

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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SPIRITUAL POWER OUR SUPREME NEED

AN EDITORIAL



WO things are necessary for a successful ministry: one is training, the other is spiritual power. The first may be secured by self-discipline and study. Training is not inherited; it cannot be bestowed as a gift by one person to another; nor can it be transmitted through inheritance. Each individual must acquire his own training, either by attending schools or by personal research and diligent application.

Spiritual power does not nullify the need of training and education. The Holy Spirit does not supply what may be acquired by earnest and constant study on the part of the individual. While spiritual power is to be acquired by each preacher for himself, at the same time it is not an attainment that he can impart to himself. It is a supernatural power, and it must be sought for in a different way than training. Training is attained by contacts with one's fellows either personally or indirectly through the mind, while spiritual power must be obtained by contact with a spiritual being.

Spiritual power may come from two sources—from Satan or from God. The first is obtained by living after the flesh, disregarding the law of God and the life and teachings of Christ Jesus, and being more or less under the direct influence of satanic agencies. This satanic spiritual power is to be shunned and avoided by the servant of God. It is gripping the whole world, but it leads to certain ruin. It is always seen among pagan and heathen peoples, and often even among professed Christians. It is not confined to any climate or to any one people or church or language area. Its central force is rebellion against God, disregard of His word, a deifying of self; and its great master is Satan, the archdeceiver.

The true source of heavenly spiritual power is God. This power cannot be obtained by any individual by spasmodic efforts, or when living in known sin; nor is it obtained through committees or churches. It comes through an in-

dividual contact with the Source of divine power through prayer and faith. We may persuade men to seek this power; yet each individual must seek and live for this divine power for himself.

Without this heavenly, divine spiritual power, the only influence of a preacher, no matter how great his ability, eloquence, and learning, is that of mind on mind, of man over man, and is of little value in God's sight. If the power is not from heaven, it must be earthly, satanic, and will certainly end in failure. Either the tree must be good and its fruit good, or the tree and its fruit are evil. A good tree cannot bring forth bad fruit; neither can an evil tree bring forth good fruit. Every preacher is either good, bearing fruit to the glory of God, or he is bad, bearing the fruit of the carnal heart. We are not part good and part bad. We are not under the influence of the Holy Spirit and at the same time under the influence of Satan.

No amount of order, logic, rhetoric, or learning can ever be a substitute for divine power. All these are as the bones and muscles of the body; but it is the Spirit that gives life. The church must be built on the sure foundation, Christ Jesus, and its dependence must be on the word of God and the Holy Spirit. Christ is the beginning and the end of Christian faith. When the church is so organized that it depends wholly on the Lord for comfort and peace and happiness, it will not seek the pleasures of the world to satisfy the soul. Only Christ can meet the desires and longings of the regenerated heart.

Even the disciples who had been with the greatest Teacher of all time for more than three years; who had heard His instruction from day to day; who had seen the miracles wrought by Him in behalf of the sick and the demon-possessed; who had gone from village to village working many miracles of healing in His name, were not qualified to preach and witness for the Master until they were Spirit-

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY
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SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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THE thirty-second Eucharistic Congress, which convened at Buenos Aires, Argentina, October 10, was attended by approximately 500,000 Catholic representatives. As to its purpose, the *Literary Digest* (September 29) says:

"South American Catholics look to the Congress to reawaken religious sentiment, and to set up such a tide as will overwhelm the wave of disbelief among the younger generation. The chief objective of the Eucharistic Congress is to pay tribute to the sacrament in which Catholics confess the real presence of Christ."

In the *Spectator* (April 12, 1934), Statistician Frederick L. Hoffman asserts that the army of criminals in the United States is at present equal to the established military forces of the country. There were over 11,000 homicides in 1933.

THE International Association of Daily Vacation Bible Schools was recently merged with the International Council of Religious Education. The result was the substitution of "Church" for "Bible" in the name. But far more serious was the change in subject matter studied. "World friendship" and the "social gospel" have crowded the Bible out of its former place. Thus do trends away from the Bible show themselves in sundry forms.

