 3,420 Sabbathkeepers. This really is one pupil for every twenty-three in Seventh-day Adventist schools in the entire world.

"In this Gitwe Mission there are more students in Sabbath schools and day schools, and

nearly as many Sabbathkeepers as there were in the entire Southern African Division when it was organized in 1921, and the Rwankeri Mission is almost as large as the Gitwe Mission.

"The Ngoma Mission is only two years old, yet there are 578 Sabbathkeepers there, 1,076 in the day schools, and 1,286 Sabbath school members. That indicates the wonderful way the message is going.

"At the Gitwe camp meeting, there were several delegations asking for help. The missionaries said there was no use to listen to them as they have no funds for more native workers. I asked the privilege of listening to one of the delegations. Elder Bozarth said, 'Go ahead.' I took my interpreter and the natives told their story. That cost me personally just seventy-five dollars. I asked Brother Jones if he had a man to send and he said, 'Yes.' I inquired as to the cost, and was informed that it would be about twenty-five dollars a year. I asked as to the probable results for three years, and he said, 'A church of from 150 to 200 members with many more preparing for baptism.' I handed over seventy-five dollars, and the man went to work two months ago. At the end of August, that is eleven days ago, he had a Sabbath congregation of over one hundred, seventy-three pupils in the school, and twenty-three keeping the Sabbath.

"Last week there came to the mission here a native man who asked for help. He had heard one of our Missionary Volunteers give a series of sermons on the message. When the Volunteer returned to the Gitwe school, this man went home and told his neighbors what he had learned. He has a congregation of more than one hundred meeting every Sabbath. He says he has taught them all that he knows. Now he pleads for help for both himself and his people. To answer such calls as this we are asking for \$1,500. I plead with you, Brother Watson, to give this matter your attention when you distribute the budget."

It was wonderful to me that the presidents of our world divisions were able at the last Fall Council to report such marvelous advancement in our work abroad. With everything combining to obstruct their way, and without any plan on the part of the General Conference to advance, without sufficient money to support properly the work already established, and with every effort concentrating upon avoidance of a serious retreat, they yet reported advance into new places in all parts of the earth.

Not very long ago I was reading a statement of millions as yet unreached by the gospel. I observed that some of these were in such lands as Mongolia, Tibet, Russian Central Asia, Turkestan, and Afghanistan. It was wonderfully refreshing to hear Dr. Miller report the work having already entered Mongolia and being promoted among the Tibetan people. It would appear that those countries in the northwest and southwest of China are aflame with interest, and in spite of all the drawbacks and lack of plans to advance we have been urged on to new limits in our work. Wonderfully encouraging, too, was the word that Professor

Griggs brought us from the Far East regarding the message taking hold of the people in Anam. It is a grief to us that we have been compelled to send him back to his field without the means for which he so earnestly appealed to support a missionary in that great new population. By every rule for good planning we should send a family to that place, but we cannot as yet provide their support.

The word that reached us from Inter-America was one of the most cheering of all. Literally thousands of souls are turning to God in obedience to the message in that field. Notwithstanding great difficulties in the way, the message there has swept onward, and there seems to be no limit to its power among those people.

From Australasia, too, has come the tidings of great things being done in those southern lands of savagery. Right in the time of deepest depression the brethren there were moved to enter island groups away in the northwestern section of their division. They sent one missionary family. Now, in less than four years, they have thousands of converts from terribly degraded savagery, and a work of such magnitude begun that they are unable to keep pace with its expansion. Brother Gilbert McLaren is the superintendent of that field, and he has written of the work in one of the islands as being nothing short of miraculous:

"When I first landed here the people were all untamed savages. They were filthy beyond description. Now all that is changed. You may walk fifty miles around this island today and every person you meet is a sincere Seventh-day Adventist."

(To be continued)

THERE are in the United States about 22,000,000 young people between the ages of 16 and 25. Here is a gigantic challenge to our evangelists. Forget not youth in public effort and appeal.

Advance!

BY LOUISE C. KLEUSER

STAGNANT pools of vice and sin,
Breeding grief in heedless way;
Justice crippled, cannot win,
Lingers o'er the law in play;
Men of skill, by work denied,
Find their souls dissatisfied!

Wheels that hummed prosperity,
Silenced in deserted haunt;
Efforts vain, as industry
Sounds appeal, and threat doth flaunt;
Leaders daily seek new plan,
For relief to desperate man!

Prophets, sages, fail to bring
Courage to a world depressed;
E'en the servants of the King,
Retrograded, dispossessed!
Vision blurred, the law denied,—
Limiting the Crucified!

Workers of the harvest grain,
Rouse your powers, and stand your
ground;
Wield the sickle with new aim,
Courage must with you abound;
Soar o'er want and circumstance,—
Press the challenge to advance!

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

XV. FINAL ANALYSIS OF "LITTLE HORN"—No. 2

BY N. J. WALDORF

Third Era (527-800 A. D.)

26. In the year 533, Justinian issued a decree in which he united all the priests "in the Orient" to the Apostolic See of Rome.

27. "The emperor's letter must have been sent before the 25th of March, 533. For in his letter of that date to Epiphanius he speaks of its having been already dispatched, and repeats his decision, that all affairs touching the church shall be referred to the Pope, 'Head of all bishops, and the true and effective corrector of heretics.' ['Vel eo maxime, quod quoties in his locis haeretici pullularunt, et sententia et recto iudicio illius venerabilis sedis correcti sunt.']"¹

28. In the year 535, Epiphanius, who was patriarch of Constantinople, died; but before he died Justinian bestowed the same honor upon him that he had given to the bishop of Rome, and made him the head of the Eastern churches. This is the title Justinian gave to the archbishop of Constantinople, "The Emperor Justinian to Epiphanius, Most Reverend and Blessed Archbishop of this Imperial City, and Universal Patriarch."² This title is repeated in the Novella, 7, 16, 42, and applied to the successors of Epiphanius as well.

29. The emperor Justinian assumed the same position that all his predecessors had done; namely, he claimed that he was ruling by divine appointment, and that all his laws were of divine origin and must be obeyed. Each important code, law, or constitution had this preface, "The Code of our Lord the Most Holy Emperor Justinian." We here give an example of his legislation for the church as found in the "Third New Constitution, Title III:—"

"We have ascertained that on this account the principal church of this Imperial City, the Mother of Our Empire, is oppressed with indebtedness, and cannot pay the clergy without borrowing large sums of money, to obtain which the best of its real property both in the country and in the suburbs must be hypothecated and pledged. . . . Wherefore We order that not more than sixty priests, a hundred deacons, forty deaconesses, ninety subdeacons, a hundred and ten readers, or twenty-five choristers, shall be attached to the Most Holy Principal Church, so that the entire number of most reverend ecclesiastics belonging thereto shall not exceed four hundred and twenty in all, without including the hundred other members of the clergy who are called porters."³

30. He kept the obstinate Pope Vigilius almost a prisoner in Constantinople from 542

to 554, and during that time the pope changed his mind three times in regard to the "Three Chapters." The African church excommunicated Pope Vigilius in 550. He died on his way home, 554.

31. Pelagius, his successor, could not find three bishops in all Italy to ordain him as a pope, the entire West being against him because of his having been such a strong supporter of Pope Vigilius. He appealed to Justinian, and finally was ordained by two bishops and one presbyter, supported by the imperial arms of Narses, commander of the imperial army. Pelagius was a pliant creature under Justinian throughout his whole reign in the chair of Peter, 555-560.

32. Pelagius's successor, Pope John III, 560-574, was also subservient to the emperor Justinian and his successor. Justinian died 565, after a reign of thirty-eight years, which reign marked the imperial restoration of church and state in Italy.

33. The prophetic demand of Daniel 7:24, 25, is that it—the "little horn"—shall root up three of the ten horns which had divided the Western Roman Empire. There were two reasons for the rooting up of these horns; one was political and the other was religious. The aim of the Eastern emperors was to restore Italy to the imperial scepter and to liberate the Catholic Church in the West, which was under Arian control, and unite it with the Eastern church and with the empire.

34. The Ostrogothic king, Theodoric, proposed to the emperor Zeno to direct him against the Heruli, who governed Italy, and if successful he would govern, in the emperor's name and to his glory, the Roman Senate and the part of the republic delivered from slavery by his arms. The Eastern emperor accepted the terms, and in 493 the Heruli were defeated by Theodoric's arms. Whether the pope had anything to do with this arrangement between Zeno and Theodoric is immaterial, because the emperors often acted on their own initiative for the supposed good of the church.

35. The Vandals in Africa were defeated 534-535 by Belisarius, Justinian's general. The Ostrogoths were defeated, and surrendered their supremacy over the Catholic Church, 538 A. D.; and this is the only logical and authentic date for the beginning of the supremacy of the "little horn" of Daniel 7, for that year marked the

union of the Western Catholic Church, with the pope at its head, to the imperial Eastern Catholic Church, thus making the "little horn" organically complete, never again to be separated for 1260 years.

36. The Visigoths were not one of the three horns plucked up by the "little horn," for this reason: After they had been defeated by Clovis in the year 508, they passed the Pyrenees into Spain and founded a kingdom there. In the years 589-595 they renounced Arianism and became Catholic. In the year 711, they fought a six-day battle with the Moors, and were vanquished. Roderic, their last king, was killed in the battle. This ended the Gothic monarchy in Spain.

37. The Lombards were part pagan and part Arian in religious belief. Justinian gave them the provinces of Pannonia and Noricum, 528 A. D. In the year 568 they invaded and settled around Milan in northern Italy. They were converted to Roman Catholicism in the years 592-595, under Gregory the Great. They tried to conquer Italy and take the exarchate of Ravenna from the Eastern emperor. They besieged Rome and threatened to take the city and the duchy of Rome. But this whole campaign was political and not religious, since the entire nation was Catholic, and had been so for over 150 years. This in no way involved the domination of the Catholic Church by the Lombards.

Charlemagne defeated them and became their king, 776-784. In the year 1176, the Lombardic League defeated Frederic of Barbarossa and gained their independence from the empire. In the years 1236-37 the emperor Frederic II conquered them for the last time. They lost their independence, and like the other barbarian tribes, amalgamated with the native population and in time lost their national identity. The province of Lombardy was established by the Lombards and bears that name today. Hence the Lombards cannot be one of the horns plucked up by the "little horn."

38. *Prophecy explicitly points out that this power or supremacy was given, not to the pope and the church alone, nor to the emperor and the state alone, but to the "little horn," which is the church and state united in one government.* To illustrate: Babylon was overthrown by Media and Persia, 538 B. C., which marks the date of her political supremacy, but she existed as a nation (or, more accurately, nations) long before that date. Medo-Persia was overthrown by Greece, 331 B. C., which marks the date of Grecian political supremacy over Persia, but she was a kingdom before that date. Greece was conquered by Rome at the battle of Pydna (Macedonia), 168 B. C., which date marks her political supremacy over the Macedonian kingdom; but Rome was a nation centuries before that date.

