

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 6

OBEY GOD RATHER THAN MAN—No. 1

AN EDITORIAL



WHEN Christ answered the question, "Is it lawful to give tribute unto Cæsar, or not?" He settled a question which had perplexed the Jews for generations. The Jews held themselves to be the only people of whom God approved, harking back to the days of Abraham for evidence of being His chosen inheritance. With them it was not a matter of obedience but of birthright that made them God's peculiar people. They held in contempt all peoples other than themselves. They despised the Romans, who had control of their nation, and who collected taxes from the Jews with which to wage their wars and administer their government.

All through the childhood and youth of Christ there had been Roman supremacy over Palestine, the land promised to Israel. The Romans were a ruling, foreign power hated by the Jews. The Jews had started one rebellion after another, only to find themselves more and more in the iron grip of this supreme and relentless force. Christ could hardly have replied to the question asked by the Pharisees and Herodians, "Is it lawful to give tribute unto Cæsar, or not?" in more surprising and stronger language than the words:

"Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:17-21.

It has ever been God's plan that His people should be separated from the world, for He declares: "The kingdom of God is within you." The divine command is: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. The prayer of Christ definitely defined the distinction between the Christian and the world:

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. . . . As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:15-20.

When Christ was being persecuted by those who were determined that He should die, he said:

"My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36.

Here Christ claims a kingdom, but He at once declares that it is not of this world. If it belonged to this world, then would His servants fight. Thus Christ separates His people from the world, and plainly adds, "But now is My kingdom not from hence." Because of the nature of His kingdom, it being a spiritual kingdom in the hearts of men, His servants cannot kill. On this very occasion Peter in his zeal undertook to defend Christ with his sword. It seemed right to Peter that he should defend his Lord and Master.

"Behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:51-53.

If the use of the sword by true Christians can be justified on any grounds, it would seem that Peter was justified in defending the Son of God who was soon to be crucified by a mob. Christ is the Christian's perfect pattern. As He lived, we are to live. It would be unthinkable

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

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THE possibilities and the beckoning challenge of the radio in our North American evangelistic work may be visualized by these figures, believed to be conservative:

"There are 25,551,569 radio receiving sets in 21,455,799 homes in the United States—more than twice the number of residence telephones; and the total number of radio listeners over ten years of age is placed at 70,804,137."

THE tragic position of the Jew in Russia is matched only by that of other religious groups. Thus:

"Synagogues are empty except on holidays, when a few old men and beggars attend. There is not a single Hebrew school in Russia. The five-day week has broken down the observance of the Saturday Sabbath, and kosher laws are neglected. For the first time in history a community of 3,000,000 Jews are living without Judaism."—*Watchman-Examiner*, April 11, 1935, quoting Philip Bernstein in "B'nai B'rith."

CATHOLICISM's interest and activity in behalf of winning the Jews to Catholicism is suggested in *America* (Feb. 23, 1935):

"The work for the conversion of the Jews is one of the least known of all apostolates, yet one whose appeal is irresistible, once its importance is realized. Today the Archconfraternity of Prayer for Israel numbers almost a million associates, and in all its centers has registered among its members a multitude of religious of various orders and congregations."

RUTH ST. DENIS, professional dancer, with three assistants, recently danced at a Presbyterian church service in New York City. To the words of Psalms 121 she swayed and gesticulated, and led the congregation with her rhythmic movements in singing, "Come, Thou Almighty King." The *Presbyterian* (March 7, 1935) comments:

"Such an event as this is so completely shocking that it leaves the mind stunned. Carried out with complete sang-froid, the minister willing to be photographed with the dancer, a company of people willing to attend such a performance, and willing to sing a hymn to the swaying form of this professional dancer standing in the pulpit, are all elements which are breath-taking."

"Are we turning back to medievalism, with the church trying an evangelical minister [Dr. Machen] in one place, and a minister turning to a professional dancer to proclaim his message in another place? Is it not just the natural fruitage of our low spiritual level, our antidoctrinal prejudice, our overweening desire to attract a crowd at any price?"

"We, for our part, are intensely ashamed that the Park Avenue church and its minister have not a zeal

for those things which are, in the sight of God and His Son who went to the cross, of far deeper moment than these trumperies. The astounding thing is that any man concerned for the regeneration of men, preaching in season and out the gospel of Christ, living in the midst of a world of lost men and women, should ever have thought of such a thing."

MODERNISM's devastating attitude toward the key prophecies of Daniel is revealed in the *Christian Century's* "Question Box" for September 19, 1934:

"The book is throughout a Jewish apocalypse. There is no reference in it to the Roman Empire, as was the earlier view, nor to Jesus. That He was familiar with it, and saw the appropriateness of its reference to the desecration of the temple by Antiochus as applicable to the new tragedy that was soon to befall Jerusalem, is evident from His allusion to the words of Daniel 9:13 in His apocalyptic discourse (Matt. 24:15). Similar is His use of the language of Daniel 7:13, which in that passage is explicitly explained as referring to 'the saints,' but which He then applied to Himself as 'the one whom it more adequately described. The book of Daniel was a tract for the times in which it appeared. It contained no reference to any later age. But its vivid imagery and its high courage made it a favorite document with the Jewish people, the early Christians, and the church throughout the centuries."

"H. L. W."

TARDY, but nevertheless timely, is Episcopalianism's rebuke to Unitarian preaching from her pulpits. Thus, in the *Sunday School Times*, October 20, 1934:

"The unanimous decision of the Convocation of York that Unitarians are not henceforth to be allowed to preach by invitation in pulpits of the Church of England, is a sharp setback to the campaign of 'boring from within.' The bishop of Liverpool made some defense of his action in allowing the Unitarian Dr. Jacks to speak in the new Liverpool cathedral, but his position was completely silenced by Bishop Henson of Durham and the archbishop of York. Dr. Henson's resolution demanded that no invitation should be extended to any person 'who does not hold, or who belongs to a community that does not hold, the common Christian faith in Jesus Christ as 'Very God of very God,' who for us men and for our salvation came down from heaven and was made man.'"

IN a letter of greeting to the Baptist Convention, Chief Justice Hughes enunciated a fundamental principle that is the more impressive, coming from this honored jurist in the secular domain:

"The Convention meets at a time when the thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the church in entering into the domain of these controversies. The church has a far higher mission, and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people."

THE American standard of living is surpassed only by its standard of dying. Funeral elegance began about 1875, with the spread of industrial insurance and the introduction of embalming. In 1930 there were 34,000 professional undertakers, many establishments having "lady embalmers for women and children." The pine box is superseded by resplendent caskets of costly woods or bronze, lowered into concrete or metal vaults, which are in turn placed in expensive Memorial Parks, or "gardens of memory," as they are now called. In *Common Sense*, Katherine Kellock says:

"Even in these lean years the undertakers have a \$400,000,000 volume of business, the monument makers \$40,000,000, and the retail florists \$60,000,000 for the dead—more than they have for the living."

EVANGELISTIC COUNCIL PROCEEDINGS

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

THE OUTFLOW OF THE SPIRIT

Fourth Study on the Holy Spirit

BY C. H. WATSON



THE idea of personal service for others was in the mind of the Holy Spirit when He through the prophets had it recorded that a Pentecost would take place. It is not at all difficult for us, in reading the record of Pentecost, to discover that its experience was a fulfillment of those prophecies. Indeed, it was so explained by the disciples themselves, for when the multitude, recognizing something quite beyond their understanding in the fact of those disciples so speaking the things of God that every man heard the message in his own tongue, thought to explain it all by attributing the unusual occurrence to possible drunkenness on the part of the disciples,

"Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh." Acts 2:14-17.

The coming of the Holy Spirit to those disciples in fulfillment of that prophecy immediately manifested itself in their activities in behalf of others. The result was a great ingathering of souls. Those men were Spirit-filled, and their work was with mighty power. It is the purpose of God that this Spirit-filled service shall always be carried forward by His church. Each one coming to God by Jesus is, by that coming, to be fitted for service. Observe this in our Saviour's statement to the woman of Samaria in John 4:13, 14:

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

It will be remembered that the whole of the fourth chapter of John is on soul winning. Christ there is speaking about the recovery of man from sin and sin's result by the service of evangelism. Admonishing His disciples to lift up their eyes and look on the fields, He declared the great human harvest of the world to be white and ready for the gathering. But He revealed to them quite clearly that the

gathering of the harvest must be a work of the Spirit—that man by natural means alone is wholly unable to perform such a service successfully. It would be necessary for him to come and drink, not merely for his own soul's need, but to make him a successful minister of the things of the kingdom. Not having by nature those spiritual qualities needed for such service, it is necessary for him to come to the Source from which they may be drawn.

When Jesus spoke these words, He was by the well of Samaria. His audience was one woman, a sinner. He had asked her for water. She had expressed her surprise at His request, she being a Samaritan and He a Jew. He told her that had she but known who it was that asked her, she would have asked of Him that which He had to give. Plainly He told her that coming to the well from which Jacob had drawn would not fully meet her need. "Whosoever drinketh of this water," said He, "shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst." This He spoke concerning the Holy Spirit.

We have but to turn to the seventh chapter of John to discover that this is so, for where Jesus has again spoken of the living water which He gives, it is clearly stated, "This spake He of the Spirit, which they that believe on Him should receive." Verse 39. So right in the heart of that great missionary chapter Jesus has placed the statement that it is absolutely necessary for the child of God to come to the inexhaustible well and drink of the water that springeth up unto everlasting life.

We should notice, too, the tense of the verb there used. It is not "drink," but "drinketh,"—present progressive. It does not suggest one completed act, the drawing of a supply that would meet the need once for all. But it definitely suggests the need of constant drawing from the source. It suggests that we drink and drink and keep on drinking. And when that is done, a well is provided within us, a well from which there is a living flow, a well of water *springing up* into everlasting life. Until we have actually come and have entered into that experience, our need is to come and drink both for Christian living and for evangelistic service.

Consider for a moment the personal, individual aspect of this scripture. Too often we think of the coming of the Spirit in the sense

of its reception by the church as a collective body. We think and speak of it as something that is to come upon the church as a whole, and be received equally by the members of the church. It is possible that we make a great mistake in so thinking. Jesus said to the woman of Samaria, "*Whosoever* drinketh." Again, in the seventh chapter of John, He says, "If any man thirst, let him come unto Me, and drink." We surely need the quickening influence of the Holy Spirit of God. But belief of the idea that it is to be received by the church as a whole, rather than by individual church members seeking it and receiving it for themselves, begets in us the attitude of waiting for something unusual that concerns the whole church, rather than an attitude of earnest, personal desire and determination to come personally, and to receive for ourselves.

"There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, 'Watch unto prayer,' 'Watch and pray always.' A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. 'Ask ye of the Lord rain in the time of the latter rain.' Do not rest satisfied that in the ordinary course of the season, rain will fall."—"*Testimonies to Ministers*," p. 508.

The coming of the Holy Spirit in the latter rain is not to be as a snowfall into which we may step and have the same measure of snow fall upon us each. It is not like that at all. With all my heart I believe that the latter rain is even now falling, for we are in the time of the latter rain. We have evidence on every hand that this is so. *But the measure of the Holy Spirit received by each is determined by the personal attitude of each toward receiving the Holy Spirit.* I sometimes hear prayers offered that the latter rain may begin to fall. My friends, what should concern us much more deeply and definitely than that is that we shall each one himself come now and drink and drink and keep on drinking of the water of life, and have that water in us a well of water springing up into life everlasting.

Let us take now that statement of Jesus in John 7:37-39:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

This scripture indicates that there must be something within ourselves prompting us, urging us, to come for that which God has to give.

"If any man thirst, let him come." There must be voluntary action. It isn't a matter of our walking casually out into the open and allowing the rain to fall upon us simply because it is falling, just as it would fall on any other man that happened to be there. That is neither what is purposed nor what is promised. It is something that we ourselves must seek and pursue. There must be voluntary action on our part,—first a recognition of need, then a coming to the source of supply to have that need met.

Then we must drink—not merely have rain fall upon us, but drink. It can rain a long time upon us before any of it gets inside. The Spirit of the living God has to come in and abide within in order to be a power in my life. I must sense my need. I must come. And then by my own voluntary act I must receive that which is there for me. If I come to water, needing it as much as I may, and though the supply is there in great abundance, if I do not receive it, it does me no good. It does not meet my need. It is exactly so with the Holy Spirit. Sensing our need of the Spirit, we come to the Source of supply, but there must be an intake of the Spirit before that need can be met in us or in others through us. The latter rain might fall in great abundance, but it will do us no good unless we personally receive it. But when we do receive of the Holy Spirit in the manner suggested by this scripture, then out of us shall flow rivers of living water.