THE *Christian Century* (July 11, 1934) gives a chronological list of church unions, a study of which shows that, with the exception of the two mergers in which the Congregational churches have participated, these approaches toward union have occurred between churches that are predominately conservative. The church unions in the last twenty-eight years are given as follows:

1906—Presbyterian (U. S. A.) and Cumberland Presbyterian.

1911—Northern Baptist and Free Baptist.

1917—Three Lutheran groups form Norwegian Church in America.

1918—Three other Lutheran bodies form United Lutheran.

1920—Presbyterian Church (U. S. A.) and Welsh Calvinistic Methodist.

1922—Evangelical Association and United Evangelical Church.

1924—Reformed Church (U. S. A.) and Hungarian Reformed Church.

1924—Congregational and Evangelical Protestant churches.

1931—Congregational and Christian churches.

1931—Three Lutheran bodies merge into American Lutheran Church.

1934—Evangelical Synod and Reformed Church in the United States.

EVANGELISM is essentially a city problem in the United States. This is borne out by Channing A. Richardson in "City-Minded America," who says in the *Christian Advocate* (Methodist), July 5, 1934:

"By every standard of measurement commonly used, America has become a new nation in the last half century. Its wide prairies are fenced, its new land is occupied, and the city dweller becomes restless. It is estimated that more than one half of the 120,000,000 citizens of the United States live within one hour's drive by auto of a city of 100,000 population. The rural dweller may live in the country, but he thinks the city. The characteristics of city life, instability and anonymity, are as evident as ever. Apartment-house dwellers are not owners. They are known only to a very few neighbors, and moving consists in packing a few suitcases and calling a taxicab. They are known in one office, where they work on a salary, and on one floor of the apartment, where they pay rent."

WHERE perplexity has arisen over charges by critics and apostates that the Seventh-day Adventist Church constitutes a part of Babylon, it will be of interest to know that the chapter in "Testimonies to Ministers and Gospel Workers," "The Remnant Church Not Babylon," is now available in pamphlet form, being published by the Pacific Press.

THE *Sunday School Times* of March 24 carries an article entitled, "Have We Assurance of Infant Salvation? Four facts that will bring comfort to the hearts of all parents." Robert C. McQuilkin, president of Columbia Bible College, Columbia, South Carolina, there argues:

1. That the all-sufficiency of Christ's blood is set over against the sinful nature of the infant that dies before accountability.
2. That the salvation of infants who die is assured on the basis that no human being will be lost except as a result of his own sins.
3. That the Lord's teaching proves that the kingdom is made up of those who have an essential something that is in the character of a little child (Matt. 19:13, 14; Luke 18:15-17; Matt. 18:1-6); and that all those who die as babes will have a portion in the kingdom (Matt. 18:14).
4. That the character of God as revealed in His word guarantees the salvation of deceased infants. "It shows us that the gracious, merciful God will not condemn those who go into His presence before consciously choosing to sin."

This startlingly radical position of Dr. McQuilkin is so sweeping as to include infants of heathen parentage, and is only a short step from the inclusion of all humanity under such an application of God's unmerited grace.

INTERNATIONAL ARMAMENT.—Had any one said in November, 1918, observes the editor of the *London Month*, that within sixteen years most of the nations would be arming for another conflict, "such a prophet would have been scouted as a cynical liar." But today, the chief nations of the world are armed as they were never armed, and, abroad at least, the one industry that is working at full pressure is that which manufactures weapons of destruction.—*America* (R. C.), Aug. 18, 1934.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

OUR HIGH CALLING

BY E. E. ANDROSS



AINFULLY conscious of my own failure properly to represent my Saviour before men, I have asked so many times the question, "Who is qualified for this career?" Then I remember the words of the great apostle: "We are . . . with transparent motives, as commissioned by God, in God's presence and in communion with Christ, so we speak." 2 Cor. 2:17, *Weymouth's Translation*.

