

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 8

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No. 5

## FAREWELL CHARGE TO THE ADVENT MINISTRY

GIVEN BY A. G. DANIELLS, MARCH 21, 1935



WOULD say to all my dear friends who have remembered me with their messages of love, that I have failed to answer them only because my entire strength had to be conserved for working and counseling over the manuscript for my book, "The Abiding Gift of Prophecy," which is now practically finished. Because of these circumstances, I am utilizing this method of conveying this parting word to each and all of my associates in the ministry of this blessed movement.

I speak to the aged; I address those in the prime of life; and I appeal to the young. *I charge you all solemnly before God*, to be true to your high ministerial trust, true to the expectation of your God, and true to the great verities of the advent movement.

Great tests are coming, and coming soon; and God is counting on you to be both faithful and true to every principle of righteousness. Great spiritual advances are needed in the church, and you are the ones who should make them.

God calls for a spiritual revival and a spiritual reformation in our ranks, and this must come through a truly spiritual ministry. This is not a mere theory or hobby. It is a vital experience called for by our God, and imperative for the welfare and triumph of the church.

God laid upon me the burden of urging this forward spiritual move several years ago. It changed my own life and vision. And many testify as to what God did for them personally when they responded to His call.

And now my last sermon has been preached. My public work is finished. My life course is run. And my last appeal is now being made in this way to the ministry of this movement, in which I have been a fellow minister for over fifty years.

**I** SOLEMNLY CALL UPON YOU TO TAKE UP THIS BURDEN, AND COMPLETE THE WORK. God expects it of you. The welfare of the church is involved in it, and yours is the task of bringing this higher-ground experience into the life of the church. This is my great heart burden. And now I bequeath the burden to you. Take heed, I would admonish you, as to how you relate yourself thereto.

And so, my beloved comrades, farewell! My heart goes out to you. And as for me, I go to my rest firm in the blessed hope that has sustained me unflinchingly through the years. My God knows my heart. My trust is in Him. Let us covenant at this solemn hour to meet in the soon-coming kingdom of our blessed Lord. Amen and amen.

Glendale, Calif.

# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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## Intimate Story of the "Charge"

THIS is being written on a transcontinental train, homeward bound after spending seven weeks in Los Angeles by the side of my beloved friend, father in the ministry, and former chief—Arthur Grosvenor Daniells. Those weeks were a sad but priceless privilege. And they were most solemnly intensive ones. Upon earnest appeal of Elder Daniells, I was sent in haste by the General Conference Committee to aid in finishing a task he was very anxious to complete before his death.

I am therefore confident that the readers of this issue of the MINISTRY will be charitable over the adjusted plans for this number. The circumstances have made it impossible to have in this issue certain features that were planned and promised. I must, however, tell you the intimate story of the giving of Elder Daniells' parting message, which appears on page one.

About ten days before Elder Daniells' lips were closed for the last time,—after he was persuaded he would never again rise from his bed,—I asked him if he would not like to send a parting message, a farewell charge, to the ministry of the advent movement, through the journal he had helped to launch. He said, "Yes, I would." Again and again he outlined to me the burden of his heart. It seemed to be his constant concern that those of us who live on should take up his mantle and carry forward that which is earnestly and impressively set forth in his charge.

Finally, on Thursday morning, the day before his death, I brought his "Farewell Charge to the Advent Ministry" for final reading and approval. His bodily weakness was so great that I felt it would be almost an imposition to read it to him—and unthinkable except under the circumstances. He was so weary. He lay with eyes closed. I asked, gently, if he were not too tired to listen. But he said, "Go ahead and read. I am waiting for every word."

Slowly and somberly I read this final charge and appeal to his fellow workers, whom he loved. Half way through I noticed tears making their way down his cheeks. I paused; but he bade me continue. And when I came to read the closing word, then but a single "Amen,"

(Continued on page 23)

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## The Trav'ler Rests

BY ELLA M. ROBINSON

HE died, as all men die  
Except the favored few who follow Enoch  
Up the lighted sky  
By paths celestial to the Gloryland.  
And now again, as in the days of old  
When Samuel died, all Israel weeps.  
'Twas then that busy men laid down their tasks  
And turned aside to mourn,  
As for their own;  
And e'en the wayward shed a tear  
At thought of kind rebukes  
And warnings which should never be  
Again unheeded;  
Little children dropped their play to tell  
Of how one day  
The prophet laid his hand in blessing on their head  
As, passing by their door,  
He paused a moment.  
Then went on along the toilsome road  
That led to Bethel and the prophets' school.

Today we mourn again for one  
Whose benediction touched the chords of joy  
And wakened songs of trustfulness and peace  
Where'er it fell.  
Less slow and wearisome his journeys were  
Than by the dusty paths o'er Judah's hills.  
Yet no less ardent was the love he bore,  
His labors no less manifold,  
As, speeding in his chariot, he hied  
From town to town, where waiting multitudes  
Welcomed the cheering messages he brought  
From heaven,  
And like the grass beneath the gentle dew,  
Felt reassured their toil was not in vain  
As long as Jesus smiled, and beckoned them attempt  
New heights of grace and glory in His name.  
Then hastened he where stronger hearts, weighed  
down  
And fainting 'neath their load of care,  
Revived and took fresh courage  
As his prayer brought them the consciousness  
Of heaven's power within their eager grasp.

'Twas thus he toiled from early morn of youth  
Till twilight closed the gates of day  
Upon the narrow room,  
Where silently today  
We lay him for a moment all alone,  
To wait the call of Him  
Whose voice shall waken in the glad eternal morn—  
His well-beloved.

So now we leave him waiting  
Peacefully asleep  
And go each one his way,  
Forgetting what there may have been of human  
frailty,  
Remembering the greatness of his labor;  
And his love for God and man alike  
That drew the two together.

Thus sadly from our dead we turn away,  
To wake and watch with those who live  
To wake and watch for us;  
To lift with our fresh strength the weary hands  
So long outstretched in prayer to God for us  
That they grow heavy and droop down.

And now, the tender memory of the one  
So like a father to us all  
Shall ever spur to kindly deeds and words;  
Till when the Master beckons us to go  
Alone into the silent room  
And wait.  
We may lie down to sleep as sweet  
As that of him we lay to rest this day.

St. Helena, Calif.  
March 23, 1935.

# EVANGELISTIC COUNCIL PROCEEDINGS

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

## FILLED, LED, AND EMPOWERED

### Third Study on the Holy Spirit

BY C. H. WATSON

THREE times we are assured in the Gospels that Jesus came to His work of earthly ministry in the power of the Holy Spirit. After His baptism, as He returned from the Jordan, He was *led* by the Spirit; then as He returned from the wilderness to Galilee, He was *led* by the *power* of the Spirit; and when He came again to Nazareth where He had lived so long, it is declared that the Spirit of God was *upon* Him. He was filled with the Spirit, so that His words were "with power." Through these differing experiences He was brought by the Spirit. In the wilderness He was tempted. In Galilee He was made famous by His works. In Nazareth the people essayed to kill Him.

I believe that in that thrice-stated fact is the secret of successful evangelism,—being *led* by the Holy Spirit, being *full* of the Holy Spirit, and because of the Holy Spirit *upon* us, our words being *with power*.

It is necessary for God's men to be under the restraint as well as the constraint of the Holy Spirit. The association of those two ideas is something worthy of our study. The secret of powerful evangelism is our being filled with the Holy Spirit and our being controlled by the Holy Spirit. Indeed, being filled with the Spirit means being under the control of the Spirit. It is just as necessary to be restrained by the Holy Spirit as it is to be sent by the Holy Spirit; for if left to our own judgment in matters of our service, we might go to the wrong place or go at the wrong time. The Spirit of God must send; and the same Spirit must restrain.

Observe how fully the Spirit controlled the apostles: "The Spirit bade me go with them, nothing doubting. Moreover these six brethren accompanied me, and we entered into the man's house." Acts 11:12. What did the Spirit do? Bade him go. What did he do? He went. Why? Because he was under the control of the Spirit. Why was he under the control of the Spirit? Because the Spirit filled his heart.

There is no such thing as being filled with the Spirit of God in this ministry, and being out of control of the Spirit at the same time. When the Spirit bids us go, and our hearts are filled with the Spirit, and therefore we are under His control, we go. We do not begin any argument about going. We do not begin to

reason that going will not suit our personal wishes. Such an attitude does not grow out of a heart that is filled with the Spirit. When Spirit-filled, we do not begin to weigh reasons, we do not ponder this, that, or the other before we go where the Spirit bids us go. Spirit-filled men *obey* the Spirit. I do not mean to say that we necessarily go when *men* say "go." But when the Spirit speaks to our own hearts, and we do not as He bids us, we are not under the control of the Spirit. There must in the very nature of the case be willing obedience on the part of those who are Spirit-filled.

But there is a price to pay for this infilling. We must yield all. It is only when we are willing thus to yield all, that the Spirit is able to take control of us. When control of us by the Spirit is unhindered by our selfish wills, the Spirit makes known God's purpose to us. Had there not been such yielding to the guidance of the Spirit on the part of the disciples, they never would have understood God's purpose for the Gentiles through their preaching of the gospel. If those men had not been taken by the control of the Spirit into territory where they had not the least thought of going, they never would have understood God's purpose for the Gentiles through the Christian church.

In Acts 16:6, 7, we find another demonstration of the control of the Spirit: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not." Now here is an instance of where the Spirit *restrained* them. They had set their hearts on going in a certain direction. But it was the wrong direction, and the Spirit spoke to them and restrained them. What was their response to that restraint? They went where the Spirit directed.

The Lord is the one to choose our field. That I believe with all my heart. In order to have us where the Lord wants us, it is just as necessary sometimes to be restrained from going as it is to be sent. But the Spirit of God should be the one to do both for us. I do not believe in restraints that are not of the Spirit's ordering; but I certainly do believe in the restraints of the Spirit, and believe that we sometimes would act wrongly without His re-

straint. I believe, too, that very few of the mistakes that so often mar the work would occur if we placed ourselves under the control of the Spirit in a way that would give the Spirit opportunity to restrain us.

Now I wish to read concerning the believer's birthright. In the eighth chapter of Romans we have our sonship brought to view. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:16, 17.

Please let this truth impress itself on your heart, *There is a spiritual birthright for the believer.* Through the Holy Spirit there is an heirship for the child of God. We do indeed have a birthright. The teaching of this eighth chapter of Romans is simply this, If there is to be any vital change in us from what nature has made us, *the Holy Spirit must control our minds.* The Holy Spirit must be in control of the mind if we are to have right to that which the Spirit brings.

Two laws are brought to view in this chapter, —the law of sin and death, and the law of the spirit of life. Have you noticed that both of these laws operate through the mind? The first operates by keeping the mind in a state of carnality, and the carnal mind means death. That is the law of sin and death. But the second transforms us by the renewing of our minds. (See Rom. 12:2.) So these two laws both operate in the life through our mind, one for death, the other for life and peace.

Let us follow those laws: This chapter teaches in verse five that they whose minds are renewed by the Spirit do mind the things of the Spirit. They whose minds are controlled by the flesh, mind the things of the flesh. They are in the flesh. When the mind is yielded to the flesh, we have not the Spirit of Christ, and we are none of His. Thus we find in verse eight that it is then impossible for us to please God. When the mind is yielded to the Spirit, the Spirit leads us, and "as many as are led by the Spirit of God, they are the sons of God." What right have we to claim sonship if we allow not our mind to be led by the Spirit of God? If sons, "then heirs; heirs of God, and joint heirs with Christ." Then there is a birthright for us.

Jesus spoke of the new birth as being a birth of the Spirit. "That which is born of the flesh is flesh." John 3:3, 5, 6. Why? Because, by being of the flesh, it is a partaker of the fleshly nature. But "that which is born of the Spirit is spirit." Why? Because by being of the divine Spirit it is a partaker of the divine nature. There is as much difference between that which is born of the flesh and that which is born of the Spirit, as there is essentially between the flesh and the Spirit. Why then do we undertake to do the work of the Spirit in the

power of the flesh? We cannot possibly be of the flesh, and think and live and serve spiritually.

We who are born of the Spirit, therefore, need to be filled with the Spirit. And the fullness of the Spirit I earnestly believe is our birthright. I do not for a moment think that the teaching of the Scripture gives us any right to believe that when we are born again we are of necessity filled with the Spirit. Paul was born again on the way to Damascus, but he was not filled with the Spirit until later.