It is God that gives the Holy Spirit. For all that we hope for in eternity it is absolutely necessary that we believe God. Faith is the hand by which we reach everything heavenly. But there is no more effectual way in which our faith in God manifests itself than by our receiving His Holy Spirit. The Spirit, received by faith, becomes in us a fountain of mighty power. Out of us then shall flow rivers of living water. Where there is a river of water there is always power. But you will notice that all that Jesus has said in this scripture is spoken of those who believe. Faith must operate in the reception of the Holy Spirit. Now it is not mere assent to the truth that Jesus is the Saviour, or that He has sent the Spirit, that enables me to receive the Spirit in such a way that it becomes in me a fountain from which living rivers flow. It is steadfast, earnest faith, faith that enables me to be done with that which in me has been unsatisfactory and wrong, and which causes me to reach out for that which I have not had, but which I must have, of the things of God.

Again let me say, there must first of all be an infilling before there can be any outflow of the Holy Spirit. Observe what it is that flows,—living waters, rivers. Think of that! Sometimes we are satisfied with but little of what we might have in abundance. But that is not what God has in mind,—not a brook that babbles,

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ROUND-TABLE DISCUSSIONS



Blended Report From St. Louis and Philadelphia

TOPIC NO. 4—MAKING DOCTRINAL PREACHING SPIRITUAL

INTRODUCTORY PRESENTATION AT ST. LOUIS BY H. M. S. RICHARDS

I ONCE heard Elder A. G. Daniells say that no man has a right to be a Seventh-day Adventist minister who is not a flame of fire. To me, that really expresses the heart of this topic: "Making Doctrinal Preaching Spiritual—An Appeal in Every Sermon—Preaching Christ." The only way to make the doctrines spiritual in our preaching is to be spiritual ourselves. If we are making an intellectual or philosophical appeal, our talks will be lectures, and not sermons. So I believe that the way to make our preaching spiritual is to have our own hearts burning with the love of Jesus Christ. We need that same burning heart of love and zeal and faith that the apostles had. Experienced evangelists and leaders do not, of course, need this exhortation so much as young men just entering the work. But I believe we all need to give study to this particular principle.

In my work I have tried to make a spiritual appeal in every sermon. In fact, I do not believe we have done our work right unless that has been accomplished. On my father's side there is an unbroken line of preachers reaching back to the time of John Wesley. My grandfather was a very godly Methodist minister, and I remember distinctly that every time I heard him preach, he made an appeal for sinners to come to Christ. He said to me one day, "It's the duty of the Christian minister to make some kind of appeal in every sermon he preaches." In some of our sermons it is hard to make an appeal, but I believe that every doctrine of this message is a spiritual doctrine if rightly presented.

No sharp distinction should be made between spiritual subjects and doctrinal subjects. The word "doctrine" simply means "teaching;" and in 2 John 9 we read of "the doctrine of Christ," that is, the teaching of Christ. What right have we to go out and command Sunday-keepers to keep Saturday? What right have we to go out and create confusion just to get people to believe the 2300 years ended in 1844? Unless Jesus Christ is in the Sabbath, I have no right to preach it; unless the 2300 days is simply a great ray of light focusing on the work of Christ, as a Christian minister I have no place for it in my work.

I believe we can make an appeal for converts on the change of the Sabbath as well as on any other subject. And from the very first night

in our meetings we ought to appeal to people to make decisions, so that it will become natural for them to make a right decision. When we separate our different subjects into spiritual and nonspiritual classes, then the doctrinal subjects lose their spiritual power. We do not, of course, need to advertise with the name of Christ in every subject. Use different titles—titles that are timely, that appeal, that attract attention without being sensational. But every sermon ought to move upon the hearts of men to accept Jesus. Our presentation of Christ should be like a great picture studded with jewels, of which He is the center. The jewels are the doctrinal subjects we have to present, but He should always remain the center of attraction.

I believe when we have that burning zeal and love for Jesus which the apostles had, every sermon will close with an appeal. We cannot always call people forward, but we can have them raise their hands. We can ask them different questions. We can get different responses. We can have them stand. I am just old-fashioned enough to like a real old-fashioned revival once in a while. That is where we get the names of people, and every name we get in a service like that is gilt-edged. Long before we reach the Sabbath question people have come forward, and have accepted tithing. I present tithing before the Sabbath.

I do not believe in the methods of the modern preacher who converts "after a fashion." Our message must have a positive ring to it. This is God's only hope for the world; and if we can portray Christ in every one of these subjects and make these appeals night after night, people will know that we are Christians. You may disagree with me, but I believe that the average person accepts this message today, not because of our arguments nor the material we use, but because of our earnestness and zeal. They look at you, and they see a man who is on fire with the message and whose faith in God is strong. They say, "That man is in earnest; he believes in God," and that makes them think of God and eternal things.

I want to read a little poem that shows how we are to present Christ. The principles set forth are so important that they deserve our close attention, and in these lines are more effectively presented than in my own words.

"The Hand That Held It

"He held the lamp of truth that day
So low that none could miss the way;
And yet so high to bring in sight
That picture fair—the world's Great Light;
That, gazing up—the lamp between—
The hand that held it scarce was seen.

"He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink, when sick and faint!
They drank—the pitcher thus between—
The hand that held it scarce was seen.

"He blew the trumpet soft and clear,
That trembling sinners need not fear;
And then, with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

"But when the Captain says, 'Well done,
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp!—
The hand that held them will then be seen
Clasped in those pierced ones—nought between."

In "Gospel Workers," page 151, is presented the necessity of an appeal in every sermon:

"No one can tell what is lost by attempting to preach without the unction of the Holy Spirit. In every congregation there are souls who are hesitating, almost decided to be wholly for God. Decisions are being made; but too often the minister has not the spirit and power of the message, and no direct appeals are made to those who are trembling in the balance."

One time a minister went to speak at a penitentiary, and in the chapel he saw two chairs draped in black. He was told that was because two men who were to be executed were to sit in those chairs, and this was the last meeting they were to attend. You may be sure that minister's talk that day had no foolishness in it. He had no time for nonessentials. He

was speaking to men about to die. In every audience there are chairs that could be draped in black. There are souls trembling in the balance, and we are to give them a message. Shall we forget to make an appeal, or leave out an appeal when souls in every audience are waiting to hear that call?

We have a wonderful message, but we neglect it sometimes. We need to take to heart these statements: "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other."—"Gospel Workers," p. 156. It is only there that the whole truth of God has the power designed to melt hearts and convert souls.

On the top of the old, original Eddystone lighthouse these words were engraved in stone, "Arise, ye winds, and try my worth." A hurricane came one day. The lighthouse was blown down, and Hooper, the engineer, lost his life. The British government rebuilt the lighthouse, but it suffered a like experience. Finally Smeaton, a very godly man, came and cleared away the debris, and built upon that rock another lighthouse, inscribing on the foundation the words: "Except the Lord build the house, they labor in vain that build it;" and on the top the words, "Praise to God." This lighthouse stood through the years until it was taken down.

This profound principle is the secret of successful evangelistic preaching. The personal appeal of Jesus Christ must be there, and our lighthouse must be built on Him, through Him, and by Him. May God help us to preach Him. We preach not ourselves, but the Lord Jesus Christ.

Discussion From the Floor

Conversion Precedes Sabbath Presentation

W. C. HANKINS (Chicago, Illinois): One thing that has impressed me increasingly through the years is that Christ should be the center of every sermon. I do not imply that I know exactly how this is to be done, but I do know that in attempting it I have myself received a great blessing, and it has also enabled me to make the doctrinal subjects more and more spiritual. I have a very firm conviction that there is little use in arguing with a man about the Sabbath question while he is unconverted. You may convince him, but that is all. The first thing to do in holding a series of meetings is to seek to get men and women converted. I lead up to the Sabbath question by presenting a number of subjects that are calculated to bring about conversion.

Some of the themes on which I speak are redemption, justification, salvation, and reconciliation. The people have usually thought that they are all the same, but they are not; and so I start in by explaining what redemption is. The next time I explain what justifica-

tion really is,—justification by faith. It takes time to present justification so that the people have any real idea of what constitutes justification by faith. And then we have salvation by faith and reconciliation by faith. After giving several talks of this nature, I have had whole families, sometimes four or five families, come into the truth before I ever touched the Sabbath question. They were converted, and many a time have begun to keep the Sabbath before it was presented publicly. When they are converted in this way, and the doctrinal points are brought out, with Christ as the center of each, they come into our message, and they stay in.

2300 Days a Good Revival Sermon

E. W. WOLFE (Birmingham, Alabama): About thirty-five years ago, in a little southern Iowa town, I heard a sermon on the 2300 days for the first time. And for many years I have heard the subject given by some ministers in a very uninteresting way. For some time I studied how I might put a heart appeal into

that subject. Finally the Lord brought it vividly to me in connection with Daniel 9 and the "seventy weeks," where we are told that Messiah shall "be cut off, but not for Himself." Then I began to give as the climax the story of His trial and persecution, with a description of the experience in Gethsemane as told in "Early Writings." That sermon has become one of my best revival sermons, and I believe the same can be done with nearly all our sermons.

Appeal in Change of Sabbath

R. A. SMITHWICK (Chicago, Illinois): Some doctrines, such as the 2300 days or Daniel 7, require more time to present than others. It is helpful then to recognize that it is not necessary to take up every text dealing with the subject. Use a few key texts and make a forceful presentation; then take time afterward for the appeal. Recently I closed a series of Sunday night meetings. The presentation of the change of the Sabbath naturally requires the reading of different authorities. I endeavored to convince the people in regard to the historical part of it, then made a quiet appeal, bringing Christ into my presentation, and also speaking of Sabbathkeeping in the home of the saved.

When the meeting was over, I was called down to talk to different ones. One of our brethren came with tears in his eyes, and told me he would like me to meet two ladies who were there that evening. One of them said, "I

have found the Saviour tonight." She had fought the Sabbath question for weeks, because she had heard only the argumentative side. But she saw it in a different light that night, because, after I had presented some of the same texts of Scripture and some of the same historical proofs, I had made the appeal of coming to Christ, and had presented the fact that the Sabbathkeepers on this earth will be the Sabbathkeepers in the new earth. Both ladies decided to give their hearts to Christ that night.

Question Service After Sermon

M. A. HOLLISTER (Brookfield, Illinois): I endeavor to confine my sermons to thirty-five minutes, though possibly a few subjects cannot be given in that time. The Spirit of prophecy says over and over that we should preach short sermons; then at the close of the service ask those who are puzzling over some phase of the sermon, or any who have questions of a religious character, to remain. I have been surprised to have my whole congregation stay; at other times from twenty-five to fifty remain. I get right down among the people, and talk to each individual face to face, answering his questions. I have found it wonderfully helpful in winning the confidence of the people, to get them to talk to me personally, asking for personal help; and often questions asked by one person help some one else in the meeting. The question service and the appeal make an effective combination.

MAKING ALTAR CALLS

INTRODUCTORY PRESENTATION AT PHILADELPHIA BY J. L. SHULER

ALTAR calls are necessary in our public efforts in order to reach the objectives of our preaching. Why preach that the second coming of Christ is near, if we do not give people opportunity definitely to get ready to meet Him? Why preach on the unpardonable sin, and fail to give the people a chance to yield definitely to the pleading of the Holy Spirit by coming forward that very night? Why preach about the terrors of hell, without making an appeal for people to accept salvation? I have made up my mind that I shall never preach a sermon on hell without giving an altar call. While Jesus was on earth, He presented it as a warning to men to forsake sin. I get my largest audiences when I preach on hell.

What would we think of a canvasser who made exhibitions all the time and never endeavored to take an order? Yet many of us ministers are making the "exhibition," without attempting to "take the order." The altar call and the definite appeal are necessary for the taking of the order. It is like fishing. We are not to let the fish eat off all the bait and never give the jerk at the right time.

I believe in altar calls. The lack of definite

results in much of our preaching is because we do not make these calls. We sometimes hear of men holding an effort for ten or twelve weeks, and yet when the twelfth week is ended they see little result. They have waited for the close to gather in the harvest, and when they finish their series, they find no harvest to gather. It helps if we can get people to express themselves early. I believe in making an appeal the very first night. I would not say that I would make an altar call the first night, but I believe in making a very definite appeal—an appeal to which the people will respond either by raising the hand or by standing, thus turning the tide in the right direction that very first night.