By the same logic and parity of reasoning, on a spiritual basis, the "little horn" became

spiritually supreme when the last of the three horns, the Ostrogoths, surrendered their power over the pope and the Western Catholic Church through their defeat, 538 A. D., although the "little horn" as a government had existed since the days of Constantine.

39. Prophecy declares (Daniel 7:24, 25) that the "little horn" should speak words against the Most High, which finds its fulfillment in the historic fact that the officers of the state, as well as of the church, conferred the most extravagant titles on the pope, in addition to his own declarations of power.

40. Prophecy demands that the "little horn" should think to change times and the law. History again speaks, proving that the "little horn" changed the Sabbath from Saturday to Sunday between the years 321 and 500 A. D., particularly in the East, prior to the prophetically allotted period of its domination, beginning 538 A. D.

41. Prophecy indicates that the "little horn" should wear out the saints of the Most High. History once more confirms the fact. This began to take place long before the period of domination, even beginning with the founder of the "little horn," the emperor Constantine, and reaching a climax in the days of Justinian, whose decree of persecution drove the "woman" (the true church) into the "wilderness" in 538 A. D. All are familiar with the frightful persecutions of the Middle Ages, which fulfilled the prophesied wearing out of the saints during the 1260 years.

42. Prophecy says that the "little horn" should come *after* the ten horns. This likewise finds its fulfillment in history. Nearly half of the ten horns were established within the Roman Empire upwards of a century before the "little horn," as such, came into being. And the "little horn" continued in existence for 1260 years, whereas the ten horns of barbarian tribes lost their identity, amalgamating with the nations which they had invaded, which are perpetuated in certain of the present nations of Europe.

43. During the supremacy of the "little horn," for 1260 years, there was a ceaseless struggle for power between the popes and the emperors. In the days of Charlemagne, the historian says:

"An Imperial Diet, indeed, boldly affirmed that the emperor's power over the church was superior to that of the pope himself." ["Imperialem majestatem plus posse in administranda ecclesia quam pontificiam.—Goldast. I. 188."]†

44. *Irrespective of whether the emperor acted as the legislator and executor in the church and state,—like Justinian in the Eastern Empire and Charlemagne in the Holy Roman Empire, or whether popes, such as Innocent III, assumed to legislate in church and state,—the system, the government of the "little horn," functioned to perfection for 1260 years in sup-*

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BIBLE-TEACHING PRINCIPLES

PRINCIPLES IN PROPHETIC INTERPRETATION—No. 2

BY B. P. HOFFMAN

III

WITH history "as commonly studied" extolling "man's achievements, his victories in battle, his success in attaining power and greatness" (see "Counsels to Teachers," p. 380), the student of prophecy is little concerned. That "study of history that is not to be condemned" (id., p. 379), which has as its end the "true philosophy of history," draws aside the curtain and sees "behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*"Education," p. 173.*

"We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."—*"Ministry of Healing," p. 442.*

This and much more that is written (see "Counsels to Teachers," pp. 379, 380; "Education," pp. 176-180) would indicate that the understanding and interpretation of the prophecies is to be found rather in the large movements and transitions in the general course of the history of the nations, than in the minutia of obscure records of comparatively insignificant events or persons. Nor does this imply indolence or superficiality in study. On the contrary, diligent study that will put all the powers of the mind to the stretch will be required to grasp the great principles underlying the outworkings of God's providences, leaving little time or inclination to engage in fruitless, hairsplitting debate over unimportant details or theories.

One tendency that surely needs to be guarded against and positively curbed, is that of attempting to lay out the precise course that particular powers will take in the developments that are yet future. Certain nations and their course of action seem to be indicated quite clearly, and the final outcome of the conflict is depicted with a certainty that is most reassuring. But there is much that is not revealed concerning the details of the intervening time and the precise part that certain countries, combinations, or persons will play, regarding which fanciful speculation and prognostication would better be left unattempted. There

is a certain questionable vogue among some of our denominational writers, manifesting itself in adopting the popular style of secular magazine feature writing, discussing political affairs between the nations, and then clothing it with a religious air by quoting a text or two at the close. The liberty taken in interpreting, in the columns of denominational journals, the motives and intentions of certain leading nations, in these days of intense national feeling, could easily lead to the closing of our work in such lands, with attendant embarrassment, denominational loss, and even personal danger to our missionaries. In fact, instances of this kind have already been reported. Literary ventures that cannot but cause injury to the pride and patriotic feelings of other nationals seem utterly uncalled for, and are foreign to the spirit of the gospel commission. And it is hard to see wherein they contain anything calculated to save souls or to stimulate interest in our foreign missionary program.

Both the teachings of Christ and the Spirit of prophecy are markedly free from anything of this nature. Indeed, the very words of the Saviour regarding predictions of things in the future would seem to discourage the attempt to outline positively just the manner in which the fulfillment would come. "Now I have told you before it come to pass, that, when it is come to pass, ye might believe." John 14:29. The passing of time, with its unfolding events and developments, is still the great dissolver of the problems of prophetic interpretation.

This study must not close without acknowledgment of deep gratitude for the untiring efforts of devout students of prophecy who have sunk deep their shafts into the mines of prophetic truth. By them trails have been blazed that beckon us on to further adventure in the search for truth. They have given us principles of study whose soundness and reliability have been tested.

A volume in the writer's possession, entitled "Views of the Prophecies and Prophetic Chronology, Selected From Manuscripts of William Miller," put out by Joshua V. Himes as early as 1841, contains several pages of "Rules of Interpretation" and "Explanations of Prophetic Figures" that helped at that time. The *Review and Herald* in 1888 and 1889 ran a long series of studies by D. T. Bourdeau on "Prin-

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EDITORIAL



KEYNOTES

PRESBYTERIAN CRISIS OVER THE MACHEN CASE—No. 3

SURVEYING the future in the light of the immediate past, Dr. Burleigh Cruikshank, the intrepid Presbyterian pastor before quoted in this series, bares his heart with amazing candor as to the deeper meaning of the immediate crisis, and its probable effect upon the future course of his church. This appears in the *Presbyterian* of April 18:

"The time may come when the cleavage in the church will be so sharply drawn that all of us, irrespective of cost, will have to choose between the two. That time appears to be drawing nigh. We pray that it will not come. We hate divorce of any nature. But this may be God's way of opening something up. Salt that has lost its savor, according to Scripture, has lost its value. Is it possible that the Presbyterian Church, U. S. A., has spread its doctrine so thin that it has lost its vitality and strength? If so, a new organization that does not play with words or equivocate with divine truths, is inevitable. There is no human power that can stop it. You can dam a river up in one place, but that will not stop it on its journey. You may cause it to change its course, but continue, somewhere, it will."

After reviewing disapprovingly the course of the leadership in handling this crisis, he adds: "Every one knows that underneath there is fundamentally a question of theology." And then come these weighty paragraphs, which culminate in allusion to probable division, and possibly to "a new Reformation" that may ensue:

"Had the Presbyterian Church leaders hearkened unto the insistent demands that we stop compromising with Modernism, and corrected even some of the evils which exist, the contending forces might have continued to exist in the same house. Since our leaders have ignored the men who believe in the creed of the church without any mental reservations, and since they have persistently played into the hands of those who put a question mark after many of the articles of our faith, we fear that the hour is too late for any reconciliation. . . . Only a drastic turn to the conservative position by the next General Assembly can, by any stretch of the imagination, satisfy a large portion of the church that is weary of words that mean nothing and a policy that it thinks is untrue to our Presbyterian standards. If a conservative moderator is elected, if the General Council reverses its position, if men in whom churches have confidence are elected to the Board of Foreign Missions, if the General Assembly will rescind the action it took last year against the members of the Independent Board, and if some assurance is given that the day of vacillation and compromise is over, then God will have worked a miracle, and a split in the Presbyterian Church will be avoided.

"That is expecting too much! We do not look for any such reversal. The leaders of the church are too deeply entrenched. When the General Assembly convenes, hot debate will fill the air for hours. Then, when the Assembly is weary and tired, one of the venerable and honored church fathers will rise. A great stillness will pervade the air. He will plead with the brethren to be Christian. He will proclaim that the church is sound and true. He will point with pride and piety to the noble band who hold the lines against a wicked world. He will lament the misunderstanding which disturbs the peace of the church,

He will call upon that great body to hold up the hands of our consecrated leaders. The hearts of all will be deeply stirred. The commissioners will wipe the tears from their eyes, proclaim a vote of confidence in everybody, and a motion for adjournment will be found in order.

"The storm, however, has gathered too much momentum to be so easily dissipated. The matters involved are too significant. The numbers vitally interested are too great. Some of us, who by the grace of God have been trying to keep our feet on the ground and our congregations loyal to the boards of the church, will be driven by conscience and circumstance to take our stand. We tremble to think of the divided families, sessions, and churches that will of necessity follow in the face of such action. A new Reformation will ensue. There are many Christians who would welcome such a breach if thereby they thought the cause of Christ might be enhanced. We humbly pray that such a storm need not break, and that the loving Father of us all will, even at this late hour, open something up."

Since the first two of these surveys of the Machen case were written, the 147th General Assembly of the Presbyterians convened at Cincinnati, and the issues there came to test. The right to their seats in the Assembly of three commissioners,—supporters of Doctor Machen, and members of the Independent Board,—was challenged. The committee decided against them, and was sustained by the Assembly. An overture was submitted by Fundamentalists, proposing instruction of the Board of Foreign Missions to see that all literature issued in its name be thoroughly evangelical as to the five great points of Fundamentalism. But this was "not sustained." The *Presbyterian* of June 6 makes this terse but significant statement:

"The overture from the presbytery of Northumberland, asking the rescinding of the action of the General Assembly of 1934 in regard to the Independent Board for Presbyterian Foreign Missions," was answered, "No action." Many overtures to this same effect were answered in the same way, refusing to rescind the action of 1934, or to recognize the Independent Board."

And the jubilant Modernist *Christian Century* (June 5) chortles editorially:

"There was enough dynamite in the issues that came before the one hundred and forty-seventh General Assembly of the Presbyterian Church in the United States of America, still in session at Cincinnati as this is written, to shatter half a dozen less stable denominations. But there was no explosion. There was not even danger of an explosion. Whatever answer the assembly gives to the delicate and somewhat embarrassing questions that have been put up to it by various presbyteries and forced upon it by a few recalcitrant individuals, the resulting detonation will be no more than a muffled pop, certainly not a resounding roar. A few fragments may be detached in consequence, but there will be no shattering and no serious cleavage of the structure."

