

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 7

## OBEY GOD RATHER THAN MAN—No. 2

AN EDITORIAL



HE church of Christ is an anomaly in the world. Physically it is a part of the world, and has to do with material, natural things; but its heart and all its affections are not of the world, but are given to God, a spiritual Being who absorbs all that is valuable and precious in man. The Christian cannot divide his affections. To him the spiritual kingdom established in his heart is so much more highly esteemed than any earthly kingdom that he refuses to set his affections on this world. Yet he cheerfully pays tribute, and obeys all governmental laws that do not contravene his loyalty and love to God.

When, therefore, a state or a government demands that its citizens recognize the state as supreme in matters of conscience, and that it be obeyed, regardless of the right or wrong of its demands, it usurps the place of God and becomes an oppressive power. When the state attempts to control the consciences of men in spiritual things and in obedience to God, it exceeds its prerogatives, and enters into the realm where each citizen must decide whether he will obey God or man.

One good thing about the war question is that this controversy has been settled by the word of God, and settled right. Christ lived on-earth in troublous times; the state was supreme under Roman domination. The Romans permitted the Jews a good deal of liberty, because that was the easiest way to keep the peace. Those who asked about paying tribute did not really desire light on the question. They asked the question to involve Christ. If He said, "Yes; pay tribute to Cæsar," the Jews would condemn Christ. Should He say, "No; pay no tribute to Rome," then Cæsar would take offense. Christ's answer met their cunning, and sent them away confounded.

And it has been an answer for devout Christians for all time. The Christian has a dual duty—one toward God and another toward worldly powers. God's requirements never in-

fringe on the legitimate claims of Cæsar. Neither has Cæsar the right to infringe on the demands of God. The two realms must ever be separate and distinct. It was so understood by Christ when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

In apostolic times the high priests had imprisoned the apostles who were in Jerusalem, and the Romans left the Jews somewhat free to carry on their own religious rites and worship. While under Roman jurisdiction the religious rulers of the Jews had forbidden the apostles to speak about Christ in the temple. Because the disciples had disobeyed and taught in the temple, they had arrested some of the apostles and put them in prison. An angel came and opened the prison doors, and brought the apostles forth, saying, "Go, stand and speak in the temple to the people all the words of this life." Now, that preaching was forbidden, and was the offense for which the apostles were imprisoned. A council was called and officers went to the temple and brought the apostles before the council, saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, *We ought to obey God rather than men.*" Acts 5:20, 28, 29.

To the early church this did not mean disrespect to earthly governments, but it meant that when earthly governments required of the Christian what God forbids, each Christian must choose whom he will obey. Peter declared, "We ought to obey God rather than men." The New Testament exhorts the church to be obedient to earthly governments. Paul wrote to the church in Rome:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Who-soever therefore resisteth the power, resisteth

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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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UNDER the heading, "Swamped by Efficiency," the *Watchman-Examiner* (March 7, 1935) remarks on the "over-elaboration of organization" that "leaves little room for the play of the Spirit." It says, with point:

"We knew a minister whose study was the last word in efficiency. Never have we seen such a collection of indexes, files, and labor-saving paraphernalia. On a friendly visit we asked him this question, 'Does all this help you in your work?' Laughingly he replied, 'Why, I never have time for outside work. It takes all my time to keep up with these devices.'"

CATHOLICISM's growth in India, as claimed by *Our Sunday Visitor* (May 5, 1935), affords a basis of sober reflection in connection with our complicated world task:

"Since the establishment of the Apostolic Delegation of the East Indies, fifty years ago, the Catholic population of India has grown from 1,660,000 to 3,395,000. . . . The number of priests has risen from 2,100 to 4,225, the number of brothers from 250 to 950, of sisters from 900 to 8,700. Seminaries have been increased from 19 to 63, and the total number of seminarians has risen from 400 to 3,100. Catholic schools have increased from 1,850 to 6,500, and pupils attending these schools from 75,000 to 550,000."

THE problem of our North American Bureau of Home Missions is visualized by the following figures, as given in the *Watchman-Examiner* (April 25):

"America is a composite. We have one fourth of the world's Jewish population, enough to equal the entire population of Massachusetts. We could build another Philadelphia with our Mexicans, a Cleveland with our Czechs, a Pittsburgh with our Yugoslavs, a Cincinnati with our Slovaks, Russians, Ukrainians, or Magyars. In New York, Boston, Newark, Buffalo, Cleveland, Lowell, Chicago, or Milwaukee, over 75 per cent of the total population is foreign born or of foreign parentage."

WE have quoted periodically from the editorially conducted Question Box of the *Modernist Christian Century* because it indicates the devastating inroads of Modernism in leading Protestant bodies. Answering the question, "Should a book, like the Song of Solomon, with its evident sensuality, be included in the Bible?" the contention is first made that the Old Testament constitutes the "total surviving literature of the Hebrew people, preserved from the period when the Hebrew language was the national vernacular," and the subtle suggestion followed

that it was probably included just because written in Hebrew. Then appears this bold declaration:

"The Song of Songs is not a religious work. The fact that it is among the Biblical books does not make it religious. But it throws light upon the manners of the people who gave us the Old Testament, and it is therefore of value as a side light on their culture. It appears to be a collection of love lyrics, such as would be appropriately used in connection with wedding festivities. By some it has been thought to be a brief drama, celebrating the loyal love of two peasants, in spite of the attempts of King Solomon to dazzle the maiden with his splendor, and secure her for himself. Its charm lies in its frank, free, and happy enjoyment of nature, and its unashamed expression of human love. Sensuous it is, but not sensual if judged by the moral standards of the Orient in the age in which it is set. . . . Christian commentators, finding the book among the Biblical documents, were concerned in earlier years to discover some theological interpretation for the work, which should justify its unreserved frankness. It was therefore construed as a mystical treatise on the love of Christ for the church, and the joy of the church in His affection. This is the running explanation given in the Authorized Version of the Bible at the head of chapters and the tops of the pages. Such an unwarranted explanation of the book ignores its plain meaning, and reduces it to an absurdity unworthy alike of the Master and of the Christian community."

ACCORDING to the *Presbyterian* (March 21, 1935), the Presbyterian Church began the current year with a "debt load" of over two million dollars. As to the prospects they are now facing, we read:

"During the current year, National Missions has continued to meet with an ebbing of the tide of gifts to the extent of 10.4 per cent. Although the budget of this board was cut last year by \$1,660,000, and this year's work based on last year's income, there will be another deficit of a quarter of a million if the tide does not turn.

"Foreign Missions, anticipating an increase of 10 per cent in gifts this year, made its budget on that basis. The actual increase has been one-half per cent. That is an increase, and to be noted. But it will not prevent at least a 9 per cent deficit on March 31. Unfortunately, the tide has been ebbing again during the more recent months."

DEPARTURE from the basal positions of evangelical faith knows no territorial bounds, declares the *Moody Bible Institute Monthly* (March, 1935). Commenting on the recent heresy trial of a noted Australian theological professor who was exonerated by twenty-seven out of thirty-two leading Presbyterian clerics sitting on the trial bench, notwithstanding he had repudiated every fundamental Christian verity, the editor comments:

"The facts are set forth with frankness in the professor's own book, 'Truth and Tradition,' which he published while the inquiry concerning him was in process. We have read the book entire and with care, and a flatter denial of the Christian faith and a bolder defiance of its advocates could hardly be found outside of the literature of avowed infidelity."

OF the late Dr. A. Robertson's acknowledged mastery of New Testament Greek we have often spoken in tribute. A vivid confirmation appears in the *Watchman-Examiner* (Feb. 14, 1935). Would that we had many who were emulating his mastery of the Word:

"Time and again has the present writer tapped this amazing fountain of his New Testament wisdom. Soon Robertson's hand would slip into his jacket pocket, and out would come a little volume, which seemed just able to hold itself together. It was his New Testament. Not that he needed any book to refresh his memory of the text. I verily believe he could have reproduced the New Testament complete. But he seemed to love to handle it, to turn over the pages for a word or a verse which he already saw in his mind's eye on the required page."

# EVANGELISTIC COUNCIL PROCEEDINGS

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

## THE SUPREME TASK OF THE CHURCH\*—No. 1

BY C. H. WATSON

*"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.*

FROM the very moment that Jesus uttered these words, the winning of souls has been the supreme task of the church. Our business has been to preach the gospel for the purpose of winning men and women from sin and darkness to light and peace and life through the power of the gospel of our Lord Jesus. The church went forth in obedience to that commission with the very definite purpose of making Christians of all nations, and baptizing them in the name of the Father, Son, and Holy Ghost.

It is a joyful thing to know that when the church began its task, its purpose was definite. It had its objectives clearly in mind. It had a clear view of its field, and well understood the source of its power. It understood, too, what it was to accomplish by its effort, and it addressed itself to its task with great earnestness.

Since that time God has changed neither His relationship to the church nor His purpose to evangelize the world by the efforts of His people. The vision, the purpose, the understanding, and the aim of the church in relation to its task should, therefore, be the same as it was when it first went forth in response to the great commission of its Lord. Our Lord's commission is not for the church to civilize the world, or to Christianize the nations. It is to make known to every creature the riches of God's grace in Christ Jesus, and thereby to win Christians from every nation.

At the first the undertaking of the church had to do, not with what had been done, but with that which was yet to be done. It still is that way. We face a great unfinished task. That unfinished task should be very much on our hearts.

### A Great Undertaking

The giving of the gospel to the whole world has always been a great undertaking. They to whom it was first given were only a handful of believers—just eleven; but they represented the potential leadership of the church of Jesus Christ. And because that is so, that commission is ours as well as theirs, and has been given to all church leadership from that time

to the end of all gospel service. The church at first began to work at its task without organization, without a budget, without any material facilities whatsoever. But it went forth endued with power from on high, and assured of the Divine Presence, "and the Lord added to the church daily such as should be saved." To the end of its service the church will need the leadership and ministry of men like that. The world is full of men who claim to be able to succeed with things that they do not have. But the church of Jesus Christ has reached all its successes through the ministry of men who have succeeded with what they have.

Very early in the ministry of the church, Peter and John went up to the temple at the hour of prayer. As they were about to enter, a lame man lying by the Gate Beautiful asked of them an alms. Peter, fastening his eyes upon him, with John, said, "Silver and gold have I none; but such as I have, give I thee: In the name of Jesus Christ of Nazareth rise up and walk." That is the way success was brought to the task of the church in those days. They employed and expected Heaven to empower that which they had. It still must be that way with the church at its task.

We have come a long way from that time. The day when the church could say, "Silver and gold have I none," is long since past. But the day is not past when the church can even seriously attempt to do its God-given work without the power that operated in it at the Gate Beautiful. The day never will dawn when the work of the church can be properly done aside from that power. That power is needed in every way; it is needed for the success of every man. That power is needed more than any facility that has ever been given us. And without that power all the methods, all the means, all the facilities, all the teaching, all that can be supplied to us by the sacrifices of our people, is absolutely powerless to bring us the success that is needed to finish the work.

Sometimes I hear it said that this work began to be finished back in the time of the Reformation. I do not believe it. This work began to be finished, my friends, when the first angel's message began to be proclaimed. And it is to be finished by the giving of the first, second, and third angels' messages to the world. I am

\* In the course of this Sabbath sermon, delivered at the St. Louis and Philadelphia Evangelistic Councils, will appear the promised quotations from observers of our mission work.—Ed.

told by some that the first angel's message was given in the Reformation. But was it? I take my Bible and read concerning the first angel's message, that the messenger was seen flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, to every nation and kindred and tongue and people. Every man who has ever read this verse of the Bible has found it to read just like that, and every man who ever will read this verse of the Bible will read it that way. And since it reads that way, we cannot possibly understand that the men of the Reformation proclaimed the first angel's message.

In reality they did not have such a work in mind. Whoever preaches that message must have the whole world in mind. The Reformers did not have the whole world in mind in their work. At the time when the Reformation broke forth, the great heathen populations of the world were divided, roughly, into four sections of the earth. There was India, with its great heathen populations. There was the vast Oriental part of the world, the Far Eastern nations, with their uncounted multitudes of heathen. There was Africa, the Dark Continent, with its almost two hundred millions of heathen peoples. And there was the great South Sea Island world.

Now we know from our study of the history of the Reformation that that movement did not touch those populations. The Protestant church did not interest itself in these populations for centuries after the Reformation began. You have to come down two hundred years this side of Luther to find the Protestant church sending out its missionaries to these populations. It was in 1557 that the Protestant church first sent out missionaries from Europe to a foreign country. They went from Geneva to Brazil. But they did not have the heathen peoples of that country or of any other country in mind when they went. Their purpose was to plant the banner of Protestantism among the Catholic peoples of South America. They had no thought of giving the first angel's message to any one.

You must come down one hundred fifty years from that time to find the Protestants of England organizing "The Society for the Propagation of the Gospel in Foreign Parts." That was in the year 1701, and you know as well as I that that society did not have the heathen in mind at all. That was a society for giving the gospel to the English colonists that were in English colonies throughout the world. In reality we must come down over two hundred years from the beginning of the Reformation to find any interest taken in these great heathen populations of the world by any Protestant church. You must pass the great work of the Moravians, you must go past the work of John Eliot in this continent, before you will hear a voice raised for the heathen in any of the four sections of which I have spoken; and

when you hear that voice it will be that of William Carey. You will then hear it in the preaching of that wonderful sermon in Nottingham, England, the sermon that has come down to us as a great foreign missions appeal.