I believe in making one or two altar calls a week all through the effort. If we can get people really to accept Jesus Christ, they will accept Christ's Sabbath when it is rightly presented, and they will follow the diet and dress that He has ordained. In our meetings we should see more real conversions. We are not mere lecturers. Our meetings should be places where sinners can find Christ.

I believe in making such appeals frequently

throughout the series, and in having altar calls to help the people to decide fully to obey the message on all points. I believe in having a prayer room to which we can take the people when they come forward. In some places I have had those who responded go directly to the prayer room. In others I have followed the plan of having them wait, and all go to the prayer room together. This works well, save in a crowded meeting. Under those conditions it is better to have them go directly to the prayer room. When the people come forward during these altar calls, I use a card which I have found quite helpful. This card [here reproduced in miniature] is used either when the altar calls are made before the Sabbath question is presented, or afterward.

I go directly to the prayer room after the people come forward. These cards are then

passed out, with the request that they mark with an "X" the particular point on which they desire help. We must get at definite things in altar calls, and find out the particular need of the individual. We should give counsel as to how one can be born again, how the backslidden are to return to Jesus, and then give the people opportunity for a word of testimony. Pray for them. Give them a copy of Good News on "The Way to Christ," or lend them "Steps to Christ." Turn these names over to personal workers and Bible workers who have charge of the particular section in which they live. I think it would be well to have a standard card that we could use, as it is expensive to have one printed every time. If we could have a committee to draft a card, and then have a supply printed, it would not cost much and would be very helpful.*



MY DECISION

"JESUS, I COME TO THEE"

Please put (x) in front of the statement that expresses your desire and purpose:

1. I want to be a Christian and surrender myself to Jesus Christ.
2. I have wandered away from Jesus, and want to return.
3. I am a Christian, but want a closer walk with Jesus.

Name
 Street Number or Road
 City



Discussion From the Floor

Begins Appeal First Night

Question.—How early in the meetings do you begin making altar calls?†

H. M. S. RICHARDS: I like to make an appeal the first night. Get the people to express their belief in the subject presented. Get them to put up their hands and say they agree with you. I like to speak on heaven the first night, then on Daniel 2, giving it some appealing title, of course. Then by Friday they are usually ready for some more definite subjects.

In the matter of calling people forward, I believe the Lord has to lead us. Sometimes when I plan to make a call on a certain night, it does not work out that way. The preacher is often tempted not to call the people forward, and I am sorry to say that often I have not called them forward when I should. But if the Lord moves, then make a call, and some one will always respond if the Lord is leading.

There are many different ways of making these calls—different things to say at different times. Sometimes in our meetings we have

the people stand or put up their hands for certain things. Sometimes we ask them to come forward without even a song, without the people even standing. We tell them this is a special call, and that we do not want any one to come forward unless he means it with all his heart. When a person gets up and comes down the aisle on that kind of call, you may be sure he is sincere.

In our meetings we have a prayer with the people while they are at the front. I like to have the audience hear the prayer, and then we invite those who have come forward to the prayer room. There we get their names. We have a little testimony meeting there. If you do not have a prayer room, ask the other people to sit down and be quiet. It is very distracting to have people rustling around in their seats, talking and whispering. Our Bible workers are right in the crowd, and if we make a call, they know the people they have been working with, and urge them to come forward. The man in charge of my bookstand comes forward. He is a soul winner, and he, too, urges the people to come forward.

† In response to the numerous questions from the floor, clustering about this topic, Chairman Branson called upon different individuals to answer, whose names appear immediately following the inquiry.—Ed.

* Passed as a council recommendation. (See April MINISTRY, p. 9.)

Educate Toward Public Expressions

JOHN FORD (Boston, Massachusetts): Elder Shuler has touched a very vital point in the evangelistic program. Without altar calls I would scarcely know what to do. I would not be able to get many to take a stand. I learned this principle of evangelism out in the canvassing field,—learned to get the name down on "the dotted line" immediately. This is especially needful in the North and East. The public in Boston, for example, is not used to altar calls. It scares them when you begin to talk about coming forward in a public meeting.

The first Sunday night I do not even ask them to raise their hands for prayer, but I always close the sermon with prayer, and include every one in the audience in my prayer. By Friday night I ask them for the first time to raise their hands for prayer. We have to educate them to do this, for they do not respond as do people in the South or West. I present some definite fact, and say, "What are you folks going to do about it?" I close the meeting with a prayer, and before closing the prayer ask them, "How many would like to have a special word of prayer offered for you, that you may have courage to walk in the light that God has given?" I get the audience educated so that a large proportion raise the hand.

Then when we come to the Sabbath question, sometimes I ask them to stand, signifying their desire for special prayer that evening. In Boston this did not work so well. They did not mind raising their hands for prayer, but when it came to standing, it was different. So I very seldom ask folks to stand there—just have them raise their hands. When you have them stand, you make a division in your audience; you make it embarrassing for those who do not stand, and very often they will not come back.

After presenting the Sabbath I seldom have them come forward in public services. For the following Sabbath I advertise an afternoon service on my regular advertising, and we urge every one to come to that service. Our workers are concentrating all their time on those they know to be interested, and they urge and encourage them to come to that afternoon service. We preach our sermon, in an evangelistic style, working in different points on dress, health, laying aside of tobacco, etc. Then at the close of that first Sabbath afternoon meeting, at the time of the closing prayer, I make an appeal for persons to take their stand for this truth, and to come forward and unite with this people. We have the church members begin to sing while we ask the people quietly to come forward. I go down the aisle to meet them. They are coming forward as candidates for membership in this church.

I present the question of baptism. I take them into the prayer room, and there go over this subject with these people. I have a little booklet presenting the different phases of Sev-

enth-day Adventist belief. I go over the points of that booklet with them, especially certain points, like washing the disciples' feet and dress reform. I also give them a copy of special Sabbath School Lessons. Then I say, "Now you have taken your stand for the message. Next Sabbath morning we will expect you to be here for Sabbath school." We start them out in the daily study of the Sabbath school lesson, with the study of the lesson for that week.

Having gone through these special points, I ask them if they have any questions. The workers are with us, the elders of the church, and others. If they have inquiries, they present them, and if not we pass out a card with questions like these: Have you been a member of the church? Have you been baptized? Have you been using tobacco or liquor? and if so, are you willing to give it up? Are you in harmony with the principles of Seventh-day Adventists? Do you desire to join the church? Then there is space for the name and address, —and also age, if they are young people. They are then formed into a baptismal class, and I meet with them. Some are soon ready for baptism, depending upon the experience they have had before, and upon their acquaintance with our message. Others require longer time.

There is another type of call which is effective. I make a general call for people to come forward at my Friday night meetings. I ask all to come forward who would like to have victory over tobacco using, the liquor habit, or some other sin. They are not yet members of the church, but they are coming forward to be made pure, to keep the Sabbath, or for prayer for healing. I make some sort of call every Friday night at the close of the meeting. People expect it; they come for that special prayer. This we make very definite, and the prayer is offered before the entire audience. Before we dismiss the meeting I say: "You have taken your stand for victory over these things. Remember tomorrow is the Sabbath." The Spirit of God comes in and people get victory right there, and this is a distinct step toward church membership. I would not drop this plan for anything. Both kinds of appeals are effective.

Spiritual Members Form Nucleus

M. H. ST. JOHN (Orlando, Florida): It is helpful to have our people who are spiritually minded remain for the after meeting. If it is hard for people to go forward, they will form a nucleus, thus making it much easier. They can also kneel with the people and help them to pray.

Assistants Inviting Folks Forward

Question.—In these altar calls to what extent can Bible workers go to individuals in the audience to invite them to come forward without causing embarrassment?

J. L. SHULER: In my meetings I have never had Bible workers or any one else speak personally to the people. I believe it can properly

be done, but have not personally followed that plan. We have just let the people come as they were impressed by the Spirit of God. And I think the Holy Spirit can also help a man decide when to make an altar call. I think the Holy Spirit can help a man when he sits down to study for his sermon for that night, and when he prays to God about what he shall say and how God can use him to move the people. I believe the Spirit of God can operate right there as well as in the meeting. At camp meeting time we expect a revival. It is usually planned for the Sabbath. Does it hurt a revival because it is planned for?

Every man has to work in his own "harness," but I think there are certain subjects on which a man cannot preach without the conviction that he must make a call after he preaches that sermon, and I believe that God has put that conviction in his heart. Because I have preached that sermon, there is a responsibility; and I have a conviction that I must shoulder that responsibility and make an altar call, and I believe that conviction comes from the Lord.

I believe it a grave mistake to hold a series of meetings, and not make direct calls until after the Sabbath has been presented. I think we should get people converted before we preach the Sabbath. A man who accepts Christ will be willing to keep Christ's Sabbath, and pay Christ's tithe, and do all the rest. I do not believe I should preach night after night and have sinners come to hear me and not find Christ. We should open the way for sinners to be converted in the early weeks of our meetings.

H. M. S. RICHARDS: In my meetings the Bible worker goes to those she knows, and with whom she has been laboring. I go to those I know should make a decision, and we have some glorious victories with such people.

JOHN FORD: I follow about the same plan as Brother Richards. We go to the folks we know until the last two weeks, when we try to get everybody.

CHAIRMAN BRANSON: Brother Richards preached in St. Louis, where an effort was in progress, when our council was on there. In the altar call that night, after a large number had raised their hands,—it was not known who they were,—I saw one of our ministers who was an absolute stranger there, and did not know a single soul except the preachers, go to three people who had raised their hands, and bring them down to the platform, and they took their stand for the truth. That was fine work, and it was done in a careful and tactful way. That is just as fine help as one can give to the preacher.

Meeting Inquirers Without Assistants

Question.—How would you care for those who come forward when you make a call if there is no one to assist you, except just your wife? How would you carry out such a program?

J. L. SHULER: I think in that case I would dismiss the congregation, and then take those people immediately to the prayer room.

CHAIRMAN BRANSON: Have an earnest season of prayer right before the congregation, so that the whole congregation is blessed, and then those who come forward can remain a few minutes after the congregation is dismissed. Have your Bible worker or head usher or church elder go to the entrance to shake hands with the people, so they are not left to themselves.

Definite Times for Calls

Question.—Is it wise to have a definite time for altar calls known in advance by the evangelist's helpers?

JOHN FORD: I found a definite time to have a particular call very helpful. When you have a group of Bible workers assisting you, they tell the people, "Next Sabbath afternoon the evangelist will give you an opportunity to accept the Sabbath message." That part of the program is very important. Everybody is prepared for your next Sabbath afternoon meeting, and it greatly helps.

Propriety of Planned Calls

Question.—Is it a fact that we can plan these altar calls ahead of time, or is there some indication that comes from above that instructs the preacher when to make the call? Can we make it any time and expect it to be effective? I have always had the idea that God operates through His ministry, and somehow lays a burden on the minister's heart when that call should take place. I am especially interested in the operation of the Holy Spirit in the matter of altar calls.

L. H. KING: Many times I have conducted a service with no intention of making a call, but at the end of the meeting I have been impressed by the Holy Spirit to make a call. I believe that the Holy Spirit works in that way, and operates at the right time through the chosen instrument for that purpose. It takes the power of God to move men to Christ, and there are times that are more propitious than others. I do not believe we can make out a schedule and say that on this night I will make a call and on that night I will not. I do not believe the Holy Spirit operates in that way.

CHAIRMAN BRANSON: Brethren Shuler and Richards have said that sometimes they have planned altar calls, but have decided to change their plans. Brother Ford makes a special appeal every Sabbath afternoon for people; so he has a definite time. We cannot lay down a hard and fast rule on that point. I think we have to recognize that some men work a little differently from others. I have found that usually we can have the kind of meeting we plan for. If we have a definite plan and seek God for a revival on a definite occasion, God usually gives us the kind of meeting we have prepared for. Of course, sometimes we find

that the Lord works some other way, but I think that generally we ought to have a plan. The trouble with many of us is that we are afraid. For a long time I was afraid to do enough of that kind of work. If I had done more of this real revival work, I am sure I should have had much greater results in my ministry in evangelistic lines.

Should we do revival work? I think this group of ministers should answer that question. Have we come to the place where we are afraid to do revival work, or do we find that revival work is helpful in our ministry in winning souls? I should like to ask how many of our evangelists have some kind of definite revival work in connection with their large efforts. [Many hands raised.] How many make definite altar calls for consecration, prayer, and surrender in your public meetings? [Good response.] How many make such a call on an average of once a week in your effort? [Not quite so many.] Perhaps more of you make these calls during the last weeks of your meetings.