Thus we see the official stand of Presbyterianism in this episode in the Fundamentalist-Modernist issue.

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ROUND-TABLE DISCUSSIONS

Blended Report From St. Louis and Philadelphia

TOPIC No. 6—GETTING DECISIONS

INTRODUCTORY PRESENTATION BY J. L. SHULER

IT is not difficult to get a crowd out to hear this message, nor to convince the majority of that crowd that they ought to keep the seventh day of the week as the Sabbath. But it is another problem to get as large a number of that audience as possible to surrender fully to God to obey this message in all its features. We find that many times workers have large audiences, but in the end get very little fruitage. That indicates that there is something wrong in the method of getting decisions. There is a lack just here, and I recognize that there has been a weakness at this point in my own work.

I believe that the fruitage of many workers could be doubled and even trebled by the use of right methods in getting people to decide. From this school no man ever graduates. It is something concerning which we must study and pray and earnestly seek to improve; for, as I see it, that is the real test of one's ability,—to get the largest possible number of his audience to decide for the truth. I hold that the man who, out of an audience of only two or three hundred, can win one hundred souls, is a better evangelist than the one who has an audience of 1,500 all the while and gets only a hundred in the end.

I have seven suggestions to offer:

First, I would place prayer. The Holy Spirit has promised that He will convict men of sin, of righteousness, and of judgment, and I believe I have a perfect right to go to the Lord in prayer with a list of names before me. There on bended knee I am to ask the Lord to help those people to decide for His truth. I like the plan of having two lists of names toward the close of our meetings: first, a list of interested people; then as soon as people decide to keep the Sabbath, we start a second list of those who have made such a decision. I like the idea of laying these two lists before the Lord, as Hezekiah of old spread that letter before Him. I believe in earnest, intercessory prayer over these lists of names, never treating them lightly, for we should value souls too highly for that.

Second, to get people to decide, we should start from the very first night. That man is mistaken who thinks he can lecture for six or eight weeks with no appeals, and yet secure large results—I mean no direct appeals. The great oak is never felled with the single stroke

of the ax. The minister may make an appeal, but if he does not go through with the appeal to get people to do something, why make the appeal? The man who thinks he can preach for weeks, then make an earnest appeal and get a large number of people over the line, is making a serious mistake. When I open a series with a sermon on Daniel 2, I ask people to raise their hands that very first night for prayer to get ready to meet their coming King, whose coming that prophecy points out. That turns the tide right in the beginning. I think we should direct matters toward the ultimate decision the very first night. At the close of this first lecture I also ask how many really enjoyed the presentation, and how many are willing to bring a friend that he may enjoy the next night's lecture with them.

Third, I believe we can help the people to get into the habit of expressing or declaring themselves throughout the meetings. When I preach on the second coming of Christ, after I have proved it, I ask how many of the people believe it. That is our plan throughout the series—to get them in the habit of expressing themselves. When the time comes for the great, testing truths to be presented for their decision, they have been raising their hands from night to night on points that evangelical Christians hold in common. Then when we come to the Sabbath and other great issues, it is easy and natural to get them to express themselves.

Fourth, do not forget the altar call. When you can get individuals to come forward to the prayer room, it is self-evident that those people are on their way to the kingdom. The altar calls help to secure the final decision that is the goal of all our meetings.

Fifth, one must preach with compelling power. The Spirit of prophecy has spoken to us very definitely on this point:

"A listless, unfeeling manner of presenting the truth will never arouse men and women from their deathlike slumber." "By tamely presenting the truth, merely repeating the theory without being stirred by it themselves, they can never convert men. If they should live as long as did Noah, their efforts would be without effect."—*Gospel Workers*, pp. 122, 121, first edition, 1892.

We will never get any large number of people to decide if we preach tame messages. We have life-and-death messages for the people. These

ought so to stir our own hearts that we cannot but give a gripping message.

Sixth, the evangelist must be burdened with his message. In Isaiah 66:8 we read: "As soon as Zion travailed, she brought forth her children." There are birth pangs in inseparable connection with bringing souls into God's kingdom. Why do we not get more people to decide? One reason is the lack of earnestness with which many of us preach the message. And along with that we have not carried the heavy burden for souls that we should.

Seventh and last, is personal work in the homes. A personal visit at the right time will lead many to decide. One point has been mentioned in this council which I think has a vital bearing on the matter of decisions. We should so plan our effort that our time is spent to the best advantage. I follow Elder Richards' plan of having a general workers' meeting several times a week. In that meeting we take up every name that we have secured. These are arranged in groups. Each worker receives a list, and later reports on each person on his list. These workers will have been to the various homes several times by the latter part of the series; so after we have given the Sabbath truth and are endeavoring to get people to decide to obey, we make out special lists of such names.

In these council meetings the personal workers tell the evangelist of any on their lists who are on the verge of deciding, but perhaps need his personal help, especially people of the better class. It is not difficult to get poor people to decide to obey this message. They do not have so much to lose financially. But with a man who has a large store or a good salary, it is a different proposition. We all know this group is slow in deciding, and the evangelist should have his workers put him in touch with these people, that he may go to their homes and thus use his influence in helping them to make a right decision.

When it comes to getting people to decide to obey this message, and to be baptized and join the church, we ought to do it on a very spiritual basis. We should go to their homes, sit down with them, and plead with them to surrender their will and life to God. We should not simply ask them to be baptized and join the church, but emphasize the surrendering of the will, heart, and life to God. And I like to know before I leave the home that this surrender has been made. It is true that we may sometimes be diverted and disappointed, but we should go just the same. And I like to turn everything I do in that home toward the one point. I try to get them to pray with me right there, at that very time surrendering the heart to God for full obedience.

Many times people have said, "I do not know how to pray." And some of the greatest answers I have ever received have come while teaching people to pray. I pray and have them

repeat that prayer, clause by clause, after me. When you kneel at the foot of the cross, something happens. A soul is born again. As a rule, you never have to pray but one prayer in that way. The next time you go, they know how to pray. We must always put this per-

PRESENT STATE OF R

BY L. H.



HE public press of Europe is today dank and dark. It is poisoned and prejudiced with reports of ambition, hatred, war, and revenge—and all in the setting of false news and twisted truths. The mob mind, as usual, stirred to frenzy by plotting politicians, canonizes the evil and crucifies the good. We do not think that another world war is just at hand, but things are in the worst jam of all history and cannot go on in this way indefinitely. It really seems as if the hosts of evil are concentrating everything in the supreme effort to win in the final controversy of earth.

Mankind feels uprooted. Society is breaking. Goodness, morality, holiness, and even decency seem dead, or at least dormant. The national and international channels of industry and trade—the means of making a living—are like the river Euphrates, drying up. Governments of every kind stand helpless. One country after another, though deifying the supremacy and autocracy of the totalitarian state,—making man a god,—declares itself bankrupt, unable or unwilling to pay. The power of law is despised.

But the state of religion is even more deplorable. The gigantic priesthoods and cults of superstitious heathendom have lost their former strong grip on the multitudes—a fact of great promise and of great peril. Islam stands divided between frenzied fanaticism and skeptical stupidity or indifference. The Papacy, proud and boasting of progress, though defeated in some lands, is near its triumph of glory—and then of final doom.

Weakened by Modernism and internal dissension the Protestant bodies are not only in

sonal work on a definite spiritual basis, on a basis of surrender to God. Then joining the church and baptism takes care of itself. The right kind of personal work brings people to surrender.

"He who does faithful work outside of the pulpit, will accomplish tenfold more than he who confines his labors to the desk."—*Testimonies*, Vol. IX, p. 124.

(To be continued in September)

Discussion From the Floor

Move by Progressive Decisions

A. C. GRIFFIN (Wichita, Kansas): As I look into the faces of congregations who are in darkness and need the light of this truth, and real-

them step by step, keep them accepting it—not only believing it, but accepting it. It is a mistake to think that when you speak about tobacco you do not expect the people to quit chewing or smoking until they come into the church. I think the Spirit of God is prepared to move upon the audience the very night we present that subject, causing the honest in heart to leave it alone.

This summer I was speaking to a congregation in a small town. There was a man who had come night after night, listening to and drinking in every word. He was elderly, and I noticed that he was chewing tobacco every night. I was persuaded that the Spirit was speaking to him, and I wondered what he would do when he came to the big question of tobacco, as I was sure it would be in his case. When I came to the subject, I spoke on body cleanliness. I looked down at this man. He shut his teeth tightly, and squared his shoulders. I went on speaking, and that evening I said, "If any of you are using tobacco, and you feel that the Spirit of God is speaking to your soul, and are persuaded tonight that tobacco using is defiling your body, I ask you in the name of your God and mine to lay that thing down this very night and never touch it again."

While I was shaking hands with the people as they went out, I noticed this man as he came by with others who had the same habit. He responded to my greeting by saying, "That was good, brother. God is working." Three days later I was talking with him personally, and he said to me without any inquiry, "You remember the other night you spoke about chewing and smoking tobacco. I have been doing that since I was nine years old, and I am now seventy-seven. When you said to go home and throw that tobacco away and never touch it again, and pray God for deliverance, I did that very thing. And I am here to tell you that I do not have one bit of appetite for tobacco now." I believe that we need more of that deliverance in connection with our ministry.

Let me also emphasize the need of presenting the truth to the people in a simple way. We should ourselves understand the deep things, but we must feed them "milk." When we present the truth, let us explain it in simplicity. When we ask them to raise the hand, stand, or come forward, let us make the proposition so simple and easy that they will realize they can do it. Many want to respond, but feel they do not know how. We must help them when we ask them to surrender the tobacco habit. They should understand clearly that we are inviting them to surrender to God, not just giving up something wrong. I think oftentimes the people do not understand this.

We should get men and women to realize that they are surrendering step by step to God, as

RELIGION AND MISSIONS

CHRISTIAN

hostile confusion, they are alarmed, retreating and financially embarrassed. What graphic evidence of this was seen in the recent session of the "Life and Work" congress, where many noble, godly men tried earnestly, but in vain, to stem the tide. Even the great cause of foreign missions, that supreme, acid test of any church, is waning. Because of decreasing incomes, scores of missionaries from different societies are being called home.

However, in the midst of the present world downfall, three vital facts of courage and hope stand forth: (1) Weary and troubled by the prevailing unrest, thousands are turning with earnest longing to the Bible and divine things. (2) In this day of darkness and despair, God has sent His message and messengers. The advent hope and movement is the beacon light of this age. (3) To many of our leaders and members is coming a new spiritual life and power, and a new missionary zeal. The angel of Revelation 18:1 is doing his appointed work.