How sad to see one who is supposed to be a "man of God," and to be commissioned by God to represent His own Son, careless in his dress and in his general appearance. His clothes may unavoidably be well worn, but they can always, when he appears in public, be clean and well pressed. "It is always right to be neat, and to be clad appropriately, in a manner becoming to your age and station in life."—*Testimonies.* Vol. IV, p. 142. The minister can wear clean linen; he can carry a comb in his pocket and use it frequently; he can shave daily, and his shoes can be kept polished.

He can constantly wear a pleasant smile; he can extend to all with whom he may come in contact a genial, kindly greeting; he can make all feel perfectly at ease in his presence. The smile and the greeting should not be mechanical, but should come from a heart that is warmed by the love of God. To do this successfully, he must live in and breathe a heavenly atmosphere. There must be emitted from his life a divine fragrance of which he may be entirely unconscious but which others will recognize.

Such a life should have the background of a sweet Christian home. Its atmosphere should be made fragrant by unhurried family worship, Bible study, and intimate communion with God. The sweetest and most harmonious relationships should exist between all members of the family circle. From this sacred place the minister can go forth to his daily tasks carrying with him the very atmosphere of heaven.

In his relationship with others he will always be kind and courteous in word and in manner. The children will be attracted to him, as they were to his Master. He will carry with him everywhere a quiet, unassuming dignity that will banish fear, inspire supreme confidence, and command respect. All slang phrases and cheap, uncouth expressions will be eliminated from his vocabulary. His language will be such as not to offend his heavenly companions

or grieve the Holy Spirit—his divine Teacher.

In the house of God the minister of Christ will recognize the presence of the Holy One, and his entire deportment will be in keeping with that of the angels about the throne. The deepest reverence will be revealed in his demeanor, in his attitude in the pulpit, his posture in prayer, in the use of the sacred form of expression in addressing the Deity, and in his use of God's Holy Book.

"Truly great men are invariably modest. Humility is a grace which sits naturally upon them as a garment. Those who have stored their minds with useful knowledge, and who possess genuine attainments and refinement, are the ones who will be most willing to admit the weakness of their own understanding. They are not self-confident nor boastful; but in view of the higher attainments to which they might rise in intellectual greatness, they seem to themselves to have just begun the ascent."—*Id.*, pp. 338, 339.

In speaking of man's possibilities, this encouraging word is given by inspiration: "He may be enlightened by science, ennobled by virtue, and may progress in mental and moral dignity, until he reaches a perfection of intelligence and a purity of character but little lower than the perfection and purity of angels."—*Id.*, p. 93.

Again I quote from the same authoritative source: "God's purposes have not been answered by men who have been intrusted with the most solemn truth ever given to man. He designs that we should rise higher and higher toward a state of perfection, seeing and realizing at every step the power and glory of God."—*Id.*, p. 416. As we gaze upon the heights of excellence, of intellectual and moral dignity and power not yet attained, as we think of the disappointment of our Saviour because of our failure to fulfill His purposes for us, we are greatly humiliated, and with the psalmist we cry out, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God. My soul thirsteth for God, for the living God." Ps. 42:1, 2.

It is said of Moses, that intellectual and moral giant who still stands out on the world's horizon like Mt. Everest of the mighty Himalayan range: "He believed that God ruled his life in particular. He saw and acknowledged God in every detail of his life, and felt that he was under the eye of the All-seeing One, who weighs motives, who tries the heart. . . . Moses

did not merely think of God; he saw Him. God was the constant vision before him; he never lost sight of His face."—*Id.*, Vol. V, p. 652. "He had the love of Christ in his soul, which not only made him a man of dignity, but added the luster of the true Christian graces to the dignity of the man. . . . He was familiar with God."—*Id.*, Vol. IV, p. 345.

If we are truly ministers of God, called of God to represent before the world the "only begotten of the Father, full of grace and truth," we will never rest till we have acquired a dignity of bearing, a refinement of manner, a purity and perfection of speech and of language, a power of persuasion in our voice, that will be mighty factors in helping us to reach the standard of excellence that should rightfully be expected in every ambassador of Christ.