From the beginning of my public ministry for those not of our faith, I have felt that altar calls should be made from the very start. I believe in making these appeals from the first week right through the whole series. I have never conducted an effort without using that method. I believe, brethren, that we should not present the great doctrines to the people without trying in every possible way, under the blessing of God, to persuade them not merely to accept the doctrines, but to accept Jesus Christ, and to accept and obey the doctrines because they are the doctrines of God and the doctrines of Jesus Christ.

How many have followed the plan of having a prayer room, some special place where you invite these people for prayer and counsel after they have come forward? [Not many hands raised.] I have noticed that some of our evangelists are curtaining off a corner of the tent for a prayer room. At the close of the meeting the evangelist will say, "If there are any here who feel the need of further counsel and prayer, and wish to have a heart-to-heart talk with the evangelist, please remain after the audience has been dismissed, and come to the prayer room. I will meet you there, and some of the Bible workers will be there." It is astonishing how many remain. People take advantage of such an opportunity. They want to have a word with some man of God about their souls, if they can talk more or less in private.

In a volume of *Special Testimonies* printed in tract form a number of years ago, speaking to evangelists who were working for the public, the servant of the Lord said:

"After a short discourse, change the order of the exercises, and give opportunity for all who desire it, to remain for an after-interview, or Bible class, where they can ask questions upon subjects that trouble them. You will find

great success in coming close to the people in these Bible lessons."—"Special Testimonies for Ministers and Workers," No. 7, p. 7; dated January 6, 1897.

Repeated Calls Imperative

R. S. LINDSAY (Greensburg, Pennsylvania): I believe with all my heart in making altar calls. If I preached a series of evangelistic sermons and did not make altar calls, I question whether there would be any converts at the close of the meetings. I try to gain the confidence of the people so they know and understand they are receiving the message of God for this time, and are receiving wonderful truths from the Book of books, and are beginning to keep the commandments of God. In the past I have felt reluctant to ask people to come forward before I have presented the ten commandments and the Sabbath of that law. The Baptists, Presbyterians, Holiness people, and others ask the audience to come forward, and sometimes baptize them at that very service.

I first present the Sabbath and the ten commandments, and then ask them to come forward and embrace the truth and keep the ten commandments and live up to all the light that has been presented to them from the Book of God. I reserve seats for them at the front, and they usually come.

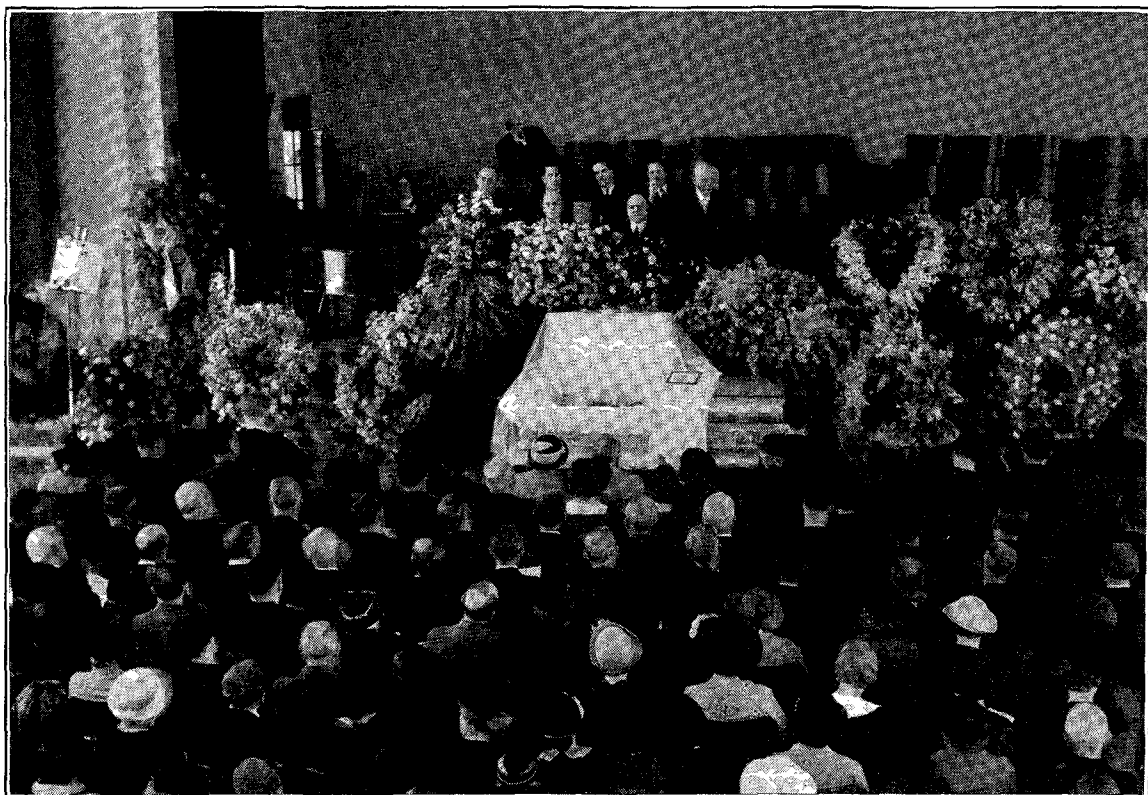
Then night after night we ought to get back to the invitation again. We preach on the state of the dead, and say, "Jesus is coming. How many of you are going to be prepared to go home to glory?" Then right back to that question again, "How many will come tonight and take their stand for the Sabbath and to obey the truth of God?"

I once held a series of meetings in a small town. When about ready to close a three-week series of meetings, I gave the invitation for people to come forward who would keep the Sabbath. There were forty who responded. I could see that others were impressed and should come forward. I continued meetings for another week. When the next invitation was given, others came. The next night an invitation was given, and still others came.

Had I given the invitation only once during that series of meetings, or only twice, perhaps the great majority of those who did come forward would not have been there when the invitation was given, or would not have yielded their hearts to God. If we limit the invitation to one certain night, there will be souls who will not have an opportunity to come forward. Night after night we should give the appeal, and try to bring people to a decision, and plead with them and persuade them to give their hearts to God.

Close Every Sermon With an Appeal

G. R. WEST (Chicago, Illinois): I seldom preach a sermon on Sunday night without making a call, for I have found there is almost always a response. There are always people



Funeral Service for Elder Daniells

THROUGH these photographs the workers of the advent movement, who did not have the privilege of attending the funeral services for Elder A. G. Daniells, may visualize the scene. The view above was taken within Paulson Hall, on the grounds of the College of Medical Evangelists, Los Angeles, California. Dr. P. T. Magan is here reading the life sketch, which appeared in abridged form in the *Review* of April 18, and in full in the *Medical Evangelist* of April 4.

The floral pieces were from the General Conference staff, the Pacific Union Conference, the College of Medical Evangelists, the White Estate Trustees, the *Review* and *Herald* and Pacific Press Publishing Associations, and other conferences, institutions, and individuals.

In the background is Elder J. C. Stevens, in general charge of the service. Seated in front of the male quartet are the ministers participating, some of whom are hidden from sight by the flowers on the right.

In the right-hand picture, the form of our beloved brother is being borne down the steps of Paulson Hall between two lanes of honorary pallbearers, preceded by the officiating ministers,—Elder Watson and Doctor Magan, and Elders Howell and Calkins, Roberts and Froom.

The active pallbearers were Elder MacGuire and Doctor Thomason, Doctor Clark and Elder Hackman, Doctor Wirth and Professor Graf.

Thus the quiet form was laid to rest in Forest Lawn Memorial Park Cemetery, awaiting the resurrection call. Elder Daniells longed to rest, as he felt that his lifework was done.

He sleeps, but in every land are living monuments to his clear foresight and leadership, which are more enduring and infinitely more satisfying than shafts of granite.

The Spring Council Emphasis

IN this last-minute note, written before the close of the spring meeting of the General Conference Committee, we can allude only to a few important items that will cheer the band of advent workers.

After the preliminary presentation, and a constructive discussion from the floor, a radio committee was appointed to survey the possibilities and operating conditions, as well as to ascertain the precise cost and arrangements, incident to a national Adventist hour on one of the great radio chains of North America. They were also asked to outline a suggestive method of financing. This is to be reported for full consideration at the Autumn Council. A portion of the preliminary discussion will appear in the July *MINISTRY*.

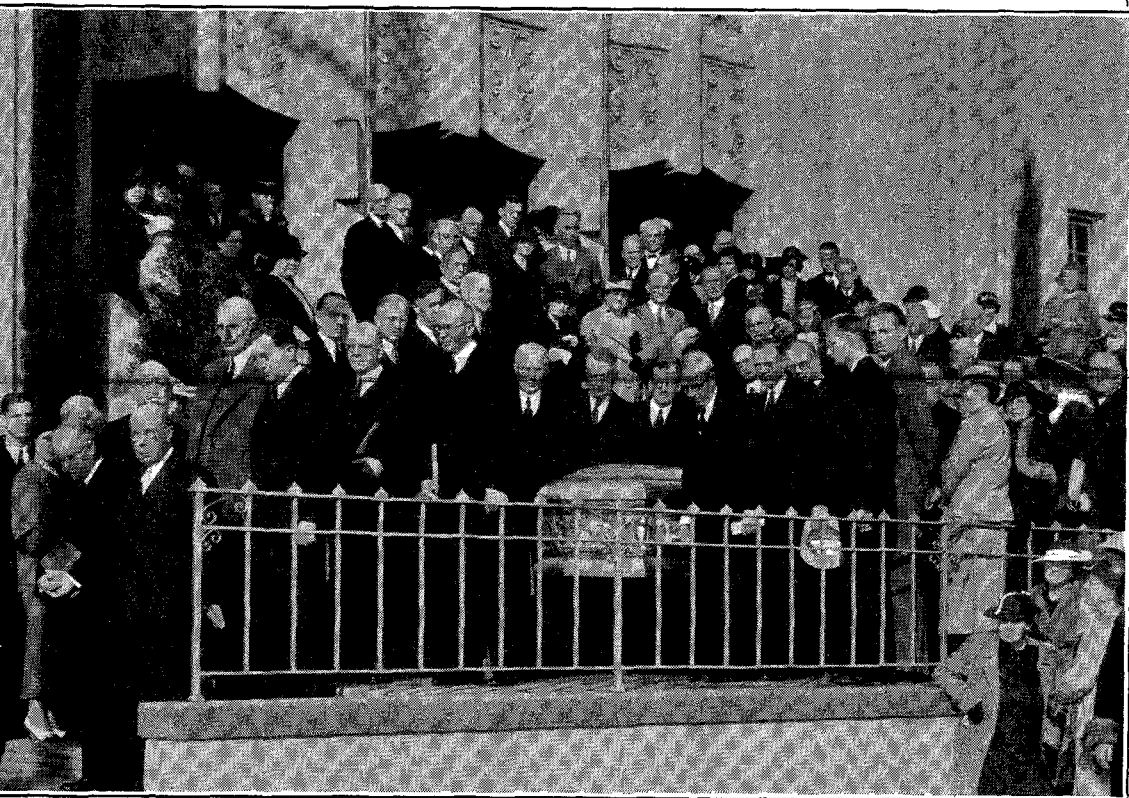
The high point of the Council was the Sabbath morning survey of our unfinished task, accompanied by a searching study of our personal and group need for the completion of our work, revealed, as for example, in the unentered counties of North America after all the decades of this movement. Not merely more and better plans, not simply more skilled, intensive, and universal activity, but the divine power of the Holy Spirit in the promised latter rain, was brought compellingly before us as our supreme need, and as Heaven's provision for that need. Thus was the spiritual given its rightful and preeminent place in relationship to all other factors. The full presentation of this subject by Elder Branson will appear in the *Review*.

The Sabbath afternoon symposium was a rehearsal of evangelistic advance throughout North America, presented by the nine union presidents. It constituted a sequel to the broad plans laid and the impetus given at the evangelistic councils held last winter, as reported in the *MINISTRY*. A strong, enlarging, soul-winning program is under way, marked by increasing power and effectiveness.