No believer, notwithstanding the assurance of his sonship, should be satisfied until his heart is *filled* with the Spirit. The Spirit is to come into our hearts and completely fill them. It is from filled hearts that the rivers of power are to flow out, and our ministry is to be a ministry of soul-saving power. Let us give earnest attention to the matters of the Spirit in us, the Spirit filling us, and the Spirit outflowing from us. The new birth in itself is not enough for a ministry of power. Nothing less than an infilling will do. That is our birthright. Let us not barter it for anything that the flesh might crave, or that would satisfy a fleshly mind, for a ministry that the Holy Spirit empowers is not served in any spiritual sense by the things of the flesh.

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## Council Echoes

NEW SPIRIT PREVAILS.—The Philadelphia meeting was a wonderful help to our workers, and will result in a well-balanced program for the year. I am sure that the inspiration of the helpful instruction and practical suggestions will never be forgotten by our delegation. Our workers left with determination to put into practice the excellent counsel given by the instructors, and with a new vim and vision which will bear fruit in winning souls to this great message. Many providential openings have come to our men, enabling them to obtain suitable theaters and halls at figures well within their reach. C. M. Bunker, of Portland, Maine, is on the air with the message,—a new thing in this territory, and one that will greatly strengthen our work. I am amazed at the new spirit with which our men plunge into their tasks. They look, talk, and act in an entirely different way. I personally received much valued help, and wish to take this opportunity to express my determination to profit by the lessons learned there.—W. H. Howard, President, Northern New England Conference.

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Bible and history teachers, editors and ministers interested in attending the summer session of the Advanced Bible School, from June 5 to August 27, should write for the new Bulletin. Address Prof. M. E. Kern, Dean, General Conference, Takoma Park, D. C. The 1935 session is at Pacific Union College.

## ROUND-TABLE DISCUSSIONS

Blended Report From St. Louis and Philadelphia

### TOPIC NO. 3—PREACHING THE THREEFOLD MESSAGE

INTRODUCTORY PRESENTATION AT ST. LOUIS BY C. B. HAYNES

WHEN I am sent out to conduct a series of meetings, I am under the constraint of certain responsibilities, not merely to a conference organization, but to a world movement. And I can never release myself from my bounden duty rightly to represent that movement. I am profoundly convinced that the movement I represent is God's movement, that He is at the head of it, that He through that whole movement is doing certain very definite things in this world, and that this movement has come into existence in God's order to meet God's program at the time appointed. It is a fulfillment of prophecy, and is here to accomplish very specific things.

I like to think of myself in that way,—as God's man going out to do God's work. That keeps me very close to the heart of this message. Such a conviction is calculated to do that, and so I have little tendency in my own work to wander very far from the fundamentals of this message.

Now there are certain things that we classify in that way—as fundamentals of the message. I believe that when we go into a community, it is our business to present those fundamentals,—the gospel, the everlasting gospel, the gospel of the kingdom. I feel that when we permit ourselves to be intrigued into presenting something that does not have a definite, contributing influence to the accomplishment of the objectives of this movement, we are wasting our time. We had better let go of those nonessentials. I shall not attempt to name them as illustrations, but I do wish to emphasize the fact that I believe that our men are individually sent out to accomplish the same purpose which this movement in its entirety was sent into the world to accomplish. I believe there is a possibility of somehow shortening our efforts by crowding in the essential things that will make Seventh-day Adventists.

It will be profitable for every man of us—it is for me—to study the objectives of each particular effort, and the sermons to be preached throughout. What effect do I expect them to have upon hearts? What will they accomplish in bringing those who hear closer to this message? To me, sermons are tools. I like to select them to do certain definite things, just as a carpenter chooses the tools that are most appropriate for his purpose. What, therefore, is the object of the sermon I

am to preach? Is it to demonstrate that I am a good preacher? Or is it to give people this message, and cause them to decide their relation to it?

I am convinced that we have success in our work in proportion as we stay close to the fundamentals of the message, and away from trifling with novelties or subjects that merely fill in time. People are ready for the truth. It is amazing to see how glad people are to learn of present truth. I believe the franker we can be, and the more pointed we can be, the better success we shall have, and the more firmly established our converts will be when we finish our work.

I received a lesson on this point once. At the close of the Great War in 1918, the General Conference Committee felt that some effort should be made to attract the attention of the lawmakers and statesmen in Washington, D. C., and they asked me to conduct a series of meetings at Poli's Theater in that city. I spent much time in framing the wording of personal letters to the members of Congress and the Supreme Court, and to the ambassadors from foreign countries. I mentioned the upheaval of the war, the reconstruction period, and said some things that we felt men in their positions did not want to acknowledge. I stated that a serious effort would be made to interpret the old, old prophecies of the Scriptures, and that I thought they might be interested. A self-addressed postal card was enclosed for their use. There were a number of reserved seats. If they wished to avail themselves of these, they were to sign the card and return it.

I received requests for sixty-seven reserved seats. They were from people of prominence, as William Jennings Bryan, Lord and Lady Reading from Great Britain, etc. Their presence at the lectures under such circumstances made me feel that it was no place to trifle, that it was a time to be serious and earnest. There is nothing more serious in this world, my brethren, than this message. There are men and women in every audience who are perishing; and many will perish if we fail to say what we should.

God wants us to be outstanding preachers of His word, so that when questions come up we can look men squarely in the eye, because we know the answer. We have not gone into our

Bibles deeply and intensely enough to preach the truth for this time as we should preach it. When I hear certain men speak, such as G. Campbell Morgan, I am constrained to say, "O that God would make some of our men deeper Bible students!" He digs down, down into the unexplored depths of the word of God. I have profound respect and admiration for his Biblical learning and scholarship. Why can we not give ourselves to the deep things of God and His present message, and present them to the people? I know from personal experience that this kind of presentation of the truth will do more than all the spectacular presenta-

tions of intriguing subjects often resorted to.

We get farther in our message when we present things that really explain the word of God, that disclose the meaning of God's truth, and open up the depths of His word. We should spend our time and use our minds in putting these in attractive and compelling form. It is God's word we are handling, and we are to be men of the Book. Let us exalt that Book, and make it the basis of every presentation. Let us not play around with non-essentials, but dig into the great mines of truth, and make ourselves outstanding students and masters of the Word.

## Introductory Presentation at Philadelphia

BY JOHN E. FORD

THE truth that we are commissioned to bear to the world is a message that, if accepted, brings life; but if not, then death. We therefore stand in a most solemn place as gospel ministers. After we have advertised our meetings in a proper manner, the people will usually come to hear. We are then faced with the problem, Shall we deliver a message that will bring life, or shall we merely inform and entertain our hearers, so they will come back for more? I would answer, *We must deliver the message God has given us to deliver.* We must help the people to find that message.

Many times I wonder if some do not study more how they can entertain their audiences, what good music they can have, what fine pictures they can show, how many entertaining things they can say, and how many witty remarks they can make. But here are principles we need to ponder, and to heed:

"If they [gospel ministers] are true men of God, they will know that the object of preaching is not to entertain. It is not merely to convey information, nor to convince the intellect."—*Gospel Workers*, p. 152.

We have a message to deliver. And this means vastly more than to convey information. Yet many seem to think that is the important thing. "Nor to convince the intellect," was the closing word. When we only convince a man's intellect and do not convert him, we have brought him to a worse state than before we preached to him. Again, we are told:

"Many of those for whom our ministers labor are ignorant of the truths of the Bible and the requirements of God, and the simplest lessons on practical godliness come to them as a new revelation."—*Id.*, p. 153.

The basic message of the Seventh-day Adventist minister is the simple message of the everlasting gospel—how men may find the Christ we love. This is his most important work. Thus we read:

"Never should he preach a sermon that does not help his hearers to see more plainly what they must do to be saved."—*Ibid.*

"Never." Is that the instruction? Cannot I

preach that kind of sermon part of the time? or wait until the last week of my meetings, and then tell the people of salvation? *Not a single sermon should ever come from the minister of God unless he tells in it how to be saved.*

"How is one to organize his meetings for success? How is he to get a crowd?" These seem to be the questions uppermost in many minds. Some suppose that when they have all the paraphernalia needed, and set their organization to functioning, they are sure to have results. But the secret of success in evangelism is a vital message of life given with great earnestness to those who will listen. Every meeting should bring the people nearer to the point of decision for Jesus Christ. He should be the center of the sermon on the very first night.

"Our ministers are to preach in a way that will help people to grasp vital truth."—*Id.*, p. 154. There are many things that are important, but in themselves do not save. We must get people in touch with the vital life of the message.

"Tell the story of His [Christ's] life of self-denial and sacrifice, His humiliation and death, His resurrection and ascension, His intercession for sinners in the courts above. In every congregation there are souls upon whom the Spirit of the Lord is moving."—*Ibid.*

And we should never let that service pass without giving those persons a chance to give their souls to Christ. As I look on those people, as they sit before me that first night, and the second night, and every night, I feel that it is a question of life or death, and I talk with all the earnestness that God can give me. We are told to "present Christ, the way, the truth, and the life, and tell of His power to save all who come to Him."—*Ibid.* Without that, not a single soul can be brought to accept the Lord Jesus Christ. But there is power in that message.

When we begin to preach to the people, the most important thing is to lay the foundation first; that foundation is Christ the Lord. The

very first move we should make in the campaign, therefore, should be to lay the foundation. Nobody is ready for the presentation of the "mark of the beast" until the foundation is laid—until they know Jesus Christ as their Saviour, and accept Him. Then it is as easy as a, b, c. There is no difficulty with the other points, if the foundation is properly laid. But we are not to slight the presentation of the Sabbath.

"The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; but the great center of attraction, Christ Jesus, must not be left out."—*Id.*, p. 156.

"The great center of attraction." Isn't it going to be something sensational or singular—a large hall or some other feature? No, the great center is Christ. Our evangelistic program is to be built around that center. There is nothing so attractive as Jesus. Think over all the things for which the world is seeking, but the people of the world need Christ. There is a power that grips their hearts when we present Him, and they will come back the next night, and the next.

"O that we might all learn the way of the Lord in winning souls! God would draw minds from the conviction of logic to a conviction deeper, higher, purer, and more glorious. Often human logic has nearly quenched the light that God would have shine forth in clear rays to convince men that the Lord of nature is worthy of all praise and glory."—*Id.*, pp. 157, 158.

Some think so much about logic that it quenches the love of Jesus. Let us not do that. The minister ought to present his sermon in a logical way, but not be so technical and so logical that the people will never find Christ.

"Some may be listening to the last sermon they will ever hear, and the golden opportunity, lost, is lost forever."—*Id.*, p. 158.

I try never to forget that fact as I stand before the audience. I bow my head and say, "Lord, there is somebody here who may never hear this message again. What can I say to him that will turn him to righteousness?" And the answer comes back to me, "Oh, tell him that Jesus Christ will save him from sin." Let us not pass by the opportunity.

"Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with the gospel."—*Ibid.*

The threefold message started out by building upon the work of the Methodists, Baptists, and others who then preached the simple gospel. In days gone by there were men like Wesley and Moody; but where do you hear such voices today? We must now emphasize the gospel that others have laid aside for Modernism and skepticism. But as I speak to our people about this necessary phase of our work,

I have been made sad to find that many of our own members do not understand the simple steps of salvation. They have accepted the doctrines of this message, they believe the Sabbath; but they do not know what it is to be saved. We have too often supposed that they knew that, and have not preached the fundamental doctrine of righteousness through Jesus Christ, which is the most important doctrine of all.

"No discourse should ever be preached without presenting Christ and Him crucified as the foundation of the gospel."—*Ibid.*

When we prepare our sermons, let us start with this one thought: Jesus Christ and Him crucified as the center and foundation of every sermon. Yet how seldom does one hear a sermon filled with Christ and His righteousness! I am convinced that apostasies among ministers and Seventh-day Adventists often come because they do not know Christ personally. They do not know the fundamental principles of righteousness through Him.

"Frequently, when efforts are made to present the truth in new fields, the discourses given are largely theoretical. The people are unsettled by what they hear. Many see the force of the truth, and are anxious to place their feet upon a sure foundation. Then is the time, above all others, to urge home upon the conscience the religion of Christ. If the meetings are allowed to close without this practical work, there is great loss.

"Sometimes men and women decide in favor of the truth because of the weight of evidence presented, without being converted. The minister's work is not done until he has urged upon his hearers the necessity of a change of heart. In every discourse fervent appeals should be made to the people to forsake their sins and turn to Christ."—*Id.*, p. 159.

"Every discourse." Yet there is a common practice of preaching about the Sabbath, the "mark of the beast," the second advent, the state of the dead and the punishment of the wicked, and then in about the last sermon of the series, telling about Christ and salvation. That is what I was taught in my college course as the proper method. But we are told that "in every discourse fervent appeals should be made" to come to the Lord Jesus Christ. When we follow this, we have success.

"Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication."—*Id.*, p. 160.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."—*Id.*, p. 161.

What does Satan not want us to present?—That there is power and life through Jesus. He does not care how much we present the var-

ious doctrines, just so long as we do not present Jesus.

"If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. As a power from beneath is stirring up the children of disobedience to make void the law of God, and to trample upon the truth that Christ is our righteousness, a power from above is moving upon the hearts of those who are loyal, to exalt the law, and to lift up Jesus as a complete Saviour."—*Id.*, pp. 161, 162.

Those are fundamentals that we cannot pass by if we are to be successful in preaching the third angel's message. In our preaching nothing will take the place of the simple gospel story; but we cannot present something that we know nothing about. We are never ready to stand before an audience to tell them about Christ, until we know Him ourselves by definite personal experience.

I attended three of our denominational colleges. I took about all the Bible given in those institutions. I went out as a foreign missionary. But I never found Christ personally until I found Him one night down in Ecuador. Oh, yes, I could tell about Christ, I could tell every point about the gospel story. I was strong on the doctrines. But I had no personal experience in really accepting Him. Then one night down there I found Him, and I knew that He had saved me. My life has changed since then, and my message has changed. From that moment forward every time I speak to the people I can say, "I know I have a Saviour who has saved me, that He has a crown waiting for me. Brother, don't you want one, too?"

The first preparation, therefore, for giving a real message is having an experience oneself. There is no use renting an auditorium, no use putting out handbills, until one has that. The most uneducated person can have that, and the most untalented speaker can be successful when he tells the simple gospel story of how Christ has saved him.

Some one will say, "Then, what is the use of preaching the various doctrines, if that is the all-essential?" *I teach all the other principles of truth that I may portray Jesus as the center of all.* I tell the people what Jesus Christ will do for them, about the wonderful place He has prepared for them, where there is to be no more sorrow. So I tell them about heaven; I tell them what Christ will do for the man who will be saved. In a series of Sunday night meetings I take that as my first topic. I tell the people that if they accept the Lord Jesus Christ they will spend eternity in a world where they will never die, a world where there is no disappointment nor sorrow. This will give them hope, and they will come back the next Sunday night to hear more.

The second Sunday night I speak on the second coming of Christ. I tell of this wonderful Saviour who is coming back to take us where there will be no more sin if we only accept Him.\*

The next logical step, then, is what will happen to those who are not ready to go with Him. So, "Where Is Hell?" is the third Sunday night subject. Under that topic I tell them of Jesus Christ who can save them from the lake of fire. I present to them Christ crucified upon the cross, dying the second death in their place. They do not think so much of the lake of fire, as of the wonderful Saviour. They then wonder whether rejecters will burn forever, so "The State of the Dead" is my fourth Sunday night topic. On this subject I present the simple story of how Jesus Christ gives a man life. I seek to make every sermon a simple story, every one a gospel story. *The whole story is Jesus Christ, and life through Him.* People do not get upset over that. There is no argument nor contention.

The Sabbath question I present on the fifth Sunday night. I speak of the Saviour as a Sabbathkeeper. I start with Him, continue with Him, and close with Him, and we have no argument about it when we are through. I endeavor to bring the people to the foot of the cross, whereon hangs a Sabbathkeeping Saviour, and appeal to them to take up their cross and follow Him. The Sabbath is one of the great doctrines of the Bible, but the center of it is Jesus. Then I preach on the New Testament Sabbath and the change of the Sabbath. But every sermon is built upon the Rock—Jesus Christ.

I say, "Are you going to take your stand for Jesus Christ, or for the things of the world? Are you going to follow Christ all the way?" If they do not follow Him, they must meet Him at the judgment bar. So naturally the judgment is my next topic. What a wonderful topic to preach on! The subject, "The Mark of the Beast," follows. We do not have to make it an anti-Catholic lecture, and deride the pope. To do that would make it a hindrance to successful evangelism, and would convert nobody. That is not honorable, much less Christian. But we must frankly tell the people that the "mark of the beast" is the mark of sin and lawlessness against the Lord Jesus Christ.

I present the Spirit of prophecy next. It is a fine topic for a forceful appeal. It is the testimony of Jesus Christ. In presenting the subject of sinning against the Holy Spirit, I present the Spirit as the representative of Jesus Christ. So all the doctrines can be presented, with Christ as the central theme. There is nothing you can or should say that does not rightly relate to Jesus Christ. I do not pass by any of our teachings. I present them all as clearly and strongly as God gives me strength. And when I do that, there is power in every sermon to convert a sinner and to turn him to Jesus Christ.

\* To illustrate his principle, Elder Ford drew a circle on the blackboard to represent Christ as the center of every truth, and on lines radiating out like the spokes of a wheel, the subjects, "Heaven," "Second Coming of Christ," etc.—ED.



## Discussion From the Floor

### Build Whole Series on Revelation 14

J. L. SHULER (Charlotte, North Carolina): The Seventh-day Adventist preacher has no other business than to preach the threefold message of Revelation 14. When we are conducting an evangelistic effort, the entire series ought to be a connected exposition of that threefold message, *with Christ as the center*. I believe we ought to make the threefold message itself more prominent. I have seen lists of sermons for six-, eight-, and ten-week meetings without a single subject listed wherein I could see that there was to be preaching directly on the threefold message.

Many able ministers outside of our faith are preaching Christ. No one can rightly deny that. But they do not make Seventh-day Adventists. It takes the preaching of this threefold message to make Seventh-day Adventists. Christ is to be made the center. That message says that Christ died as man's substitute, and that we must be prepared to meet Him as our coming King. We ought to check any tendency for men to go out and conduct meetings like the ordinary revivalist. Only the preaching of this threefold message makes Seventh-day Adventists. And we should study how to make our presentations a connected, logical, natural unfolding of that threefold message, with Christ as the center.

I am now making a practice of preaching Revelation 14 in the second week of my meetings. Please don't misunderstand me. I do not tell them in the second week about God's judgment, what Babylon is, the call to come out of Babylon, the image of the beast, or the "mark of the beast." But this is my procedure: I start with the text about "present truth," in 2 Peter 1:12. I tell them about Noah and his time, John the Baptist and his time, and other special messages for special times. Then I introduce the thought that Revelation 14 is a special message for this hour, now due, without attempting to expound that message. If we can convince them that we have a message from God, we shall never lack for interested hearers—and converts. And it is a help to get them to accept the message in principle early in the series.

I tell the people that the purpose of our entire series of meetings is to expound this particular message. It takes in every essential truth. And as we go on from night to night, we take up different features of that message and explain them in detail. This wonderfully stimulates interest. The people see at once that this is not an ordinary series of meetings, not even just an ordinary course of lectures on the Bible. In that way I make that threefold message the background of all those weeks of preaching.

When I take up the 2300 days, the judgment, and the sanctuary, I say, "Now we are going

to explain the first part of that special message. And night by night it will be unfolded just as it is given in the Scriptures." They will see that indeed the "hour of God's judgment is come," what Babylon is, what the "mark of the beast" is, what his image is, and what the wrath of God means. From then on the whole series of sermons are logically connected like the links of a chain, and this helps the people in accepting the message.

At the close, when the people accept the truth, they are not merely joining the Seventh-day Adventist Church; they have accepted a message from God. They are going to stick to it, and they will help us give it to the world.

### Our Preaching Charter Declared

V. J. JOHNS (Minneapolis, Minnesota): What we shall preach has not been left to us to decide. Our charter of evangelism says: "Go ye into all the world, and preach the gospel." God has given us our marching orders, and has told us exactly what we ought to preach. The word "gospel," to my mind, means nothing less than a full Bible message. God has given us this message in answer to the ringing challenge to faith in this day of apostasy.

The message of Revelation 14 is to be the bread of life for the starving people of the world. I am glad that when the Lord wrote those words of the last-day commission He put in the expression, "the everlasting gospel," because the message of Revelation 14, when rightly presented, is the gospel in its essence, the message God has given for this very time.

I wish to reiterate what has been said in calling for our ministers to be men of the Bible, men who preach the great verities of this message, and dig deep into God's word. And I would like to add this little word: Some have the idea that when we conduct a series of evangelistic meetings, we should lift up the standard of the message of God for this time, but that our Sabbath sermons ought to have a spiritual touch, to be decidedly different from the sermons we give the public. I do not believe in such distinctions. There are multiplied thousands of people in our churches who have an appalling lack of knowledge of the fundamentals of our own faith. I believe that our Sabbath sermons ought to be great, virile, Bible messages, great doctrinal messages, spiritually presented, great fundamental messages. And our messages for the public should be great life-saving messages of truth, doctrines set in the everlasting gospel framework.

Now just a word in regard to preaching the love of Jesus. We have been told that a sermon which does not have Jesus in it is like the offering of Cain, a Christless offering. How can—or dare—men separate the doctrines of the message from the love of Jesus? To my

mind they are inseparable. I love to hear men who have a mighty appeal from the Scriptures, whose sermons are flavored with the great love of Jesus.

In the fourth chapter of 2 Kings an experience is recorded in the life of the prophet Gehazi. You recall it. He was sent ahead, and was told to place the staff on the face of the child. The experience reminds me of the minister who lacks the power of God in his life. We have a world that is dying in sin,—yes, dead in sin,—calling for that staff of life, and the third angel's message is the answer to that call. But the third angel's message in the hands of a man who is not sanctified by that message, whose heart does not throb with that love, and who does not manifest it in his life, is but a futile staff in his hands. There is nothing that gives me more pain and grief than to listen to a sermon on some nonessential, when the minister should be giving the last message to a dying world. I believe in the preaching of the fundamentals of the message.

#### **Pertinent, Simple, Confidence-begetting Truth**

C. H. WATSON (President, General Conference): I am very much interested in the topic before us,—the question of *what* to preach. It directs our attention very definitely, of course, to the commission that we have received to preach the message for this particular time, to preach the everlasting gospel, and that form of the everlasting gospel that is pertinent for the people of earth at this hour. I was much interested in the plea of Brother Haynes that we give more attention to the study of the word of God. That is what we all purpose to do, but what a good many of us do not do. We allow this, that, and the other thing to come in and crowd it out, and are unable to find time for study. There are mines of truth for us yet to explore. But no *truth* yet available for us will be contradictory to the *truths* we already have, for truth does not contradict truth.

I would stress that point: *The message we have is truth for this time*, and further revelations of truth that our Bible study will bring will not contradict truth which has already been given us of God. But there are depths we have not fathomed. We ought to pray that the guidance of the Spirit will be given us to enable us to gain that larger knowledge of truth which is possible for us if we are but willing to let the Spirit have control of us.

I believe that we have this one safe and simple rule by which we may all know that the Spirit is guiding us,—the rule I have mentioned. The Spirit, in His guidance of our minds in relation to truth, will not contradict Himself. And if I find my mind playing around the fringes of an idea that contradicts truth, I may know I am wrong, and that it is an unsafe idea for me to develop. But the urge to keep on with such ideas is often fed by our own natural desires to figure as original thinkers. Let us beware of such temptations.

None of us are very skilled. None of us have so much scholarship that we can afford to take glory to ourselves because of it. And we are most unsafe when we take glory to ourselves for what the Spirit of God is condescending to do for us, in us, and through us. We should take no credit to ourselves for being original in our thinking, original in our presentation, or skillful in our classification and arrangement of thought. Let us be very careful not to do that, but to work thoughtfully under the guidance of the Spirit.

Let us also remember that there is one thing the Spirit wants to do, and that is to increase and establish confidence in the truth in the hearts of those who hear truth from us. The Holy Spirit does that. If that is not done, the Spirit has not met its purpose in witnessing through us to others. That is absolutely true, and fundamentally sure.

There are certain things that we can have confidence in, but those things are all associated with God. There are four things in which I am determined permanently to hold my confidence. The first of these is God Himself; the second is God's word; the third is God's work; and the fourth is God's people. If I hold my confidence in those four verities, I know that I am much safer than if I let my confidence slip as to any one of them.

Since the last three are of God, I find that I dare not allow my confidence in any one of them to slip, because my confidence in God is weakened by that slipping. I cannot allow my confidence in God's work to slip. To doubt and reject the work of God is to doubt and reject God. If I allow my confidence in the work of God to weaken, I find that questionings concerning God Himself are engendered. And the same is true with the Word. The trouble with the godless world today is that it has shut itself away from the truths of God's word. Its confidence in that word is gone. So, with all this that we have been talking about,—the content of our preaching,—if it fails to increase and establish the confidence of God's people in Him, in His work and word, and in His people, it is a failure.