O, how we need in our lives these entrancingly beautiful Christian graces, flowing forth spontaneously like the perennial fountains that water the fruitful valleys! And, my brethren in the ministry, I am fully persuaded that through the merits of our Redeemer, through His continual intercession in our behalf, and by the effectual working of His mighty power through His personal representative—the Holy Spirit—all that Jesus was as our divine-human pattern, we too may be; all the help that He has promised in His blessed word He will give; all that men of God as representatives of our divine Lord have attained, we too may attain. But in order to reach this exalted standard, to achieve this glorious purpose, we must resolutely set our hearts to its attainment in the strength of the Mighty One. We must unceasingly persevere till we shall have reached the lofty heights of supreme excellence.

"The truth which we profess offers the highest encouragement to the most devoted self-denial and persevering effort that mortal energies can bestow. We should have the courage of heroes and the faith of martyrs."—*Mrs. E. G. White, Brown Leaflets, No. 10.*

Balboa, Canal Zone.

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The Minister

BY EDWARD J. URQUHART

He stands between the Infinite
And men condemned by sin's decree.
He guards the doors that separate
The present from eternity.

He holds on high the torch of life,
And speaks the words of God to men.
He wars where Satan's powers are rife,
And carries on by word and pen.

He stands where poverty abounds,
Where pestilence and sickness reign,
Where ignorance and vice are found,
Where faith is lost, and hopes seem vain.

He holds its riches to disclaim
The world, its glory and its gold;
Its power, its pleasures, and its fame
He does not choose to win or hold.

Christ's mantle over him is spread;
He walks the path his Lord has trod.
Between the living and the dead
He stands, a minister for God.

Soonan, Korea.

KINDLY CORRECTIVES

Better Speech and Conduct

Our Responsibility in Finances

BY H. A. LUKENS

ONE of the fundamental requirements of the minister of God is that he accept responsibility as it comes to him, and be willing to do disagreeable things if necessary. In this connection we usually think of the minister's willingness to rebuke sin as a test of his faithfulness. Yet, there are many other ways not so commonly considered in which this test may be applied. The Seventh-day Adventist minister is more than a preacher of sermons; he is in a very real sense an executive for God. He must be an organizer, a financier, an evangelist, a pastor, a teacher, and a friend.

Particularly in financial matters is it easy for a minister to evade his responsibilities. As a pastor he may fail to uphold the hands of the leaders of the work in dealing faithfully with the church. Would God I were judge, said Absalom, indicating that he would be more kindly in his dealings in that event. "These goals are too hard for us to reach—the General Conference is expecting too much of us; they ought to know we cannot get money in these hard times." Such an attitude on the part of the pastor may promote disloyalty and disaffection, and wither the spirituality of his church.

A conference president may close his eyes to the trend of financial matters in his conference, and hope that some miracle will rescue him from financial disaster, when he should face the issue and take such steps as will insure safe operating, even at the risk of personal popularity. Putting an expenditure "into the budget," will never pay the bill when it comes due.

A pastor or a president may fail to meet such a difficulty as an old indebtedness because of the unpleasant features involved. It is so much easier to evade such a difficulty, blame the man who contracted the debt, and carry the indebtedness on the books, than manfully to attempt to raise the money to pay the debt.

An evasion of one's solemn duty in the matter of bringing the subject of the tithe before our people has been responsible for much loss. Some who are very earnest in expressing the need of their salary are at little pains to aid in its being in the treasury. But on a fundamentally deeper and broader basis the failure to pay tithe is a robber of spiritual growth, and the faithful minister will bring this matter to the attention of the people.

A man must place the cause of God first in everything. His own conference, church, or department of the work must never be ad-

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THE LARGER OUTLOOK

Historic, Contemporary, Scientific, and Theological

MODERNISM BUT PAGANIZED CHRISTIANITY

BY W. W. PRESCOTT

A WORLD of unrest! A world of lawlessness! A world of perplexity! A world of sorrow and suffering! What is the real cause of all this? Is there any remedy, and if so, what is it? We face facts, not theories; and we must deal with facts, if we are to find any satisfactory solution of our problem.