Actions were passed looking toward a material strengthening of the approaching camp meetings by placing the chief emphasis upon the spiritual needs of our people, and urging definite and continued revival work in these important convocations. These considerations were both timely and pertinent, and will appear in the formal report of the Council. Then, to correct certain inaccuracies that have crept into our reports, together with certain abuses in our practices, through the present membership basis of computing goals, a series of recommendations was passed which should be carefully heeded by every worker. Several important commissions dealing with educational and other matters, were also appointed.

Let all pray for the appointed leadership of this movement. Never was there a more difficult time in which to direct the course of the church of God. With a world in confusion and collapse, with its moral standards crumbling, its spiritual perceptions blighted, its foes without and its perils within on the increase,—these are the harassing conditions through which the church must be guided on to triumph. Thank God for the adequate aid of the Holy Spirit promised.

L. E. F.



who are anxious to have the minister pray for them. And I have found that there is great need among our own people for that very thing. They are hungering for a deeper experience. I have an old-fashioned mother, who not long ago said to me: "We believe the Bible from cover to cover. We believe in revivals, but why do we not have revivals at our camp meetings?" I have conducted revival services at our camp meetings, and have always had a good response. People have come to me from time to time on our camp grounds, and have told me how much they appreciated these revival meetings.

When I am asked to speak, I cannot preach with anything else on my heart except a burden for souls. When I preach, I feel that if there is a soul in the audience who needs Christ and I do not make an appeal, that soul may be lost. So I always make an appeal, and ask any who wish to do so to remain for prayer. Some of our ministers say, "I do not believe in excitement." But I cannot sit down at the end of a sermon without asking if there is a soul in the congregation who is longing for Christ, and without giving that soul a chance to come to Him. Why call it excitement? The Spirit of prophecy says that there should be an appeal at the close of every sermon.

Friday Nights and Sabbath Mornings

B. M. HEALD (Peekskill, New York): I have found Friday night a good time to make altar calls. There are several advantages in Friday night in a regular series of meetings. In the first place, that is not too often to make a call—once a week. Then again Friday night unconsciously becomes sacred time. The interested ones come forward, their lives are consecrated, and somehow it becomes a solemn occasion. Unconsciously they begin entering into the spirit of the Sabbath, and are all ready for the Sabbath question when that is presented.

I have also been much impressed recently with the importance of the pastor's having an occasional altar call at the eleven o'clock Sabbath morning service. The vast majority of us here are pastors and district superintendents, and we are all to be evangelists. I was greatly impressed with the way Elder Peters has been meeting the great apostasy in the section to which he was sent. He has won back 150 through the altar call service on Sabbath mornings. I have seen him in earnest appeal, with the power of God resting on him, and it has brought me to my knees. I have seen him go right down among the people, and they could not help coming forward. He was in the congregation with them, and they sought God together.

For those who have not made altar calls, it is a wonderful experience to start it on Sabbath morning with our people. In the churches of the world, to a very large extent, since the days of Wesley, Whitefield, Moody, and others, the pastoral work seems to be separate from

evangelism. They call in the evangelist to do this special work. The Seventh-day Adventist preacher should form the habit of making these calls, for our own people first, and then at our public meetings.

Advantages of Coming Forward

Question.—Is it as effective to ask people to stand, and then while standing, ask them to come forward? Is it not true that some people will stand who would not come forward?

H. M. S. RICHARDS: Any plan that works is good; but when you have persuaded a person to come forward, he has taken a greater step than merely to stand. And when he comes up the steps to the prayer room, he has made his decision just that much firmer. I have often had the experience, after making a call, of having some remain in their seats who should really come forward. Then before we kneel to pray I ask, How many who have not come forward wish to be remembered in this prayer? A number will raise their hands. Sometimes they will come forward at once. At other times they will hold off, but later on will come forward.

Method Where There Is No Church

Question.—I notice these methods are used where there is a church. What is done in places where there is no church, where you cannot take them to a church?

JOHN FORD: We have thought it best to organize a tabernacle church—the nucleus formed by the group of people connected with the effort—and it works just the same. It is recognized as the Tabernacle Church, and as soon as they are baptized they join it.

Securing Names of Interested

Question.—How do you get the names of the people who raise their hands?

JOHN FORD: We secure names by asking those who wish free literature to sign a card. They sign these each Sunday night. The Bible workers have these for record. The people who come forward on Friday night are usually personally known to the Bible workers.

Minister's Place in Prayer Room

Question.—Naturally some want to discuss special problems with the evangelist. And a number have invited others to the meeting. We know that it is well for the evangelist to meet the people as they leave, and shake hands with them. If you wait until every one goes, some time has elapsed, and the inquirers are not willing to remain. We should really meet the people as they pass out; but on the other hand, people are waiting for us in the prayer room. How do our evangelists avoid that difficulty?

J. L. SEULER: When I make altar calls, my assistants dismiss the meeting, and I go to the prayer room immediately. I forgo meeting the people that night.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

EATING THE BITTERSWEET BOOK

BY TAYLOR G. BUNCH

IN prophetic vision the seer of Patmos was given "a little book" and was commanded by the angel to "eat it up." The injunction was obeyed; and the message of the book was to the spiritual palate as "sweet as honey," but when taken into the inward parts and digested, it produced bitterness of soul. (See Revelation 10.)

This symbolic experience had its fulfillment in the early advent message which culminated in the great disappointment of 1844. The message was based on the prophecies of "the little book" of Daniel, the studying of which brought great joy and satisfaction to the church. But the sweet tidings of Christ's soon return were turned into bitterness by the disappointment. The bitter became sweet again as the result of the glorious truth discovered, which in turn became the basis of another world message.

Not only the book of Daniel but the entire Bible is a bittersweet book, and contains both sweet and bitter messages. The word of God has ever been sweet as honey to the taste of God's true messengers. The psalmist cried out, "O taste and see that the Lord is good;" and again, "How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. 34:8; 119:103. Jeremiah bore a similar testimony regarding the delightful pleasure of feasting on the bread of life: "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart: for I am called by Thy name, O Lord God of hosts." Jer. 15:16.

Only Digested Food Gives Life

The prophet Ezekiel was commanded to open his mouth and eat what was given him, and the "roll of a book" was given him, with the instruction, "Eat this roll, and go speak unto the house of Israel." The record is: "Then did I eat it; and it was in my mouth as honey for sweetness." (See Eze. 2:8 to 3:4.)

No man is qualified to speak for God to His people until he has eaten and digested the book containing God's message to men. Like the food we eat, the spiritual food must become a part of our very being, flesh of our flesh and bone of our bone. Only digested food has any value in giving and perpetuating life, and only that portion of the bread of life that becomes a part of us by being translated into personal experience, can be heard and read and known by all men. We can be living epistles of Christ

only when the words of the book of God are written by the Holy Spirit upon the fleshy tables of the heart. This is what it means to eat the book, and it is the necessary prerequisite to becoming the mouthpiece and spokesman for the Lord.

But the messages of the Book are not all sweet and agreeable. The Scriptures also contain "lamentations, and mourning, and woe." Terrible curses are pronounced and severe judgments are threatened. There are prophecies of future woes, judgments, and calamities which sometimes made the prophet who penned them grief-stricken and even sick. When Daniel witnessed in vision the desolating work of the Papacy, he "fainted, and was sick certain days."

The message of God to man has a negative as well as a positive phase, and both are necessary to make the message complete. The negative embraces the warnings against the evil and false, and the things we should not do. It says, "Thou shalt not" do certain things, and tells us the consequences of disobedience. The broad way leads to destruction, and "the wages of sin is death." The positive phase shows the way of escape that has been provided through Christ. It declares the truth and proclaims salvation from sin and its results. It makes known the consequences of right decisions and the rewards of obedience.

The positive phase alone contains the "good news" and "glad tidings" of the gospel, which is as sweet as honey to the repentant sinner. The negative phase brings sorrow and condemnation by showing the sinner that he is under sentence of eternal death. It brings to him a bitter experience, leading to almost hopeless despair. But this experience is essential as a preparation for the good news of salvation. It is this that makes the announcement of the way of escape such "good tidings of great joy."

While there is no salvation whatever in the negative phase of God's message to men, neither is there any salvation without it, for men must first be shown that they are lost before they will accept salvation; they must first be made to realize that they are under sentence of death before they can possibly appreciate or even accept a pardon. The first work of the Holy Spirit is to "convince of sin" and its wages of death, and not until then will it do any good to "convince of righteousness, and of judgment."

Wesley's method of preaching is worthy of our imitation. He said he first led his congregation to the base of Mt. Sinai, and let them listen to the law of God spoken from heaven by the Lawgiver Himself. When they had thus seen a vision of the standard of God's righteousness and the rule of His judgment, which made them quake and tremble with fear because of the sentence of death upon all sinners, he then quickly led them to the Mount of Calvary, and gave them a vision of the uplifted cross and of salvation by faith in the slain Lamb of God, who as their substitute met the penalty of the broken law.

The message of God's book is a bittersweet, the sweetness being enhanced by the bitter. The good news of salvation through Christ is sweet because of the bitterness of soul that leads to godly sorrow and repentance. And "being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. Swete, in his commentary on Revelation 10, says: "Every revelation of God's purposes, even though a mere fragment, is 'bittersweet,' disclosing judgment as well as mercy."

Hengstenberg says regarding the same passage:

"What is here said to the prophet is in substance applicable to all believers, and especially to those who teach the Word. Their place in the kingdom of God will be measured by their fidelity in complying with this admonition. We too must eat and even swallow it; not some choice portion of it, but the whole; not that alone which is agreeable to ourselves, like those who separate the gospel from the law, but that also which may occasion us the deepest pain."

No Salvation in Warning

There is no salvation in a mere warning; in fact, it is not the gospel at all, for the gospel is good news. Such preaching can produce nothing but sorrow and bitterness of soul. One reason the preaching of some produces no fruitage is because the chief or entire emphasis is placed upon the warning against sin and apostasy. There is no salvation in such preaching. Of all ministers Seventh-day Adventists are in the greatest danger of overemphasizing the negative phase of preaching, because of the warnings and terrible threatenings contained in the threefold message of Revelation 14.

The mistake is just as serious when all the emphasis is placed upon the sweet tidings of salvation, and the awfulness of sin and God's threatenings against sin and sinners are omitted. The sweetness of the peace and joy of salvation depend upon the soul-anguish over sin and the depth of the repentance that preceded and led to that happy experience.

May our message be properly balanced between the bitter and the sweet, so that those who accept it will experience more of the joys of salvation.

Battle Creek, Mich.

NOTES AND NOTICES

Items of Interest to Workers

MANY have inquired whether the W. C. White sketches in the *Review*, especially article V, "Laying a Sure Foundation," harmonize with the research findings of the editor of the *MINISTRY*. Both the writer of the articles and the editor of the *Review* requested us to read, before publication, those numbers coming within the scope of our research. In fact, some of our materials were made available to Elder White prior to his writing of the series, and aided in his preparation of article V. It is well to have these sketches made available, based on careful study of contemporary data and documents. An accurate knowledge of early days is imperative to a true understanding of those beginnings, and to a correction of certain misconceptions that have grown upon us with the receding years.

THERE are more than 1,000 subscribers to the Baptist church paper in Dr. George W. Truett's Dallas, Texas, Baptist church, where the attendance on March 3 was 3,230. If a Baptist needs his church paper for information and inspiration, and for its unifying influence, how much more does every Adventist family need the *Review*. But Dr. Truett was largely responsible for the gratifying situation in the Dallas church.

ROGER BABSON, the statistician, declares that American churches average less than one per cent of their incomes for church and missionary work. We can readily visualize our denominational blessing by way of contrast.

THE largest Baptist church in the world, and probably the largest Protestant church in the world, is a Negro congregation—the Abyssinian Baptist church in Manhattan, New York, which on January 1 reported 13,100 members.

ALL should read the lashing arraignment of F. Scott McBride, superintendent of the Anti-Saloon League, who declares in the *Chicago Liberty* (Dec. 15, 1934) that repeal is a failure, the bootlegger flourishes more than ever, and that drunkenness has increased to an alarming rate. Here is one excerpt:

"While it is indisputable that the saloon came back and the bootlegger never went away, the real test of repeal is of course the resulting drinking and drunkenness and their effects.

"While complete statistics for the first year are not yet available, fragmentary figures from all parts of the nation indicate a sharp increase in intoxication."

THE missionary motive of sharing is thus set forth in the current *Foreign Missions Conference Quarterly* for October, 1934:

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Coming into fellowship with Christ, we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life."