That mighty appeal of Carey's has never failed to make an impression on the hearts of believers throughout the world, and yet from that Baptist congregation in the city of Nottingham to which it was made, not one man volunteered to go to India and preach the gospel to the heathen of that great land. It was there, full in the face of that terribly obvious lack of interest on the part of the Protestant Baptist Church in the unreached heathen, that Carey said, "Then I will go down in the pit, but you must hold the ropes." That was in 1792, and in 1793 Carey went down into the "pit;" but in endeavoring to reach that "pit" of India's teeming millions, he was denied passage on any English boat to India. That was the measure of Protestant England's interest in the evangelization of India's heathen in 1793.

Inspired by the example of that devoted man, William Carey, English Protestants formed a society which really did have the evangelization of the heathen in mind. Its work began by sending its first missionaries to the South Sea Islands. I have stood on the spot where those first missionaries landed. I have observed the results of the great work that has followed their having been sent. Ten years after Carey began in India, the first missionary, Robert Morrison, was sent to China. There are men in this congregation who have been in China, and whom I have met there. They can tell you of the wonderful work that has followed what Morrison did under God for China.

Nine more years passed by, and then Robert Moffat was sent to Africa. Thus those four great heathen sections of the world, having remained in the grossest darkness for so long, and wholly neglected by the Reformers, were all entered by Protestant missionaries with the gospel within the space of twenty-four years. The Reformation had nothing to do with giving to them the gospel of God by sending its missionaries directly to them—nothing at all. And then all at once an interest in their salvation was aroused in the hearts of men. Organizations began to be effected for giving them the gospel of Jesus Christ, and within twenty-four years those four heathen sections of our world were entered with the gospel. The Protestant church had been sleeping on its task through two centuries, and then in a few years it awakened to its commission, and went forth to preach the gospel to every creature.

In the same year that Robert Moffat went to Africa, John Williams went to the South Seas. In 1840 Livingstone landed in Africa, and by his wonderful missionary explorations opened up that great Dark Continent to Protestant

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## ROUND-TABLE DISCUSSIONS

Blended Report From St. Louis and Philadelphia

### TOPIC NO. 5—THE DAILY PROGRAM (Workers' Meetings and Division of Responsibility)

INTRODUCTORY PRESENTATION BY H. M. S. RICHARDS

ONE of the greatest hindrances to any evangelistic effort is lack of unity among the workers. There cannot be much success unless all are pulling together. And nothing keeps the workers so united as getting together often. By talking things over and praying together, the little disagreements are ironed out, and divided effort is avoided. So I believe that these workers' meetings are very, very important.

Every worker should take part in the prayer season, and should feel free to express himself as to the plans for the campaign. The evangelist ought to make everything clear to the workers, and ask their counsel, thus gaining their support. He should not just go ahead independently. He may have certain definite plans, but why should he not take the Bible workers and all the other workers into his confidence and ask them for suggestions? Many times the evangelist will obtain good suggestions in this way.

Several times a week the workers ought all to get together in this way at a time when they can unhurriedly talk over their problems, mention the people who are interested, plan for visiting them, and pray together and read from the Bible and the Spirit of prophecy God's counsels for spiritual workers. In our last effort we gathered twice a week in this way. We had a standing appointment for every Monday and Thursday. Then once or twice a week we met by special appointment for emergency matters.

In addition to the regular workers' meetings I endeavor to get as many of my workers as possible together for prayer every night before we go onto the platform. Sometimes in a large effort this is very difficult. For instance, we have a bookstand; from the time the meeting place is opened, the one in charge of the bookstand is on duty there, and so it is impossible for him to come. It is difficult for all to get together every night before the service, but I think that those who are free should meet just before we go onto the rostrum.

The division of responsibility and of work between the different members of our evangelistic company is dependent largely upon the kind of effort being conducted and the number of workers in the company, together with local

conditions. I believe that all preachers and gospel workers should be evangelists. We should all engage in soul winning, but the Scriptures teach that God has placed on some men the gift of evangelism, just as distinctly as upon others the gift of being a pastor, prophet, or apostle. It is a gift from heaven, and I believe that men who have that gift in a special way, as far as possible ought to be kept in evangelism.

The singing associate can be an invaluable help to the evangelist, depending, of course, upon what capabilities he has. My present song leader is also an artist, and paints all our signs. Because of this we have hundreds of dollars' worth which we could not otherwise have, since the only cost to us is for the cloth and the paint. He also is my financial manager,—looks after all the offerings, does all the banking, pays all the bills, and endeavors to make the effort pay for itself. He goes to the different churches on Sabbath and stirs up an interest, gets people into the choir, and works along those lines. A good music leader could conduct Bible classes for the interested. He could take charge of the Bible class if the Bible worker is not adapted to that kind of work, and some Bible workers are not. In that way you would have a real team, one that would be ideal.

To make his work really successful an evangelist must have the right kind of musical assistance. It is not difficult to find some one who has musical talent, but there seem to be few, apparently, who can render effectual help in personal work. Moody with his Sankey and Torrey with his Alexander are notable examples of ideal teamwork. And continuity of this teamwork is also a great asset. My singing associate has been with me for seven years, my leading Bible worker for four years. It is a wonderful help to have a good, spiritually alert man back of you to say, "Make a call; make a call," when the moment is propitious.

The Moody Bible Institute will take two men and train them in intensive courses about as follows: Two-thirds Bible with one-third music; and two-thirds music with one-third Bible. We do not give that training. I wish we did. I would like to see an arrangement whereby men and women could get an in-

tensive training for evangelistic and soul-winning work.

The part that Bible workers play in assisting the evangelist is most important. We have only one regular conference Bible worker at the present time. But I would rather have one who is competent than several who are not. We ought to have some way of training more mature women to do this noble work. There are at present no adequate facilities for such special training. When I was in Canada, it was suggested that we attempt such training in our evangelistic company there. As a result we got three or four good Bible workers, who are still in the work.

Early in the effort we organize a Bible class, which is conducted by my Bible workers. We begin to announce this Bible class about the middle of the first week of the series, giving outlines of the studies. These develop into Tuesday and Thursday night classes. The Bible workers, of course, invite the interested people they meet in the audience. My Bible workers always wear a uniform while among the people during our meetings. In this way the audience comes to know who they are. Otherwise if some one in civilian clothes steps up and speaks to them, there may be resentment. Then, of course, these Bible workers immediately begin to go out and visit where interests are developing in the audience.

We begin to pick out the interested people at the very outset. The first Sunday night we get names, usually on an offer of some piece of literature, and the Bible workers begin the

next day to deliver to these names. By night we have a number of people interested in religious things. Almost any Bible worker can cover a square block or two in a city and find people interested in religious things. We try to focus upon those who want to come, getting their names that first Sunday night. By the end of the week they have several Bible studies planned for, and it is not at all difficult to be busy by the end of the first or second week.

I visit only those who are about to take their stand. I go with the Bible worker to see these and prepare them for baptism. The Tuesday and Thursday night Bible classes become baptismal classes taught by these Bible workers. Then I review the points of truth with these people. The evangelist should, in my estimation, visit in the homes of these people. He should have his fingers right on the pulse of the whole situation in that town. The people appreciate the evangelist's coming to see them. However, when we had to visit all these people to get them ready for baptism, it did not give us very much time to think and pray and get ready for the preaching.

We have always considered that our workers' meetings belong to just the workers alone, that things talked over in the workers' meeting are confidential, and that they should not go out and tell of little things that happen in these staff meetings. In a small town you could have a workers' meeting every evening, if you live near the tent or meeting place. The Lord will bless when we pull together as one in this great work of soul saving.

## Discussion From the Floor

### Associates, Records, and Organization

M. V. CAMPBELL (New York Conference): I think that, as a group, our Bible workers are among our most self-sacrificing laborers. No group labors harder and gets less praise, so far as this world is concerned. As in war, it is always the general who receives praise for the victory. But in many cases our associates have had much to do with the successful results. Giving Bible studies is hard work, and brings very little earthly honor; but I do not know what we should ever do without our Bible workers.

We are not using their efforts as much as we should in North America. In the British Conference where I started in evangelistic work, they were great believers in the use of Bible workers. They had many more Bible workers than ministers, so every minister was supplied with one or more. I started in the ministry when only nineteen, and when I was twenty they gave me four Bible workers to help. It was much easier than when I came to this country and found myself without any Bible workers, the pastor of a large church, and expected to hold evangelistic efforts.

I was first called to evangelism in the city of London. When I accepted the call, they set for me, as for others, a minimum goal of souls. If I did not reach it, I would be considered unproductive. The evangelist himself was expected to bring in forty from an effort, and to hold two or three efforts a year—forty souls from the evangelist, and if given a Bible worker, sixty; if two, eighty; three, one hundred. In other words, twenty were expected from each Bible worker. This was a stimulative plan. We knew what our goal was, and did not have to be told if we were unproductive.

If there are Bible workers connected with the effort, there is much for them to do. In the first few weeks, before the presentation of the Sabbath, the Bible workers should meet the people and get their names and addresses on cards,—not necessarily at first for Bible studies, but to help sustain their interest in the effort. As soon as there are a number of names, she should start a card index file, arranging the same alphabetically.

Each time the Bible worker visits her quota of interested people, she makes a note as to the state of interest, whether some neighbor or the

children put in the name, or whether the person came simply out of curiosity and has no intention of coming again. The next morning this information is transferred from her notebook to the card index. Thus the evangelist can look over the index to get information on any person who is interested.

After the Sabbath is presented, then the real Bible work begins—where you have a good Bible worker or two who know how to give studies. As they make contact with these people, if they find some who would take their stand if they had a little more help than they themselves can give, they bring them into touch with the evangelist. In many cases he can win them over, when the Bible worker cannot. Sometimes it takes just that to bring them over the line. The cards of those who are interested in the Sabbath should be kept separate from the large group who are losing or at least not showing a great deal of interest.

The Bible worker should be very careful to recognize by face and by name the people with whom she works. She should cultivate a very retentive memory for faces and names. I believe it is important for her to carry a record book. I prepared one similar to what we used in England, and we have used it in our conference. (This was described on page 16 of the December, 1934, *MINISTRY*.) In this record book there is a page for each name. When a person begins keeping the Sabbath, a record is kept as to which meetings he attends, what Sabbath services; and when the Bible worker calls on that person, she finds out if he is interested in and accepts the message given at each meeting attended. If he has missed a meeting, she either gives a Bible study on the subject or sees that the evangelist comes in contact with him. If the Bible worker gives a study on the subject, she puts her initials opposite that subject to indicate whether the interested one heard the presentation at the meeting or whether a Bible study was given.

I usually follow the plan of calling in all these Bible workers' record books, so that we have on file a permanent record of how and from whom each person received the message.

I believe there should be frequent workers' meetings in an evangelistic effort—a brief meeting once a day, and a more lengthy one at least once a week, and whenever possible, twice a week. The evangelist must keep in touch with all his workers and know what they are doing. Otherwise he is not a good general, and cannot have the information that will lead to victory. Two hours once a week should be spent by all workers of the group studying together the card indexes, and noting how each person stands in relation to the messages given. After that there should be earnest prayer for the interested ones, and for the needs of the workers themselves.

We are to train our associates to become evangelists. They are to be trained in organi-

zation. It should be their duty to arrange card indexes, and to help in the making of location maps. (I suppose most of our evangelists use those maps with little colored pins indicating where the interested ones live.)

The assistant should also be given responsibility, along with the evangelist, in preparing advertising. After progressing far enough, give him the responsibility of preparing some advertising himself. Also give him some opportunity to preach, though probably not on Sunday night. However, he should have some really definite part in the effort. The evangelist is naturally the chief and general, and if he is a good organizer, he can keep in contact with every one of his workers and know how the effort is progressing in every phase. It is his duty to go to those at the point of decision—those whom the Bible worker finds it a little difficult to bring across the line—and assist in that work.

At the close of each service the Bible worker brings certain interested ones to meet the evangelist in his study, thus allowing the evangelist to have prayer with each person in an effort to bring him to a decision then and there. And, of course, the evangelist visits certain ones in their homes.

Where there is but one minister and no Bible worker, of course the organization is very simple. And the minister must never, in any event, give all his time to organization. It is much harder for the minister to do the work when he has no one to help. Indeed, it makes it desperately hard. A large part of the information we have received in this council deals with large efforts, which are really easier than these small efforts where nearly all the burdens are placed on the preacher's shoulders. I have not had so much experience along that line myself, and would be glad to learn just how ministers actually accomplish much on such a program, for I have not been so proportionately successful alone as when I had a number of helpers.

I have never had a singing evangelist associated with me. I can understand how wonderful it would be, but that has never been my lot. We have had help from prominent local musicians, but it must be fine to have some able Seventh-day Adventist to stand by your side and lead out in the music of the effort.