What, then, shall I preach in order to establish that confidence? First, I must make myself more and more acquainted with the deep things of God's word. I am very earnest in saying this. I do believe the Spirit of the living God abhors shallowness. But I believe we ought to give study to that understanding of deep truth which will enable us to present it as the simplest thing on earth. I often pray that God will enable me to understand deep truth in a simple way, and to give it directness in presentation. The teaching of Jesus was always simple and direct. There is a simple directness in the word of God itself that ought to be characteristic of our preaching of that word. We inspire confidence in proportion to our simplicity. A large measure of the troubles

in the church would disappear if the understanding of the people in the truths of God was more simple and direct. Let us aim at such simplicity in understanding and presentation. Clothe yourselves with the simplicity of the message itself, and you will have people to hear you wherever you preach. They will go away feeling that God has spoken to their hearts, and will want to come back to hear you again.

### Message Embraces Heart Preparation

C. C. ELLIS (Atlanta, Georgia): The message of Revelation 14 includes information on the Sabbath truth, information on the state of the dead. It includes health reform, the Spirit of prophecy, tithing, and other truths. We dare not leave out that information. But we can give all that information, and still not preach the third angel's message. "The message of righteousness by faith," says the Spirit of prophecy, "is the third angel's message in verity." I do not believe in going to the people and proving to them that our doctrine is true, unless I go farther than that. Before I do that—or all of it at least—I want them to accept Christ in the fullest way possible.

I am working on the premise that when I present the second coming of Christ, I have no right to leave that subject until the people in my audience are made ready for that coming. I have no right to leave the subject of the judgment until the people set about straightening up their debts—quit their smoking, and the like. And as I go on to the Sabbath truth, I feel that I must give them a spiritual foundation for their Sabbath observance, and that their acceptance is not to be just Saturday-keeping instead of Sundaykeeping. We do not have to choose between giving the argument and preaching Christ. When I preach Christ, the arguments have ten times as great effect.

### Preach Message to Prepare Men

L. H. KING (Baltimore, Maryland): We are living in the most unusual age of earth's history, an age when eternal destinies are being determined. God has given a special message to this people to meet the requirements of the age. In the fourteenth chapter of Revelation we have the fundamental message for this hour. At the conclusion of that triple message we read:

"I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle."

Christ is coming in the clouds of heaven, coming to reap. In connection with that portion of our message, I read in "Testimonies," Volume VI, page 406:

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

John on Patmos was given a vision of these last days, and of the sin that separates man from God. He gave to this people a message that was to call all honest men back to our heavenly Father's arms. I believe that message is fundamental, and that its every portion is required to meet the exigencies of the hour. And the message that makes people Seventh-day Adventists is also to make them Christians.

The marvelous story of God's love has been known from the days of Abel to the present. The story and message that is found in Revelation 14 has been known only since 1844. There are thousands of voices that in some form are preaching the unutterable love of Jesus, but there are multiplied millions in this world who do not know that the Christ who was once offered to bear the sins of many is soon to appear without sin unto salvation. His love and His second coming should be the keynotes of every message.

The one thing that has held me steady and given me grace is this blessed hope, and Jesus Christ in it. We do not have to carry on this fight endlessly. God has made it very plain that He has sent a threefold message—the first, second, and third angels' messages—that will save people from the sins that exist, and prepare them to meet Jesus. I read on page 118 of "Testimonies to Ministers:"

"In the very time in which we live, the Lord has called His people and has given them a message to bear. He has called them to expose the wickedness of the man of sin who has made the Sunday law a distinctive power, who has thought to change times and laws, and to oppress the people of God who stand firmly to honor Him by keeping the only true Sabbath, the Sabbath of creation, as holy unto the Lord."

Every evangelist, then, who is sounding forth the call to this generation, should have, as part of his message, not only the second coming of the Lord Jesus Christ, but the exposure of the man of sin. In the presentation of that message I never clothe my advertising in such phraseology as would drive people away, but endeavor to attract Catholics who are open-minded to come and hear. I advertise two companion subjects. I advertise them together over the radio and in the newspapers, and by the other methods that have been mentioned here; and I state at the top of the first subject of my series, "Rome's Great Mistake;" and then on the evening following, "Protestantism's Great Mistake." I state, in this connection: "This is not an attack on these two great divisions of Christianity, but a statement of the plain facts of Inspiration concerning their origin and destination." Then below that I place a sentence which reads: "To attack religionists is to drive them away; but to tell them in love the true facts of the Bible, is to win them to Christ."

If those presenting these messages have not a Christian experience and a love that con-

strains them to present these messages with Christ as the great central figure, a deeper experience is indeed needed. I believe these messages are the main issue. I believe they are what make men and women ready to meet Jesus Christ when He comes in the clouds of heaven.

"Advance new principles, and crowd in the clear-cut truth. It will be as a sword cutting both ways. But be not too ready to take a controversial attitude. There will be times when we must stand still and see the salvation of God. Let Daniel speak, let the Revelation speak, and tell what is truth. But whatever phase of the subject is presented, uplift Jesus as the center of all hope, 'the Root and the Offspring of David, and the bright and morning Star.'"—*Testimonies to Ministers*, p. 118.

And when men let Daniel speak and the Revelation speak, we hear those great prophecies that Daniel and John enunciated.

"I have been instructed to trace words of warning for our brethren and sisters who are in danger of losing sight of the special work for this time. The Lord has made us depositaries of sacred truth. We are to arise and shine. In every land we are to herald the second coming of Christ, in the language of the revelator proclaiming: 'Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him.'"—*Testimonies*, Vol. VIII, p. 116.

I believe that those are our marching orders, to preach the message of the second coming of Jesus as revealed by Daniel and the Revelator, and I know there is success in it.

"The commandments of God and the testimony of Jesus are united. They are to be clearly presented to the world."—*Id.*, p. 117.

It was the presentation of these great themes of prophecy, and of the Sabbath, that led me to my knees and made me a converted man. I believe wholly in the fact that Jesus Christ is the fairest among ten thousand. He is the comfort and the stay of men's souls. He is the one who will hold them in times of stress and trouble. But I believe that God has ordained that the special means of bringing men to Christ today is the special message He has given to the people of this generation.

"As foretold in the eighteenth of Revelation, the third angel's message is to be proclaimed with great power by those who give the final warning against the beast and his image: 'I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. . . . And I heard another voice from heaven, saying, Come out of her, My people.'"—*Id.*, p. 118.

I believe that is fundamental. We may be called the champion proselyters of the world, but if such we are, God has made us so.

### Summation by the Chairman

CHAIRMAN BRANSON: The preaching of Jesus Christ must be made paramount, and the doctrines of Jesus Christ as revealed in the Bible must be in the forefront, especially those which have to do with the last scenes of earth's history. As a group, we have taken too much for granted in our preaching. We have presumed

## MINISTERS AND R

BY C. S.



MINISTERS of the gospel have in the past done great service in the cause of religious liberty. Martin Luther, Roger Williams, John Bunyan, and ministers of the early Baptist churches are striking examples of what the clergy can do for the cause of religious freedom, when once they catch a vision of the great Christian ideals and fundamental principles underlying the religion of Jesus Christ. These men put Christianity in a new light before mankind, and were instrumental in transforming the governments of Europe and colonial America from autocratic tyrannies into governments of the people where freedom of worship for all sects has become a constitutional right—at least in theory, if not altogether in practice.

The churches are today drifting away from the ideals of the Author of Christianity, and the gospel ministry should, as never before in the history of the world, make its influence felt in the affairs of men and in legislative councils in defense of the fundamental principles of religious liberty and human rights. In many lands there is hardly a community where the Sunday law question is not being agitated. Whether the issue be local or national, it affords us a wonderful opportunity to present the true principles of religious liberty to the public.

There are many channels through which our ministers can work. They can widely advertise such subjects and enlighten the public from the pulpit. They have access to the open forum in the newspapers. They can hold mass meetings. They can speak before civic organiza-

altogether too much on what the people are already supposed to know. I am sure that was true in my own early evangelistic work. I felt that I had done thorough work when, after earnestly presenting our cardinal doctrines, I had merely spoken regarding the atonement, repentance, faith and conversion, justification by faith, and other such basic truths of spiritual life and salvation.

Perhaps twenty-five years ago there was some ground for taking for granted a knowledge of these truths, for there were many ministers

preaching those fundamentals. That is not the case today. If we take it for granted that the people coming to our meetings understand these fundamental, underlying principles of the gospel, we make a serious mistake. They do not. They have been taught evolution, and everything but the atonement of Jesus Christ,—that He gave His life as a vicarious sacrifice

## RELIGIOUS LIBERTY

LONGACRE

tions and popular clubs. When a local issue is on, they can speak before town and city councils. They can send petitions and memorials to legislators. They can place the *Liberty* magazine and other religious liberty literature in the hands of public officials who deal with the Sunday observance question.

One of the great services our ministers can render the cause of religious liberty is to carry out faithfully the program on Religious Liberty Day, and urge our people to give a liberal offering on that day for the prosecution of the religious liberty work in the conferences. Many of our ministers have been remiss in this matter, and as a result our religious liberty witness languishes.

Our people are anxious to aid the religious liberty work whenever the opportunity is presented to them, but some pastors of churches become so engrossed in preaching along other lines that they scarcely give the religious liberty work a thought, even on Religious Liberty Day. Reports from some conferences indicate that the Religious Liberty Day program has been carried out in less than half of the churches. Who is to blame for it? You who are ministers can answer that question better than any one else.

A successful minister is one who seeks to build up the cause of God along all lines. He is not a specialist or "single track" preacher, but an all-round worker, giving due attention to every branch of our world-wide work, when the appointed time comes to consider those interests.

Washington, D. C.

for our sins. They know little about Jesus Christ, whose blood is the only agency for the cleansing of sin. Those things are not preached today from the popular churches. They are not believed as they were twenty-five years ago. So we cannot take these things for granted. We must preach these great saving provisions of the gospel.

We read in Revelation 14 that this message is to proclaim the everlasting gospel to the nations. Brethren, the everlasting gospel is the message that tells men how to be saved

through the blood of Jesus Christ. We must learn to preach effectually the doctrine of the Sabbath, the state of the dead, the coming of the Lord, the "mark of the beast," the seal of God, and related truths. But we must learn how to present those doctrines as a part of the great doctrine of Christ and His power to save; and when we learn to present the doctrines in that way, we shall have much greater success in our ministry. Note these pointed statements from Mrs. E. G. White:

"The object of all ministry is to keep self out of sight, and to let Christ appear. The exaltation of Christ is the great truth that all who labor in word and doctrine are to reveal."—*MS. 109, 1897. (Elmhaven Leaflets, No. 1, "Preach the Word," p. 1.)*

"The many argumentative sermons preached seldom soften and subdue the soul. . . . It should be the burden of every messenger to set forth the fullness of Christ. When the free gift of Christ's righteousness is not presented, the discourses are dry and spiritless; the sheep and lambs are not fed. Said Paul, 'My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' There is marrow and fatness in the gospel. Jesus is the living center of everything."—*Letter 15, 1892. (Elmhaven Leaflets, No. 1, "Preach the Word," p. 3.)*

Jesus is indeed the living center of everything and every truth. Should not that, therefore, be true of a sermon on the "mark of the beast," or on the Sabbath, that Jesus is the living center of these doctrines? I believe that when we learn to make Christ the center of everything, we shall find a power and life coming into our message that will grip the hearts of men in a way we have never before seen.

"Put Christ into every sermon. Let the preciousness, mercy, and glory of Jesus Christ be dwelt upon; for Christ formed within is the hope of glory."—*Ibid.*

Many have made a tragic difference between doctrinal preaching and spiritual or practical preaching. They have said in effect, "I am going to preach on doctrine for a few days, and then preach a gospel sermon to help folks get hold of Christ." I think this a great mistake. When we learn to do as we have been counseled this morning,—to present Christ as the center of every doctrine,—we shall find that no doctrine of God is unspiritual. Rightly presented, no doctrine of the Bible is unspiritual. And the spiritual should not be separated from the ordered plan of God to save men. I do believe this should be increasingly emphasized here in our council, and practiced in our preaching. *Let us make the doctrines spiritual.*

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In this center opening for June, two photographs taken at the funeral of Elder A. G. Daniels will appear. One was taken within Paulson Hall as the service was in progress, the other as the casket was being borne out the front entrance on the way to its final resting place.

# STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

## XII. THE WOMAN IN THE WILDERNESS (538-1798)

BY N. J. WALDORF

**W**E have now reached the final objective in our studies in church history, namely, the synchronizing of the two prophetic predictions of the 1260 years' supremacy of the "little horn" of Daniel 7:25, and the "church in the wilderness" for the same length of time, both beginning 538 A. D. and ending 1798 A. D.