INTRODUCTORY.—Man was created for fellowship with God. This fellowship was lost by rejecting God and His authority, and accepting the philosophy of the god of this world. From that time until now the real issue has been between the worship and service of the true God, manifested in a life of sacrificial devotion to Him, and the worship and service of a false god, manifested in a life of devotion to self. In the passing centuries this issue has assumed a variety of outward forms and manifestations, but the essential principle has been the same. It is only by the light of revelation shining in the word of God that the truth can be perceived and the various forms of error are unveiled. "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105.

Proposition 1.—The fundamental cause of the present world crisis is that men in positions of responsibility, both in the church and in the state, have exalted the creature above the Creator.

When the apostles went forth in the first century to preach the gospel of the grace of God, they were confronted with gross idolatry throughout the Roman Empire. The emperor was the head of the state and the Pontifex Maximus of the pagan religion. Some inscriptions of that period have recently been discovered by archeologists which apply to the emperor the Christian terms "God," "Lord," and "Saviour." In view of this fact there is great significance in these statements of the apostle Paul: "We preach not ourselves, but Christ Jesus as Lord" (2 Cor. 4:5); and, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." Rom. 10:9. Christianity, in contrast with the many false religions, was an exclusive religion, and would not acknowledge any other as Lord than Jesus of Nazareth. This attitude brought Christians into direct conflict with the paganism of their day, and resulted in their persecution.

In the epistle to the Romans, in which the apostle Paul deals with the fundamental truth

of Christianity, he makes a very discriminating analysis of the religion of the Roman Empire, with which the church at Rome was brought face to face in daily life, and clearly points out the real issue between it and genuine Christianity. Note some of his illuminating utterances:

"Knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened." "Professing themselves to be wise, they became fools." "They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind." Rom. 1:21, 22, 25, 28.

Observe the steps in this experience: 1. They had received a knowledge of God. 2. They did not glorify Him. 3. Consequently they left the path of safe thinking about God, and became fools in the sight of heaven. 4. They accepted a lie in place of the truth, and substituted a god of their own creation for the true God, the Creator. 5. Since they were free moral agents, the inevitable consequence of their own wrong choice was that they became dominated by a worthless mind. The outcome of their rejection of the counsel of God was manifested in twenty-one kinds of evil which are enumerated in verses 29-31. Such is the estimate of the pagan idolatry of which the emperor of Rome was the official head.

It may seem a long way from 50 A. D. to 1934 A. D., and in some minds there may be a serious question whether there is any real relation between the religion of the Roman Empire in the days of Paul and the religion of the world today. The possible objection is worthy of some thoughtful study. It demands that we should go beneath the widely different manifestations of human philosophy, and deal with the vital principle involved. In Rome the deity of the emperor was formally acknowledged, and "gods many and lords many" were at least nominally worshiped. In the civilized world today such expressions of gross idolatry would be regarded as simply unthinkable for a people living in a scientific age and in the full glow of an enlightening philosophy. Very likely. What then? Is that the end of our study of this matter? Far from it. We have merely taken a superficial look at the present situation. We must go further. We must ask, What is the attitude of the professedly Christian world of today

toward the Christianity of the first century?

A full answer to this question would take us beyond the limits of my space, and so I can only make some brief suggestions: First, then, speaking generally—although I am glad to say that there are exceptions—the leaders of religious thought have substituted their own thinking in place of the revealed thoughts of God, a human philosophy in place of the divine, and the authority of self-consciousness in place of the authority of the eternal God. Just as in the days of Rome, they have “refused to have God in their knowledge.” I do not mean that they have rejected the word “God” from their vocabulary, or that they no longer talk about Christ and Lord and faith and salvation and heaven. Oh, no. That would be too plainly irreligious. Stating it briefly, to be developed more fully later, I mean that they have put such a different content into these words that their Christ is not the Christ of the Scriptures, their Lord is not “the Lord of glory,” their faith is not self-surrender to the risen Christ, their salvation is not victory over self, and their heaven is not the dwelling place of the Most High.