PRESBYTERIAN CRISIS OVER THE MACHEN CASE—No. 1

EVENTS of first magnitude are taking place in the Protestant religious world, the full significance of which should not escape us as ministers in the advent movement. The Presbyterian Church of the United States is being rocked to its foundations by the Fundamentalist-Modernist issue which has again broken forth into the open. This has been occasioned, not by some conspicuous leader recently going Modernist, but by the ecclesiastical trial of Dr. J. Gresham Machen, at Trenton, New Jersey, the issue having its root in his Fundamentalist loyalty. For a decade Doctor Machen has been a thorn in the side of Presbyterianism, he some time back having been eased out of his chair on the Princeton Theological Seminary faculty because of his loyalty to the Bible. He is now professor of New Testament at Westminster Seminary, Philadelphia, and has long been a conspicuous and consistent Fundamentalist leader and writer.

The prevailing Modernist attitude of the Presbyterian Foreign Mission Board, others declare, is typified by the "reluctance" with which it accepted the resignation of Mrs. Pearl Buck, Modernist-novelist-missionary, instead of dismissing her from membership on the board because of her liberalism. Doctor Machen has felt this Modernism prevalent in the board to be traitorous to the gospel commission and subversive of the very gospel itself; hence he at last felt compelled to start an Independent Board for Presbyterian Foreign Missions, and mission work, that would be fundamentalistically loyal. It is for this "insubordination" that he has been tried and condemned on six charges by the lower Presbyterian court which sentenced him to "suspension" from the Presbyterian ministry, a verdict that some competent commentators declare heralds a split in Presbyterianism.

Doctor Machen avers, and others involved concede, that the issue at stake is that of Fundamentalism versus Modernism. The *Literary Digest*, in its issue of April 13, 1935, heading its report of the trial, "Presbyterians Divided Over Machen Verdict," had requested a statement from the *Presbyterian*, the leading organ of Presbyterianism, and definitely Fundamentalist in its leanings. The *Presbyterian* responded editorially as follows, in its issue of

April 11, which was quoted in part by the *Digest*:

"Presbyterians are sharply divided over the Machen case. The real issue is doctrinal. Multitudes who have no partiality for the special Board of Missions which Doctor Machen heads are, nevertheless, convinced that zeal for the faith cannot be a crime in our denomination without scrapping our fundamental standards. Steps are being taken to have rescinded the direction of the last Assembly under which Doctor Machen now suffers this suspension from his ministerial office. All over the country pastors and people of congregations, large and small, are becoming impatient with the official leadership in the church which has allowed this chaotic confusion whereby belief finds itself on the defensive, and enthusiasm for the historic witness of the church finds itself thrust out from the church which is organized to bear that witness."

It is not our purpose to discuss the merits or demerits of the judicial procedure and action, but to call attention to the far-reaching issues involved, as they reveal the breakdown of Protestantism, and what such spiritual disruption in Protestantism means to us as a movement, commissioned as we are to warn against the spiritual fall of Babylon, in inseparable connection with our proclamation of the full everlasting gospel and the completion of the arrested Reformation. We shall, therefore, quote extensively from credible sources, and with but little comment, as we believe it essential for all readers of the *MINISTRY* to be well and accurately informed on this and similar matters as they arise.

The *Literary Digest*, after making inquiry from several leading Presbyterian sources as to the real significance of the Machen trial, gives this summation:

"Though it has been expressly denied that doctrinal issues were involved in the trial, it is the inescapable conclusion of Doctor Machen and his sympathizers that the issue is between orthodoxy and liberalism."

And the *Digest's* concluding paragraphs read:

"The Rev. Dr. Daniel Russell, Moderator of the Presbytery of New York, also is perturbed over the decision. He said:

"The whole proceeding raises grave questions for the Presbyterian Church.' The decision 'is the more regrettable because Doctor Machen has steadily upheld those doctrines which, historically, have stood central in re-

formed theology. In an age of loose thinking, of vague conjecture in Christian faith, his position has been clear-cut, definite; the fruit of intellectual insight and passionate conviction.'

"In the meantime, the Independent Board for Presbyterian Foreign Missions stands by Doctor Machen. In a bulletin published by this board, Charles J. Woodbridge, editor, wrote: 'A life-and-death struggle between Modernism and truth is being waged in the Presbyterian Church in the United States.'"

The Modernist *Christian Century* of April 10, quotes verbatim a portion of Doctor Machen's famous declaration of faith, given in a sermon preached March 17 at the First Presbyterian Church, Pittsburgh, just before his trial. It was made because the Trial Commission had debarred from coming into trial everything really relevant to the deeper issues. It follows:

"The Presbyterian Church in the U. S. A. . . . is in the midst of a conflict between two irreconcilable adversaries. One is Christianity; the other is Modernism. Christianity is taught in the Bible and in the constitution of the church. Modernism with its allies now dominates the ecclesiastical machinery.

"The Modernist side in this conflict . . . is set forth in the document commonly called the Auburn Affirmation, which was signed by 1,293 ministers. The Auburn Affirmation attacks directly the doctrine of the full truthfulness of the Bible, and declares that the virgin birth of Christ, His miracles, His substitutionary atonement, and His bodily resurrection are merely theories among other possible theories, and are nonessential even for the ministry. It is typical of the condition of the church in general that the presiding officer of the judicial commission is a signer of that Modernist document, and that the professor of apologetics in the reorganized Princeton Seminary took the lead in the unanimous vote of the commission that all efforts of the defendant's counsel to refer to that Modernist document should be debarred.'

"Just before I stand before that commission next Tuesday in the First Presbyterian church of Trenton, New Jersey, . . . I have a profession of my faith to make. I cannot make it before the commission, because the commission has debarred from discussion everything really relevant to the questions at issue, and has thus refused even to hear my case. But I am going to make it before this congregation, and I know that every real Christian here will sympathize with me.

"My profession of faith . . . is simply that I know nothing of the Christ proclaimed through the Auburn Affirmation by the moderator of that commission. I know nothing of a Christ who is presented to us in a human book containing errors, but know only a Christ presented in a divine book, the Bible, which is true from beginning to end. I know nothing of a Christ who possibly was and possibly was not born of a virgin, but know only a Christ who was conceived by the Holy Ghost and born of the virgin Mary. I know nothing of a Christ who possibly did and possibly did not work miracles, but know only a Christ who said to the winds and the waves, with the sovereign voice of the Maker and Ruler of all nature,

"Peace, be still." I know nothing of a Christ who possibly did and possibly did not come out of the tomb on the first Easter morning, but know only a Christ who triumphed over sin and the grave, and is living now in His glorified body until He shall come again, and I shall see Him with my very eyes. I know nothing of a Christ who possibly did and possibly did not die as my substitute on the cross, but know only a Christ who took upon Himself the just punishment of my sins, and died there in my stead to make me right with the holy God.'

"I must be true to that Christ of the Bible . . . despite all efforts of Auburn affirmationists and the ecclesiastical machinery to make me untrue. I promised to be true to that Christ when I took my solemn ordination pledge as a minister, and I cannot break that promise now. I cannot support the anti-Christian propaganda now being furthered by the official board of foreign missions of the Presbyterian Church in the U. S. A. I cannot place the shifting votes of general assemblies or any other human councils in the place of authority that rightly belongs only to the word of God.

"I have offered to defend my position on both these points. . . . I have offered to prove that the Board of Foreign Missions of the Presbyterian Church in the U. S. A. is unfaithful to its great trust, and that the action of the last general assembly requiring me to resign from the Independent Board for Presbyterian Foreign Missions is contrary to the constitution of the church. The commission has refused even to listen to my evidence, to any argument by my counsel, Rev. H. McAllister Griffiths. It will of course condemn me. But I had rather be condemned for an honest adherence to the Bible and to my solemn ordination pledge than enjoy even the highest, ecclesiastical honors and emoluments as the reward of dishonesty.'

The basic loyalty of this profession of faith to the foundational verities of the gospel must be apparent and appealing to every discerning mind, and cannot but draw forth the sympathetic admiration of every Fundamentalist in this age of ecclesiastical drift. L. E. F.

(To be continued in July)

THE Jewish population has doubled in Palestine within the last decade, and now stands at 209,207 (George Fridén, *Watchman-Examiner*, Jan. 17, 1935). There are, however, 700,000 Arabs, most of whom are illiterate and find it difficult to compete with the trained Jews, the majority of whom, however, have little interest in religion. Of Palestine's pivotal position, the writer says:

"Agriculture is being modernized, commerce is stimulated, and factories are built. The efforts have not been in vain. Palestine is, for example, already claiming fourth place on the world market for oranges. The rapid waters of Jordan are providing the country with electric energy. And even the Dead Sea yields, through a scientific exploitation of its chemicals, a yearly income of millions of dollars.

"Palestine is a tiny spot on the world map, and yet it holds a strategic position, being the meeting place of three continents. In times past, Jerusalem has again and again been the storm center in the battle between world powers. Any one now paying a visit to the Holy Land will soon notice swift and ominous currents below the quiet surface. The powerful Mohammedan world is closely watching the development. Russia, too, is towering in the background."

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

XIII. "HORN'S" PERSECUTION OF TRUE CHURCH

BY N. J. WALDORF

LET us now inquire into the reasons for the persecution of the true church. We will let the papal champion, Cardinal Hergenröther, speak for his church:

"Again, the church must condemn liberty of worship based on the ground that the best form of government, which all should aim at, requires the complete separation of church and state. This separation has been often condemned by the church; it is contrary to the nature of things and the general welfare. (Gregory XVI, Enc. 15, Aug. 1832. Pius IX. Alloc. 27, Sept. 1852; Syllab. prop. 55.)"

This is precisely what pagan Rome had demanded of the early Christian church. The Roman government refused religious freedom to the growing church, hence a multitude of early martyrs resulted. Then when the Catholic Church was joined to the Roman state, she adopted the pagan principle of religious intolerance, and the persecuted became the persecutor. This was the illicit union of the Christian church and the state, and hence the spiritual harlotry, or fornication, of the "little horn," which power was to wear out the saints of the Most High, and Constantine was the instigator of it.

What Emperor Justinian was to the church in the East, Charlemagne was in the West. As early as 794, Charles called a council in the West to meet at Frankfort, which was attended by a great number of bishops from every part of the Western Empire. The council's object was the suppression of new heresies, especially that of the Adoptionists. This Western council rejected the second Council of Nicea; while the East accepted that council. Pope Hadrian had sanctioned it.

Image worship was prohibited. The restoration of the "tithe" was adopted, or the support of the clergy by the endowment of property, lands, etc., supervised by the bishops and the state. Numerous laws regarding the clergy were enacted. The powerful Pope Hadrian, then occupying the papal chair, submitted to the independent legislation of the emperor's council. This legislation for the church was completed by the successor of Charles, Louis the Pious, in the Diet at Aix-la-Chapelle, 817 A. D., when all the laws had been passed by the council for the government of the church. The historian says of this council:

"All of these laws are enacted by the emperor in council for the whole empire, almost tantamount to Latin Christendom; of approbation,

ratification, confirmation by the pope, not one word!"²

We have quoted this to show the principle involved, that the church taught the doctrine of the divine right of rulership of the emperors. Add to this the pagan title *Pontifex Maximus*, later changed to *Pontifex Religionis* (see Article IV), which in principle was carried from the Eastern emperors into the office of the Western emperors, and it will be seen that the great struggle for supremacy was between two self-styled "divinely appointed" rulers, the pope on one side, the emperor on the other.

Persecution of the Waldenses

In former articles we have shown the result of the struggle, and the temporary victory of the popes over the emperors. It was not until that conflict was over and the Crusades practically in the past that the "little horn" began to assert itself for the extirpation of heresy. In the year 1179, at the third Lateran Council, the French Waldenses, who had been established by Peter Waldo of Lyons, appeared and asked for license to preach, but were refused. Again they appealed to Rome for authority to preach, but were again refused. Pope Lucius III excommunicated them at the Council of Verona, 1184. But they were still persistent in their demands, and although again condemned by a Council in Narbonne, they continued preaching, and their sect grew very fast.

Peter Waldo began his spiritual life in Lyons, France, in 1173, and became the leader of the "Poor Men of Lyons," later called Waldenses, after their founder.³ The French Waldenses must not be confused with the Italian Vaudois, who were also called Waldenses during the terrible persecution which we will merely mention. The French Waldenses originated not earlier than 1170 A. D. The Italian Vaudois (Waldenses) trace their descent to the church that fled into the wilderness, but not so with the French branch of the Waldenses. In doctrine they were almost alike, and during the terrific persecution they suffered as brethren together, until well-nigh exterminated.