This is indeed the day of God for the advent cause. If we fail at this time, we fail forever. We must now appeal for larger things in the Lord's work. We as workers must lead our people in a great advance. That advance must be on our knees, for we shall win only through humble, prevailing prayer. We need to evaluate anew the worth of a soul. Money and all things earthly lose in value every day. The only things worth while are the things of God—to exalt Christ, to defend the faith, to overcome sin, to save the lost. The appalling religious apostasy of our day should, yes, must lead us into a new love, a new loyalty, and a new zeal.

Middlesex, England.

ize that I am bringing to them a message of life or death, it brings me to my knees. We cannot lead them to a decision without God. Our greatest need is to work with the Holy Spirit, who brings conviction to these souls, enabling them to take hold of the truth that we are giving them.

There are certain things that will bring people to a decision. As we present the truth to

light is brought to them, until they finally surrender all, just as much in reality as when they take the final step across a bridge. God had been leading the eunuch long before Philip ever saw him. The Spirit of God has oftentimes been leading men long before the minister finds them. We should have confidence to believe that God is leading, and have faith that He will work upon the hearts of men.

I believe in the use of decision cards and all these devices, but we must move the people step by step until they are ready to surrender fully. I think we ought to have certain times to make definite calls, and that we ought to pray that God will that night bring the people there who ought to come. Have your Bible workers there and ask them to pray that the Spirit of God will be there, and that there may be a great revival that night. We ought to announce our baptism weeks ahead of the time we are going to have it. We ought to expect to have it, and then plan for it. We ought to have it even if not everybody is ready. It will help some one else to get ready. Let us keep this thought before us, and look forward to the time when they will surrender.

I believe the Spirit of God will impel men to come, so I believe in praying for the Spirit of God to move upon the hearts of the people. I also believe in a personal burden for these souls. I believe we ought ourselves to be informed about them, and to get together and pray for these individuals. Some of us ought to have personal contact with them. We should teach our church members to pray *for* definite souls, and to pray *with* these individuals, too. These people are disappointed if we go away and do not pray with them. They say, "Yes," when we ask them if we may pray. When we finish our prayer, there are tears in their eyes. It is often at such a moment that they make that final decision, "I will stand for God's truth."

Keep the people moving along with you. Ask on the first night how many believe in the subject as presented. At least 90 per cent of the hands go up, don't they? Do not wait six weeks, and then try to get all the hands up. But if you have asked every week, when it comes to the final decision the natural thing to do will be to respond in accordance with their convictions. This summer I had a small congregation of about one hundred people. I made a strong appeal at the close of the meeting, "How many will pledge yourselves to these things?" Eighty stood.

I would add one "don't" here. Don't think people are not interested because they question certain truths. I find that some people are ready to set aside a name just because a person is unable to see a certain truth. We ought not to give up so easily. If a colporteur should give up when objections were raised, how far would he get?

Confidence, Clarity, Concentration

F. F. SCHWINDT (Lincoln, Nebraska): There are a few principles pertaining to decisions that I have found helpful in my work. I always re-check by them at the end of an effort, and have found that the Lord has helped me as I have used and followed them.

First and always I seek to have implicit confidence that many who attend my meetings are honest and willing to see and accept light. Once I was holding an effort in a certain place. As the people came into the building, a worker present said concerning a certain person, "That man is a hypocrite. He will never accept the message." He went on directing attention to different ones that he thought would never accept the truth. When he was through, I said, "Brother, to whom shall I preach tonight?" I think it absolutely necessary to have confidence in our fellows.

Then I believe that a decision often fails, not because the people do not want to follow the truth, but because the truth has not been presented plainly enough. People are usually willing to follow the light if they see it. I have found that it is necessary for me to restudy the truth constantly in order to present it so plainly that the people must understand.

Again, I find that we win individuals one by one. In holding a meeting, I always concentrate upon the interested persons. I have a list, and I bring these names before the Lord every time I am alone. When they are convinced as to our message, I approach them alone and tell them that I am praying for them, and I find that helps.

Another point that I find helpful is to cause the interested persons to feel the responsibility of the truth,—to bring them to the place where they say, "I cannot sleep any more; I see it is the truth, and I feel that I shall be lost if I do not accept it."

"Altar Calls" an Advance Move

L. H. KING (Baltimore, Maryland): This discussion concerning helping people to make a decision is most enlightening. Everything I learned in my earlier ministry had to be carved right out of the solid rock by experimentation. Occasionally some minister would tell me something of his methods, but I had to learn most of it all alone. It seemed very difficult to get information that would enable a young man to progress and develop in the ministry, and I have often wondered why we did not have gatherings of this character that would place at the disposal of a young minister the material that he needs to make him proficient in his calling. I believe this is a new order of things, introduced by the very necessity of the hour, and that God must have men and women who can go out without long years of experience and be able to present this message.

There is one question I would like to raise. It seems that we are developing a new glossary

of evangelistic terms. I have always been a little fearful about using the term, "altar call." I always thought these words belonged to the "Holy Rollers," the Pentecostal people, and the Methodists. Here I find out that my brethren have been practicing these principles and that they are heaven-attested principles. I went out in my first tent effort with an experienced minister. He made no altar calls, and naturally I followed in his steps. We asked people to decide, to raise their hands, and sometimes to stand; but never in a public effort have I asked people to come forward and accept Christ until I had presented the Sabbath question, and then I asked them forward largely to get their consent to keeping the Sabbath.

There is one thing that rather puzzles me. I am a little curious about the regular periods for altar calls and all that. I think we ought to advise our young men to go slowly. I believe there must be a preparation for those calls. I fear that young men will be making altar calls without the special heart preparation that must back up an altar call. I believe that in this special work we must be definitely led. We should not rush into it, and make it mechanical and routine. I wish I could participate in an effort with one of these men and enter into that special experience. I have come to the conclusion that it is only the man who has the unction of the Spirit who can bring people forward and have it be a complete work.

I believe we are on the right track here. As I read about the great soul winners of the past, I find that they were men who did have such a definite experience in the baptism of the Spirit. Many things I fear are still in our hearts here. I wish we could draw closer together as these days go by. I feel that Elder Watson has given us most valuable instruction, and I am praying that every day there will be a great urge together, and that every one, high and low, will be led into heaven-born unity and will go forward in the most mighty wave of evangelism that this denomination has ever seen.

Applicable to Young Ministers

FRANCIS BUSH (Groton, Connecticut): It has been suggested that younger men wait a while before entering into some of these plans that have been presented, such as altar calls. I do believe that altar calls ought not to be given without the Holy Spirit in our lives, but I wonder if we are going to have the needed preparation just from being in the ministry a number of years. I wonder if we cannot have it now, if we cannot put these principles into practice from the start. Is there no danger that we shall follow those who may not have been so successful, and thereby get into a rut? Whereas, if from the beginning we put into practice these principles that have been suggested, we shall start in the right way. Charles Spurgeon preached successfully when he was a young man. Whitefield and the Wesleys in

their twenties were preaching to thousands. I believe God can come into the hearts of us young men and use us to preach with power. Brethren, if it is right in God's sight, I want to use altar calls and everything else that will make for a successful ministry; and I pray that you will not hold us back, but will help us to do everything that will aid us to greater success in our ministry.

"Altar Calls" Essential

CHAIRMAN BRANSON: In the first effort I ever held I asked the elder brother associated with me about an altar call, and he said, "I have never seen it done in a Seventh-day Adventist effort." But I tried it, and from that time on I have never been in any part of the world where that could not be done, even in South Africa. Our brethren are doing it everywhere. It is in these special appeals that we really get people to come out from the crowd and take their stand. If you can lead them along step by step, it is easy to get them to take their stand for the great testing truths of the message later on. Personally, I am a strong believer in the altar call in our public meetings. I believe it will enhance the success and effectiveness of many of our preachers if they will follow that plan.

We ask our people at camp meeting to come forward to seek the Lord. If they need it, surely sinners who come to our evangelistic meetings need it a hundredfold. Many are hungering for an opportunity to give themselves to God. In the years that I have been preaching I have never made an altar call but once when there was no response. That one time was in a Seventh-day Adventist camp meeting. Never in a public effort have I made an appeal for people to give themselves to Christ that somebody did not come, and usually a large number. Scores of the people who do not respond go away with the conviction that they ought to have done so, and that they will later. I believe that the principles the brethren are presenting to us about making more earnest calls for people to come to Christ, are fundamental. We ought to be revivalists as well as evangelists. We ought to be men who know how to lead our hearers to Christ and to an acceptance of the great gospel provisions. It should be done in our churches and in our public services more than it is.

Have Faith in Slow Movers

G. A. COON (Trenton, New Jersey): When a person or group has come forward, there are sometimes many who remain in their seats. And in the public prayer that is offered we can well ask the Lord to bless those who have not come forward. I sometimes say, "There are many honest in heart who have heard the message of tonight for the first time, and we pray their hearts may be made receptive." And in the homes of the people I find that the same attitude must be taken toward them. Many of

us lose much in our work because we think the people are hard toward this message. As we speak to persons we have to tell them many times that they love the Lord, that we realize they love the Lord. And then we must keep leading them farther, telling them they will never be satisfied until they take their stand for this message. We must keep the people's minds on this message. We must help them to decide for this message. We need to have faith as we approach the people, and surely there will be a great response.

JOHN FORD (Boston, Massachusetts): I have found that when a public call is made for people to come forward, especially in New England, those who do not come forward probably make an adverse decision. This I try to avoid, endeavoring to make the appeal without causing people to decide against the truth. In every appeal I try to get some to take a definite stand for it and others not to decide against it. This appeal should be made constantly. I do not permit one single night to go by without an appeal to walk in the light of truth; but I endeavor to present it in such a way that no adverse decision will be made.

"'Go out into the highways and hedges, and compel them to come in,' Christ bids us, 'that My house may be filled.' . . . With all our power we must urge them to look unto Jesus, and to accept His life of self-denial and sacrifice."—"Gospel Workers," p. 506.

We should bear this message home every night, and get decisions for the Lord Jesus Christ. Sometimes in the home, when I see the people are bordering on a decision against the truth, I have to work as hard against it as I can. We must never allow anybody to make an adverse decision if we can help it.

"I have been shown that the most signal victories and the most fearful defeats have been on the turn of minutes. God requires promptness of action. Delays, doubtings, hesitation, and indecision frequently give the enemy every advantage. . . . The greatest promptness is positively necessary in the hour of peril and danger. Every plan may be well laid to accomplish certain results, and yet a delay of a very short time may leave things to assume an entirely different shape, and the great objects which might have been gained are lost through lack of quick foresight and prompt dispatch."—*Id.*, p. 134.