We will divide this survey into two phases. The first will cover the struggle for supremacy by the "little horn;" the second, the persecution of the "church in the wilderness" by the Holy Roman Empire.

(In following these studies in church history, the reader should bear in mind that, owing to limited space, no attempt has been made to write an exhaustive and consecutive narrative of the historical events brought to view. However, sufficient authentic historical extracts have been used to sustain the points under consideration, even though at times the narrative has been broken for the sake of introducing matter essential to the subject under consideration.)

### First Phase (From Constantine to Justinian, 321-538)

We have already pointed out in a former study that Constantine was the founder of the "little horn" of Daniel 7, when he united church and state, and his successors, with one exception, pursued the same course in strengthening the union of church and state. Numerous laws were enacted against heresies, as recorded in the Theodosian Code. Sects multiplied during this period of "the church in Pergamos." The Lord reproved this church because of the doctrine of Balaam which was held by the church. They also professed the doctrine of the Nicolaitanes, and were admonished to repent or their light would be removed. Nevertheless, the Lord says that there were in that church those holding the true faith, and who had not denied the name of the Lord. (See Rev. 2:12-17.) The pressure of worldliness was so great that the true children of God would in the future have to separate themselves from the apostates in the church. This separation took place in the days of Justinian, the Eastern emperor. We will let the historians tell the story. Concerning Justinian, we read:

"For by an edict which he issued to unite all men in one faith, whether Jews, Gentiles, or

Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared infamous, and, as such, excluded from all employments, both civil and military, rendered incapable of leaving anything by will, and their estates confiscated, whether real or personal. These were convincing arguments of the truth of the Catholic faith; but many, however, withstood them; and against such as did, the imperial edict was executed with the utmost rigor. Great numbers were driven from their habitations with their wives and children, stripped and naked. Others betook themselves to flight, carrying with them what they could conceal, for their support and maintenance; but they were plundered of the little they had, and many of them inhumanly massacred, by the Catholic peasants, or the soldiery, who guarded the passes."<sup>1</sup>

Another historian says:

"The reign of Justinian was a uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birth-right of men and Christians."<sup>2</sup>

This persecution began in the eastern part of the empire, but could not be executed in the west because in Africa the Arian Vandals had virtual control of the Catholic Church, having banished almost all their bishops.

In Italy the Arian Ostrogoths held rule, but they were tolerant, and tried by equitable laws to purge out simony from the church. The Vandals were rooted up in 534 A. D., and the Ostrogoths in 538 A. D. The "little horn" rooted up three horns,—the Heruli, the Vandals, and the Ostrogoths. These nations perished, root and branch, from history, as independent nations. The year 538 A. D. marks the supremacy of the "little horn," which is a union of the Catholic Church and the Roman state. The supremacy could never begin until the three horns were rooted up, so that the laws of persecution enacted by Justinian could be carried out in the West as well as in the East. Never again was the "little horn," in part or as a whole, subject to any foreign power, not even the Lombards, during its twelve hundred and sixty years of supremacy, as we shall presently show.

## Second Phase (The Holy Roman Empire and the Persecution of the "Church in the Wilderness," 538-1759)

We read, "To the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14. God made provision for His persecuted church by sending her into the wilderness on eagle's wings to a place where she could dwell for 1260 years, protected from the flood cast out of the dragon's mouth against her. The question arises, Where was that place? Our answer is: The Cottian Alps in northern Italy, the mountains of Piedmont, and the valleys among these mountains. The protection of the Ostrogoths ceasing when they were conquered by Belisarius and later exterminated by Narses, the prophecy says that the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth against the woman. The year 538 A. D. marks the exact time when human, governmental protection for the "woman," or dissenting church, ceased; and then the direct, divine interposition began for the protection of the church.

We have now located this place of refuge for the church. Limited space forbids an adequate dissertation on the history of the Vaudois of Piedmont, hence we shall use the most complete and authentic history of the Vaudois yet published. It is entitled "The Israel of the Alps," by Dr. Alexis Muston, translated by Dr. John Montgomery, and published by Blackie and Son, Glasgow (1858, two-volume edition).

Doctor Muston traces the history of the Vaudois right down to the early times of Christianity on the Italian peninsula. He mentions Ambrose, who occupied the see of Milan for twenty-three years, as being opposed to the practice of the Church of Rome. Ambrose died in 397 A. D. The diocese of Milan was very independent of Rome, especially while under the protection of the Lombards, 568-784. What the Ostrogoths had been to the church in northern Italy prior to 538 A. D., the Lombards were after their invasion of Italy, 568 A. D., right up to their defeat at the hands of Charlemagne, 784 A. D. They had stood as a wall of defense against the inroads of the "little horn" in the diocese of Milan. They were first Arians and later Catholics. However, they did not allow the Catholic clergy to sit in their councils. Although they controlled the greater part of Italy, the Catholic Church was never subject to them. After their defeat by Charlemagne, they were subject to his rule, and became a part of the Holy Roman Empire. Considerably later they organized themselves into a number of small republics, each republic being governed by a consul. These republics formed themselves into a league, usually known as the Lombardic League, or the League of Lom-

bardy, with Milan as the chief city and center of the league.

In the struggle between the emperor Frederick of Barbarossa and the popes, Pope Alexander III was the head of this Lombardic League against the emperor, and so strong was the league that they inflicted a serious defeat on the emperor's forces at Legnano, May 29, 1176. This victory won for the Lombard republics their independence.<sup>3</sup>

Toward the middle of the thirteenth century we again find the emperor at war with the Lombardic League. This time it is Frederick II. About this struggle another historian says:

"There was bitter irony in the reply of Frederick II, when, in 1236, he was subduing the rebellious Lombards, and he answered the clamor of Gregory IX, who called upon him to transfer his arms to Syria, by pointing out that the Milanese were much worse than Saracens, and their subjugation much more important."<sup>4</sup>

The Lombards were defeated, but never rooted up by the "little horn." Therefore they were not one of the "three horns" plucked up by the "little horn."

At first the diocese of Milan was a shelter for the fugitives of the church. Says the historian:

"We see her first sheltered in the diocese of Milan, where popery still pursues her. She then retires into the diocese of Vercell, and thither also the hostile pretensions of popery are extended. She takes refuge in the diocese of Turin, but popery still gains upon her; and at last she seeks an asylum in the mountains. We find her in the Vaudois valleys!"<sup>5</sup>

When the great contest, between the emperors and kings of the Holy Roman Empire on the one side and the popes on the other, for the supremacy of the government had been decided in favor of the popes, the Post-Apostolic Catholic Church has been discovered just where God placed her—on eagle's wings. (See Rev. 12:14.) When brought into the light of day, before the public gaze, by a bull of Pope Urban II, in the year 1096 A. D., in which he mentions the Vallis Gyrontana as the focal point of heresy, these dissenters were found to consider themselves the true Catholic Church. They used the Romance language, and Doctor Muston has given both the original and a translation of the most important tenets of their belief. We give a few quotations:

1. "[This is our Catholic faith, which is contained in the articles of faith, and in the sacraments of the holy church.]—*Vaudois MSS. of Geneva, No. 208, fol. 3.*"

2. "[Take counsel from good priests, for those who are united to the ancient and apostolical church, in the similarity of works of holiness and of faith. But take not counsel from those who separate from the holy church.]—*Geneva MS., 207, treatise on repentance.*"<sup>6</sup>

The reason for total separation from the Roman Catholic Church is given as follows:

"[The cause of our separation from the ritual unity (*unity of the customs*) of the Roman Church, and from all things, in whole or part, having resemblance thereto and contrary to the truth, may be viewed in two ways. The one is (*a regard to*) the truth which saves: the other, to the falsehood which is contrary to salvation.]-*MS. of Dublin, class C. V. 25.*"<sup>7</sup>

The Vaudois were opposed to priestly absolution. Listen to this:

"[He supposes he has made satisfaction for (*the guilt of*) his sins, because he has entrusted the priest with them. . . . Such is the delusive repentance which priestly absolution engenders.]-*De La Penitencia, No. 207, art. ii and iii.*"<sup>8</sup>

They were commandment keepers. Hear what they say:

"[It is impossible for any in this life to fulfill the commandments of God if they have not faith; and they cannot love Him perfectly, nor with a proper love, if they keep not His commandments.]-*Vaudois MSS. of Geneva, No. 208, fol. 2.*"<sup>9</sup>

Bearing the date 1120 A. D., the MSS. of Cambridge contain a confession of faith and an ancient catechism of the Vaudois. Historians think the date is too early, that it should be in the latter part of the twelfth century, instead of the beginning of it. Be that as it may, the confession adds nothing to the belief of the Vaudois which cannot be substantiated by the ancient manuscripts in the archives of Europe. There are fourteen articles in the confession, which was the appendix to the first one-volume edition of "The Israel of the Alps," Hazlitt's translation. We give here a glimpse of the confession. Art. 1 expresses faith in the twelve articles of the apostles' creed; Art. 2, the trinity; Art. 3, the canonical Scriptures as we have them today; Art. 4, creation; Art. 5, the law; Art. 6, the birth of Christ on time; Art. 7, Christ as Saviour; Art. 8, belief only in the mediation of Christ, and not of the saints; belief in the immortality of the soul; Art. 9 expresses belief in paradise and hell, but repudiates purgatory; Art. 10 opposes vigils of saints, holy water, and masses; Art. 11 proclaims freedom of conscience; Art. 12, belief that sacraments are visible forms of invisible grace, but if not knowing them, can be saved without them; Art. 13 acknowledges two sacraments, viz., baptism and the Lord's supper; Art. 14 expresses loyalty to civil governments. The historian says:

"Thus was the primitive church preserved in the Alps to the very period of the Reformation. The Vaudois are the chain which unites the reformed churches with the first disciples of our Saviour. It is in vain that popery, renegade from evangelical verities, has a thousand times sought to break this chain; it resists all her efforts. Empires have crumbled, dynasties have fallen, but this chain of Scriptural testimony has not been broken, because its strength is not from men, but from God."<sup>10</sup>

Doctor Muston is not the only authority who has arrived at this conclusion. Doctor Allix, in his book on the Vaudois, traces their history from the very beginning to the fifteenth century in the original Romance language, and gives it with a translation in parallel columns in his book. Doctor Gillis and a number of other well-qualified writers upon that subject, have come to the same conclusion.

Let us now take a look at the Scriptures for the final analysis of the true church as found in Revelation 2. First, the condition of these seven churches in Asia corresponded to the seven periods of time covering the history of the church from Pentecost to the second coming of Christ. Ephesus, Smyrna, and Pergamos reveal to us one church, one organization, although the synagogue of Satan had become located in the church. This period extends from 34 A. D. to 538 A. D. The church of Thyatira is commended for faith, works, patience, and charity, but is reprovved because she allowed "that woman Jezebel . . . to teach and to seduce" the church. Jezebel is an appropriate representation of the papal church. A woman is a symbol of a church,—a pure woman, a pure church; an impure woman, an apostate church. Revelation 17:1-6 should be studied with Revelation 2:20 for a thorough understanding of the subject. The union of the church with God is called a marriage ceremony. (See Jer. 3:14; 31:32; Hosea 2:19; Rev. 19:7.) God is represented as a husband to His church, and when Jezebel the queen caused Israel to forsake the Lord and worship Baal, the pagan sun god, the church committed fornication by substituting Baal for Jehovah in joining the pagan religion to the Jewish state. In precisely the same manner the ancient Catholic Church repudiated the Lord, her husband, and committed fornication when she joined herself to the Roman state; and no better symbol could be used than the pagan queen Jezebel to represent the Church of Rome during the 1260-year period of Thyatira, for all the kings of the Holy Roman Empire committed fornication with her in supporting the union of church and state.

God gave Jezebel time to repent of her unholy alliance with the state, but she would not; hence, when we reach the churches of Sardis, Philadelphia, and Laodicea, there is no mention made of the papal church, whose probation ended as a church, and who was, historically, an organization wounded to death in 1798 A. D. Thyatira is the true church in the wilderness. Jezebel, the papal church, through seduction caused some of her doctrines to be taught in Thyatira, such as the immortality of the soul, and a few others.

Washington, D. C.

<sup>7</sup> Bower, "History of the Popes," Vol. I, p. 334. (Bower gives, as usual, his original sources from which he drew his conclusions, and this one is taken from Cassiodorus 1.9. Ep. 15 in footnote.)