In his book, “A Christian Manifesto,” Prof. Edwin Lewis, as quoted in the *Literary Digest*, Sept. 8, 1934, interprets the real meaning of Modernism in one brief statement: “The logic of modern thought is the denial of historical Christianity.” But the denial of historical Christianity involves the reversion to idolatry in its most subtle form—the exaltation of human philosophy above revealed truth.

It is not necessary to make a visible image and fall down before it, in order that one should be an idolater. Back of every visible image is the mental image. That mental image is the essence of idolatry. Idolatry reached its highest development in the days before the flood, when “Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Gen. 6:5. In the last analysis, idolatry is the substitution of self for God, the worship of self instead of the worship of God, placing the authority of self above the authority of God, substituting human endeavor for the work of God.

Such idolatry may assume many different forms of expression. It may quite easily be degraded into the worship of visible idols, and one may “fall down to the stock of a tree.” This may be seen today in the so-called heathen lands. I have observed it myself in Japan, China, and other countries. So it was in ancient Babylon, “the proud one,” as exhibited by Nebuchadnezzar, who expressed his own claim to deity by demanding worship of the image which he had made, and magnified himself and his works by saying, “Is not this great Babylon, which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?” Dan. 4:30.

The same principle of the rejection of the

true God and the exaltation of self may be revealed in ways not so offensive to twentieth century culture. A clear illustration of this is found in the views concerning Jesus of Nazareth held by the typical Modernist of today. To Paul, Jesus was God and the Son of God. (See Rom. 9:5; 1:4.) To the Modernist, the same Jesus is only a man, although He is acknowledged to be a superman. To Paul, the central fact concerning Jesus was that His atoning death brought to us deliverance from sin and its power. (See 1 Cor. 15:3; Rom. 7:24, 25.) To the Modernist, Jesus furnishes a striking example of devotion to the ideal which He had accepted, devotion measured only by His death, which ought to stimulate us to heroic endeavor on the upward way. To Paul, the risen Jesus was “the Lord of glory” (1 Cor. 2:8), “a life-giving spirit” (15:45), who “sat down on the right hand of the Majesty on high” (Heb. 1:3), and who “ever liveth to make intercession” (7:25). To the Modernist, the same Jesus ended His career when His enemies secured His condemnation and His death by the most ignominious method then practiced. To him, the Jesus of the Scriptures lives only in His memory.

In this connection it may be well to recall that in one of the latest of the Christian documents which authoritatively interpret Jesus Christ to us, He is declared to be “the true God, and eternal life” (1 John 5:20); and then immediately follows the warning, applicable for all time, “My little children, guard yourselves from idols.” When the connection is studied, it is clear that any conception of Christ which represents Him as anything else than the true God, is idolatry. Plainly, then, the nominal Christianity of our time, with its false conceptions of Christ, is a paganized Christianity, an idolatrous cult, whose adherents worship and serve the creature rather than the Creator.

An extreme and shocking rejection of the Christ of the Scriptures and His teaching is openly professed in Germany by Dr. Alfred Rosenberg, “arrogant right-hand idea-man to the Realmleader,” in his “The Myth of the Twentieth Century.” To quote:

—“The religion of Jesus was undoubtedly the preaching of love. . . . but the German religious movement, which wishes to develop into a people’s church, must declare that it unconditionally subordinates the ideal of neighborly love to the ideal of national honor.”—*Time*, Sept. 3, 1934.

I do not claim that all Protestants have thus openly and emphatically repudiated genuine Christianity, but the situation in England is frankly described by Dr. Joseph Fort Newton of Philadelphia, “a liberal, a nominal Episcopalian,” who preached in the well-known City Temple in London last summer:

“Religiously, it is a dry time in England. No great voices are speaking, and there is no

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THE MINISTER'S BOOKS

Reading Course and Reviews

GOLDEN MOMENTS

BY J. D. SNIDER

THE economic conditions which have necessitated the release of certain of our workers have increased the duties of others, making it more difficult than ever for them to find adequate time for reading and meditation. Even among us as workers there are many who are caught in the treadmill of never-ending work.