We must make the appeal. It must come on the positive side. We do not want them to make that decision next week or some time when they feel like it, but "now is the accepted time." In every public meeting it is well to have the people give some indication, even though it be but the raising of the hand.

J. L. SHULER (Charlotte, North Carolina): Just this on the matter of guarding against an adverse decision: When I make definite calls, I always preface them by saying, "I know there

(Continued on page 21)

THE QUERY CORNER

Sundry Ministerial Problems

Punctuation in Luke 23:43

What is the proper punctuation of the Greek text in Luke 23:43? Should it be punctuated in such a way as to connect sameron ("today") with the verb lego ("I say"), or with the verb esā ("thou shalt be")?

This is not a new question. It has been discussed by different authorities for quite a long period. In attempting to answer this question it should be borne in mind that no punctuation is found in the Greek text as first written. There were even no divisions either between letters or words in those texts until the ninth century. Neither were there any modern marks of punctuation until the same period, and then only in the Latin version and some cursives. The question raised cannot be answered by any appeal to the original text, so far as the proper place of the comma in this text is concerned.

The matter of the proper interpretation of Luke 23:43 is dealt with under Appendix 173 of "The Companion Bible," Part V. The editor of this edition of the Bible is the well-known scholar, E. W. Bullinger, and it was published at the Oxford University Press. The following quotation deals with this question:

"The interpretation of this verse depends entirely on punctuation, which rests wholly on human authority, the Greek manuscripts having no punctuation of any kind till the ninth century, and then it is only a dot (in the middle of the line) separating each word.

"The verb 'to say,' when followed by *hoti*, introduces the *ipsissima verba* of what is said; and answers to our quotation marks. So here (in Luke 23:43), in the absence of *hoti*—'that,' there may be a doubt as to the actual words included in the dependent clause. But the doubt is resolved (1) by the common Hebrew idiom, 'I say unto thee this day,' which is constantly used for very solemn emphasis . . . as well as (2) by the usage observable in other passages where the verb is connected with the Greek *sameron*—'today.'"

Inasmuch as *hoti* is not found in Luke 23:43, we must determine by other considerations than a late interpretative punctuation or the mere order of the Greek words whether *sameron* ("today") should be connected with "I say" or with "thou shalt be."

Prof. A. T. Robertson, whose recent death is greatly regretted by all students of the Greek New Testament, makes this explanation of the use of the Greek conjunction *hoti*: "Direct discourse is far more frequent than indirect in the New Testament. This is true also of the Old Testament and of most popular writers. Prolonged indirect discourse as in Thucydides and Livy is labored and artificial. The Greeks had

no quotation marks, but *hoti* often served this purpose."—"A Short Grammar of the Greek New Testament," p. 181. Inasmuch as *hoti* is not used in Luke 23:43, the word "*sameron*" ("today") is not necessarily a part of the statement following the verb "*lego*" ("I say").

In his translation of the New Testament, J. B. Rotherham renders this text as follows: "Verily, to thee I say, this day, with Me shalt thou be in the Paradise." From a footnote dealing with the meaning of this verse the following quotation is taken:

"It is left for the reader to determine whether the words 'this day' should be joined (A) with the former part of the sentence, or (B) with the latter. In favor of (A) may be urged (1) the fact that *sameron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asseveration ('Thou dost ask to be remembered then; verily thou art assured now. As on this the day of my weakness and shame, thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the supplicant's request ('Thou dost ask to be remembered when I come in My kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in My kingdom; shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord')."

It is interesting and instructive to note the use of the words "this day" in connection with the words "I say" in the Old Testament. In the book of Deuteronomy this expression is attached forty-two times to the verb "to say." (Read Deut. 4:26 and 8:19 for illustrations.) It would seem quite natural that this Hebrew idiom, with which our Lord was of course fully acquainted, should be found in His own statement.

There is another consideration which must not be overlooked. Jesus Himself was not in Paradise on the day of the crucifixion, and therefore He could not have intended to assure the penitent thief that they would be together in Paradise on that same day. The tree of life was in the Paradise of God. (See Rev. 2:7.) But the tree of life was in immediate connection with the throne of God (Rev. 22:1, 2), where God dwelt. Therefore when Jesus, the third day after the cross, declared to Mary, "Touch Me not; for I am not yet ascended unto the Father," he testified that he had not been in Paradise. For this reason it is clear that any punctuation or interpretation of Luke 23:43 which makes Jesus say that He and the thief would be in Paradise on the day of the crucifixion, must be emphatically incorrect.

There is another large subject which is in-

volved in the interpretation of Luke 23:43,—the condition of man in death. At the close of life do the righteous go at once to their reward and the wicked to their punishment? Those who have investigated this most important subject are fully aware that writers well known in the theological field can be cited both in the affirmative and in the negative. Those who answer in the affirmative can accept the punctuation of this verse which connects "today" with "thou shalt be;" but those who answer in the negative must connect "today" with "I say."

In view of what has here been presented, it seems clear that "today" in Luke 23:43 should be connected with "I say," so that the passage, if punctuated at all, should read thus: "Verily I say unto thee today, Thou shalt be with Me in Paradise."

W. W. PRESCOTT.

EFFECTIVE ILLUSTRATIONS

For Song or Sermon

TIBETAN LAMA.—It is a mysterious and fascinating world, this Tibet, this land called the Roof of the World. All spiritual and material values are turned upside down. There, one lives in an atmosphere unreal and magic, against a fantastic background of the strangest mountains the human eye ever beheld. There, one is surrounded by silence impenetrable and solitude almost appalling. Over such mystics and such a land the Dalai Lama ruled for forty years as the reincarnated spirit of the Lord Buddha. The Western world first had news of him twenty-five years ago, when Col. Sir George Younghusband broke through the Himalayan passes with a British column and occupied the Forbidden City, His table was served with golden plates and golden cups. His bed was all white satin. When he left his monastery palace, he traveled in a twenty-thousand dollar Rolls-Royce. He possessed a treasure of jewels said to be worth half a billion dollars. And when the motor car came to roads that not even a goat could travel, the car was lifted on the shoulders of his followers and carried forward. His passion was flowers, and his pet was a savage Bengal tiger which purred against his pinpointed mustaches and his saffron cheek, begging for caresses. So he passes, this unique figure of the earth, this guardian of ancient forces, this Mongolian king-god who played with forces and mysteries that the Western eye and mind has never penetrated.—*Edwin C. Hill, over Columbia network, Dec. 20, 1933.*

UNFINISHED SYMPHONY.—A symphony is a musical composition for a full orchestra, in which a theme is developed and a charming harmony of sound prevails. The ending up of a symphony in the *Finale* is a glorious climax in which the tone theme comes to its fullest expression.

Franz Schubert was a great composer; he died young. When death overtook him, he was at work on a great symphony. He had written a wonderful *Allegro* followed by a sweet *Andante*, but he could never write the *Finale*. The two movements gave promise of a sweeping, majestic finale. His great masterpiece is an unfinished symphony.

God's story of love and redemption is a great and marvelous symphony. Everything in it is harmonious, sweet, precious, and inspiring. But His masterpiece, His symphony of redemption, is unfinished. The great *Finale* of praise and glory is not yet written, nor will it be executed till the great Song Leader (Heb. 2:12) appears and starts the great Hallelujahs. What a *Finale* it will be when He calls His redeemed hosts to meet Him in the sky, to bring them, transformed into His own image, to the Father's house with its many mansions! What a *Finale* it will be when the thunders of judgment roll, as in a musical symphony the trumpets are all heard in their thundering sounds. What a *Finale* of redemption's symphony, when the last strains end in an all-harmonious peace with, "Glory to God in the highest." All is now getting ready in the world for the *Finale* of the symphony of God's love and power.—*Our Hope.*

VALUABLE QUOTATIONS

Extracts From Current Literature

DRIFTING WARWARD.—The danger of war in the Orient, therefore, lies in a capitalism which refuses to distribute wealth to the people who produce it, and which therefore must constantly seek out new fields for dumping surplus goods and the investment of capital. When two nations afflicted with the same disease face each other across an ocean which modern transportation has narrowed to the dimensions of a lake, when both nations are being importunately driven by rising economic discontent, when the ruling parties of each face loss of power unless they can divert this growing unrest by foreign war,—it takes no far-seeing prophet to predict what is likely to happen unless the American people realize in time where we are drifting and radically change our economic ways.—*Harold E. Fey, in the Christian Century, May 22, 1935.*

"REVEREND LIEUTENANTS"—This notice [appearing in the church press] gives the educational and ecclesiastical requirements for appointments to positions as regular army chaplains, noting that the new appointees will be limited to ordained clergymen from the Southern Baptist, Methodist, Southern Methodist, Lutheran, Missouri Synod Lutheran, Southern Presbyterian, and United Brethren churches. It is specified that "proper ecclesiastical endorsements" are necessary, and the notice closes with this sentence: "Successful candidates will be appointed chaplains in the grade of first lieutenant in the regular army." The Reverend First Lieutenant Smithkins! That beats West Point. If Smithkins had gone to the United States military academy and finished the exacting course there, he could have hoped for nothing better, on gaining his commission, than a second lieutenant's rank. But by going to the Mizpah theological seminary, and by coming armed with the proper ecclesiastical endorsements, Smithkins rates a salute from all the shavetails from the moment he enters the army. This is the church in the business of recruiting commissioned officers for the war system, and it is time that it was stopped.—*The Christian Century, May 22, 1935.*

LIQUOR ADVERTISING.—The large daily newspapers are selling enormous space to the liquor and beer interests. The Liquor Dealers Association recently stated that they will spend \$16,000,000 for advertising in the United States this year; \$10,000,000 of this amount will go into the daily newspapers. When we realize how easily hundreds of thousands of women were educated to the cigarette habit by high pressure advertising directed at them, we wonder at and fear for the effect of this similar "wet" advertising on mothers and sisters as well as men and boys.—*The Watchman-Examiner, May 23, 1935.*

ALCOHOL INCREASES.—One of the great life insurance companies, which is privileged to inquire into the personal habits of its applicants, reports that the number of rejections due to alcoholic excesses has increased by 25 per cent since the prerepeal era. Even among the accepted applicants there has been an increase of 74 per cent in the proportion of those using alcoholic beverages in moderation. The largest increase is in men and women under thirty. In three years this group has increased 138 per cent.—*The Christian Advocate, May 23, 1935.*