### Councils, Study, and Visitation

F. L. ABBOTT (Indianapolis, Indiana): I believe in carefully laid plans, and in regular workers' meetings as essential to success. A good time to have the workers' meeting is in the morning, whenever possible. Where the workers live near the tent or place of meeting, it is easy to get them together in the morning for a little time for counsel, study, and prayer. Such morning workers' meetings are very beneficial. They give the workers a chance to talk over the meeting of the night before, its re-

sults, and the interested people who came. They afford an opportunity to pray together for these interested ones. These meetings are very essential, to my mind.

Whether such meetings should be held every morning in the week depends upon circumstances to a great extent, but they could profitably be held at least several times during the week. I do not believe, however, that too much time should be given to these workers' meetings. I remember one evangelist who gave almost the entire forenoon to such meetings, just because they had the time. I believe that consuming so much time deprives the workers of time needed for personal study, and also of time that should be spent in visiting and doing other kinds of work. I believe the evangelist should study. He *must* if he is to make a success of his work. He should not expect a large audience to listen unless he has put a great deal of thought and study into what he is to give them, and actually leaves them something worth while to think about. We must do that if we expect the people to keep coming.

We evangelists do not usually have sufficient time to prepare our sermons. I believe we ought to plan our program carefully so there will be definite time set aside for study, and for getting our message well in hand to give to the people when speaking time comes.

With regard to the workers' gathering together before the service in the evening, I believe this is very essential. I like to assemble my company for a season of prayer prior to the evening service. There may be some who have duties and cannot meet at that time; but many can get together, and should. Here again, I do not like to keep them together long, because some ought to be in the tent or place of meeting to greet the people as they come in, and to get acquainted with them.

I believe that the evangelist should spend much time in visiting the people. By doing that he will know much better how to speak to them, how to work for them, and what calls to make. If he visits the people, meets them in their homes, talks with them, and thus understands their problems, he will know far better how to help them spiritually during the service.

The evangelist should study; he must study. Some one suggested here that the Seventh-day Adventist minister must think on his feet. Of course, we all must do that; but we must do some thinking before we stand up. There should be much study and thought before that time comes; but let us not spend so much time in study that we cannot get out among the people and visit them.

The Bible worker can effectually help in this work. Last summer I had only one Bible worker. We had such an interest that we needed other help, so it was necessary to ask some of the sisters in the church to help the Bible worker, and they worked together in visiting the people and giving out literature.

The musician should be able to do other things besides sing. This last summer I had with me a young man whom I brought into the truth several years ago, an excellent singer. He took charge of the music, but he also went out and visited the people. We had some one else take care of the tent while he was out. This gave him direct contact with the people, and opportunity to meet them in their homes. He enjoyed this very much, and it was a great help to him as well as to the people.

### Bible Studies Follow and Clarify

*Question.—Regarding the studies that the Bible worker should give, I would like to ask if the Bible worker is instructed just to keep up with the minister rather than to go ahead of him with the Bible studies?*

J. L. SHULER: In no case should the Bible worker go ahead of the evangelist. This we should make very plain to all our personal workers when we start an effort,—that as they visit the people in their homes, they are not to give a study on a subject before the evangelist preaches on it. If the people ask questions on subjects that have not yet been given, we have the worker instructed to say, "On such a night that will be presented, so it will be best for you to wait for that."

We endeavor to confine the personal work of the Bible workers and assistants to clarifying what the evangelist has already presented to the people; so in my campaigns my personal workers bend their efforts toward that work. They ask the people, "Is that subject plain? Are there still questions in your mind on that presentation?" They also urge the people not to miss a single night.

\*\* \*\* \*

PROTESTANTISM'S CRISIS.—*The crisis which our Protestant Christianity is facing today arises, as I see it, out of the fact that Christianity is shifting its center of gravity from the inner life to the social community. In the past, Protestant Christianity has derived its vitality from a private experience of individual men and women; it is now engaged in exploring the wide field of the social order to discover the religious resources that have long lain hidden there. In the past our religion has been sustained by transactions believed to take place in the inner life between God and the soul, unmediated by an ethical context of human relationships. A great interrogation mark now rests upon all experiences which presuppose divine-human commerce in an ethical vacuum. The pursuit of such experiences is now giving way to the quest for God in the collective life of mankind.*

*This quest does not deny the reality of the inner life—that would be to falsify life. But it does deny the independence and the primacy of the inner life as the field of a valid and creative religion. It asserts the primacy of a social vision, and conceives of the inner life in terms of a response to this social vision, rather than in terms of a detached religious experience which assumes to stand upon its own feet and to justify itself by purely subjective evaluation. In a word, the shift in the center of gravity which constitutes Christianity's present crisis is a reversal of the evangelical tradition which puts inner experience first and subordinates social vision and action to it. We are now exploring the possibilities of putting the social vision first and cultivating an inner life to match it.—Charles Clayton Morrison, editor the Christian Century, Sept. 26, 1934.*



# BIBLE-TEACHING PRINCIPLES

## GUIDING PRINCIPLES IN PROPHETIC INTERPRETATION—No. 1

BY B. P. HOFFMAN

TRUE to the prediction given to Daniel concerning "the time of the end," the decades of the last century have seen much running to and fro in the field of prophetic investigation. While right knowledge concerning the prophecies has been increased to a gratifying extent, there has also been a large amount of purported interpretation of prophecy, in which so many variant positions are taken that manifestly they cannot all be right. So, it is well to be reminded again that "no prophecy of the Scripture is of any private interpretation." And a reexamination of certain basic principles governing such study may be timely.

If private interpretations are not in order, it follows that from the same source from which the prophecies themselves first came, guiding principles making safe and correct interpretations possible to the earnest seeker for truth should also be forthcoming. It is the purpose of this article to seek to discover some of the most fundamental of those principles.

The necessary equipment on the part of the student would at least call for three factors:

I. The indwelling presence and enlightenment of the Holy Spirit. 1 Cor. 2:11-14.

II. A thorough acquaintance with the Bible. Mark 12:24.

III. A knowledge of the times, which implies as a minimum the main course of events and the great periods of world history. Rom. 13:11, 12; 1 Thess. 5:1.

### I

For a personal fellowship with the Holy Spirit, the Spirit of truth, who controlled the original writers of the Scriptures, and without which the things of the Spirit cannot be understood aright, certain attitudes of heart and mind are prerequisite. The proud heart, self-approbation, pride of one's own intellectual attainments, or love of acclaim, are each and all incompatible with Spirit guidance. On the other hand, God longs to give divine enlightenment to the contrite and humble soul who, distrustful of his own mental powers, asks in faith for wisdom from Him who "giveth to all men liberally, and upbraideth not." Then there will be a ready submission of heart and mind, a willingness to relinquish preconceived ideas and theories, with openness of mind, and a desire to be led by the Spirit into all the truth.

This preparation of heart will preclude that

study of the Bible which is merely "for the purpose of sustaining our preconceived opinions," with the thought "that our own ideas and opinions are infallible."—*Testimonies to Ministers*, p. 105. It will guard against two equally undesirable extremes: (1) "That a position once taken, an idea once advocated, is not, under any circumstances, to be relinquished;" and (2) the untimely introduction of new views or interpretations that will cause dissension, before such views have had sufficient study to make sure they are both Biblical and important. (See *Id.*, pp. 105, 106.)

While unorthodox and undenominational views are to be guarded against, there may also be such a thing as an orthodoxy that is the result of stagnation or mental death, rather than of intelligent and united study.

"Some have feared that if in even a single point they acknowledge themselves in error, other minds would be led to doubt the whole theory of truth. Therefore they have felt that investigations should not be permitted; that it would tend to dissension and disunion. But if such is to be the result of investigation, the sooner it comes the better."—*Id.*, p. 105. (Cf. also *Testimonies*, Vol. V, pp. 707, 708.)

The course to be pursued toward a brother who holds a view that seems to differ from one's own, is clearly indicated in the foregoing quoted message, closing with the warning, "There must be no spirit of Pharisaism cherished among us."—*Testimonies to Ministers*, p. 107. It was largely because the Jews were blinded by preconceived ideas of the prophecies and their own choice as to how prophecy should be fulfilled, that they failed to recognize its fulfillment, and hence rejected their Messiah.

Another failure that will surely be studiously avoided by the Spirit-enlightened student of prophecy, is that of becoming so engrossed in the technicalities of history or symbolism, and details of minor importance, that the great spiritual lessons of soul-converting import are pushed aside or overlooked.

### II

Given a converted soul with heart and mind surrendered to be led of the Spirit, the next in importance—and absolutely indispensable to a right explanation of prophecy—is an intimate acquaintance with the Scriptures. There is doubtless no more common cause for misapplication or misconstruction of prophetic utter-

ances than the failure to examine the context, to take into account the times and circumstances of the prophecy, or to recognize the general scheme of which the particular statement under observation is but a portion. Superficial reading, with shallow thinking, is the chief reason for some of the weird and fantastic applications made of fragmentary statements taken out of their setting and declared prophetic of some situation solely because of a fancied verbal or figurative likeness.

Whatever the motive may be, the perversion of the teachings of the Word is equally productive of confusion, whether by willful use of unsound reasoning or through inexcusable ignorance of what the Bible actually says. That *the Bible should be its own expositor* has long since been an axiom among Seventh-day Adventists (see "Testimonies to Ministers," p. 106); and yet even with us there would seem to be need of caution as indicated by these words: "Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret them to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible."—*"The Great Controversy,"* p. 521.

Next to that of the Bible as its own interpreter, might come the rule: "The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed."—*Id.*, p. 599. It is usually quite possible to ascertain whether the prophet is using figurative or symbolic language; and when the usage is not very manifestly such, then it is safe "to assume that the literal meaning is *His* meaning—that He is moving among realities, not symbols, among concrete things like peoples, not abstractions."—*"Old Testament Prophecy,"* by Davidson, pp. 167, 168.

When, however, the language is unmistakably of a symbolic or figurative nature, the next step is to find from other Scripture usage the clue as to the right interpretation of the symbol. Prayerful, honest, and diligent search will be rewarded. In the event of failure to find definite authority from the Bible or the Spirit of prophecy for a particular application of prophetic language, surely positive or dogmatic assertions would be uncalled for. Nor should there be anything like personal resentment or the charge of rejection of light if others do not see the correctness of the view put forth.

The more closely the scheme of Bible prophecy is followed, the more will it appear that there is a beautiful consistency in the employment of types, figures, and symbols. Again, the recognition of the cumulative or progressive development of the great lines of prophecy and the frequent use of parallelism wherein later prophecies are built upon earlier,—passing from the more simple to the more complex unfolding of events,—might prove the key to

problems otherwise difficult of solution. (See "The Great Controversy," pp. 343, 344.) These latter principles should be observed especially in the study of the book of Revelation, for "in the Revelation all the books of the Bible meet and end."—*"The Acts of the Apostles,"* p. 585. "The things revealed to Daniel were afterward complemented by the revelation made to John on the isle of Patmos."—*"Testimonies to Ministers,"* p. 114. Surely, then, our application of the symbols found in Revelation will not be entirely removed from the usage of like symbols found in the Old Testament prophecies.

A further principle to be observed especially in trying to teach to others the message of the prophets is that of *simplicity*. The theme of prophecy, which is the salvation of Jesus Christ, is deep enough to tax the profoundest thinker, yet it can be stated in such a way that the least learned can grasp it. Christ's success as the greatest of teachers, is attributed to the simplicity with which He taught the mysteries of the kingdom. (See "Gospel Workers," pp. 48-50.) The degree in which His colaborers maintain the same simplicity will be the measure of their success. (See "The Acts of the Apostles," p. 28.) "Never rise above the simplicity of the gospel of Christ."—*"Gospel Workers,"* p. 355. Especially is simplicity enjoined upon those who lead out in the study of prophecy and history in our schools. (See "Testimonies," Vol. V, p. 525.)

Might it not be that much of the soul-saving and character-forming virtue of prophetic study has been sacrificed in crowding the mind with so much of the detail of history that is well-nigh irrelevant? Especially is this true when it comes to an understanding of certain prophecies dependent upon a mass of obscure data found only in dusty old tomes practically inaccessible to the layman, and that is unknown to the average, or even the educated, person. Can it be imagined that the Lord who pronounced a blessing upon those who read, hear, and keep the things written in the prophecy, intended that the understanding of it should depend upon technical historical data in the possession only of specialists in history?

"God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things which must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. . . . Said the Lord by the prophet Habakkuk, 'Write the vision, and make it plain, . . . that he may run that readeth it.' The word of God is plain to all who study it with a prayerful heart."—*"The Great Controversy,"* pp. 521, 522.

"The Lord will bless all who will seek humbly and meekly to understand that which is revealed in the Revelation."—*"Testimonies to Ministers,"* p. 114.

"When we as a people understand what this book means to us, there will be seen among us a great revival."—*Id.*, p. 113.

Angwin, Calif.

## EDITORIAL



## KEYNOTES

## PRESBYTERIAN CRISIS OVER MACHEN CASE—No. 2

IT is not our purpose, nor is it within our province, to discuss the merits or demerits of judicial procedure in the ecclesiastical trial of the noted Presbyterian Fundamentalist, Dr. J. Gresham Machen. Rather, our objective is to acquaint our ministry with the significance of this new chapter in the conflict of Modernism with Fundamentalism which is rocking every great Protestant communion. This widely publicized "trial" brings to light a further development in Protestantism's drift from God, and reveals the specific departure in Presbyterianism in unconcealable outline.