But is there not danger that we, like Martha of old, shall busy ourselves with much serving, and find scant time to sit at the Master's feet? When we suggest the Ministerial Reading Course volumes to such, they sometimes give a hopeless sigh, tell us they cannot change or neglect their work, and declare they dare not shorten their hours of sleep, lest they reduce their bodily strength and working efficiency—the trolley or bus is at the foot of the street, and the time clock is at the head of the elevator.

But right there, or here, is the place of achievement or failure. A brief fifteen minutes in the morning, those extra twenty minutes at noon, that half hour in the evening—odd moments that are never accounted for—can we not use them to ascend the mount, to catch a new vision from the holy hill of God? There "in deep contrition," He helps our "unbelief." The available time is short, of course, but through the hours afterward we can cast many a swift glance to the hills, from whence cometh our help. These bits of time spent with Holy Writ and with the writings of sound thinkers—ancient, medieval, or modern—are just what we need in the rush and bustle of everyday life. Modern psychology gives new names, and new explanations, but there is none more ancient or more modern than the assurance of God's word, that "they that wait upon the Lord shall renew their strength."

One of the distinct benefits springing from these difficult times is increased interest in books. In ordinary times tens of thousands of people think they have no time for reading. Many of these selfsame people have reaped large profits from books during this period of widespread unemployment. Everywhere public libraries report an increase of readers, and in thousands of homes books that have reposed unmolested on library shelves for years are now being read, marked, and in some measure inwardly digested.

The value of this may be beyond computation—if the literature is worth while. The influence of a single book, or even of a single chapter, may be so forceful and lasting as to change

the current of a life. History is replete with examples of men and women who have acknowledged such indebtedness. John Massfield, poet laureate of England, is an outstanding present-day example. While working as a porter in New York, he chanced to read Chaucer's "Parliament of Fowls" one Sunday, and found in it the spark that fired his own genius.

In these days of restricted income and reduced budgets, many workers have of necessity felt the pinch. But that is no reason why they should join that class whose mental vision is now focused on the dark side of things to such an extent that they apparently find it difficult to see any bright side to anything. It is well to face facts, and to deal with darkness for what it is. But it is wrong to wear dark glasses which blind one to existing and available light.

While many of our workers never faced more grave and perplexing personal problems than those with which they are confronted today, yet no one is going to be helped by despairing utterances. It is not only possible, but proper and expedient to think of these difficult times as not being contractive but expansive, as not producing dreariness but joy, not bringing slow death to our faculties and capacities, but a surging new life. Why not use this respite to prepare for that time when the steady grind of the daily round with its constant program will again allot to every hour its appointed task?

South Bend, Ind.

Call to Penitence and Prayer

ON every hand thoughtful Christians feel that the root of our trouble is moral and spiritual. . . . Only a national turning to God in repentance and moral restitution, seeking His divine forgiveness, will restore the spiritual health of our people. We have looked for signs of repentance and the fruits thereof. We have not seen them. On every hand there is a demand for prosperity, but little evident desire to return to the ways of faith and prayer. The times are giving us moral discipline. God waits on man's response. No social or political revival can come out of spiritual destitution, and no national awakening can arise out of religious indifference. The only adequate way is the way of Christ and the cross.—*Federal Council Bulletin, September, 1932.*

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

A PHYSICIAN'S PLEA TO MINISTERS—NO. 1

BY GEORGE THOMASON, M. D.

FOR a number of years I have viewed with considerable alarm the premature incapacitation of leading workers in the cause by reason of physical and mental disaster, and this frequently in the case of men who really ought to be in their prime.

It is particularly unfortunate that premature physical and mental failure should overtake one, because each year of added life devoted to a worthy cause means increased usefulness and efficiency, and each year curtailed or lost means depriving the world of the benefits and contributions of such a life. Every man blessed and enriched by a knowledge of great and vital truths must ever be conscious, as was Paul, of the thought, "I am a debtor." With this tremendous obligation resting upon him, he should ever anticipate the possibility of curtailment of his usefulness, by daily following such a program as will promote the highest type of physical and mental achievement.