PROTESTANTISM DRIFTING.—It is the spirit of secularism that is now sweeping over our Protestant churches, the "social gospel" that we all formerly supported and still support in its true sense, but that now is being submerged in the swamp and sea of economics and politics, of socialism and pacifism, even drifting toward Russian communism. All our Protestant churches are now more or less consciously and often unconsciously being carried out upon this sea. They are gradually, in various ways and degrees, substituting psychology for sin, sociology for salvation, a crusade for the cross, the world for the church, and the social order for the kingdom of God. The kingdom of God is too slow in its coming and they want to reach it by a short cut. They see a vision from a mountain-top that is not unlike that which was spread out before our Lord as a temptation to hurry Him up and get the world at a word. These men have been and mostly are still evangelical, but their passion for spiritual means has cooled and they want "direct action." Preaching little "harmless sermons," as they call them, about sin and penitence and faith and Christian char-

acter has lost its charm and power for them and they want to do something that will pull down the strongholds of Satan, which with them usually means capitalism, and bring in a new order in which social inequalities and wrongs will be adjusted. They are turning their churches and assemblies into political platforms on which they proclaim their economic theories and propose their remedies. They believe that the social order is something that men have consciously invented and created, and not a slow evolution out of long experience, and that they can remold it and set it right, if not overnight, then speedily. They are setting up new standards of orthodoxy of a political nature, and often brand those who hold aloof from their propaganda as lacking in Christian vision and spirit and hopelessly outdated and belated.—*Dr. James H. Snowden, editor of the Presbyterian Banner, quoted in the Watchman-Examiner, May 23, 1935.*

PROTOCOLS FORGERY.—After a trial which had attracted world attention, Judge Walter Meyer handed down a decision in the court of Berne on May 14, branding the "Protocols of the Learned Elders of Zion" as plagiarism and immoral literature, and fining two nazis who had distributed them in Switzerland. . . . Despite vehement Nazi arguments, the judge reached the conclusion . . . that the so-called protocols are a collection of clumsy plagiarisms from Maurice Joly's "Dialogues in Hell Between Machiavelli and Montesquieu," a satirical attack on Napoleon III, the present forgery having been made about 1905 by czarist agents who were trying to stir up one of the periodical outbursts against Jews in Russia.—*The Christian Century, May 29, 1935.*

CATHOLICS INCREASE.—The Catholic population of the United States, including Alaska and the Hawaiian Islands, now totals 20,523,053, an increase of 200,459 over the figures of 1934, according to the Official Catholic Directory for 1935, published by P. J. Kenedy & Sons of New York.

The directory shows that the Catholic population of the United States increased 1,869,025 in the past ten years and 4,213,723 since 1915.—*Our Sunday Visitor (R. C.), May 19, 1935.*

PACIFISTS DEMONSTRATE.—The feverish acceleration of war preparations these days is being matched by the increasing determination of men and women who feel impelled to take the pacifist position. Ten thousand such pacifists, in their fourth annual antiwar demonstration last week marched down Fifth Avenue, New York City, and with chants, songs, and banners publicly pledged themselves against participation in future wars. At the head of this parade were such men as John Haynes Holmes, Stephen S. Wise, John H. Lathrop, John Nevin Sayre, Harry Laidler, Jacob Panken, Charles Solomon, and Frank Armstead. Conservative, liberal, and radical churches together with the War Resisters League and various left-wing economic and political organizations were officially represented. . . . At the end of the march as many of the participants and onlookers as could, crowded into the Judson Memorial Baptist church—in the shadow of the great Washington arch—and repeated after Dr. Holmes, phrase after phrase, the following litany:

If war comes, I will not fight;
If war comes, I will not enlist;
If war comes, I will not be conscripted;
If war comes, I will do nothing to support it;
If war comes, I will do everything to oppose it,
So help me God!

Needless to say, this solemn pledge was the high light of the demonstration. Coming close upon the heels of the protest against the naval maneuvers, it was another dramatic and awe-inspiring forerunner of what may some day become an insuperable mass resistance against war.—*The Christian Century, May 29, 1935.*

BLASPHEMOUS WITNESS.—The Pope of Rome has just made very plain the unscriptural and anti-Christian position of his church. He "delivered an impassioned prayer for peace," using the radio from Vatican City. In rejection of the Scriptures, his prayer was addressed to the virgin Mary. It included these words: "Immaculate Queen of Peace, have mercy on us, Immaculate Queen of Peace, pray for us. . . . O Mother of charity and mercy, who assisted your sweetest Son while on the cross He achieved the redemption of the human race, being yourself a partaker and participator in His agony, . . . we beg and pray of you the precious fruits of redemption and of your passion." It would be difficult to utter more unchristian statements in so few words. "The Word of God plainly shows that Mary was not 'immaculate,' that is, born sinless; that she cannot 'have mercy on us,' which only God can have; that she is not a heavenly intercessor for humanity today, which only the Son

and the Holy Spirit are; and it is blasphemy to declare that she shared in any way in the unique agony of the Son on the cross, as He, and He alone, redeemed lost sinners by bearing their sins in His own body while He, who knew no sin, was made to be sin for us. The darkness and despair of men and women in Catholic countries who have been blinded and enslaved by the falsehoods of the Roman Catholic system are well known to evangelists who minister the true gospel in those countries.—*The Sunday School Times*, June 1, 1935.

AIR TRANSPORTATION.—Twenty-five years ago the narrow English Channel was a hazardous flight. Hawaii, 2,000 miles from San Francisco, is even now only eighteen hours away by air. Twenty-five years ago a week was required to make the trip. New York is a night's distance from the Pacific Coast, and steadily this time of travel grows less. Every capital of Europe is but a few hours' flight from other capitals, friendly or hostile, and we know that we are at the beginning, not the end, of aviation development.

Nobody at this moment of feverish nationalism can envisage all of the consequences of the rapidly coming maturity of air transport. That its effect upon our civilization will be tremendous, only the blind and the halt deny. The airplane is more important for peace and war than the ideas and policies of war lords, dictators, and all other rulers.—*Collier's*, June 8, 1935.

MACHINE DISPLACEMENT.—The unemployment situation in the United States is not due entirely to the depression. Improved technical methods and labor-saving machinery account in no small measure for the ten millions without work. In 1922 one of the large factories of Detroit, employing 6,500 workers, established a record output of 10,000 automobile tires in a single working day. Ten years later, in 1932, the same factory, employing 3,500 workers, reached a daily output of 30,000 tires. With 3,000 fewer laborers the factory output was multiplied three times. In reality 3,500 workers in 1932 produced what would have required 19,500 workers in 1922. Sixteen thousand men were displaced by machines in the output of one factory in a single decade.

In the ten years, 1919 to 1929, the industrial output of the United States increased 48 per cent, and the number of industrial workers decreased 6 per cent. In 1929, the peak year of our prosperity, 2,000,000 workers were displaced by machines.—*Bishop Blake in Zion's Herald*, Aug. 29, 1934.

CHURCH'S NEED.—The chief need of the church is not more money, or more organization, or new kinds of organization, or more drives and campaigns. The great need of the church today is more real conversion to Christ.—*Bishop William T. Manning, quoted in the Presbyterian*, Oct. 11, 1934.

DISGUSTING JOURNALS.—We read a score of monthly magazines and secular weeklies. Practically every issue increases our disgust with their discussion of religious issues. God help the people of our country if these monthlies and weeklies are the source of their religious information and their intellectual pabulum.—*The Watchman-Examiner*, Oct. 4, 1934.

ANTI-CHRISTIAN REVOLT.—Needless to say there is today in the world a widespread repudiation of the Christian standards of life, both in theory and in practice. There is a repetition of the nobleman's experience, who, when he sent his servant, the people shouted, "We will not have this man rule over us." There is a revolt today against the Jesus way of life, and there are multitudes who are saying in practice and conduct, "We will not have this Man rule over us." Again Jesus is before the bar of Pilate, and the multitudes are again calling for Barabbas. They count the statement of Jesus as nothing: "Ye would not come unto Me that ye might have life."

This repudiation and revolt is evident all around us in the world, even with national manifestation—Hitlerism in Germany, Bolshevism in Russia, narrow antireligious nationalism in Mexico, and materialistic agnosticism in America. And there has come in its wake an abnormal selfishness and dishonesty, manifested in the repudiation of that old Bible teaching, "I am my brother's keeper."

Many of our young men and women leave our institutions of higher learning today with no knowledge of the meaning and purpose of life, with a repudiation of the accepted standards of life, with no love for the church of Christ, with faith shattered in the old Book, and with an Epicurean pagan phil-

osophy: "Let us eat, drink, and be merry, for tomorrow we die." Do we not again see the significance of Jesus' words: "Thou fool, this night thy soul shall be required of thee"? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

The foundation upon which we have been building as individuals and as nations during the last decade can be characterized by the word "godlessness." We have ignored Jesus, and have built our superstructure upon sand, only to discover that when the storms and winds of life have beat upon it, it has no enduring value.—*Charles T. Damp, in the Presbyterian*, Oct. 11, 1934.

ATHEISM'S RAVAGES.—There are more than 17,000,000 agents of atheism in the world today. They are at work in practically every country, and their numbers daily increase. Stand them side by side, and you would have a continuous line stretching across the United States from New York to San Francisco.

Like unclean spirits belched forth from the pit, these agents of Satan have come in swarms from Russia to inoculate the world with their deadly poison. In the universities of the Old World and the New they have found a soil already prepared for them. The destructive teachings of higher criticism, undermining faith in the Bible, and the opposition of "science falsely so called" to the supernatural revelation of God to man, paved the way for the reception of the doctrines of communism that are not only destructive of all belief in God, but are surely and certainly destroying the very foundations of all morality, the home, true patriotism, and everything that is best in national life.—*The Sunday School Times*, Dec. 1, 1934.

ARCHEOLOGICAL CONFIRMATION.—About a dozen ostraca [pottery with inscriptions] were found [by J. L. Starkey, at Tel ed-Duweir, or ancient Lachish], inscribed in ink on potsherd. The text of each ostrakon is substantially complete, so that complete translations may be given. The script is that of the eighth-seventh centuries B. C., and presumably belongs to the age of Jeremiah, about 600 B. C., shortly before Lachish finally fell into the hands of the Chaldeans, in 588-587 B. C. The texts are, in part at least, copies of official letters, a fact which naturally enhances their importance. They are said to be written in good Biblical Hebrew (the dialect of Jerusalem and Judah, since the ostraca of Samaria prove that a different dialect was spoken in the Northern Kingdom). Professor Torczyner of the Hebrew University, a most competent Hebraist and Assyriologist, will report on their contents soon.

The value of this discovery for Biblical philology is hard for the serious student to exaggerate. Hitherto we have not possessed any documents of Israelite origin which exhibited a continuous text, except the Siloam inscription, itself too short to be of very great value. Now we have documents of much greater extent, and presumably of more general content, so that we can at last tell exactly what the Hebrew language and orthography of Judah in the seventh century B. C. was like. This alone will be of very considerable importance for the history of the Hebrew language and the chronology of Hebrew literature.