The religious world has been deeply stirred by the issue, and the religious press has been exceptionally outspoken in discussing the new crisis. The consensus of opinion is that it is fundamentally a doctrinal issue. Thus the *Sunday School Times* (May 18), in an editorial note introducing a remarkably candid article by Ernest Gordon,—“The Amazing ‘Trial’ of Dr. J. Gresham Machen,” from which we shall later quote,—lays bare its fundamental significance:

“This ‘trial,’ a travesty of justice and righteousness, is an amazing phenomenon in present-day church life. While it happens to occur in one denomination, the Presbyterian Church in the U. S. A., the *Times* believes its outstanding facts and significance ought to be familiar to Christian people of all denominations, because Modernism has entered into most evangelical Protestant communions today.”

The *Moody Bible Institute Monthly* (May 25) likewise envisions it editorially as part of a “life-and-death struggle” in Protestantism;

“The establishment of the Independent Board raises an issue much broader than itself, and is a phase of the life-and-death struggle between Modernism and Christianity now taking place not only in Presbyterianism, but in other denominations as well.”

And, remarkably enough, the “Ruling Elders of the Presbyterian Church in the U. S. A.” placed a statement on the front page of the *Presbyterian* (May 23),—leading journal of the denomination,—deliberately stating:

“We believe that doctrinal differences lie at the heart of, and furnish the motivating cause for, the present discord in our church, and that issues having the aspect of administrative and governmental matters are only collateral manifestations and outgrowths of fundamental and irreconcilable differences in belief. We believe that the real disturbers of the peace of our church are those who question or deny and not those who conscientiously defend the doctrinal standards as expressed in our Confession of Faith and Catechisms as historically understood.”

Doctor Machen's own analysis of the issue appears in the same journal, the *Presbyterian* (April 4):

“At bottom the issue in this case is the issue between two irreconcilable adversaries—Modernism and

the Christian religion. The constitution of the church is Christian, but the machinery of the church is dominated by Modernism and its allies. It is typical of the condition of the church that the moderator of this Commission is a signer of the Modernist document, commonly called the ‘Auburn Affirmation,’ which casts despite upon the holiest verities of the Christian religion, and that the whole Commission, led by Prof. John E. Kuizenga, of the new Princeton Seminary, debarred all reference to that Modernist document. The gist of the case is that I am ordered by the General Assembly to support the Modernist propaganda which is being furthered by the official Board of Foreign Missions, and that, being a Christian man, I cannot do so. The customary attempt is being made to obscure the issue, by representing it as merely administrative, and not doctrinal, but I think real Christian people and even the general public, are being less and less deceived by such evasions.”

Under the title, “The Presbyterian Inquisition,” an amazing two-page article appears from Dr. D. D. Burrell (*Presbyterian*, May 9). He traces trenchantly the steps in the trial. Space forbids reproduction. But after allusion to “the blind and dogged persistence with which the champions of the Foreign Board have pursued Doctor Machen and the supporters of the Independent Board,” and asserting that there is “only one way to end distrust of the Board and restore a lost loyalty,” he comes to this climax:

“But the most dangerous phase of this whole campaign is the attempt to suppress the doctrinal issue. It cannot be suppressed. If the present policy of the ‘leaders’ of the church continues, the final split will come on this issue. This is the plain lesson of history. The criticism of the Foreign Board is based entirely on suspicion of doctrinal laxity.”

Perhaps most remarkable of all is the bold declaration of Dr. Burleigh Cruikshank, pastor of the St. Paul Presbyterian Church, Philadelphia. Appearing as the leading article in the *Presbyterian* for April 18, it occupies two and a half pages. This amazing analysis and criticism of affairs in the Presbyterian Church,—and in a larger sense of the entire Christian world,—merits closest scrutiny. We only wish that space permitted a full reprint:

“The immediate causes which have precipitated the present crisis are only incidental to a far broader struggle within the church. The real issue is between two theological points of view which have become, during the last few years, mutually exclusive.

“The divergence of doctrine which is the root of the problem in the Presbyterian Church is also shaking every evangelical Christian body. Up to the present, some of these denominations have managed to keep the fire banked. But it is there just the same. All that is required to cause it to break out into flame, is a good stiff breeze. We can feel that breeze coming with rapidly increasing strength in our church. While we are not a prophet or the son of a prophet, the cleavage between these two schools of thought has become so wide that we do not see how they can continue to live together much longer.

“Even those who are most ardent in their Christian faith and belief detest controversy. It is much easier to dwell in indifferent peace, and certainly it is more pleasant. However, there is something which is even

worse than a good fight. It is to hold essential principles and especially God-given truth so lightly that they lose their strength and power.

"Christian truths have lost their original vitality in many places. Words that once stood for certain Christian principles have deteriorated until they may carry various interpretations. There was a time when if a man said that he believed that Jesus Christ was divine, one knew what he meant. Today, he would have to be questioned with a microscopical carefulness if he is to be correctly understood. His statement may mean several things. The same may be said of every article of the Christian creed.

"In the prosperous years, when most of us were having an easy time in the world, there were few who were interested in the distances we had drifted from our original moorings in politics or religion. But the times have changed. Men are fully awake and thoughtful. Our present plight has revealed the dangers that were being ignored, and might lead to destruction. When people are informed about issues involved they will have more patience with controversy and more sympathy with contending forces.

"In a day when convictions seem to be obsolete ideals of a bygone day, we must confess that it is refreshing to see some of them sparkle with an ancient glory."

Ernest Gordon, in the *Sunday School Times*, article of May 18, to which allusion has been made, discussing the "irrepressible conflict which neo-Unitarianism is bringing into the church," tells of the larger issues involved and the background:

"This infection came originally from the New England Unitarianism of the last century which harks back to eighteenth century deism. For years its representatives have been consciously at work to leaven the Christian churches. It has largely wrecked Congregationalism, making its seminaries useless for evangelical Christianity and its pulpits spiritually impotent. It has permeated the machinery and dominating personnel of most of the major churches. The [Presbyterian] Auburn Affirmation, which was really negation in substance, is but one manifestation of its subtle working; the Laymen's ('Betrayal Commission') Report and the Modern Missions Movement another. The persecution of Dr. Machen is its answer to one who dares uncover and oppose it.

"The neo-Unitarians are determined to rid their church of uncomfortable protesters. It was a foregone conclusion that their most distinguished and ablest opponent would sooner or later become the subject of their attack."

Anent the Trial Commission, Mr. Gordon says:

"The Commission trying Dr. Machen was a 'picked' one. The defense challenged every member because of Modernist relationships or otherwise. Yet only one challenge was allowed. Charged with refusing to obey a lawful order of the 146th General Assembly, Dr. Machen was denied his day in court to prove that the order was not lawful. The constitution of the church makes it a duty to refuse to obey unlawful orders. Charged with bearing false witness, he was not permitted to prove that his charges against the Board of Missions were not false, but true."

Declaring that the sentencing was "without due process of law," this candid writer adds:

"Dr. Machen's conduct was described as disorderly, unethical, as flouting the discipline of the church, and disturbing its peace. This high-minded gentleman was said to have broken his ordination vows. He was suspended from the ministry 'until such a time as he should give satisfactory evidence of repentance.' . . .

"All the proceedings against these evangelical Presbyterians have bristled with illegality,—biased courts, prejudged cases, trials either secret or lacking the elements of fair play."

And the editor of the *Times*, in the same issue, asserts:

"The misnamed 'trial' outrages all sense of justice in people whose doctrinal convictions are even at the antipodes of Dr. Machen's and the *Sunday School Times*."

Within such a category would come Dr. Albert C. Diffenbach, out-and-out liberal, and for many years editor of the *Boston Unitarian*

journal, the *Christian Register*, who writes his dissent thus:

"Here is a man of distinction in scholarship and of unquestioned devoutness, who for twenty years and more has declared without ceasing that those who control the power of his communion have repudiated the authentic and official Presbyterian faith in favor of a Modernistic emasculation of the pure gospel of the Bible and the Reformation. . . . It would indeed be a deplorable, unparadonable thing for a Christian body to destroy the career of such a gifted man, especially since, and according to the very letter of the church's belief, he is the faithful one, and his accusers are the ones who should be on trial."

Even the *Presbyterian* (March 14) took this strong editorial exception to the "ruling" of the Judicial Commission:

"This ruling precluded from the case all reference to the Auburn Affirmation, the Foreign Board, the

## THE TEST OF

BY ROBERT



AVID sinned, grievously sinned, so that death walked into his home four times in consequence. Abraham and Moses also sinned, and their sins are written in the record of the prophets.

But all these men repented and they were forgiven. When their names appear in the New Testament, no mention of their sin appears. Why? God's forgiveness is a reality. "Though your sins be as scarlet, they shall be as white as snow." Isa. 1:18.

Is your forgiveness of others a reality? Have you learned to forgive "from the heart"? If not, you will need to step higher in Christian experience, for the Christian life of a worker must be one of perfect forgiveness—a forgiveness that extends to enemies as well as friends. The divine Master forgave and prayed for His murderers. "Even as Christ forgave you, so also do ye."

Weak, half-hearted, and imperfect forgiveness is valueless. The root of bitterness re-

Princeton-Seminary controversy, and the action of the last Assembly in the matter of the independent hearing. This ruling took the defense by surprise, and adjournment was asked for three hours to prepare an answer. The ruling precludes the presentation of all evidence which might constitute a defense for Dr. Machen, and leaves only the bones of technicalities to be passed upon. This ruling breaks the case. It wipes out the defense with a stroke. But it does something else. It declares that the judicial system in our church offers no protection to the individual and that a court has no right or power to survey a legislative ruling, or question a mandate of the Assembly. In civil life this is unthinkable."

Little wonder then that Doctor Machen in a release to the press, quoted in the *May Moody Monthly*, says:

"I cannot regard it as any great disgrace to be condemned by a commission that has unanimously confirmed as its presiding officer a signer of a document, the Auburn Affirmation, that casts despite upon the holiest things of the Christian religion. This commission has dishonored Christ before it dishonors me."

And concerning the judgment of the court, he observes (*Presbyterian*, April 4):

"I am condemned for failing to obey a lawful order, but when my counsel, the Rev. H. McAllister Griffiths, offered to prove that the order that I had disobeyed was not lawful, but unlawful, the court refused to hear a word of argument. I am condemned for making false assertions about the Modernism of the official Board of Foreign Missions, but when my counsel offered to prove that those assertions were not false, but true, the court would not hear a word of the evidence that we were perfectly ready to produce. It is not too much to say that a trial conducted in that fashion is nothing but a farce. . . .

"I disobeyed this purely arbitrary administrative order of the General Assembly on the ground that it was contrary to the constitution of the church, and that therefore my ordination pledge not only permitted but required me to disobey it. The only way to test the constitutionality of an action of the General Assembly is in the courts of the church—beginning

## FORGIVENESS

T HARE

mains, and it will grow and bear its bitter fruit. True forgiveness brings joy, and its mastery of self is the greatest victory after all.

A little blind boy was asked, "What is forgiveness?" He replied, "It is the odor that flowers breathe when they are trampled upon!" Has the perfume passed out from your life? Even if your life has been crushed, it should be there.

Two good men disputed and then parted in anger. Thinking afterward, one of them remembered the words, "Let not the sun go down upon your wrath." He hastened, just before the sunset, to the home of the other man, knocked, and the other angry man opened the door. "The sun is almost down," he exclaimed. This unexpected salutation softened the heart of the man within, and he called, "Come in, brother, come in!"

The great sun is near its final setting. Brother worker, have all wrongs been forgiven?

*Wahroonga, N. S. W.*

with the lowest court, the presbytery. This Commission representing the Presbytery of New Brunswick has refused me the right of such testing."

In a *Presbyterian* editorial headed, "Presbytery Protests Action Against Independent Board," the action of the Presbytery of Northumberland is recorded in the issue of May 9. And in the Overtures, Petitions, and Resolutions from various presbyteries, filed for presentation at the approaching General Assembly, and published in advance in the *Presbyterian* of May 16, are thirteen separate statements bearing upon the action against Doctor Machen and the Independent Board. The majority of these criticize the whole procedure, and call for rescinding the action. For example, one reads:

(Continued on page 22)

## KINDLY CORRECTIVES

Better Speech and Conduct

### Language Befitting the Message

By H. M. TIPPETT

ONE'S language, like his dress, should never be conspicuous for its uncouthness or its oddity, its splendor or its ornamentation. The well-dressed person is he whose apparel is in harmony with accepted conventions of conservative current style, and in keeping with his own character. The minister of the gospel with a sense of taste in proper attire will not affect a Walt Whitman slouchiness nor the dandyism of a Beau Brummell. Similarly, his language should not affect the violence of "soap-box" communism nor the superficialities of Elizabethan courtliness. The truth of the gospel should be garbed in language befitting its dignity and its beauty.