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# CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

## THEOLOGY—THE “SCIENCE OF GOD” \*

BY M. L. ANDREASEN

THE word “theology” means the “science of God.” In general usage it includes not only a study of God as such, but also a study of His relations to His creatures and to the universe. It therefore embraces such subjects as God’s attributes and nature, His self-existence, omnipotence, omniscience; creation; His law as an expression of Himself and of His will concerning His creatures; His love as revealed in the incarnation and in the plan of salvation, and a study of the plan itself; His justice, including the final eradication of sin; and His abounding grace in the final definition of the status of redeemed man.

From this it appears that theology concerns itself with that which is of most importance to man. Without discounting the value of any other science, the science of God holds, or should hold, supreme interest. It deals with the fundamental facts of life and death. Its interests embrace all that is of value in the life that now is. It reaches beyond the grave and throws light on the hereafter. It deals, not with theory only, but with life. It is the only science that challenges the complete man, and calls into activity every power of his being. It is the science of sciences, in which all other sciences find their ground and explanation, and without which they become a meaningless aggregation of unconnected facts having no bearing on life and disconnected from it.

Some sciences demand a keen, analytical mind that can recognize and weigh facts, properly evaluate and classify them, and from the findings deduce unbiased conclusions. Such sciences may be very valuable and necessary. They demand a specialized grade of intelligence, but do not call forth all the powers of the mind. A man may be a great scientist and be possessed of a brilliant intellect, and yet leave utterly uncultivated such noble powers of the mind and heart as the appreciation of love and beauty, of virtue and innocence, of nobility of character. He may study the laws of heredity and environment; he may be deeply impressed with the structure of the celestial universe; he may marvel at the exactitude of chemical laws; yet these studies

may leave him insensible to human needs; they may not impress upon him the necessity of caring for the wonderful structure—the human body—with which God has entrusted him; they may leave him callous and indifferent to the laws of both God and man. A scientist may have a great mind, but a small heart; a wonderful intellect, but a seared conscience; a discerning mind, but no discerning spirit; a profound knowledge of insects, but none of God; a great reputation, but little character.

These statements are not intended to indict science or scientists. God forbid! Many there have been who are not only great scientists, but also great men. We owe them a debt of gratitude for what they have accomplished and have been. The only point here made is that particular sciences of man do not necessarily call for the development of all the powers of mind, and that the science of God—theology—is the only science that demands and uses every power of mind, heart, and body. An understanding of God ennobles the mind and calls forth its best efforts; it enriches life, and makes it more susceptible to the good and beautiful; it arouses feelings of love, of tenderness and pity; it gives direction to life, and taps the springs of devotion and self-sacrifice; it gives meaning to existence, and inculcates respect for the wonderful vehicle through which the soul’s activities are communicated. It may truly be said that the science of God surpasses all other sciences, not only because it is higher as God is higher, but because it is all-embracing.

Seventh-day Adventists hold to the Bible as their rule of faith. As statements in the Bible are capable of different interpretations, however, and as wrong teachings have from time to time been urged upon our people, it has become necessary to define more particularly our understanding of certain points. As heresies spring up and we are called upon to meet them, we are compelled to define our faith upon the questions at issue. In this way the Seventh-day Adventist denomination has already passed upon many important points which may no longer be deemed debatable.

An illustration of this is furnished in the question as to the time when the Sabbath begins. When our brethren first received light on the true Sabbath, they joyfully began the observance of the seventh day of the week as the Lord’s holy day. Having observed Sunday

\* Last summer, President Andreasen, of Union College, gave a course in Systematic Theology at our Advanced Bible School. One of the most profitable courses offered, it is being repeated this year. This article shares a few of the choice principles studied, and we have promise of others to follow.—Ed.

from midnight to midnight, many began the observance of the seventh day in the same way, and kept the Sabbath from twelve to twelve, midnight. Others, however, noted that the Bible stated that the Sabbath should be kept from "even to even." This they interpreted to mean from six in the evening to six the next evening, and hence these began and ended the Sabbath at this hour. They believed the Bible sustained them in this view rather than in the acceptance of the secular reckoning from midnight to midnight. Others again, however, believed that "from even to even" meant from sunset to sunset, whatever time that might be according to location and time of year, and found support in the Bible for their conclusion. Still others observed it from sunrise to sunrise.

For some years this matter was left undecided, and Adventists differed in the time of their observance of the seventh day, each believing his to be the Biblical view. Joseph Bates strongly contended for the six to six position as the most logical and Biblical, and carried many with him. The matter pressed for solution. After much discussion, it was finally settled that the sunset to sunset position was the true and Biblical one, and that the ministry should so teach and all Adventists so observe. Henceforth labor was to cease Friday evening in time to begin the proper observance of the Sabbath when the sun went down. It availed nothing to argue that it would be much more convenient to have a definite hour all the year round at which to begin the observance of the Sabbath. The church had spoken, the Lord had spoken, the matter was settled.

It was so also in regard to tithe paying. Many years went by before our present system was adopted. Divergent views were held and maintained. At last tithe paying as at present practiced was adopted, and unanimity of belief arrived at. We became a tithe-paying denomination. This, however, did not settle some other, and important, resultant questions, such as the exact use of the tithe, just what constitutes tithe paying under certain conditions, and the individual conscience and tithe paying. It is for these reasons that tithe paying is not made a test of church fellowship. We have had definite instruction along certain lines as to what the tithe may or may not be used for, but the future will doubtless see a still closer study of the question, not to change any fundamentals, but to bring greater uniformity of practice.

The denomination has passed through similar experiences in regard to such issues as health and dress reform, pantheism, personality of the Holy Spirit, righteousness by faith, church polity, Spirit of prophecy, foreign missions, and others. The broad outlines of our faith have always been clear, but many details

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## THE GOSPEL MUSICIAN

Responsibility and Opportunity

### Making Public Worship Reverential

BY J. M. PETERSON

**M**USIC, both instrumental and vocal, formed an integral part of ancient Hebrew worship. The temple service in the days of King David was vibrant with melody. True church music is as much a part of the divine worship as is the sermon itself, for many a heart has found its way to the Redeemer through the influence of appealing sacred music.

"God gave rules of order, perfect and exact, for His ancient people. Has His character changed? Is He not the great and mighty God who rules in the heaven of heavens? Would it not be well for us often to read the directions given by God Himself to the Hebrews, that we who have the light of the glorious truth shining upon us, may imitate their reverence for the house of God? We have abundant reason to maintain a fervent, devoted spirit in the worship of God. We have reason even to be more thoughtful and reverential in our worship than had the Jews."—*"Testimonies,"* Vol. V, p. 496.

These solemn words and many others of similar import have induced the choir director and the elders of the Pacific Union College church to make the Sabbath morning worship as decorous and reverential as consistent with the measure of light and truth that we as a people have, at the same time guarding against making the form savor of ritualism.

With this thought in mind, those who are responsible for the administration of the service at the college church are endeavoring to set the Sabbath morning worship in a framework of solemn sacred music, and to make each part of that service bear the stamp of deep earnestness and dignified simplicity.

The organ prelude announces that the hour of worship has come. A hushed silence falls upon the reverent worshippers. The members of the A Cappella choir take their respective places, and as the organ prelude merges into the melody of the inspiring hymn, "There is a quiet rest, near to the heart of God," the choir, under the direction of its leader, effectively sings this selection or some other hymn equally suitable for the occasion.

At a given signal from the organist, the elders enter and kneel in silent prayer as the choir softly sings the last measures of the hymn already mentioned,

"O Jesus, blest Redeemer  
Sent from the heart of God,  
Hold us, who wait before Thee,  
Near to the heart of God."

As the "Amen" softly fades away, the elders rise from their kneeling position and take their

seats, while the organ plays a brief interlude, followed by the choir invocation. Thereupon the first elder, or the one in charge of the service, steps to the desk and makes the necessary announcements. If the speaker of the hour is a visitor, and others appointed to have a part in the service are guests, the local elder introduces them at this time, indicating the part each one has in the service. Further announcements are therefore not necessary. In order to avoid announcing the numbers of the hymns, they are displayed in three conspicuous positions on hymn boards.

The one appointed to give the prayer for the offering steps forward, the deacons occupying the front row of seats arise, and in a brief petition the Giver of all good gifts is invoked, and a blessing sought on the offering of the day. While the deacons receive the offering, the organist plays the offertory. At its conclusion the melody of the morning hymn rings out, and the congregation, rising as the elders rise, joins in the singing of the solemn song. The invocation follows while the congregation kneels. An organ prelude introduces the choir song chosen for the occasion.

The program thus far has consumed approximately twenty minutes. The speaker now steps to the desk to deliver his message, usually occupying from thirty to forty minutes of time. At the conclusion of the sermon the congregation again unites in singing a suitable closing hymn, and the benediction follows. The organist plays a hymn in which the choir joins, closing with "Amen." The postlude fittingly concludes the morning service, and the congregation departs.

*Angwin, Calif.*

## KINDLY CORRECTIVES

Better Speech and Conduct

### Pulpit Mannerisms

BY E. K. SLADE

**P**UBLIC speakers should ever remember that their audiences include many classes, presenting varied tastes and degrees of culture, to some of whom a display of crude ways, awkward postures, and offensive mannerisms would be a serious deterrent to receiving the message presented. One engaged in the sacred work of the ministry should shun all such practices as would mar his work.

Proper pulpit manners and correct speaking habits are best formed in the beginning of one's public ministry, and these suggestions are primarily for such. It is highly important that the student who aims to enter the ministry make this matter, as well as the negative aspect of the handicap of offensive mannerisms, a subject of serious study in his preparation

for public work. Habits, either good or bad, soon become fixed, and are not easily broken. The ministry of many of our workers has been greatly cheapened and weakened by unfortunate mannerisms formed early in life, which fact emphasizes the importance of beginning well.

Close attention should be given to maintaining good poise before an audience. Careless postures are offensive. Extreme motion in the desk is distracting. Gestures are impressive and helpful when well timed and graceful, but they become defeating handicaps when divested of poise, moderation, and timeliness. Gracefulness is always more winning than slackness or stiffness. Avoid extreme intensity. Never fall into the habit of constantly displaying a clenched fist. And keep your hands out of your pockets.

Avoid, if possible, using your handkerchief unnecessarily. I was once associated with a young man who had drifted into a most unfortunate habit of producing a handkerchief constantly throughout his sermons. But there were so many pockets and places where he would tuck it away that frequently he would forget where he last put it. While busy with his preaching, he would at the same time be seeking that elusive handkerchief, his audience looking on sympathetically, desirous of telling him where he left it last.

A free flow of words should be cultivated. Young speakers will do well to avoid painstakingly, or to overcome, the hesitating habit. There are strong, experienced men whose public speaking has been made less effective by this unfortunate and annoying habit of emitting a sort of guttural drawl while seemingly waiting for words. Such habits are defeating, and young men cannot afford to permit their public work to be marred by them.

Outstanding mannerisms may seem to be innocent and inoffensive to the one at fault, and even to his close friends and acquaintances, but any departure from good poise and decorum is certain to be detractive with the general public.

*Walla Walla, Wash.*

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WE are vitally interested in every advance effort to disseminate the Word. The Bible in Braille for the blind is now available in numerous foreign languages. Thus we read in the *Watchman-Examiner* (October 25, 1934):

"The production of the Bible in Braille has been tremendously expensive, but sympathy with the peculiar need of the blind has led a large number of people to stand behind the Bible Society in producing and distributing the Book of books to those who need it so much. Volumes of God's word have been sold by the society for 25 cents whose production cost all the way from \$2 to \$8 each. During the last year 2,969 volumes were sent out from the Bible House to 830 individuals and to twenty-one institutions. Outside of our country 624 embossed volumes were circulated by six of the foreign agencies of the society. Japan led with 431 volumes, and many were distributed in other missionary countries."

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**MODERNIST PERVERSION.**—Dr. Charles Clayton Morrison, editor of the *Christian Century*, another Modernist like Dr. Fosdick, recently told a pastors' institute at the University of Chicago, that individual salvation is impossible, self-deceptive, and hypocritical. Inner life religion was a mere private luxury, he is reported to have said, and evangelicalism is hypocrisy. A new creed he had to expound was one which shifts emphasis from the subjective inner life experience to an objective religion, centering in public life.—*Moody Monthly*, October, 1934.

**POISONING CHILDREN.**—Today in Russia, that tragic land of sorrow and suffering, 25,000,000 children are taught as their first lesson, "There is no God," with the confirmatory response, "Nor ever shall be." Children of all nations, in devious ways to suit various opportunities, are being steeped in the same doctrine sent out from Russia.—*Maude Howe, in the Sunday School Times*, Dec. 22, 1934.