A more recent dispatch from the same news agency reports the discovery by Mr. Starkey of a stamped jar handle bearing the seal of a high royal official named Gedaliah, who may be identical with the Gedaliah appointed by the Chaldeans as prince of Judah after the destruction of Jerusalem in 587-586 B. C.—*W. F. Albright, in Bulletin of the American Schools of Oriental Research*, April, 1935.

DISQUIETING PORTENT.—This refusal by the United States to enter the court, coupled with the nation's apparent determination to embark on a gigantic increase in armaments, is the most disquieting portent to appear in many months.—*The Christian Century*, Feb. 6, 1935.

ANTIWAR AGITATION.—Probably there never was a time when there was more antiwar agitation, yet it seems as if there are more uniforms in sight. Take Princeton: since the war there has been military training there. Boys in uniform (rather swanky, some of the uniforms, too) are to be seen on the campus. Riding halls, and a lot of paraphernalia are in sight which would have caused uproarious merriment for the generation that actually did go to war. Our judgment is that that generation was far more pacific in its heart than the present generation with all its embattled rationalizations on the subject of war.—*The Presbyterian*, Feb. 7, 1935.

THE MINISTER'S BOOKS

Reading Course and Reviews

"THE VATICAN: YESTERDAY—TODAY—TOMORROW," by George Seldes. Harper and Bros., New York, N. Y. 439 pages. Price, \$3.75; subject to a liberal discount if ordered through our Book and Bible houses.

If any group of ministers should be conversant with the workings of the Roman Catholic Church, it is the Seventh-day Adventist ministry. Championing the books of Daniel and the Revelation as we do and setting ourselves up as their chief expositors in the modern world, we must acquaint ourselves intimately with the workings of the great apostate power with which those two books are chiefly concerned.

George Seldes is one of America's veteran newspaper correspondents in Europe. For many years he was stationed in Rome, and knows Italy and the Vatican most thoroughly at first hand. He is not a Catholic.

"The Vatican: Yesterday—Today—Tomorrow" is not a rabid anti-Catholic book. In fact it is not a propaganda book either for or against the church. It is written dispassionately as a contemporary historian would write, and for the sole purpose of giving accurate and detailed information. It gives a view of the setup and world-wide operations of the Catholic Church which is not to be found in any other volume.

For a survey of the political activities of Catholicism, particularly the new and very powerful "Catholic Action" movement, Seldes's book is invaluable. No Adventist minister who wants to keep abreast of the times can afford not to read this noteworthy book.

The table of contents is as follows:

Part I—The Ancient Vatican

- I. The Oldest and Newest Institution in the World
- II. History and Topography, From the Egyptian Obelisk to the Radio
- III. Church vs. State: From Cæsar to the Duce
- IV. The Occupant of the Vatican

Part II—The Pope

- V. Death, Election, Coronation of a Pope
- VI. Secrets of the Conclave
- VII. Daily Life of the Modern Popes
- VIII. Audiences With the Pope
- IX. The Sacred College

Part III—Courts and Administration

- X. How the Catholic Church Is Governed
- XI. The Modernization of the Index
- XII. The Dissolution of Marriages
- XIII. The Secretary of State and Others
- XIV. The Pontifical Court
- XV. The Palatine Administration
- XVI. The Finances of the Vatican

Part IV—The Modern World

- XVII. The Vatican and the Nations at War
- XVIII. Modern Trials of a Vatican Diplomacy
- XIX. Catholicism and "Americanism"
- XX. The Vatican and Catholic Political Parties
- XXI. Catholic Church and Protestant Churches
- XXII. The Pope and Modern Society
- XXIII. Mussolini vs. Pope
- XXIV. The Lateran Pacts—and After
- XXV. The Vatican, the Nations, the Modern State Index

ALONZO L. BAKER.

NOTES AND NOTICES

Items of Interest to Workers

RELIGIOUS press dispatches tell of Methodism's recent retrenchments from ambitious postwar expansion plans which involved occupation of sixteen "episcopal areas" outside the United States, all directed by "general superintendents" elected by and responsible to the general conference,—which meets quadrennially in North America,—with delegates from all areas empowered to legislate and to elect the denominational officers. With the falling off of mission receipts, this has been heavily trimmed. Administration overseas has been placed in the hands of "missionary bishops," with direction that "denominational funds are no longer to pay the traveling expenses of delegates to the general conference."

FIFTEEN professors on the faculty of the Hebrew University at Jerusalem are renowned German scholar exiles. The Jewish population of Palestine is now 25 per cent of the total population, having increased 139,390 in the past three years. It is now said to be 310,000.

We should be careful where we get our information, and distinguish between information and exploitation propaganda. Lawrence Martin, under the title, "Merchant of Emotions," in *Reader's Digest* (April), bares the sensational journalism that "speaks to the lower instincts" and through its powerful newspaper chains "sets the mental pattern" for a large proportion of Americans. The underlying principle of this yellow journalism has been "the emotional appeal, which meant chiefly sex, but also crime, wealth, the unusual, and conflict in all its forms." It is "a literature made up largely of distortion, . . . new depths of sob stuff, claptrap, and jazzed-up triviality." This all complicates and intensifies our problem of calling out a people from not only spiritual death or apostasy, but from the spirit and degeneracy of a world that is bent on godlessness.

"A SERIES of decisions by the United States Supreme Court has at last made it definitely clear that there is no fundamental provision in the American system for such religious liberty or freedom of conscience" as we had supposed was provided under the American Constitution. So declares the *Christian Century* (Jan. 2, 1935). Expanding and explaining this statement in an editorial, "The Delusion of Liberty," we read:

"The First Amendment to the Constitution provides that 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,' but it failed to provide that Congress could make no law compelling the citizen to act contrary to his religion! Congress cannot prohibit 'the free exercise of religion,' but it can compel the performance of specific acts which nullify the free exercise of religion! This is the discovery which the Supreme Court has now made. It is set forth in a unanimous decision in the case of the two student conscientious objectors to military training in the University of California at Los Angeles. Religious liberty and the freedom of conscience are thereby emptied of any positive substance or reality. They are delusions which, though long cherished by our statesmen and people, must now be abandoned.

"The feature of the Supreme Court's decision which makes it conclusive is the fact that it was unanimous. . . . The essential question . . . is whether there is in the Constitution an effective guaranty of freedom of conscience and religious liberty. . . . In its [the Supreme Court's] opinion, read by Mr. Justice Butler, there is no such guaranty. Referring to the 'privileges and immunities' guaranteed to the citizen under the Fourteenth Amendment, the Court said: 'And yet he may be compelled, by force, if need be, against his will and without regard to his personal wishes or his pecuniary interests, or even his religious or political convictions, to take his place in the ranks of the army of his country.'

"The Court's decision changes nothing in the realm of conscience, except that it reduces to a delusion the general belief that conscience is protected by the American Constitution. That delusion must now be abandoned. But even if the free spirit of the American people in general is cowed by this evidence that American democracy has become a totalitarian state, there is one section of the American people that will not be cowed by it: that is the membership of the Christian church. The legal conception and the whole philosophy underlying the Court's decision is thoroughly and irreconcilably repugnant to the Christian religion. If the American government is determined to be that kind of government, it can—and take the consequences. But there exists in the American commonwealth a body of men and women upon whose banner is inscribed this supreme law: 'We ought to obey God rather than men!' They propose to obey this law of God—and take the consequences."

Getting Decisions

(Continued from page 16)

are some here tonight for the first time; and perhaps you have not understood all I have said, not knowing what preceded this. My direct appeal is to those who have heard me all the way through." I think that guards against an adverse decision. When it comes to the last call, the final call that we make for the people to come out of "Babylon" and join the Seventh-day Adventist Church, is there any stronger way we can make that call than to make it the way God puts it, "Come out of her, My people"? I am at a loss to know why more of our men do not make use of this.

Presbyterian Crisis

(Continued from page 10)

We confess to deepest interest and concern over such developments in Protestantism. Long foreknown to us, and therefore long expected, the events now pass in tragic procession before our eyes. Though not a part of the groups involved, we nevertheless have an inescapable responsibility toward them. To this end was this movement born, and to this end were we given the most important and far-reaching commission ever committed to churchmen.

We have the bounden responsibility of throwing across their pathway the beams of the threefold message, as the divinely ordained expansion and consummation of the "everlasting gospel" commission. Some things these men see very clearly, but the deeper issues of the conflict they have not yet discovered—the call to complete the arrested Reformation, the summons to separate from ecclesiastical "Babylon,"

and the invitation to march forward with God's remnant witnesses that keep the commandments of God as well as cling to the faith of Jesus. This is as yet unperceived and must be brought before them.

We confess to profound admiration for certain of these men who stand for the verities of the gospel, as they understand them. On trial for loyalty to the basic principles and provisions of Christianity, and cast out because of fidelity to those principles in the midst of increasing apostasy, they will find themselves more and more isolated and estranged from apostatizing Protestantism. Where will they go? to whom will they turn? They should be drawn instinctively toward this movement as the issue becomes sharp and decisive.

This question is then inescapable: Are we on the alert to take proper advantage of their inevitable disillusionment and withdrawal? Are we sympathetic and understanding enough to make favorable contacts and to create favorable impressions? Are we elastic enough to recognize and to utilize their conspicuous talents? or would there be an unconcealable repression that would make such men disastrously restive? Here is scope for profitable thought. We should have, and should therefore expect and plan for, conspicuous accessions to the ranks of this movement. Shall we be willing and able to use them?

Let us address ourselves to making favorable contacts and friendships now. Let us form key acquaintances and friendships. Let us use favorable approaches, and let us cultivate a sympathetic understanding and attitude toward all sincere defenders of Christian faith. To fail here is to be recreant to manifest duty. They will be satisfied with nothing less than the genuine gospel.

L. E. F.

Principles in Prophetic Interpretation

(Continued from page 9)

ples by Which to Interpret Prophecy." Others to whom tribute is due are Uriah Smith and S. N. Haskell. All later works on the prophecies produced by this denomination owe much to the former's "Thoughts on Daniel and the Revelation," which must still rank as peer in its field. By this we do not, of course, mean that it is final or faultless. While in minor points there may be positions taken that have not been borne out by subsequent developments, the marvel is that so much of what these pioneers wrote has stood the test of the most critical examination, and that the great pillars of the structure of doctrinal and prophetic teaching begun by them remain unmoved after the passing of decades crowded with the greatest changes and transitions of social and political history.

May we as their spiritual posterity continue to be guided by the living Spirit of eternal truth, and press on with courageous, fearless, yet humble and honest endeavor toward the day when we shall no longer "know in part" and "prophesy in part," when "that which is perfect is come," and when "that which is in part shall be done away."

Angwin, Calif.