Barbarisms and infelicities of speech are sometimes excused by some of our sincerest workers with the argument that they are a means of getting down to the level of the audience. A lazy vocabulary, street slang, and mutilation of language can hardly be defended, however, with that contention.

The sermon on the mount was delivered to the masses, and the profundity of its truth, combined with the simple purity of its expression, made a powerful appeal to the hearers. It is hardly tenable that some people would never be reached unless a preacher used a cheap vernacular, whereas it is perfectly obvious that many listeners of refined sensibilities may be driven from a series of meetings by one who scrambles his diction or mutilates his grammar.

Typical among errors frequently made by speakers is the failure to make verbs agree with their subjects. Appended herewith are some examples of this type of misusage. *The word in parentheses is the right form in each case.*

There is (are) some people who deny, etc.

A man and his wife is (are) often, etc.

A list of many things have (has) been drawn up.

Each of the warriors were (was) equipped, etc.

Each leaf and each twig were (was) covered with ice.

Neither the sheriff nor the mayor were (was) in.

Neither I nor my brothers is (are) working. Neither the workmen nor I were (was) to blame.

(In the three last-given examples note that the verb is determined by the nearest subject.)

A man don't (doesn't) need, etc.

(Continued on page 21)

# STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

## XIV. FINAL ANALYSIS OF THE "LITTLE HORN"—No. 1

BY N. J. WALDORF

**B**EFORE entering upon our analytical review of the rise and fall of the "little horn," it will be well to note again the necessity of close observation in the interpretation of prophecy. The first rule for study is that of "prophetic demand." This rule is sometimes general, and at other times specific. To illustrate: In Daniel 7 four beasts are brought to view, and the angel tells Daniel that they represent four "kings" that should arise out of the earth. (See verse 17.) "Kings" here represent kingdoms, since we know from chapters 2 and 8 that Babylon, Medo-Persia, Greece, and Rome are represented by the symbols.

Prophecy gives a *general outline* of these kingdoms in chapters 2, 7, and 8. But in addition to this outline there are also given specific identification marks for each kingdom. For instance, the fourth beast had ten "horns," and three of these horns were plucked up by another "little horn." Again: In Daniel 11:14-16, the Roman power is introduced as personified in the pronoun "he," who subdued and finally destroyed the glorious land of Israel. This "he" represents Rome under both the republic and the empire form of government. The Jews and Romans entered into a league in 161 B. C., while Rome was still a republic; but Rome under the empire destroyed the Jewish nation in 70 A. D., and in 134-135 A. D.

Prophecy calls the fourth beast a "kingdom," notwithstanding the fact that for about five hundred years Rome was a republic; and, according to Tacitus the Roman historian, there were eleven different governments in the republic during that time. Among these were consuls, dictators, decemvirs, triumvirs, etc. Prophecy pays no attention to political parties. For instance, when the lamblike beast of Revelation 13 enforces the "mark" of the beast, who knows whether the Republican, Democratic, or some other party will be in power? And who knows whether there may not be a dictatorial power in the government at that time?

Be that as it may, the pronoun "he" is used eight times in verses 11-16, and represents the government irrespective of the political party in control. Hence we conclude that prophecy deals always with "the power behind the throne," regardless of the name by which government is known or the party that is in power. The reader should also bear in mind that the

points of this analysis are condensed, and direct quotations from history are given here only to emphasize the conclusions drawn. At the close of this review appears a list of the most important works containing the sources, and books written by well-known church and civil historians, from which the writer of these studies in church history has secured his information.

### Summary: First Era (250-395 A. D.)

1. "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8.

2. The prophetic demand is that the "little horn" should come up among the "horns" that divided the Roman Empire. We will now see what history declares about this.

3. As early as 250 A. D., the Goths invaded the Roman Empire; and at the battle of Forum Trebonii, in Maesia, the Romans suffered a serious defeat, and the emperor Decius and his son were slain. The successor, Gallus, purchased peace by paying an annual tribute to the Goths.

4. The Goths conducted three naval expeditions, in which they captured Trebizond on the Black Sea, and overran Asia Minor, destroying the temple of Diana in Ephesus. The whole of Asia Minor on its west coast was ravaged by them between the years 250 and 262 A. D.

5. About 271 the emperor Aurelian concluded a treaty with the Goths and Vandals, in which the Romans agreed to withdraw their forces from the great province of Dacia, and give it to the Goths and Vandals. This was the beginning of the dismemberment of the Roman Empire.

6. During the years 270 to 273, the Allemanni overran the country from the Danube to the river Po in Italy, and left a trail of devastation wherever they passed through. Aurelian defeated them, but they remained in the northern part of the empire, never retreating beyond the bounds of the Roman Empire.

7. The emperor Constantine gave permission to the Vandals to settle in the provinces of Pannonia and Noricum.

8. The emperor Constantine united the Catholic Church to the Roman state, and became the leader in religious legislation, and in the execu-

tion of that legislation, because of his uncontented claim so to do.

9. Says the historian:

"Hence it was not without reason that once, on the occasion of his entertaining a company of bishops, he let fall the expression, 'that he himself too was a bishop,' addressing them in my hearing in the following words: 'You are bishops whose jurisdiction is within the church: I also am a bishop, ordained by God to overlook whatever is external to the church.' And truly his measures corresponded with his words; for he watched over his subjects with an episcopal care, and exhorted them as far as in him lay to follow a godly life."<sup>1</sup>

10. As a pagan emperor, Constantine was the *Pontifex Maximus* of the state religion; and now as a nominal Christian emperor he claims the same prerogative, but calls himself a "bishop," which claim was accepted by the church bishops without a protest.

11. In conjunction with the bishops, he issued laws against the heretics, and closed their meeting places, in the East at least. He destroyed the heathen temples in the East, particularly in Egypt. He composed a prayer to God, which all his pagan soldiers were required to repeat every Sunday morning.

12. In the West the Roman Senate was still pagan, and Constantine was very tolerant with them; but he enforced his laws strictly in the East. One of the principal reasons for Constantine's transference of the seat of government from Rome to Constantinople in 330 A. D., was to meet more advantageously the onslaughts of the Goths in Maesia, which is now Bulgaria.

13. During the reigns of the emperors Gratian and Theodosius, from about 376 to 395, Sunday legislation received a great deal of attention, for we find in the Theodosian Code a number of Sunday laws passed and rigidly enforced. The pagan altar of victory was removed from the Senate chamber, and by the year 421 governmental paganism had about disappeared from Rome, though private paganism still flourished.

14. Prophecy says that the "little horn" was "diverse" from the other horns, and so it was. Of the barbarian tribes who invaded Rome, seven were Arian and semi-Arian, and three were pagan. The "little horn" was Catholicism mixed with paganism united to the Roman state.

15. The first era therefore covers the time from the first invasion of the Roman Empire by the barbarians, 250 A. D., to the death of Theodosius, 395 A. D., which year marks the final division of the empire, the sons of the emperor dividing it between them—Arcadius in the East and Honorius in the West.

**Second Era (395-527 A. D.)**

16. In 445 A. D. the Roman emperor in the West, Valentinian III, by imperial decree made the bishop of Rome head of all the Western bishops. Leo the Great was pope at that time,

and claimed and exercised all the prerogatives this decree included, calling himself the "Vicar of St. Peter."

17. In the year 484, Pope Felix II (some say III) refused to accept the Eastern emperor's "Henoticon," and as a consequence excommunicated the patriarch Acacius in Constantinople, and he in turn excommunicated the pope of Rome. This ended communion between the Eastern and Western churches for many years.

18. The successors of Acacius tried without success to be reconciled to Rome. The Roman pontiff Gelasius, 492 to 496, wrote an epistle to the bishop of Dardania, in which he says:

"Non reticemus autem quod cuncta per mundum novit ecclesia; quoniam quorumlibet sententiis ligata pontificum, sedes beati Petri apostoli jus habeat resolvendi: utpote quod de omni ecclesia fas habeat judicandi, neque cuiquam de ejus liceat judicare judicio: siquidem ad illam de qualibet mundi parte canones appellari voluerint, ab illa autem nemo sit appellare permissus."<sup>2</sup>

Translated, the epistle reads:

"For we do not keep silence about anything that the whole church has made known to the world; since the see of St. Peter the apostle has the right of releasing the bonds imposed by sentences of any bishop whatsoever: and inasmuch as the divine law has to be the judge of every church; nor is any one of them permitted to pass upon the judgment: as indeed the canons were intended to be called upon from any part of the world, for that decision, so from it none may be allowed to appeal."

19. The title of this epistle shows that it was given in order to uphold the decision by the Apostolic See in excommunicating Acacius, the patriarch of Constantinople.

20. Gelasius, the pope, successfully maintained that the pope could not be judged by any human tribunals, and that from the decision of the pope there was no appeal. In other words, "Rome has spoken; the case is ended." Again and again the assembled bishops and presbyters in the councils held at Rome shouted to Gelasius, "In thee we behold Christ's vicar." This epistle was written about 495.

21. During the years 498 to 506 there were two opposing popes in Rome, each supported by his own party. The Imperial party chose Laurentius as their pope, and the other party chose Symmachus. So violent was the strife between these two parties that it became necessary for Theodoric, the king of the Goths, to protect both popes by his troops, for the streets of Rome were flowing in blood as a result of the conflicts. Finally, to end the strife, Theodoric issued a decree in the year 506, which made Symmachus the lawfully elected pope.

22. However, the party that supported Symmachus had several synods in Rome in which a deacon, Ennodius by name, and who later became bishop of Pavia, made numerous speeches upholding the claim that from the vicar of

(Continued on page 21)



# ONWARD AND UPWARD



Inspiration, Counsel, and Caution

## THE MINISTER'S WIFE IN CHURCH AND HOME

BY MRS. W. E. BARE

NO higher privilege can come to any young woman than that of being the wife, companion, and fellow laborer of one ordained of God to herald this last message of warning to a perishing world. Happy that young woman who appreciates her privileges and responsibilities, approaching her sacred calling with a determination to do well her part.

In all history, both sacred and secular, women have played an important part in the work of the world, and the final great crisis will prove no exception. The empress Josephine filled a unique position in the royal court of the French nation. She is said to have helped her famous husband, Napoleon, plan his battles, and by some authorities, his success on the battlefields was attributed to her wise counsel. Be that as it may, it is an undisputed fact that Josephine was empress, not alone of the French nation, but also of every nation her illustrious husband conquered. There seemed to be one controlling passion of her life, and it was expressed in her own words, "I will that all around me be happy."

Not only was Mrs. Ellen G. White a messenger of God, but she was called of Heaven to be the wife and companion of the outstanding pioneer minister of this movement. There was no shrinking from hardship, no shirking of duty on the part of this brave woman, and no murmuring, no complaining. The wives of our ministers today could read the book, "Life Sketches of Ellen G. White," with great profit. Comparing our task with hers, we would feel that our lot has been cast in pleasant places.

Many a young man called to the sacred and holy office of ministry has had a noble career checked or entirely ruined by having for his life's companion a young woman who has not lighted her taper at the holy altar. Her life is self-centered. She has no vision of the work of God, and the minister finds it nearly an insuperable task to carry the burden of the church, together with that of a divided home where the love of the world, the lust of the eye, and the pride of life rule.

There is no greater need in the world than that of consecrated women, who will be glorified examples of the Christian standards presented by the faithful workers in the cause of God. The wife has two spheres, the church and the home. She is a satellite that must shine in her spiritual kingdom with light borrowed from her husband. But if the predomi-

nant passion of her life is like that of the empress Josephine, "I will that all around me be happy," she will have taken one great stride toward filling her proper place in the household of God.

Perhaps the first responsibility of a minister's wife is to become acquainted with all the church members, studiously ignoring factions. Should such exist, both sides will need her friendly help and counsel. She should acquaint herself with the activities of the church, be faithful in attendance at Sabbath school and prayer meeting, manifesting an interest in them, and if possible, assisting in any work or project when asked to do so. Above all things, she should watch for the strangers within the church gates, and give them a friendly handclasp and a cordial invitation to visit the church again.

The following poem, "The Gospel of Shaking Hands," is one well worth memorizing by the pastor as well as his wife:

"It is fine to be fluent, with words at command,  
But oft there's more gospel in a shake of the hand.  
Though you may be no prophet or son of a bard,  
You can preach a whole sermon—if you  
Shake hands hard.

"Be kindly and cordial, warmhearted and true,  
A soul that is lonely is turning to you.  
Would you win him for Jesus? Then show your  
regard,  
And shake hands, my brother, just  
Shake hands hard."

Woman's greatest and grandest sphere is the home. There she is supreme mistress, and there is she to demonstrate the divine principles of this message.

In matters pertaining to diet, the church members rightly look to the pastor and his wife for instruction and example. "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Mal. 2:7. Over seventy years ago the light on health reform was given to this people "to lessen suffering in the world, and to prepare a people for the coming of the Lord." In one city where we were laboring a few years ago, one member of the church would frequently call, very unexpectedly, at the hour when a meal was being served. Finally she confessed she was coming for the express purpose of seeing if I was serving meals in harmony with the instruction my husband was giving the church.