One of the bulls for the extermination of the Vaudois was issued by Pope Innocent VIII in the year 1487. He summoned all the Catholics for a crusade against them. Any one slaying a heretic would have remission of sins. Says the historian:

"Forthwith some thousands of volunteers, persons ambitious of distinction, vagabonds, fanatics, men without lawful employment, needy adventurers, plunderers of every description, and pitiless robbers and assassins, assembled from all parts of Italy to execute the behests of the pretended successor of St. Peter. This horde of depredators and brigands, an army worthy of a pontiff whose own life was scandalous, marched upon the valleys, in company with 18,000 regular troops, jointly furnished by the king of France and the sovereign of Piedmont."⁴

This army was completely defeated by the Vaudois. Pope Innocent VIII joined himself to the rebel barons who opposed the emperor Frederick III. The barons proclaimed the pope their lord and sovereign. The emperor's troops besieged Rome. The pope was forced to conclude a peace, and a treaty was signed which the emperor afterward broke, and for which the pope excommunicated the emperor. They were later reconciled.⁵

Conflict Between Emperors and Popes

Long before the crusade just mentioned we find that Frederick II was in continual conflict with Pope Gregory IX because the emperor was tardy in fulfilling his promise to promote the Crusades, and for publishing libels against the Church of Rome. Gregory excommunicated him September 29, 1227, which excommunication was renewed by a synod held in Rome, March, 1228. The emperor finally agreed to sign a treaty of peace at San Germano, 1230, which he broke, and becoming "intoxicated by his victory over the Lombards at Cortenuova, 27th November, 1237, the emperor drove them by his tyranny to the resistance of despair, took every pretext for jeering at the pope, and multiplied his outrages against the church."⁶

Gregory renewed the excommunication of Frederick, March 20, 1239, which had no effect on the emperor. After the death of Gregory, Innocent IV ascended the chair, but was compelled to flee from his see to Lyons in France. This case has been cited to show that notwithstanding the pope had excommunicated the emperor twice, yet the emperor was the most cruel despot in extirpating heresy during his whole reign.

One more case: Louis of Bavaria, having been excommunicated by Pope John XXII, paid no attention to the thunders from the papal court in Avignon, France, but proceeded slowly with his army to Rome, which he entered January 7, 1327, where he was crowned emperor of the Holy Roman Empire by four syndics elected by the people. He next proceeded to excommunicate Pope John XXII, and pronounce him a heretic and antichrist. A new pope was elected, who assumed the name of Nicholas V. A college of cardinals was created, and nuncios and legates were appointed, etc.⁷ The reign of this antipope, whose court was in Pisa, was short-lived, for on August 25, 1330, with a halter around his neck, he appeared

before the pope in public consistory. He was confined in an apartment in the papal court, but died in 1333. So ended the career of Nicholas V.

Some popes were tolerant toward heretics. For instance, Alexander III was lenient to the Cathari; Alexander VI tolerated the Waldensians. There were also emperors and kings who manifested a tolerant spirit toward heretics. Frederick of Naples confirmed Waldensian privileges. Charles de Banville was tolerant. During the "seventy years' captivity" of the popes in Avignon, the papal court was under the control of the French monarchs, but, according to the historians, it was so corrupt that it beggars description.

Little Horn Supreme 1260 Years

Limited space prohibits going further, but we ask any one to read with care the historic works, both civil and ecclesiastical, by the following authors, Catholic and Protestant: Milman, Neander, Mosheim, Lagarde, Gieseler, Lea, Ranke, Moeller, Bower, Muston, Allix, Duchesne, D'Aubigné, Alzog, Hergenröther, Hefele, Gibbon, Hodgkin, Bryce, all standard authorities in church and civil history, and he will reach the inevitable conclusion that popes excommunicated popes, popes excommunicated emperors, and emperors imprisoned and excommunicated popes.

Nevertheless, whether emperors were in supreme control of the government, whether popes ruled emperors, or whether popes and emperors were united in the government, the "little horn" of Daniel 7:25, which is a union of church and state, the state being subservient to the church in executing its decrees, functioned to perfection in wearing out the saints of the Most High, and for 1260 years, from 538-1798, never lost its supremacy. Prophecy stands vindicated before the supreme test of history. Our interpretation must fit into genuine history. We dare not force history to fit into some theory of interpreting prophecy. Multiplied thousands of Christians were put to death during the years of the Inquisition before and after the Reformation, as Lea, Limborch, Llorente, and Torquemada testify in their works on the Inquisition. Many of the Christians were killed by the armies of the emperors and kings in the Holy Roman Empire.

In conclusion, we approach the prophecy of Matthew 24:21, 22, which declares that the tribulation should be shortened, or no flesh would be saved. The Dominicans were the first to have control of the Inquisition. The Franciscans had partial control of it, but later the Jesuits became the Inquisitors in Europe. The Jesuits as an order were suppressed in Portugal in 1759 by Joseph I, and were declared outlaws, and banished from Portuguese territories. They were suppressed in France by the parliaments of Paris, Normandy, and Brittany, in the year 1764. They were suppressed in Spain, Venice, and Genoa in 1767;

in Naples, Malta, and Parma in 1768; and in Bohemia and Denmark in 1766.⁸

The final blow against the order of Jesuits was given by Pope Clement XIV, who, on July 21, 1773, issued a brief for the abolition of the Jesuits.⁹ The emperor of Austria, Joseph II, issued his famous decree on the liberty of conscience to all in his dominion in the year 1780 A. D.¹⁰ Governmental persecution had practically ceased in 1780 in all the Catholic countries in Europe.

(To be continued)

¹ Hergenröther, "Church and State," Vol. II, p. 370.
² Milman, "Latin Christianity," Vol. II, p. 522.
(See also pages 498-522.)

³ Muston, "Israel of the Alps," Vol. II, p. 508;
Lea, "History of the Inquisition," Vol. I, pp. 76-88.

⁴ Id., Vol. I, p. 31.

⁵ Bower, "History of the Popes," Vol. III, pp. 254-258.

⁶ Hergenröther, "Church and State," Vol. II, p. 29.
(See also pp. 20-32.)

⁷ Lea, "History of the Inquisition," Vol. III, pp. 134-152.

⁸ Mosheim, "Ecclesiastical History," Vol. III, pp. 486-490, Murdock-Soames-Stubbs edition.

⁹ Ranke, "History of the Popes," Vol. III, p. 149, revised edition, The Colonial Press, New York; Bower, "History of the Popes," Vol. III, pp. 382, 383.

¹⁰ Bower, Vol. III, p. 417.

VALUABLE QUOTATIONS

Extracts From Current Literature

CRISIS AHEAD.—Ominous days are ahead. The danger confronting this generation can scarcely be exaggerated. International war, civil war, and Fascist tyranny are terrifyingly imminent. To recognize the magnitude of this peril is not to display pessimism, but to reveal minimum understanding. To deny that this menace hovers near is not to exhibit robust optimism, but to demonstrate blindness if not actual stupidity. That Europe is rushing toward the precipice of war is not open to doubt. This is not to say that war is inevitable, but a day of doom will come unless present policies are changed drastically.—*Kirby Page, in the Christian Century*, April 17, 1935.

CRITICISM'S FRUITAGE.—When the higher critics in Germany—Wellhausen, Pfleiderer, Weizsäcker, and their fellows—commenced their assaults upon the historical credibility of the Sacred Scriptures, the world would have scoffed at any one who would attribute to their work any political significance. Germany's pride and boast was her supremacy in pure scientific scholarship. Today, however, things can be looked at in a different light. With the destruction of the Biblical text came the destruction of the Bible itself as a basis for religion, morality, and patriotism. When this last bulwark had been removed, there was no protection left against the apostles of the new paganism that has developed into the so-called German Christianity. Hundreds of Protestant clergymen exiled or in prison, or threatened with immediate arrest unless they conform themselves to that strange gospel which repudiates as unworthy of a German's respect the whole record of God's dealings with man in history,—such a spectacle throws today a searchlight deep into the religious history of the past fifty years.—*America (R. C.)*, March 30, 1935.

MODERNISM'S DECEPTIVENESS.—Another characteristic of Modernism is that it is both deceiving and deceptive. It is not what it seems to be. It uses evangelical language to push over its unevangelical beliefs. The hand is the hand of Esau, but the voice is the voice of Jacob. Honesty demands that we strip the mask off its face and that we see it as it is. Real Modernism is error and unbelief masquerading. In it Satan comes to us as an angel of light. Modernism often does not show itself for what it really is. It is not like the violet that hides itself because of modesty, but rather like the serpent that slips noiselessly along through the covering grass, hidden and unsuspected.—*The Sunday School Times*, Feb. 9, 1935.

UNCERTAINTY PREVALENT.—Uncertainty is in the air. If we are speaking about present political conditions, going from the precinct leader to the President, it is uncertainty. In Washington, whether it be legislative, judicial, or executive, uncertainty covers the whole situation better than any other one word in the English language. In looking at the condition of nations, uncertainty is still with us. Then, whether we discuss finance or industry, local, national, or international, we have no better word to describe conditions than that one word, uncertainty. Going into the realm of social questions, economic questions, or even ethical questions, the whole world is in a state of flux, and no one seems to know where we are. Sadder of all, even in the work of the churches, and, to bring it still closer home, in the work of the Northern Baptist Convention and its cooperating organizations, we are still under the spell of the uncertain. For several years there has been a general hue and cry for a return to normalcy; and the pitiable thing is that most of us have forgotten what normalcy was, or what normalcy we want.—*The Watchman-Examiner*, April 18, 1935.

MODERNISM'S "MESS."—Another thing that has weakened our [Baptist] influence and gained us some contempt is the use made of the large bulletin boards on our church lawns. Instead of the inviting and arresting words of the Bible, they have been used largely for the sweet-sounding words of such men as Emerson and Ralph Waldo Trine. Modernism is another "drag." It seems to have unsettled some of our best men. They do not seem to be able to "think through" on solid ground what goes by that name. It has made a mess of things.—*The Watchman-Examiner*, April 18, 1935.

MINISTERIAL RESPONSIBILITY.—Ministers have contributed, at least indirectly by sins of omission, to the widespread feeling of the casualness of marriage. How many ministers give time and attention to the preparation of young people for the opportunities and responsibilities that are before them in homemaking? This is a responsibility which ministers can hardly turn over to any one else, in view of the fact that they actually perform the marriage ceremony for most people. Leaving aside the case of strangers, with whom a minister has not had previous contacts, his own young people, when they marry, are graduates of whatever course of instruction he has provided. While no teacher can be held fully responsible for the success or failure of his students, he must be held responsible at least for giving them a training which will make success probable.—*Federal Council Bulletin*, April, 1935.

CRIME FIGURES.—At a social Crime Conference held recently in Washington, D. C., it was stated, in its accepted statistics, that there were in our country 1,300,000 serious crimes, known to have been committed in 1933, and it was also stated, in the same connection, that three fourths of these were "entirely unpunished."

The worst is to come in facts that the Attorney General said "are almost unbelievable figures," and yet, "probably the most reliable figures that can be obtained." It is said that of "minor offenses, including liquor and motor vehicle cases, there must have been 15,000,000 cases of crime known to the police."—*The Presbyterian*, Feb. 28, 1935.

PITCAIRN ADVENTISTS.—"The people are superior physically, and are also a hard-working, intelligent lot. In psychology and behavior they are predominantly British."

Pitcairn Islanders are Seventh-day Adventists, and only a few backsliders eat meat. Every family head owns his own plot of ground, contributes a tithe of his produce to the community, and seven days' labor a year to public works. Equal suffrage was instituted long before any European nation had it. School attendance is compulsory. Each family has a brand with which it marks all its possessions, animate and inanimate. The local government consists of a council of seven, headed by a magistrate. There is no such thing as money, and only occasional mail from the outside world.—*Time*, March 11, 1935, quoting Harry Lionel Shapiro, *Anthropologist*.

CATHOLIC PURGATORY.—"Where in the Bible does it say that Christ taught us there is a purgatory?"

The Bible is not the sole source of authority in religion, as you seem to assume. The question should be: Did Christ teach that there is a purgatory? However, we shall willingly accommodate ourselves to your prejudice for "the Bible alone," referring you to the following passages in the Scriptures: Matt. 5;

25, 26; 12:32, 36; Luke 12:58, 59; 1 Cor. 3:13-15; 1 Peter 3:18-20.—*Our Sunday Visitor* (R. C.), March 10, 1935.