**RELIGIOUS LIBERTY.**—Toleration was granted in many countries, but religious liberty was unknown anywhere on earth until Roger Williams set up his experiment in Rhode Island, and showed the whole civilized world the workability and blessing of this distinctive Baptist principle and doctrine. With religious liberty, or even toleration, denied Baptists, our net gain was only 34,000 in the first hundred years of our history in America. During the next hundred years, with full religious liberty, our net gain was more than 2,000,000.—*The Watchman-Examiner*, Dec. 20, 1934.

**UNEMPLOYMENT DOLE.**—In the second century B. C., Rome was a world power. But Rome, even in the era before Christ, was troubled by unemployment. Tiberius, who belonged to the highest nobility of Rome, proposed to give land to the poor, and even to use public funds to stock these farms. Roman soldiers, he claimed, returned from victorious wars with nothing left to call their own but light and air. But the plan of Tiberius was branded as socialism, and his economic reform was defeated.

A decade after the death of Tiberius, his brother Gaius took up the problems of the unemployed. He sold them grain at half the market price, and won the applause of the lazy rabble. This vicious law saddled the treasury with a heavy burden, and eventually the government was doling out grain for nothing. Indiscriminate charity increased until over 300,000 were on the public pay roll. Later, government funds were used to build state roads (public works) to furnish employment for the rapidly growing class of paupers. Still later, the establishment of colonies for poor citizens was begun, but this wise policy was not continued, and there came the epoch of the decline and fall of the Roman Empire, due to the failure of the ruling classes to solve the problems of the poor.—*J. Blake Lowe, in the Forum*, February, 1935.

**REPEAL'S FAILURE.**—Repeal has failed. The evidence is conclusive.

The story of the first year is one of wet promises flagrantly broken, and appalling tragedies caused by the flood of intoxicants let loose upon the nation.

The twelve-month record of rum running wild reveals that promises of improvement were a gigantic hoax and repeal a colossal catastrophe.

Politicians in most profound language added their assurances to the promise of the wets that the saloon must not come back. But it promptly returned many times worse than the former institutions which won and deserved the condemnation of both wets and dries.

Advocates of repeal painted glorious pictures of the automatic disappearance of the bootlegger. But the bootlegger under repeal has enjoyed a carnival, with customers increased, costs decreased, and safety from punishment practically guaranteed.—*F. Scott McBride, in Liberty (Chicago)*, Dec. 15, 1934.

**CATHOLIC PUBLICITY.**—The first number of *Catholic Missions*, a rotogravure quarterly magazine, has appeared. The edition was 2,343,000, which will put a copy into every Roman Catholic household in the United States. The Society for the Propagation

of the Faith, which is sponsor for this mammoth venture in publicity, evidently believes in the printing press as a propagator. Time was when Methodists took the lead in this department, with results which amply justified the time and energy devoted to circulating Methodist literature. Just now the Catholics are beating us at our own game.—*The Christian Advocate*, Dec. 27, 1934.

**CATHOLIC FISH EATING.**—The fish business owes a large debt to the Catholic Church. Fish, like spinach, may be chock-full of vitamins, but it does not appeal to the palates of most humans. Very few Catholics would eat fish once a week if the church did not have an abstinence law. And this is as it should be, for if fish were delectable, the purpose of abstinence, which is sacrifice, would be frustrated. Columbus Day showed our fishman, as well as other merchants of sea food, how much his business depended on Christ. Fishmen are Christ's employees.—*Lawrence Lucey, in America (R. C.)*, Dec. 29, 1934.

**SPIRITUAL DRY ROT.**—Our collapse is not primarily economic, but spiritual. This is even more apparent in America than elsewhere. We have a surplus of every material factor needed to make a prosperous and happy nation. Likewise the mental factor is amply provided for by the best-educated generation our country has ever seen. Obviously the only thing lacking with us is the spiritual factor. We have got the cart before the horse. Instead of seeking first the kingdom of God, we have been seeking first everything else,—wealth, security, pleasure, and other bubbles and baubles,—with the result that all these things are being, not added to us, but taken away from us. . . . It ought to be clear by this time to even the most obtuse, that our civilization is dying of the same disease that every previous civilization has died of, spiritual dry rot, and that all our other pathological symptoms are but secondary disorders growing out of that fatal malady.—*Carl Vrooman, in the Advance*, Dec. 27, 1934.

**ROME'S RETURN.**—The Italian ex-Service Volunteers of the Great War express the heart of modern Rome: "We believe in the universal mission of Rome for the salvation and greatness of human civilization. We believe in the fatality and in the prefixed return of the Roman Empire. We believe in the Duce of Fascism as the realizer of the immense destiny of Rome." The *Forum*, a purely secular magazine, says: "Large groups among the middle classes of France, Spain, and England are pining for dictatorship, and every type looks for salvation to a superman. I believe from conversation with two of his lieutenants that what the Italian superman is aiming at is a sort of Holy Roman Empire, at the head of it God and His superman. In fact, we are to have old Rome revived, but upon an immensely vaster scale and with iron discipline of which even the Cæsars never dreamed."—*The Sunday School Times*, Dec. 15, 1934.

**SECULAR LECTURES.**—Many ministers today do not preach the gospel. They lecture on the latest book, on economics, and on current events. The result is that our churches are vacant or nearly so. Young people of today simply have no use for such a church. In my view, if such preaching continues, the church will eventually die of inertia.—*The Watchman-Examiner*, Dec. 20, 1934.

**WAR RELATIONSHIPS.**—The renunciation of war by the Federal government also appears to the Supreme Court to be irrelevant to the right of an individual to renounce war and still enjoy the rights and "privileges" of citizenship. It is still the duty of the government "to preserve itself in adequate strength" (presumably military strength), and the reciprocal duty of every citizen "to support the government against all enemies" (presumably by war). The peace pact does not excuse the individual from preparing himself to do what the nation has declared shall never be done. Further, exemption from bearing arms, when granted, is a privilege conferred by acts of Congress, not by the Constitution. The court will find, sooner or later, that it rests upon something deeper and more fundamental than either. Conscience has rights. It is old-fashioned to call them "natural" rights. Call them, then, rights that have developed in the course of history and the evolution of society. We have evolved to the point where it is neither expedient nor practicable to force the consciences of men who are in revolt against war, or to penalize them by withholding their normal "privileges" as citizens. The decision is a serious setback to the

cause of peace and religious liberty.—*The Christian Century*, Dec. 12, 1934.

**LIBERTY'S THREAT.**—Under the auspices and initiative of the national conference of Jews and Christians, five hundred American leaders have signed a statement giving their "moral support to those who labor for freedom of worship" in Mexico. Catholic support of such a declaration can be taken for granted. Most of the signers were Jews and liberal Protestants—not necessarily liberal in theology, but liberal in their conceptions of human rights and religious freedom.—*The Christian Century*, Dec. 12, 1934.

**OUR NEW CIVIL WAR.**—We are a criminal people. Let us begin with that confession. Our murder rate is six to forty times that in the European countries from which we derive our blood. Our burglary, robbery, and arson rates run even higher. During the past few years we have seen gangsters virtually ruling some of our greater cities. We have seen other cities offering refuge to hunted murderers and highway robbers on condition that they behave themselves while in town. In the year 1928 we saw the people of Chicago bled for \$300,000,000 by commercial racketeers. Attorney-General Cummings said once that for every man in the national army, navy, and marine corps we have an armed criminal. Called to account for this statement, he looked up the statistics, and discovered that he had spoken inaccurately—for every guardian of the Republic we have not one but two armed criminals.—*Will Irwin, in Liberty* (Chicago), Jan. 5, 1935.

**COMPULSORY MILITARISM.**—Of even greater significance is this decision [of the Supreme Court re compulsory military training in State universities] to the millions throughout the land devoted to the cause of freedom of conscience. To them the highest court has announced with painful finality that religious freedom in the United States means no more than the right to worship in one's home or in one's church. But as John Beardsley, counsel for the students, pointed out in his brief to the court, no law or constitutional guaranty is necessary to protect that right!

As John Beardsley put it aptly, the entire court seems to have "missed the boat." It failed completely to comprehend his major proposition,—that the requirement that conscientious objectors take military training in a State university was a denial to them of their "privileges and immunities" as guaranteed to them by the Federal Constitution. It being established that such military training was in the reserve officers' training corps, a branch of the Federal War Department. The courses are prescribed by the War Department, and include rifle marksmanship, musketry, combat principles, and the use of automatic rifles; these are all furnished by the War Department, which also supplies officers, and has complete control over the course.

In view of the fact, argued Mr. Beardsley, that Congress alone has authority to impress citizens into the military service, and Congress has consistently refused to enact peacetime conscription, and has established a policy to exempt conscientious objectors from combatant service in wartime, a requirement that students become members of this Federal military service as a condition for their attendance at a State university was a denial to them of a privilege and immunity which was vouchsafed to them by Congressional policy and the United States Constitution.—*A. L. Wirin, in the Christian Century*, Dec. 26, 1934.

**JAPAN'S OVERPOPULATION.**—Every month of the year 60,000 new citizens are being added to the population of Japan. During the time I take to travel from Yokohama to Boston, 60,000 more crowd its congested cities and overpopulated villages. The present 65,000,000 Japanese will be nearing 90,000,000 in less than twenty-five years.

This means living congestion, working congestion, food problems, and unemployment problems almost beyond human imagination. It means that while the population density per square mile of arable land in the United States is 186, in Australia 168, and in a small European country like Belgium 1,643, the comparable population density in Japan is 2,547.

To find food for this teeming population, to find work for 65,000,000 people in 1934 and for 8,000,000 more by 1944, to find markets in which to sell the products of these millions of workers and in which to buy food and raw material in order that they may continue to live and to work, is as stupendous a

social task as has confronted any government in any country at any time.—*The Christian Science Monitor*, Dec. 18, 1934.

**PAPAL INFALLIBILITY.**—The Catholic Church does not teach that the pope is infallible in all things, in matters relating to science, economics, or politics. She teaches only that the Sovereign Pontiff is not subject to error when he, acting in his official capacity as successor of St. Peter and head of the church on earth, promulgates to the whole church a decision on some matter of faith or morals. It is to be noted that three conditions must be present before an utterance of any pope can be considered an infallible one: (1) He must be speaking ex cathedra, that is, from the Chair of St. Peter in his official capacity as head of the church; (2) the decision must be for the whole church; (3) it must be on a matter of faith or morals.—*Our Sunday Visitor*, Dec. 16, 1934.

**MIRACULOUS ADVENT.**—Miracles are supernatural acts—supernatural to us, but natural to God. Preaching sermons, writing books, constructing engines, these and many another human performance are natural to men, but supernatural to cats, dogs, horses, or even to our alleged cousins, the apes.

Humanity gets as far as echoing and imitating the miracles done by Diety. Perhaps these miracles of God have some faint, pale, partial reflection in the thoughts and deeds of men.

A great future miracle the Son of God announced and described when He predicted His own coming again, still incarnate, but divinely splendid, in these words: "Then shall they see the Son of man coming in the clouds with great power and glory."—*Present and Future*, November, 1934.

**PALESTINE STRATEGIC.**—War calls for potash in particular, and potash exists in the Dead Sea in such quantity that, according to Major Tulloch's calculation, "if no other potash from any other source were used, the quantity existing in the Dead Sea would last the world [for normal needs] for over two thousand years."

Valuable spot, indeed, the Dead Sea! A prize for ambition, if not for conquest!

No wonder, then, that Biblical prophecy foreshows the last war of this warlike era culminating in Palestine! The Dead Sea salts alone, without counting all the other values and appeals of Palestine, strategic, commercial, historic, and religious, might well suffice to make that land a cause and a place of international contention.—*Present and Future*, November, 1934.

**WAR'S CURE.**—To preach His [Christ's] coming, as the ultimate if not imminent cure for war, is a far greater service than that of advising, in many contradictory senses, the government that is in charge of the nation's affairs. To pray for peace may do more than all else to avert that war of which nations are now living in dread.—*Present and Future*, November, 1934.

**CATHOLIC CONVERSIONS.**—Conversions [to Catholicism] are increasing rapidly all over the world. In England and Wales for the last ten years, the average number of converts annually received into the church has been 12,116. Most of these are from the Anglican (Episcopalian) religion. In America, the annual number of conversions is more than 50,000. Greatest progress is being made by missionaries in the Far East, China, India, Africa.—*Our Sunday Visitor* (R. C.), Jan. 27, 1935.

**ROOMY CHURCH.**—There is plenty of room within the Congregational Christian fellowship; room to disagree, room to agree. We are big enough, free enough, to allow breathing space for believers in the Oxford Group Movement, Fundamentalism, capitalism, socialism, and other varieties of theological and social theory.—*Advance*, Jan. 24, 1935.