Simplicity should mark the furnishings of the home, as well as the attire of the members



of the household. And who can so admirably represent the glorious truths of Christian attire as the wife of the faithful servant of the Lord? These are days when we see a great departure from the simple standard of dress given us as a people. This solemn warning was sent many years ago to our sisters, and I am sure it has lost none of its force today: "Do not, my sisters, trifle longer with your own souls and with God. I have been shown the main cause of your backsliding is your love of dress."—*Counsels on Health*, p. 603. And again: "Many a soul who was convinced of the truth has been led to decide against it by the pride and love of the world displayed by our sisters."—*Id.*, pp. 599, 600. My dear companions in labor, God bids us wear the richest dress upon the soul,—the adorning of a meek and quiet spirit.

The challenge is ours, and just how shall we meet it? In a far greater degree than most of us realize, our influence tends to mold the sentiments and set the standards of the church. In the quiet hour of meditation and prayer, ask yourself the same questions that the poet, Strickland Gillilan, asked himself:

"When to the last great reckoning the lives I meet  
 must go,  
 Shall this wee, fleeting life of mine have added joy  
 or woe?  
 Shall He who looks their records o'er—of name and  
 time and place—  
 Say, 'Here a blessed influence came,' or, 'Here is  
 evil's trace'?"

Shall we not, as wives of the heralds of this closing message, dedicate our lives and services anew to God, and with all sincerity pray this prayer? "Send me anywhere, only go with me; lay any burden upon me, only sustain me; sever every tie, save the tie that binds me to Thy service and to Thy heart."

Washington, D. C.

### THE MINISTER'S BOOKS

Reading Course and Reviews

"THE LEGAL STATUS OF CHURCH-STATE RELATIONSHIPS IN THE UNITED STATES," by Dr. Alvin W. Johnson, executive dean of Union College. The University of Minnesota Press. 332 pages. Price, \$3.

The wealth of information concerning the laws and court decisions governing the reading of the Bible in the public schools and the brief reference in Part 3 to Sunday legislation, make this book one that would be valuable to all our workers. It is essential that those who oppose religious legislation by civil authorities should have a good working knowledge of the history of such legislation.

Doctor Johnson's work is authoritative. He has exercised discriminating care in choosing the material presented, and his references to the sources which he has consulted are accurate. We can highly recommend the book.

HEBER H. VOTAW.

## BIBLE WORKERS' EXCHANGE

For More Effective Service

### Bible Workers' Round Table

AT the Philadelphia Evangelistic Council opportunity was afforded the Bible workers present to meet for a round-table discussion of their mutual problems and for the formulation of plans for advancement in their work. The average attendance at these meetings was thirty-one, the ministers' wives joining in these councils. Unusual freedom of expression characterized all the discussions. The various evangelistic plans presented in the general council received further study in the light of the Bible workers' problems.

A deep spirit of consecration to the great task of the hour brought interest as well as urgency into every discussion, and the counsel of the more experienced blended beautifully with the zeal and earnestness of the younger Bible workers present. The fact that the hour is here for us to hold unitedly to the fundamentals of the message was given special emphasis, as well as the need of greater vision and love in presenting these truths to others. The closing challenge was for each worker to return to her field with renewed vision and power for the finishing of the work.

Miss Louise C. Kleuser acted as chairman of the Bible Workers' Round Table, and Miss Helen Olmsted was secretary. From a background of wide experience in Bible work, as well as departmental service, the chairman guided the discussions, the general presentation being made by the more experienced Bible workers, and all joining freely in the discussions. For the information of Bible workers and others not privileged to be present at these sessions, we give the following very comprehensive and helpful agenda, with the points emphasized in the discussion of each topic. Even the reading of this list in its logical outline will open up vistas of profitable thought:

1. *The Bible Worker a Soul Winner*  
 Commissioned to preach the gospel  
 Making Bible Christians  
 Alertness in reaching souls  
 Continuous productive service
2. *Scope of the Bible Work as a Profession*  
 Helping to preach the gospel  
 Teaching present truth  
 Worker an example of Christian living  
 Inspiring others for the profession
3. *Relationship to Broader Evangelism Plans*  
 Answering the present call to advance  
 Larger tasks await us in finishing the work  
 Smaller and larger efforts  
 Increasing our general usefulness
4. *Bringing Our Methods Up to Date*  
 Proper attitude toward progress  
 Learning from successful methods  
 Placing old truths in a new setting  
 Avoiding sensationalism
5. *Relationship to the Pastor and Evangelist*  
 Recognizing leadership and authority  
 Maintaining individuality  
 Encouraging evangelist without flattery  
 Rejoicing together in the harvest

6. *Extent of Worker's Church Activities*  
Bible worker to be a leader in service  
Need of concentrating on the task of the hour  
Guiding and lifting in every department  
Inspiring and training youth to serve the church
7. *Cooperating in the Harvest Ingathering and Church Campaigns*  
Ingathering a task for every believer  
Gospel worker must believe in foreign missions  
Evangelism burdens to determine extent of soliciting  
Usefulness to missions manifested in training others
8. *Attracting the Youth of the Church to Christ*  
Our youth most promising field of evangelism  
Youth cognizant of natural or "staged" interest  
Keeping young with the young people  
Our lives to challenge youth to serve Christ
9. *Bible Worker as Assistant District Leader*  
Glorifying the call of Bible teacher  
Avoid sidetracking from actual Bible teaching  
Serving our smaller churches  
Dispensing comfort and uplift when visiting
10. *Successfully Beginning the Bible Work*  
Taking the call seriously  
Yoking up with experienced workers  
Progressing by observing  
Budgeting time and salary
11. *Avoiding Ruts, Bias, and Self-pity*  
Our broad and progressive message  
Personally checking up on our methods  
No room for bias and prejudice  
Self-pity destructive to success
12. *Teaching the Fundamentals of Christianity*  
Christendom today ignorant of fundamentals  
Teaching Christ while teaching prophecy  
Necessity of an experimental religion  
Simplicity in teaching
13. *Topical Arrangement of Truths Presented*  
"Precept upon precept, line upon line"  
Aiming toward definite climaxes  
Length of series given to reader  
Guided by the Spirit in selecting topic
14. *Prayer for Bible Worker and New Believer*  
Prayer gives power to the worker  
Prayer brings decisions for truth  
Proper attitude of prayer  
Praying and trusting God for results
15. *Gaining Entrance With the Message*  
Reaching souls with the message  
Making first impressions count  
Improving providential openings  
Avoiding apologies for the message
16. *Reaching the Better Classes of Society*  
The message to go to all classes  
Introducing worker and message into better homes  
The Bible worker's personality and appearance  
Familiarizing ourselves with current events
17. *Bringing the Reader to Decisions for Truth*  
The message calls for positive decisions  
Decisions must be tactfully solicited  
Improving the psychological moment  
Clutching the decision
18. *Teaching Sabbath Observance*  
A message of Sabbath reform  
Progressive Sabbath preparation for new believers  
The worker's example in Sabbathkeeping  
Making the Sabbath a delight, and not a burden
19. *Avoiding "Meddling"*  
Bible worker a messenger of peace  
Minding our own business  
Shunning church difficulties  
The gospel of tact and common sense
20. *Dress of the Bible Worker*  
Dress reform a part of the message  
Avoiding fads, extremes, and hobbies  
Neatness and cleanliness important  
Respecting the tastes of others

\* \* \*

TITHING DEFINED.—How many people tithe? How many do not know what a tithe is? A tithe is a tenth. Tithing is that system of living which sets aside one tenth of the income to be devoted to the work of the Lord, to be definitely and distinctly dedicated to His glory, His work, His church. Tithing is a line along which believing people stand. To tithe is to be God-conscious in terms of material things. It was a definite part of the spiritual economy of the church of the Old Testament. The New Testament rule, if rule there be, is, "Thy neighbor as thyself" which would be one half instead of one tenth. The essence of it all is that "all things are God's." He grants the talents and we are His stewards.—*The Presbyterian*, Oct. 11, 1934.

## THE GOSPEL MUSICIAN

Responsibility and Opportunity

### Effective Evangelistic Music

BY L. S. MELENDY

IN the exodus from Egypt we find the song of Moses recorded. It is a song of triumph. Miriam also took a timbrel in her hand and sang unto the Lord. A beautiful song of thanksgiving composed by the sweet singer of Israel is left on record for us in 1 Chronicles 16:7-36. This song was the result of David's heartfelt thanks to God for the safe return of the ark. Later, in the days of Ezra and Nehemiah, God called for a reform, and we find that singing was important enough to be mentioned several times in the two books.

In the days of the early Protestant Reformers music played a very important part. We are told that the enemies of Luther feared his songs more than his sermons.

God is again calling for a reform. The world is trampling underfoot the Sabbath of the Lord. A breach has been made in the law of God. He is calling for consecrated men and women to build up the old waste places, that they may be called the repairers of the breach, the restorers of paths to dwell in.

Just as surely as music had a part in the earlier reform movements, so surely is music destined to have a part in the last great work of reform. Taking this as axiomatic, I shall confine myself to the particular kind of music that I have found most effective in our evangelistic services. In the first place, there must be personal consecration and a desire to win souls before the efforts of the singer can be fruitful. There must, in other words, be a personal connection with God before one can sing truthfully, "He walks with me, and He talks with me."

The next point of importance must be a liberal number of songs that can be used to prepare the hearts of the hearers for the sermon, and also to emphasize the thought carried throughout the discourse. It is not best to run before the speaker with a song that bears on his subject. For instance, if the subject is on Daniel 2, I would not use the song, "Look for the Waymarks," at the opening, although it can be used at the close with good effect. Neither would I use a song describing the coming of Christ to precede a sermon on the manner of Christ's coming. At the close of such a discourse it is well to use a song that urges a preparation for His coming, rather than one giving in detail the fact that He is coming again. The minister has just done this, and it is the singer's privilege to appeal to the hearer to be ready for that coming.

It requires many songs to cover the different subjects used in a long evangelistic effort.

Many times a singer wishes he could use a certain song, but it is not written in a key suitable to his voice. In view of this, I would urge the pianist to learn to transpose these hymns into different keys to suit the voice of the singer. Many good songs are lost to our evangelistic efforts because of the inability of the pianist to transpose. By this I do not mean a natural transposition as from three sharps to four flats,—but more radically than this, possibly from one sharp to three sharps. With perseverance and practice, this can be accomplished. In all our singing we are ever to keep in mind the one purpose of winning souls.

I have found short chorus singing—just a few words with an easy time—very effectual in public efforts. You will find these little songs buried away in hearts years after you have left the place and have all but forgotten that you ever sang them. After we have held an effort in a town, it is not unusual to hear the boys and girls in the streets singing,

“I have the joy, joy, joy, down in my heart,  
Down in my heart to stay.”

And while such a song as “A Mighty Fortress Is Our God” is most impressive in its place, yet we find the simple verses and tunes most often retained in the heart. Let us ever remember, whether we sing or play, to “do all to the glory of God.”

Hutchinson, Minn.

## NOTES AND NOTICES

### Items of Interest to Workers

THE entire New Testament has just been translated into the 374th language.

THE Roman Catholic “missionary” journal, *Our Sunday Visitor*, has a weekly circulation of more than 420,000, according to its issue of April 28.

IN Britain 15,434 new books were published in 1934 (*Christian Century*, March 27, 1935), 4,827 of which were fiction, and an additional 1,490 children’s books and minor fiction.

ERNEST GORDON, in the *Sunday School Times* (Nov. 17, 1934), declares that evolution is passing from the center of the stage of interest in scientific circles. This conclusion is based on the declarations of Prof. Henri Devaux, of the University of Bordeaux.

A POWERFUL cartoon in the *Sunday School Times* (Feb. 9, 1935), pictures a sarcophagus with its silent form in the crypt of an aristocratic modern church. Two bags of gold lie at the head of the silent figure, and beneath are the words: “Here lies all that remains of the church that ceased to evangelize.”

THE desperate spiritual need of the world in general, and of America in particular, is recognized in the “Call for a National Day of Prayer” on November 25, just issued by the

Great Commission Prayer League, and signed by 112 prominent Fundamentalists. These men are not looking for a temporal millennium, but for the return of Christ. Here is a paragraph from their “Call:”

“Spiritual revival is our crying need. Sacred institutions are threatened. The principles of sound government are flouted. Powerful foes of righteousness are multiplying. Youth is in grave danger. Unchastity, intemperance, atheism, and infidelity are sweeping with ruinous force through our land. Communism is stirring up mass hatred and revolution. Help must come from God. Nothing else but His interposition will bring relief. For this the church must turn to God in prayer, for He alone has the remedy for mortal ills. God stir America!”

THE frankness with which Baptists acknowledge the spiritual poverty of their church is almost startling. One writer, in their leading church paper (*Watchman-Examiner*, April 25, 1935), says:

“Today a great majority of our [Baptist] church members have little or no interest in things spiritual. They have greater pleasure in worldly amusements and companionships than they have in Christian fellowship. Bible study and prayer mean little or nothing. It is needless to say, they have no Christian testimony. They have no spiritual vitality, no sense of the lost condition of their unsaved friends and relatives. They have no appreciation of the message of salvation through the finished work of the Lord Jesus Christ, and therefore have no message for the unsaved. They have no joy in the Christian life. They have a sense of security because their names are on the church records, but they assume no responsibility for the spiritual life of the church. Their lives belie their profession, and they are a hindrance to the cause of Christ. Their condition is analogous to the members of the church at Ephesus, to whom our Lord refers as having lost their ‘first love,’ or those to whom the apostle Paul refers as ‘lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof.’”