MIRACLES SCOUTED.—There are many different types of difficulties met in connection with the miracles of the New Testament. Some of them are difficulties of fact involving improbable or incredible incidents, like the transformation of water into wine or the feeding of the five thousand. Others present difficulties growing out of the strain which they impose on the moral implications of the ministry of Jesus, such as the incident of the swine and the cursing of the fig tree. These and other similar narratives probably presented no difficulty to the early generation of believers. Miracles were a part of the accepted tradition regarding any accredited teacher of religion, and they were not subjected to the rules of inquiry which prevail today. Similar problems are raised by the narrative in question. It does not produce the impression of a dignified and authentic event. Efforts have been made to escape the dilemma by suggesting that Jesus bade the disciple catch the fish, sell it in the market, and use the proceeds in payment of the tax. This still leaves unexplained the ethical question as to why a miracle should be invoked to relieve Jesus and His friends of their obligation as citizens to pay the customary tax. It would seem that some bit of folklore has been intruded by the evangelist into the Gospel narrative, a fragment which occasioned no difficulty in early circles of the believers, but has raised many problems in later days.—*H. L. W., in the "Question Box," The Christian Century* (Modernist), Feb. 13, 1935.

CRITICS ROUTED.—Doctor Starkey's discoveries were twelve potsherds—broken pieces of earthenware. On them appeared Hebrew writing. Dr. Noah H. Torczyner, who last year left Germany as an exile to become professor of Semitic languages at Jerusalem's Hebrew University, said the letters were written 2,500 years ago. He found it significant that the names of people on the potsherds were spelled as in the traditional Hebrew Scriptures of Jeremiah's time. The traditional spelling pleased the expedition's backers most of all. It proved, they said, that the Bible was written by scribes who were eyewitnesses of the events they chronicled. From this Dr. Eleazer Lipa Sukenik, professor of archeology at the Hebrew University, deduced that the discoveries "destroy the very foundations of Biblical 'higher criticism.'"—*News-Week*, March 23, 1935.

AUSTRIAN POVERTY.—According to official statistics, there are 312,618 persons in Vienna with incomes of less than \$7 a month. Of these, 130,000 receive less than \$4 monthly. There are 51,000 families with monthly incomes under \$10 each. An official publication states that a sixth of all the inhabitants of Vienna receive less than \$6 monthly. And the cost of life in Vienna is higher than in America.—*The Christian Century*, March 13, 1935.

DRY NEWSPAPERS.—The National Woman's Christian Temperance Union announces that 423 of the 796 newspapers replying to a questionnaire do not try to carry advertisements of distilled liquors, and many of them refuse all kinds of liquor advertisements. These papers carrying no publicity for John Barleycorn have a daily circulation of 2,951,262. Among them are the eighteen daily papers published by Frank E. Gannett, the *Chicago Daily News*, the *Christian Science Monitor*, the *Des Moines Register-Tribune*, the *Kansas City Star*, and the *Washington Evening Star*.—*The Christian Advocate*, Feb. 21, 1935.

BIBLE'S PREEMINENCE.—The Bible is by eminence *The Book* in a sense in which no other book is a book at all. It was issued in heaven, and bears the imprimatur of the Holy Spirit. It has God for its author, salvation for its object, truth without any mixture of error for its subject, angels for its commissioners, prophets for its heralds, and apostles for its ambassadors. Its resources are a perpetual miracle. It is the book of humanity, the classic of the scholar, the problem of the philosopher, the pandect of the civilian, the inspiration of the poet, the magazine of the orator, the arsenal of the soldier, the song of the captive, the wealth of the poor, the counselor of kings, the boon of the peasant, and the passport of the dying. It is the basis of civilization, the support of government, and the bond of society. Itself a library, it has created libraries. It has reduced to written forms the jargon of barbarous sounds. It speaks today hundreds of languages and dialects, and is destined to speak in every tongue of this babbling earth the wonders of God's power, love, and grace.—*R. K. Madden, in the Watchman-Examiner*, March 14, 1935.

UNHOLY MATRIMONY.—"Princess" Barbara Hutton Mdivani, having squandered to not very good effect a part of the fortune built up by the hard work—and low wages—of thousands of less fortunate (in a money way) American girls, returns to America disillusioned, with the newspapers openly recording a rupture with her "Prince" and the fact that she will now seek a divorce. Divorce under the circumstances is no more deplorable or unholy than the original marriage. The whole affair has been a disgrace to American wealth, a disgrace to American womanhood, and a disgrace to American marriage and ideals of home and family. The bauble of a title that Barbara secured would be in any decent society a symbol of dishonor rather than of honor.—*Advance*, April 11, 1935.

CATHOLICISM'S GAINS.—Father O'Connor finds that "never was a time more propitious for making America Catholic. Protestantism is breaking up, and releasing millions, who are looking around for a new allegiance."

In proof of this statement, he quotes from Mr. William Lyons Phelps, of Yale, who says in a much-discussed article entitled, "Is Religion Dying?" "The Roman Catholic Church is gaining every day in what are nominally Protestant nations—Great Britain and America." . . . At the beginning of the last century, Catholics numbered one out of every fifty-three of our population. Today, one out of every six is a Catholic.

The greatest field for converts, Father O'Connor finds, is among the Protestants of the "Modernistic" churches, who have been gradually weaned away from the strict Protestant tenets of the older generation. For them the Catholic Church has "everything."

"We have the historical background and apostolicity. We have holiness, nuns, monks, and a celibate clergy. We have attractive ceremonial, and soul-satisfying worship. We have the prestige which is born of the church's humanitarianism, and her great social and charitable enterprises. Finally, the church's international character is no obstacle to that practical patriotism which is characteristic of Catholics everywhere. By comparison we are indeed unique."—*Our Sunday Visitor* (R. C.), March 24, 1935.

Obey God Rather Than Man

(Continued from page 1)

able that Christ and His chosen twelve should have joined the Roman army and followed the Roman eagle. Nor can we think that the people of God can live the Christian life when engaged in taking human life. The Duke of Wellington is quoted as saying: "Men of nice scruples about religion, have no business in the army or navy."

Christ established His church in the hearts of men. His kingdom is spiritual, not carnal. "When He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21. Thus Christ has a real kingdom over which He is King. Men whom He has called and chosen, and in whose hearts He has established His spiritual kingdom, are to be citizens of temporal kingdoms, which may tax them and control their actions toward the state and toward one another; but He demands that in the Christian's heart and affections and service God shall be given the first place.

Thus there comes between the state and the devout Christian a natural separation. The state represents this physical world. It says to all its citizens: "I demand your utmost loyalty, your highest degree of service. There shall be

none who come between the state and its citizens. Your first duty is to the state." But said Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." Mark 12:30, 31. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

God demands man's supreme love. Nor does He yield one iota of His demands. Should He do this, He would lose His subject. The service God demands is from the heart, the affections, the finest, noblest part of man. Nor is He willing to divide this loyalty, and give part to the state. This is made very clear by His own words: "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

I. H. E.

The Outflow of the Spirit

(Continued from page 4)

revealing its own lack of depth by its noise, for noise will never take the place of power,—but rivers, a mighty, irresistible flow. As I read this it seems that "there is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—"The Desire of Ages," p. 250. The whole flow of spiritual power from us must of course be from God. But it starts in our own voluntary action of coming unto Him and drinking. If the intake is satisfactory, the outflow is certain.

Reading through the Gospel of John, we discover that the whole matter of the reception and operation of the Spirit begins with regeneration. "Except a man be born again, he cannot see the kingdom of God." John 3:3. Really, the regenerate heart is the place of the Spirit's power. It was by changing the hearts of the disciples that room was made for the power that manifested itself through them at

Pentecost. Before, there had been dissension and strife; but when their hearts were changed by the regeneration of the Holy Spirit, they were all of one accord. Then it was that the Spirit came and filled them, and a mighty outflow of power was manifested.

Proceeding to the fourth chapter of John, we have the assurance that the Spirit received into our hearts shall be in us a source of un-failing supply to others,—a well of water springing up into everlasting life. Then on into the seventh chapter, we find that the well becomes rivers outflowing. It is not God's purpose that we shall live only in the third chapter of John. We need to go on into the fourth and through into the seventh. And no one can read those chapters without recognizing the uselessness of endeavoring to put the things of our natural life in the place of the Spirit of God for service that is acceptable in heaven. "Learning, talent, eloquence, every natural or acquired endowment," we may have; but as we love the souls of our fellow men, let us never think of putting such things in the place of God's Holy Spirit. Such things we may have, but "without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ."—"Testimonies," Vol. VIII, pp. 21, 22.

On the other hand, if we are connected with Christ, if the gifts of the Spirit are ours, poor and ignorant though we may be, we shall have a power that will move upon hearts, and God will make us channels for the outflowing of the highest influence in the universe.

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should men pray that God will baptize His missionaries with the Holy Spirit."—*Id.*, p. 22.

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LIMITATIONS!—He who introduces fancies and speculations into sacred discourse from the desk,—to the disgust of the informed, the bewilderment of the untutored, and the stumbling of the captious and critical,—will have to give an account thereof before God. We, as ministers, are not called to discuss unprofitable or moot questions. We are not commissioned to exploit the fruitage of a fertile imagination. We are not issued credentials as authorization for public speculation upon the unknown and unknowable. Some things are for our own personal study and private conclusions. This we should never forget. Every thinking man cogitates upon the problematical. But upon such matters he should keep his own counsel. What God has not clearly revealed, is not essential to salvation; and what has no bearing upon salvation, has no rightful place in sermonic discourse. These are basic principles.

CRITICS!—The role of critic is a comparatively easy one to assume. The voluble "soap-box orator" on the street corner usually presumes to know more of the science of government than the men of great gifts and learning who have spent a lifetime in its study, and who, because of conspicuous leadership, have been called to head the nation's affairs. We usually relegate such to their proper place, smile, and pass on. And so should we do with agitators against the church. Be not disturbed by them. They are inescapable nuisances, we admit. But often they are to be pities rather than condemned. Some embittering episode in the life, some overweening egotism, some irrepressible itch for the spotlight that their fellows do not spontaneously turn upon them,—these are among the elements that produce critics and agitators. Let us go on with our tasks.

DETERRENTS!—In these tense days, when nationalistic and racial feelings run high, and political passions and prejudices tend to sweep aside normal judgment, we as workers need constantly to remember that we are but pilgrims here on earth. Our citizenship is in heaven, whence we look for Christ the Lord. We should not, therefore, become embroiled in political issues,—local, national, or international. We are to be a people apart. We have a message for all, and should never create nor aid in creating barriers against successfully reaching all. Prejudice on the part of the gospel messenger chills his ardor for reaching those of opposite political persuasion or racial consciousness. Let us not countenance these deterrents in our lives.

IMPROPRIETY!—It is contrary to all reason and propriety for a minister receiving credentials from this denomination, and support from its tithe, to set up private, personal standards as tests of church fellowship or as requirements for baptismal admission to the church, *when the church body these converts are entering has taken no final position thereon, and has never made such items a test of admission or retention in fellowship.* It is obviously inconsistent to consider as tests minor matters upon which there has been liberty of view throughout our history. And it is doubly odious to make a test out of that which the Spirit of prophecy specifically states is not a test.

LEADERSHIP!—True and wise leaders carry their associates along with them, instead of driving them under the task before them. They labor for intelligent cooperation, instead of blind assent. They seek to surround themselves with real men, instead of "yes" men, echoes, or fawning sycophants. They draw upon the best plans and suggestions conceived by others, instead of repulsing every proposal not originating with themselves. In other words, *they lead instead of drive.* They do not dominate. They permit and expect men to differ with them, and meantime respect them the more for having definite convictions. They neither believe in nor practice the policy of rule or ruin, believing that all popery is papal in spirit and in polity, having no rightful place in the remnant church, which is to be its complete antithesis.

WASTAGE!—The continual wastage of man power in the advent movement constitutes one of our appalling denominational losses. The broken health of leaders and foreign missionaries is the costliest and most serious wastage we have. This is especially true of premature and preventable returns from the mission field just at the time of greatest usefulness, and involving large denominational investment in the individuals concerned. Material things,—buildings, facilities, physical equipment,—while requiring money, can nevertheless be replaced with other things as good or better. But human experience, gained in leadership or through a term in foreign service, cannot be replaced save through a period of years required to bring another to similar proficiency. And often such can never be replaced, for God endows certain men with gifts that others neither possess nor acquire. Let us not press our valuable men to the point of breaking; and those who work without moderation, let us restrain for the general good.

L. E. F.