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Missionary Answers Questions

(Continued from page 4)

"I am the great God, and the One who made all things, and you shall have no other gods before Me. I am the great One." It is easy for them to understand this. So I teach them God's law step by step, setting forth all the commandments.

And we have no difficulty with the Sabbath commandment, or any other, unless they have come into contact with the Roman Catholic Church. Then I say to them, "The law says, 'Thou shalt not make unto thee any graven image.' Have you ever seen a church that had them? And did you ever see anybody bowing down to them? God says in His law that we are not to do that." And that settles it for the native. In dealing with the fourth commandment it is the same. If they have not had contact with Sunday-keeping people, there is no difficulty whatever. I point out that the Bible says to keep the seventh day of the week. They all have calendars. I do not try to explain about the change of the Sabbath, but prove from the Bible that Saturday is the seventh day of the week. In the last chapter of Mark there is a verse that reads: "Very early in the morning the first day of the week, they came . . ." The Zulu Version says: "Very early in the morning on the first day of the week, *on Sunday*, came . . ." This I use to advantage.

(To be continued)

Claremont, South Africa.

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Final Analysis of "Little Horn"

(Continued from page 8)

pressing heresies and enforcing religious laws.

45. When the Eastern emperor ceased to protect the church, the kings of the Franks, Pepin and Charlemagne, laid the foundation of the Holy Roman Empire, which became the successor of the Eastern Empire. The emperors of the Holy Roman Empire took the title, "Romanorum Imperator semper Augustus"—Emperor of Rome (or the Romans), always Augustus.

46. It was fully understood by the popes that the Holy Catholic Church and the Holy Roman Empire were united in one indissoluble govern-

ment, and that the empire was the legitimate successor to the Eastern Grecian Empire. During the disputed election of Frederick II, of Philip of Suabia, and of Otto of Brunswick, in 1201 A. D., Pope Innocent III decided who should be emperor. Here is an extract from his mandate:

"In the name of the Father, Son, and Holy Spirit:"

"It is the business of the pope to look after the interests of the Roman Empire, since the empire derives its origin and its final authority from the Papacy; its origin, because it was originally transferred from Greece by and for the sake of the Papacy, the popes making the transfer in order that the church might be better protected; its final authority, because the emperor is raised to his position by the pope who blesses him, crowns him, and invests him with the empire, . . . therefore we decree that he [Otto] ought to be accepted and supported as king, and ought to be given the crown of the empire, after the rights of the Roman Church have been secured."⁵

(To be continued)

¹ Croly, "The Apocalypse of St. John," p. 170, second edition; London, 1828. (Quoted in "Source Book for Bible Students," revised edition, p. 383; Review and Herald.)

² "Code" of Justinian, in "The Civil Law," a translation by S. P. Scott, Vol. 16, pp. 16-18.

³ Idem.

⁴ Lea, "Studies in Church History," p. 66.

⁵ Thatcher & McNeal, "A Source Book for Medieval History," pp. 220-226.

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The Promised Blessing of Asher

(Continued from page 1)

worries unfit us to meet the requirements of the hour as we could have met them had we relied on God and sought Him in prayer and simple faith. God requires no effort on our part for which He is not ready to impart strength. He does not tell His messengers to "go," and then leave them to provide themselves with the power to do the work to which He has sent them.

Many times we do not see how it will be possible to do a required duty. It is beyond our strength, or wisdom, or means. Now when it is known that God commands this to be done, it may assuredly be believed that God will enable the man commanded, to do that work acceptably in His sight. When God commanded His servants in ancient times to do a work, He never failed one of His men if they obeyed His commands. Noah was enabled to build the ark; Abraham was enabled to leave his father's country and people, and to fulfill the command of the Lord; Moses was able to meet Pharaoh, working mighty miracles before the eyes of Egypt that commanded their respect and fear, and to lead Israel across the Red Sea, impossible as it seemed when the command was given; Paul was enabled to escape his enemies and their bitter persecution till the end. All things are possible to

those who believe; and if we fail to have faith, we must live in fear and dread all our days of unbelief. "As thy days, so shall thy strength be," belongs to this ministry and to this advent movement.

There never was such a superhuman task required of any people in any age. All other requirements are not to be compared to giving the advent message to all the world in this generation. Judging from the human viewpoint, we would say at once that it cannot be done. History furnishes us with no parallel to this great movement. There is no comparison with any work that God ever gave to man, to see how a similar work has ever been accomplished by man. Already this message has gone away beyond the early church in the world-wide extent to which it has been preached. It has men and workers speaking or writing in all the leading languages of the world; it has more literature scattered abroad than was ever printed and used in promoting any other message that God ever sent to mankind, save the Scriptures.

Yet some tell us that we cannot do the work because of its herculean size and the obstacles involved. But the only question we need to settle is, Is this work from God? When we settle that fact in the affirmative, all else is made easy. We need not say that it cannot be done; we need not fear tomorrow, nor worry about finances; we need not fear apostasies. God will take care of all these things. He will see that His people have the strength to do the work assigned to them. What we need is faith to see the providences of God using the required agencies to bring about what He says shall be.

This work is of God. It is clearly set forth in the prophecies of Revelation and Daniel. Then, as far as God is concerned, He will see that men do this work. True, it is beyond the wisdom and strength of man; but we have yet to reckon with the power of the Holy Spirit. He is infinite in strength, and can do the work

that God has said would be done. Through the ages the Godhead has met every promise, fulfilled the word of His servants, and He is abundantly able to bring about whatever God has said shall be.

The great question is, Am I being used of God in this great advent movement? Am I doing my work faithfully as unto the Lord? Am I an office seeker, and a selfish, worldly man, though in the church, seeking my own advancement and not the glory of God? To each worker it is all-important that he be able to know that he is being used of God to promote His work on earth. The question is not, Am I engaged in the work of God? but, Is the Lord using me to His glory? Each worker must answer that question himself. Any person who is in God's work with unselfish motives, with the one desire to win the lost to Christ and to help prepare a people who will be ready and waiting when the Lord shall come, may *know* that the blessing of Asher is sure, and will be fulfilled in his daily experience.

Faith in the promises of God *eliminates fear*. Tomorrow is in God's keeping. Today is as far as I am called upon to live and to work. The promise, "As thy days, so shall thy strength be," provides the child of faith with the assurance that as he is cared for and enabled to do the work of God today, so will he be tomorrow. One step at a time, one second of time, is all that we ever have; we live now, and God cares for us. Each passing moment we see and feel the same presence and power of God. So we trust all to His loving care to keep all His promises to us.

Faith in God makes us strong. When we trust Him, we are buoyant, optimistic, expectant. God can do more with an ordinary man who believes and knows that God is his helper than with a doubting Thomas who is weakened by his unbelief. The promise stands out strongly, "As thy days, so shall thy strength be."

I. H. E.

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SACRIFICIAL!—Love is the motivating force of all really sacrificial giving—ardent, intelligent love for God and perishing humanity. Expedients such as shame, pride, rivalry, duty, and sheer pressure, may bring the piti-ances, but they will never bring about the selling of houses and lands that the proceeds may be used by the appointed leaders, as in apostolic times and in the midnight cry of the '44 movement. Yet nothing less and nothing else will finish our committed task. O for that flaming love that consumes pride, lethargy, and rivalry, and burns itself out in joyous sacrificing for the object of its devotion.

LOYALTY!—Beware the man, or group of men, in institution or in conference, who say in word or effect, "I, even I only, remain in loyalty to the full, true orthodoxy of this movement, and behold others seek to take away my influence and my public life, and to silence my witness to trampled truth." If such would but listen, they might hear God's rebuke, "I have reserved to Myself seven thousand who have not bowed the knee in apostasy, nor failed through disloyalty to the key principles of the present truth." This fancied custodianship of the denomination's orthodoxy is not loyalty, but egotism. It is not reality, but supposition, and it would be amusing if it were not serious. This "truer than thou" spirit is modern Pharisaism—often a meticulous concern over unimportant details while misapprehending, neglecting, or forgetting the weightier matters.

TESTS!—The silences of the Spirit of prophecy are as significant as its amazingly wide and penetrative utterances. When nought appears in all the writings bearing upon some one's pet interest or hobby—some detail over which speculation may be harmless if held as a tentative and personal conclusion—there should be very clear evidence that such a pet position is vital before making its acceptance the test of another's spiritual perception, loyalty, or fellowship. And infinitely more true is this when the Lord's servant has gone on record declaring that the true meaning of a certain detail has not been revealed, that it is not a vital point, and should not be agitated. There is abundance of room in the broad, deep channels of essential truth. Hunt not out the rocks, shoals, and eddies of unprofitable speculation.

DISCUSSION!—Unfortunately some regard discussion in the church as fraught with peril. Such usually consider absence of discussion to be the token of harmony; and the converse as evidence of disharmony. But on the contrary,

such seeming unity is frequently but a sign of indifference toward matters concerning which there should be candid study. Historically, the periods of earnest religious discussion have been epochs of intense spiritual virility. Apathy, not investigation, is to be feared. Any position that cannot be defended and that cannot maintain itself against all comers surely needs reconstruction. Truth has nothing to fear. The more it is buffed, the brighter its heavenly luster. Experience proves that dignified, courteous, Christian discussion does not strengthen eccentric opinion nor unsound position, but constitutes a powerful force in establishing truth and fostering harmony. Sensitiveness, bitterness, stubbornness, or personalities are ruled out under the amenities of Christian courtesy. Let us not throttle proper discussion.

CUSTODIANS!—The orthodoxy of the denomination has not been committed to any one college, publishing house, conference, or coterie of men. It may be presumptuously assumed by some group, but it has never been placed there. The custody of the faith has a vastly broader sweep. There are loyal, conscientious, informed men in every division of the world field who would yield position, or even life itself, rather than knowingly repudiate truth, or consciously receive or propagate error. These men are intelligent, informed, alert. This world group of adherents to the faith constitutes the real custodianship of the faith.

TRADITIONALISM!—There is, alas, on the part of some, far greater interest in preserving some detail of a traditional position in the field of prophetic interpretation than in finding and following further light thereon. This is one of the saddening and disturbing attitudes of some who, on the one hand, often inveigh against the static creeds of nominal Protestantism, and on the other, stress Catholicism's and Judaism's emphasis on the traditions of men. These good souls are usually unaware of the actual historic processes by which certain of these minor prophetic conclusions were reached—the surrounding background, the influencing factors, and the limited information available at the time. But along with these factors must be placed the readiness with which those noble pioneers revised other details when corrective data were brought to their attention. Such were the first to "go on to perfection," as they saw it. The passion for truth, the conquest of all determining factors, surrender to the obligations of the laws of interpretation, and simple honesty in drawing conclusions,—these are the criteria of sound prophetic interpretation.