FATHER COUGHLIN’S audacious propaganda program is startling and disturbing in its possibilities. He has 146 clerks to care for his mail. His plans are described by William Hard, in *Redbook* (March, 1935):

“Father Coughlin says that he aims at having 5,000,000 members in his National Union for Social Justice. These members will constitute the first national lobby ever organized in the realm of ‘the invisible audience.’ Each member will be represented by a card in the Father’s catalogue. The cards will be classified by Congressional Districts. When Father Coughlin gets his 5,000,000 members, he will have—on the average—approximately 10,000 followers per Congressional District.

“And I think he may get them. I talked with Leo Fitzpatrick, his radio adviser. The other day Mr. Fitzpatrick offered Father Coughlin’s weekly talk to Station WTMJ in Milwaukee. Station WTMJ made a little announcement on the air about Father Coughlin as a local radio possibility. It immediately received more than 12,000 letters expressing enthusiasm. . . . Father Coughlin has already written a platform of sixteen planks, and each member of his lobby engages to stand on all of the sixteen, and then to leap into action accordingly. That will be pressure politics—lobbying by weight of numbers. It follows—in my opinion—that Father Coughlin ought to be able to hit the Congress with the biggest propagandist blows in our whole national history.”

ANTIMORAL MOVIES.—An analysis by Daniel A. Lord of St. Louis of 133 feature films released within the first four months of 1934 reveals 26 plots built on illicit love, 25 on seduction, 2 on worse crimes, with 35 scenes essentially antimoral. Among this list there are 32 murders, 5 suicides, 17 gangsters, and 27 other criminals in leading rôles.

In the Payne Fund studies, it was found that sex and crime were the themes of 37 per cent of the feature films produced in 1920; 46 per cent of those in 1925; and 51 per cent in 1930; while crime played some part in one half the others. In many instances the implication in the portrayal was some or much justification of the offensive thing.—*Advance*, May 2, 1935.

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**CATHOLIC GAINS.**—One person in every six you meet on the street is a Catholic, for the total Catholic population this year is tabulated at 20,500,000. Knock off from this total about 125,000 Alaskan and Hawaiian Catholics, and you have the number of papists living in the forty-eight States. The new directory shows a rise in numbers that is both steady and regular. In the past twenty years we have gained considerably over 4,000,000. In the past ten years, 2,000,000. Last year we increased 200,500. Hence this last figure seems slightly above the average annual addition to the ranks of the faithful in the U. S.—*America (R. C.)*, May 18, 1935.

**JAPANESE WHITE SLAVERY.**—Hundreds of girls have been sold into white slavery as the result of the famine in northeastern Japan this season. In Aomori more than 7,000 girls are said to have left their homes in the last few years, and about 3,000 since last year, of whom about half have already become prostitutes. The fathers take such procedure as a matter of course, and are said to consider the birth of a girl as good fortune, because she can be sold some day. Of the price of 500 yen for a good-looking girl, about half goes to the family and about half to the agents.—*The Christian Graphic (Japan)*, January, 1935.

**RELIGIOUS DANCING.**—We quote Rev. Herbert Lockyer, of Liverpool, England, in saying that so widespread is the passion for dancing that it is confronting the Christian church today, and demanding inclusion within her courts. It is declared by the religious devotees of the dance that the old-fashioned methods of winning the young for the service of Christ and His church are obsolete, and that it is now imperative to open the doors of the sanctuary to this amusement in order to attract them.—*Moody Bible Institute Monthly*, May, 1935.

**DANCE POLLUTIONS.**—The dress or undress of the women and girls who dance, the physical contact with their partners, the attitudes assumed, the evident emotions stirred by obscene music, how degrading it all is! Ask social welfare workers about the after-results of these things, ask pastors who get behind the scenes, ask distressed parents, ask police officers. A New York chief of police said recently, that three fourths of the women and girls living lives of immorality have been led from the path of virtue by the dance.

But even were this not so, the pleasure or amusement of dancing, running far into the night as a rule, robs its devotees of sleep, and sends them to their tasks in the morning stupid, nervous, and dull, instead of rested, refreshed, and alert. How unfair to an employer, to a teacher, and to oneself, and his or her associates as well! And how dishonoring to the God who created us and created us for His pleasure!—*Moody Bible Institute Monthly*, May, 1935.

**MEXICAN REVULSION.**—The people of Mexico are not fighting religion, but what has been falsely presented to them as religion. For over 400 years the Roman Church in Mexico has been allied with the state until there was a seemingly perfect coalition. Gradually the church acquired half of the land in Mexico and a mortgage on much of the balance. The Mexican people were robbed of their communal lands. They became serfs and peons. They built thousands of churches for the aggrandizement of the hierarchy that did little or nothing for them in their misery. It would seem as if the Catholic hierarchy in Mexico is doomed.—*The Watchman-Examiner*, May 2, 1935.

**GAMBLING BOOM.**—“Gambling in the United States,” a pamphlet by Mr. Pringle, of the International Reform Federation, is full of ominous facts. This sinister industry is becoming a major industry. In Chicago there are now seventy-three factories manufacturing gambling devices, and the monthly intake of New York slot machines alone exceeds the yearly intake of Monte Carlo. Tons of advertising and catalogues of gambling devices pass through the mails. Nearly 223,000 persons in the United States are engaged in the manufacture, distribution, and operation of slot machines and punch boards, the kindergarten devices which develop gambling propensities among children.—*The Sunday School Times*, May 26, 1935.

**SOCIAL GOSPEL.**—The gospel which we have been sent to preach is a gospel which must be preached to individuals and which must be accepted by individuals if accepted at all. However, it must never be forgotten that this individualistic gospel has social implications. It would be well if, in our thinking and speaking, we would discriminate between these two entirely different ideas. If by the “social gospel” we mean that men can be saved by improved social conditions, it is the sheerest nonsense and utterly contrary to the explicit teaching of God’s word. If, on the other hand, we mean that those saved by faith in Jesus Christ have an obligation to do all in their power to improve social conditions among men, that is a proposition with which few will disagree. This last should not be called “the social gospel” but “the social implications of the gospel.”—*The Watchman-Examiner*, May 9, 1935.

**PAPAL CLAIMS.**—The Papacy—to some it represents usurped authority, preposterous claims; blind faith and servitude. To others the Papacy signifies a center of unity, a voice which dispels doubt, which ensures safety. More than 100,000,000 who are not Roman Catholics, believe the church to be a visible body. But a visible body without a visible head would be a corpse; a body with two or three heads would be a monster; a perfect body has a head and only one head. The headship of the pope does not militate against the headship of Christ: “Christ is the head of the body, the church.” But while Christ returned to heaven, He left His church on earth, designating a vicar to be shepherd of His whole flock in His stead.—*Our Sunday Visitor (R. C.)*, May 19, 1935.

**RUSSIAN EXECUTIONS.**—Henri Bero, a French socialist, gives the following statistics. They reveal conditions in Soviet Russia that are simply unbelievable. Mr. Bero reports the number of people who have been killed or executed since the Soviet regime came into power. His figures of the known dead are as follows: twenty-eight bishops and higher clergy; 6,778 priests, 6,585 school teachers, 8,800 doctors, 51,850 army officers, 200,850 policemen and other officials, and 11,488,520 peasants and artisans. These make the staggering total of 11,726,746 people put to death since the Soviet regime came into power! Nearly two million more dead than the total killed in the World War!—*The Watchman-Examiner*, May 16, 1935.

**MINISTERS UNIONIZE.**—The announcement that a group of ministers in New York and its vicinity have formed a ministers’ union, and have applied for [membership], and been accepted into, the Federation of Labor, raises some interesting and vital questions. We are not sure what lies back of this beginning of unionization of ministers. The news item upon which our information depends would indicate that the dominant motive was not so much improvement in their economic position as the desire to have a larger part and an official place in promoting cooperation between organized labor and the church. Against the unionization of ministers and also against their official alliance with unions, the argument would seem to be that unions are fighting organizations formed to battle for the rights and economic betterment of their own members, both against other workers and against employers; that the unions represent only a partial and an exclusive group in the whole field of labor; and that specifically they practice racial prejudice, in excluding Negroes, in an extreme form. . . .

The danger is that the minister’s field of action may become limited. Circumstances may find him where he has a Christian duty toward the employer and the “scab” as well as to the union man. No man in the community should be beyond the minister’s pale—unless we think of some men as outside the range of God’s love and the claims of Christ. The issue is too large and has too many angles for settlement in a one-man editorial debate, but we hope that before the movement for unionization gains wide headway among ministers, it will be studied carefully, threshed out in debate, and considered in the light of the question whether the minister’s calling differs from that of any other vocation.—*Advance*, May 2, 1935.

**DIVINE ECONOMICS.**—A new consciousness as to our responsibility regarding the worldly possessions entrusted to us and which we are permitted to administer during a few short years, is our greatest need. As I see the Baptist’s need today, it is to bring home a consciousness that we have permitted ourselves to fall into the whirlpool of placing our emphasis upon the love of acquirement, rather than the love of use of the possessions which have been entrusted to us. Who will deny that we have failed to grasp the divine plan of economics and have wan-

dered off into worldly ways in handling our trust funds? Who will deny that the words of Malachi still express a living truth when they assure a blessing to those who follow the plan of obedience in the handling of our possessions, and convey an equally unmistakable warning to those who wander away from it? . . . If this be true, then does not the matter of how we handle our possessions become a paramount issue in our thinking? Does not our obligation begin with the tithe? I say again our greatest need is "A Renaissance of Possessions."—*Corwin S. Shank, in the Watchman-Examiner, April 25, 1935.*

**PAGANISM'S RENAISSANCE.**—The delegates to the 1934 annual meeting of the council faced a situation both sobering and challenging. Since 1931 the indigenous faiths have harnessed their institutionalism and activity to the ever-rising tide of nationalism, and have ridden into unprecedented favor with all classes of the population. So marked has been the popular acclaim accorded them that they themselves and the secular press have pronounced the phenomenon a nation-wide religious renaissance.—*The National Christian Council Bulletin, quoted in the Christian Graphic (Japan), January, 1935.*

**JAPANESE DIRIGIBLES.**—With a capital of 20,000,000 yen, a company to establish dirigible service to Manchuria and later to Singapore and possibly to America, has been formed recently. Their ships are to be twice the size of the "Graf Zeppelin," and can carry five light airplanes each. Operations are to begin this spring.—*The Christian Graphic (Japan), January, 1935.*

**HUMAN SPEED.**—Attention is called to the numerous speed records established in recent weeks: 440.29 miles an hour in the air, Lieutenant Francesco Agello, Italian, smashed his own record on October 23.

The fastest long-distance flight ever known, the \$50,000 England-Melbourne air derby of 11,323 miles, won by C. W. A. Scott and Campbell Black, English, on October 24, who flew the course in seventy hours, fifty-nine minutes, and fifty seconds.—less than three days for nearly half way around the globe.

On October 25 the M-10001, Union Pacific streamlined train, made the fastest rail journey across the country ever known, traveling from Los Angeles to New York in fifty-six hours and fifty-five minutes, distance, 3,297 miles, on a fuel cost of \$80. This broke a record of twenty-eight years' standing by fifteen hours.

On November 4, Sir Charles Kingsford-Smith landed in Oakland, California, only fifty-four hours and forty-nine minutes (flying time) out of Brisbane, Australia.

Captain Eddie Rickenbacker on November 8, set a new transcontinental record for transport planes by flying from Los Angeles to New York in twelve hours, three minutes, and fifty seconds.

The North German Lloyd liner "Bremen" docked in New York on her hundredth voyage, and broke the North Atlantic record by crossing in four days, fourteen hours, and twenty-seven minutes.—*Religious Telescope.*

**ATHEISM'S ALLIES.**—For many years now Modernists have been undermining the foundations of Christian truth, doing their deadly work in the evangelical denominations of the country, with the result that numerous individuals, churches, and institutions of learning that were once beacon lights of truth, have departed from the faith. Atheism today looks upon Modernism as one of its allies. These words from the American Association for the Advancement of Atheism are a rebuke to an evangelism growing lukewarm and cold. "Higher criticism with the church," says the last report of this association, "carrying on the work of Voltaire, Paine, and Ingersoll, in milder language, it is admitted, has made many Christians so ashamed of their creed that we now hear of that acme of absurdity, a 'creedless faith.' The Modernists are now in control of all the larger Protestant denominations, and working from the inside, discredit the basic teachings of Christianity in the name of Christianity." Was ever more pathetic commentary penned than this? Modernism allied with the forces of atheism, the one within the church, the other without, but both working toward the same end—the destruction of the truth of God as it has been revealed in the Scriptures. One expects the attacks from without, but it must make angels weep when Christ is wounded again in the house of those who profess to be His friends.—*Evangelical Christian.*

**MARY'S RESURRECTION.**—Of the many feasts whereby the church honors the Blessed Virgin, the Assumption is undoubtedly the greatest, recalling as

it does a mystery of divine condescension that has no equal in the whole range of Catholic belief. At the dawn of her existence Our Lady was singularly honored through her immaculate conception: her death was ennobled by the preservation of her virginal body from the corruption of the grave and by its anticipated resurrection. *Alone of all the children of Adam she is both body and soul in heaven.* True, this is no dogma of Catholicism, yet it is so universally accepted that we of this generation are not without hope of seeing its truth defined and infallibly vindicated.—*America (R. C.), Aug. 11, 1934.*

**WEAKENING SCRIPTURES.**—A teacher or preacher who substitutes his theories for the meaning of the Scriptures as determined by scholarly exegesis, is false to every correct principle of Bible interpretation. It behooves us not to strain the authority of the Bible. When a minister uses a text by accommodation, divorcing it from its connection, and applying it in ways that are foreign to the writer's intention, he is subtly weakening the authority of the Book. A child can see that the text does not bear the meaning the preacher gives it, and yet the very purpose of taking a text is to attach the authority of the Scriptures to the preacher's message.—*The Watchman-Examiner, Oct. 11, 1934.*

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## Language Befitting the Message

(Continued from page 13)

The reason for my dislike of these professional sports are (is) their frequent bodily injuries.