**BEAST'S MARK.**—The mark of the beast will play a most important part in days yet to come, but no clear revelation has yet been made as to just what that mark will be. Nor is it necessary for us to know, for it will have significance only for those who will be living on the earth during the reign of the beast. It should be a warning to all unbelievers to immediately flee to Christ, who is the only refuge from the impending judgments which are soon to fall on the earth. No doubt God's people who will be on the earth will have full knowledge of this mark. The warnings against receiving it (Rev. 14:9, 10) imply that they know just what it is.—*Moody Monthly*, October, 1934.

## NOTES AND NOTICES

### Items of Interest to Workers

COL. E. M. HOUSE, President Wilson's special envoy to Europe back in 1914, has become the Chicago *Liberty's* contributing editor for foreign affairs. His monthly articles will doubtless be of distinct value to Seventh-day Adventist workers in understanding the menacing march of events in world affairs, which we are to understand and interpret in the light of prophecy. Here are a few sentences from his December 22, 1934, article, "Is England Forming an Alliance With Japan?" with the subtitle, "A Warning of New Peril in the Pacific and New Storm Clouds Over Europe:"

"Today powerful forces at work in Europe and Asia may make the resumption of the Anglo-Japanese entente, in one form or another, inevitable. There are storm clouds over Europe and storm clouds over the Pacific.

"There is a possibility that the two storms may meet. Japan has withdrawn from the League of Nations to have a free hand in Asia. Germany has severed her connections with Geneva to have a free hand in Europe. Both see eye to eye with regard to the League's latest recruit, Russia. Many believe that there has been a *rapprochement* between Germany and Japan. This is not possible. Japan's interests are better served by the revival of her old understanding with Great Britain. The possibility of such an understanding is the crux of the Far Eastern question, so far as the United States is concerned."

ACCORDING to a conservative estimate recorded in the *Presbyterian* (Nov. 29, 1934), 225,000 Jews were received into the Christian church in the nineteenth century. Of these, 57,000 joined the Roman Church, 74,000 the Greek Orthodox Church, chiefly the Russian, under whose shadow lived almost half of all Jewry, and about 73,000 went over to the evangelical churches.

CATHOLICISM's plea for the Apocrypha, in the interest of Christian unity and a complete Bible, appears in the current *Our Sunday Visitor* (Feb. 3, 1935):

"There are a good many reasons for wanting a complete Bible, and by a complete Bible is meant a Bible which contains the books of the so-called Apocrypha. Today the Apocrypha is in the Bibles of all the great churches—Orthodox, Roman, Lutheran, Anglican, and the Episcopal. We appeal for an un-mutilated Bible in the interest of Christian unity."

THE principles at issue in the Mexican situation are enunciated clearly in the *Christian Century* for November 21, 1934:

"Whether the Catholic Church has exercised an undue influence in the past, whether it once controlled too much property, and whether it perpetuated credulity and superstition, are not the questions now foremost. The present issue has to do with the right of a church to determine the number and qualifications of its own ministry, to carry on its spiritual activities, and to teach its faith to its own children. These rights the present socialist government of Mexico denies. American Protestantism stands squarely with Mexican Catholicism in affirming them."

THE present status of church and state issues in Germany are clearly portrayed in the *Christian Century* for November 21, 1934:

"To place the political leaders of the moment above Christ and to make the state the arbiter of things spiritual, is to reduce Christianity to a condi-

tion of intolerable subordination and to render religion a nullity. Against this policy Catholics and Protestants should protest with united voice. Much more is at stake than the liberties of the two churches."

THE challenge of primitive paganism is brought vividly before us through the *Moody Monthly* (October, 1934), and that right in the very bosom of the United States:

"The tribe of Navaho Indians is not vanishing away, but on the contrary, rapidly increasing, having multiplied nearly six times in less than three quarters of a century. . . . There are now at least 20,000 more pagans among them than when Protestant missionaries first began their work there! If this latter phenomenon were limited to American Indians and to the Navahos among them, we might be led to blame the missionaries, but as it is true of paganism the world over, what explains it?"

ROME's naïve explanation of "Roman" as against Catholic in her name and claim, is given thus in the Question and Answer Section of *Our Sunday Visitor* for June 17, 1934:

"In the proper sense the prefix 'Roman' calls attention to the unity of the church, and, as Cardinal Vaughan has said, 'insists that the central point of Catholicity is Roman, the Roman see of St. Peter.'"

## THE MINISTER'S BOOKS

### Reading Course and Reviews

"Modern Discoveries Which Help Us to Believe," by George McCready Price. 209 pages. Price, \$1.50. Fleming H. Revell, New York.

UNDER this title Prof. George McCready Price has written a book that is both unique and timely. Professor Price needs no introduction to the readers of the MINISTRY. He has long held a distinctive place in the intellectual life of this denomination. In this latest work he discusses a wide range of questions that arise in the field of science and religion.

Instead of employing the usual style of treatment, he has used the question-and-answer method. This aids very greatly in focusing the attention on the cardinal points that need clarification. Who? What? Why? Whence? When? These are the questions that clamor for answer when any new subject is presented. In reading this book you have the satisfied feeling that the why and the wherefore of certain primary scientific and religious questions are being directly set before you.

Something of the range of the book is suggested by the following chapter titles taken at random from the table of contents: "When the World Was Young," "Creation the Only Reasonable Theory," "Atoms, Electrons, and God," "Why Children Resemble Their Grandparents," "Philosophy and Religion."

As a terse summary of salient facts, we commend this book by Professor Price. It is a handbook for Adventist ministers, who, above all people, should have an intelligent answer for the skeptical, evolutionary theories abroad today.

F. D. NICHOL.

## Theology—The “Science of God”

(Continued from page 18)

have called for definition and solution. Some of these are still awaiting decision.

In this clarifying of our positions, heresy has played no small part. It is never commendable to be on the wrong side of a question, but God can cause even that which is evil in itself to serve His purpose. Some one has rather flippantly said that “a certain number of fleas are good for a dog; they keep him scratching.” So with heresy. It is inconvenient at times. It keeps harping on comparative nonessentials. It attacks the body with nasty little bites that cause burning and irritation. Like the “fleas,” it is hard to catch. It has strength for its size, but uses it mostly in causing pain. It can make tremendous leaps in opposite directions, and seems undisturbed by facts. But it does serve a certain purpose. It causes God’s people to examine more closely the reasons for their faith, and is thus made to serve the purpose of truth. We have been told that if other means fail, heresy will come in and compel us to study. Viewed in this light, heresy becomes both a rebuke and an incentive.

It is certainly unfortunate that we have been so recreant in our study of the Scriptures that God has to permit false teachings to come in to compel us to do that which we should be only too willing to do without such incentive. We need to study every point of faith. We need to examine and reexamine the positions we hold. Close, searching scrutiny is needed. It is not enough to accept the findings of others. We must know for ourselves what the truth is. Unless we are rooted and grounded in the truth, we will be uprooted when the storm comes. To change the metaphor, only those who have dug deep and founded their house on the rock, will stand amid the storms of the last days.

Theology, or the science of God, deals with the deep things of God as well as with the

more obvious ones. A systematic study of any one subject will lead to a clearer perception of all truth. Seventh-day Adventists above all people should know the truth and love it. They should systematically and prayerfully consider and examine the reasons for their faith. Were this done, God might save us from the false doctrines now prevalent. We need to know not less but more of the science of God and salvation. Our prayer should be, “Spare Thy people, O Lord, and give not Thine heritage to reproach.”

*College View, Nebr.*

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## The Woman in the Wilderness

(Continued from page 16)

<sup>2</sup> Gibbon, “Decline and Fall,” Chap. 47, par. “Persecutions of Heretics.” (Gibbon gives his sources as found in John Malala [tom. 2: p. 63]. These laws were given in the years 527 to 530 and later.)

<sup>3</sup> Milman, “Latin Christianity,” Vol. IV, pp. 431-438; Robinson, “Readings in European History,” Vol. I, pp. 303-309. Ginn and Company, New York.

<sup>4</sup> Lea, “History of the Inquisition,” Vol. II, p. 194.

<sup>5</sup> Muston, “Israel of the Alps,” Vol. I, p. 10.

<sup>6</sup> Id., pp. 10, 11.

<sup>7</sup> Id., p. 12.

<sup>8</sup> Id., p. 25.

<sup>9</sup> Id., p. 21.

<sup>10</sup> Id., p. 29.

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## Intimate Story of the “Charge”

(Continued from page 2)

he joined in unison, saying fervently, “Amen and AMEN!” This supplemental “and amen” was then and there added to the copy.

And that, beloved associates, is the intimate story of the “Farewell Charge,” appearing on page one of this issue of the MINISTRY, and which was also read at his funeral,—his last formal word given on earth.

L. E. F.

*Crossing Nevada*

*En Route to Washington.*

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# EDITORIAL



# POSTSCRIPTS

**FAIRNESS!**—Golden rule fairness to other religious bodies will restrict our use of *public press* reports concerning their denominational affairs. Taking the frequently distorted reports of our own conferences or actions,—when written by men unfamiliar with the genius, scope, and motivating spirit of our work,—we have an example of the looseness and departure from fact of much of the secular (and often sensational) press reporting in the religious field. Let us, therefore, in quoting use reports from official church journals. These reflect the spirit and intent, the motive and meaning, of the issuing body. These alone are representative and authoritative. Fair interpretation from such sources is not subject to legitimate repudiation.

**SCHOLASTICISM!**—There develops on the part of some who delve into learning, a supercilious superiority of attitude that is devastating to spiritual life in the soul. There is no necessary nor rightful antagonism between the profoundest piety and the deepest learning. Their harmonious and mutually intensifying reaction upon each other is one of the glories and beauties of truth, and its pursuit. True scholarship is imperative for the church, and the scholarly attitude is ever to be encouraged. But we lift our voice in warning and appeal against that doubting, skeptical, and supposedly “scientific approach” that places most historical evidence in the category of the uncertainties, thus emasculating the certainties of faith, indispensable to a sound Christian experience of faith. That is scholasticism of the destructive type. That is the spirit that breathes throughout higher criticism and Modernism. It is a deadly miasma, blighting everything that it touches. It is foreign to the whole genius of this movement. Beware of it.

**INDEPENDENCE!**—There is safety in counsel. Likewise there is peril in independent action for any worker in this cause. It is not simply unwise to break rank and dash out of line, unsupported by one's associates; a far larger principle is at stake. Men are not called to fight the battles of the Lord alone. The backing of one's associates is never to be lightly regarded. No man should take, for example, responsibility of independent and private printing of documents purporting to represent denominational teaching. They do not and cannot, unless first subjected to the careful scrutiny of a group of competent associates, appointed as leaders in this movement. Connected with our standard publishing houses are representative committees duly appointed to safeguard

against mistakes of judgment, misstatements of fact, or misquotation of authorities. This provision is indispensable for the mutual protection of writer and reader, as well as of the denomination represented through the publishing house. And with all this precaution, mistakes will creep in occasionally. No one has a right thus to involve the denomination by such dissemination of a divergent personal view. Neither is it wise and proper for him to face alone the gunfire of critic or foe. In the counsel of the brethren, with all their shortcomings, there is wisdom.

**ENLARGE!**—It takes neither special insight nor acumen to realize that, in relation to foreign expansion, there are inevitable limits to the “giving possibilities” of our present home-base constituencies, though as yet we scarcely know the demands of real, consuming sacrifice. The surest, most effective, and far-visioned way to enlarge the outflow of means and men to mission lands is greatly to enlarge the home-base constituency through unceasing, intensive evangelism. Our people will give more and do more. And each home-base recruit becomes a permanent, supporting asset through his tithes and offerings, and his personal missionary activities. To enlarge the home-base constituency is the manifest need of the hour.

**UNSCHOLARLY!**—Some, in prophetic interpretation, first adopt a theory, or blindly accept a traditional position, and then comb the tomes of history to find substantiating evidence, gathering a bit from here and a shred from there. So set, at times, is the concept for which supporting evidence is sought that the eye is blinded and the mind closed to facts that would either modify or neutralize the selections chosen, if the setting, context, and full body of testimony were but unbiasedly studied. Under such procedure, evidence of a conflicting character is ignored, or at least much minimized, because of the preconceived conclusion. Such a policy is unsafe, unsound, and unscholarly. Never should it be employed by a teacher of present truth. It is a violation of the basic principle of truth, a contradiction of terms. Every sound and invulnerable position is based on a fair and faithful cognizance of all the facts, hiding, avoiding, or glossing over none that are competent and pertinent. Difficult statements must be reconciled, incompetent testimony disproved and discredited, and harmony established with all known facts. The tragedy is that many assent to these principles theoretically, but in practice consciously or unconsciously violate them.

L. E. F.