The most interesting section of the book are (is) the chapters on ethics.

Group nouns describing a mass, a quantity, or a number, though plural in form, require a singular verb when the subject is regarded as a unit. Examples follow:

A thousand dollars *is* required for the project.

Four and four *is* eight.

The last hundred years *has been* marked by scientific achievement.

Compound subjects consisting of words of closely related meanings or two nouns naming the same person or thing are looked upon as a single idea and command a singular verb. Examples follow:

The tumult and the shouting *dies*.

This regularity and system *is* greatly to be commended.

Our patron and benefactor *is* dead.

*Berrien Springs, Mich.*

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## Final Analysis of the "Little Horn"

(Continued from page 15)

Christ, the pope, there was no appeal, and that he could not be judged by any man. These Roman synods were held between the years 500 and 503.

23. In the year 519, as a result of the "Formula" written by Pope Hormisdas, and presented to the Eastern Court in Constantinople, the patriarch of Constantinople and the emperor surrendered unconditionally to the claims of the pope of Rome. Thus the East and

the West were once more united as a church after thirty-five years of separation.

24. The noted church historian, Dr. Henry C. Lea, writes of this event as follows:

"For the time, Constantinople was thoroughly humbled. Her sacraments were administered at the dictation of the Holy See; her Patriarch was but the local representative of the Pope, and Rome alone controlled the communion which was the Christian's only hope of grace.

"The proud boast of Gelasius, made thirty years before, seemed to have received its fulfillment, 'Everything is committed to the decision of the Apostolic See. What the Apostolic See affirms in its synods is to be received; what it rejects is to be rejected; and by itself it rescinds whatever is wrongfully decided by any synodical assembly.'—*Gelasii Tomus de Anathematis Vinculo*. Yet Rome could not foresee how humbly, in little more than a quarter of a century, she would submit to the denial of all her claims by the second general council of Constantinople, after the prosperous reign of Justinian had restored the imperial power; nor that the long-silent church of Africa would dare in 550 to excommunicate Pope Vigilius for his cowardice in the affair of the Three Chapters."<sup>3</sup>

25. From the time of the imperial decree of Valentinian III, which made the pope the head of the churches in the West, 445 A. D., the popes had increased in power in the church up to Pope Hormisdas, 514-523 A. D. But their triumph was of short duration. Pope Hormisdas was the only pope, up to this point, who had enjoyed such dominion in the universal church. Yet, notwithstanding this union, the pope and the Western Catholic Church were still under Arian control.

(Next section will appear in August)

<sup>1</sup> Eusebius, "Life of Constantine," Book IV, chapter 24.

<sup>2</sup> Gelasii Papae Epistola VII. Ad Episcopos Dardaniae Acaedum solius Apostolicae iudicio jure damnatum ostendit, found in Acta Conciliorum et Epistolae Decretales, Tomus Secundus [Column] 909, [P. J. Harduin] Parisiis MDCCXIV.

<sup>3</sup> Lea, "Studies in Church History," p. 297. Henry C. Lea's Son & Co., Philadelphia, 1883.

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## Presbyterian Crisis Over Machen Case

(Continued from page 13)

"The disciplinary actions instituted against members of the Independent Board by the mandate of the General Assembly of 1934 was a serious mistake, over-harsh and unwise, tending only to defeat its intended purpose and to make bad matters worse. We deplore the persecution of men who are sound in the faith, scholarly in mind, and loyal to our Lord and Saviour Jesus Christ, on the charge of insubordination, when they are trying to follow the promptings of the Spirit and the dictates of their conscience. To avert an impending division in the church that is dear to us all, we believe that all trials begun against members of the Independent Board on the charge of insubordination, should be forthwith suspended, and all judicatories advised to restore brethren against whom action has already been taken on above charge to their *status quo ante*."

(To be concluded in August)

## The Supreme Task of the Church

(Continued from page 4)

missions. And in 1844, only four years from the landing of Livingstone in Africa, the 2300 days of prophetic time were ended and the judgment hour was reached. There is more than a little significance to the relationship of those facts. At that time, after the end of the 2300 days and when the judgment hour had come, there began to emerge a people that had the vision of that first angel of Revelation 14; and soon that people were heard preaching the three angels' messages of that chapter. By the awakened interest of Protestant Christians in the unreached heathen the way was prepared for our work to begin, and if we will read our Bibles again we shall observe anew that the work then entered upon is to finish the great task of the church.

It is a solemn fact that at that point of time when the church was due to enter upon the closing phases of its task, and special messages were due the world, a people arose preaching those messages, with a purpose to finish the work and with a vision of a world with all its peoples and kindreds to be reached with their messages. It was there that the task of the church became intense. It is a solemnizing fact, too, that we who are here this morning are of that people, that their purpose is our purpose, that their vision is our vision. We exist to preach the everlasting gospel for a witness to all nations, to warn against the great apostasy, and to herald the message of the second advent, and we confidently expect that, our task finished, the Lord will come.

(To be continued)

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## Obey God Rather Than Man

(Continued from page 1)

the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath unto him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:1-7.

To Titus, a Christian pastor, Paul wrote: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1.

In all civil requirements by the state the Christian cheerfully obeys when those requirements do not contravene his duty to his God. The Christian, like his Master, is ever ready to do acts of mercy in ministering to the sick and afflicted; cheerfully he cares for the wounded and dying, he feeds the hungry and clothes the naked. In war and peace he does all this as a service to his Lord and Master. But to take human life is contrary to the law of his God. Nor is it because he is a coward or filled with fear that he cannot kill his fellows; but because he owes an allegiance to God that is more to him than this mortal life, for to him it means eternal life or eternal death.

The church has always had to suffer, and yield its physical bodies to the state, when the state encroached upon personal religious liberty; but the state has no divine right to enter the realm of conscience and usurp the place that God claims as His own. The genuine Christian can suffer, he can go to prison, he can die; but he cannot allow any earthly power to usurp the loyalty and devotion that he owes to God and has pledged to Him. The state has a right to financial support and to loyal service from all Christians in all things civil that God approves. The Christian is ever willing to do helpful service for the sick and wounded. But when the state would control in the realm of conscience, and demand from Christians service forbidden by God, it exceeds its authority.

The question, "Can a Christian become a soldier and fight, killing his fellow beings because the state demands it?" is a moot question with many. The true Christian can never fight his fellows for personal ends. All wrongs that he is caused to suffer, he endures. He does not kill or murder his fellows. His loyalty to God will not allow him to revenge himself in any way, regardless of injustice or severe personal injury. Christians are charged: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." Rom. 12:19. In the early church it was thought that

followers of Christ should be separate from the world, and they did not voluntarily join the army. They endured all kinds of persecution, and even suffered death for their faith, but they would not take life.

When Constantine outwardly accepted Christianity, he did so as a converted pagan general. Later he persuaded Christians to fight in his army. From then on professed Christians were less and less conscientious; and the more worldly the church grew, the more willing to join the government in war did she become. Later the church under the Papacy promoted wars, and not only fought against pagan and heathen peoples, but also carried on wars in the name of the church to exterminate heresy and to make herself supreme. No one can look to pagan Rome, nor to the Papacy, as a pattern of true piety or as an example for Christians to follow, notwithstanding many noble examples of deep personal piety and godliness.

The Christian is a citizen of an unseen country, whose King reigns in the heart. His citizenship is in heaven, and he looks for a "city . . . whose builder and maker is God." He recognizes earthly governments as ordained of God to punish evildoers; but he is unable to obey laws where obedience compels him to break the moral law of his Creator.

Undoubtedly the conflict between the state on the one hand and the true people of God on the other, must ever have conflicting views of the duty and the rights of the Christian. The state generally believes in war, and often in conquest; the Christian believes in obedience to the state for the good of humanity, and is cheerfully obedient to all that the state requires when he is permitted to worship God as he understands the Holy Scriptures to teach. But he does not believe that he can be a Christian and take human life. To him this is a matter of conscience. In this realm the state has no divine right to interfere. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

I. H. E.

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# EDITORIAL



# POSTSCRIPTS

**PROTECTIONISM!**—The cause of truth reaches an hour of peril when its sponsors feel that it must be protected from searching scrutiny, and when criticism and discussion must be held in check. Given "a fair field and no favors," truth will meet and vanquish all antagonists with their arguments and sophisms. And it is the only sure way. The protectionist policy creates weaklings, and results in softening of the moral fiber. Nothing so develops ruggedness and decisiveness of character as the conflict of pioneer days, when discussion is the order of the hour, when the resultant discernment is clear, and its accompanying conviction sharp and strong. Fortunate the lot of those thrust into the turmoil of moral battle. Their reward is ruggedness of moral fiber.

**CHARACTER!**—Moral character is the very foundation of all true and successful ministry. A minister can neither effectually nor righteously reason of righteousness, honesty, or purity of life unless these are predominating characteristics in his own life. He must be or have, by the grace of God, what he advocates for others. He cannot discourse without hypocrisy upon temperance, patience, or virtuous living if his own life is a pretense. Only as truth is witnessed to and exemplified in his own life can the Holy Spirit work with his words upon mind and conscience. This is the secret of the marked success or failure of men, though God does honor His own word even if spoken by a pretender. This also is why it is often easier to speak on certain theoretic doctrines and outline prophecies. There the experimental element is not an obviously necessary groundwork.

**CONSOLATION!**—In crisis hours of life it will steady us to cling steadfastly to the principle that we serve not man but God; that we are accountable directly to Him; and best of all, that our reward comes from Him, and not from our associates. Times seem inevitable when we are misunderstood, misjudged, or mistreated; when suffering comes, due to others' jealousies, suspicions, distorted conceptions, or manipulations. Thus we are placed in a wrong light, despite having faithfully, conscientiously, and creditably done our duty. Yet our lips must remain sealed because of loyalty, or to save others, while the heart is filled with desolation because of the crushing injustice of it all. What really matters it if He who reads the heart knows its purity of motive and its fidelity to duty. He will infallibly adjudge and award. Thus can men rise and go on.

**CARELESSNESS!**—It is wrong for a herald of truth to be careless in his quotations, especially in anything prepared for the press, which may bring sharp and justified repercussion. It is unsafe to quote from memory, and it is improper to copy an extract for use without verification. At best, mistakes to amazing number are made, as all editors and proof-readers will testify. Full and exact credit is indispensable if the citation is to carry weight with the discerning. Author, date, place, house of publication, page, edition, and the like,—these should never be omitted, however trivial they may appear to the writer who, on one hand, may have the original conveniently before him, and on the other hand, may be tempted to use some untrustworthy excerpt that in itself appeals because of its effective phraseology. Carelessness here is unethical professionally, and subjects the transgressor to legitimate attack from foe and censure from friend.

**INCONSISTENCY!**—When we declare that good weather for camp meeting or some special evangelistic service—as when the Sabbath question is presented—is a mark of God's special favor in response to prayer, do we not thereby imply that if rainy or stormy weather comes on such occasion, under circumstances of petition, it is a mark of divine disfavor? Let us be consistent. God has ordained the natural laws that customarily prevail. And though He does at times supersede them by direct acts of His will,—which of course is higher than the mere laws He has ordained,—the fact that the natural laws ordained ordinarily operate alike on the just and the unjust, should not be misconstrued. The same general principle may well be remembered in connection with special prayer for the healing of the sick, and in the case of flood, drouth, or other catastrophe. Let us not overreach in our declarations, and lay ourselves open to legitimate challenge. The element of God's all-wise will must ever remain the determining factor in all matters affecting His children.

**CONSERVATISM!**—Despite the penchant of some ministers for gayer colors of wearing apparel, the darker and more conservative shades still remain the most appropriate for the clergyman with his solemn duties, such as the visitation of the sick, the conduct of funerals, and the leading of the various services of the church. Tan shoes, brown or gray suits of modish cut, and light gray overcoats do not seem to fit properly into the picture, do they? May appropriate dignity and conservatism prevail.

L. E. F.