Many years of quite intimate contact with ministerial brethren have given me quite abundant opportunity for observing their habits and practices; and I have noted that many of these are prejudicial to the accomplishment of the very best in service and efficiency, habits and practices leading to premature old age rather than to the postponement of it.

Solomon recognized the value of great God-given principles in the matter of the life span, when he said that, if these laws were not forgotten and the heart would keep these commandments, "length of days, and years of life, and peace," would they add to the one who observed them.

To suggest briefly and to discuss a few of the deteriorating features in the lives of ministers, I will mention first sedentary habits and lack of physical exercise. Sitting at study, sitting at meals, sitting on boards and committees, occupies the time of many ministers largely in sitting, like the old colored brother who said, "Sometimes I sits and think, and sometimes I just sits." Apparently, about all the exercise some ministers take is in the gestures they make while speaking. Perhaps this is what a young student in the ministerial course in one of our leading colleges had in mind when he consulted the writer some years ago, and very solicitously inquired regarding the removal of a small wart on one of his fingers. When asked how he thought it might militate against his success in life, he replied that he was very

anxious lest "it might interfere with his gestures."

Every person should exercise to the point of free perspiration at least once each day. Sedentary habits and excessive mental activity produce congestion of blood in the brain. Physical exercise will send the blood coursing through the whole body, thus relieving any localized congestion, and will stimulate active elimination through the skin and kidneys. Thus "cobwebs" will be removed from the brain, and accumulated bodily waste and poisons excreted, and healthy tissue activity will be vigorously promoted.

As age advances and the function of the kidneys diminishes, the eliminative function of the skin becomes more important. It has been demonstrated by experimentation that, through sweating, from ten to twenty per cent of the solids ordinarily found in the urine can be eliminated through the skin. Exercise promotes oxidation, or increased activity of the vital fires, thus preventing the excessive deposits of fat, leading to obesity,—a condition so likely to develop with advancing age.

Exercise, to accomplish its best results, must give pleasure. In my opinion every man should have an avocation (pleasurable diversion) as well as a vocation. Delight in exercise adds tremendously to its value, as its enlivening, revivifying, activating potency is enormously increased. Mere expenditure of energy in uninteresting physical exertion largely fails in producing the mental rejuvenation which is so necessary a part of proper exercise, particularly for the mental worker. If one really enjoys chopping wood, mowing the lawn, or making a garden, well and good; but if these are dull and uninteresting tasks, he should go farther afield in the pursuit of delightful relaxation.

Walking is one of the best forms of exercise. Hill climbing, if one's heart and blood vessels will bear it, is good. Swimming is a nearly perfect form of exercise, as it combines the stimulating effect of cool or cold water with the activity of most of the groups of muscles in the body. Cycling is an excellent form of exercise, and many conference workers would be far better off physically if they were granted mileage for riding a bicycle from one appointment to another rather than for sitting inactive in their automobiles.

Exercise in the open air, especially when it

(Continued on page 21)

THE MINISTER'S PERSONAL FINANCE—NO. 1*

BY CLAUDE CONARD

AS a leader in the cause of God, the minister has always to bear in mind the force of his personal example. He is set as an example "to the flock." The effectiveness of his preaching and profession is determined by his individual practice. This is the ultimate criterion. The word of the Lord's messenger is clear: "You must live that which you teach. Remember that new converts look to you for an example."—*Gospel Workers*, p. 461. Thus the worker's personal relations with others and his dealings with the church and the world are always in review. The responsibility is a heavy one; but the grace of God is abundant.

The realization of his powers of example will lead the worker to avoid every tendency which he would deplore in those under his charge. He will beware of pettiness in his personal and financial dealings, but will be frank and open in all his contacts. He will take pains to transact every item of business in a straightforward, businesslike way. His conduct will bear witness that he is a Christian.

Carefulness in his personal finance is a point which any child of God, much more a leader, cannot guard too assiduously. The spirit of the times forms a treacherous quagmire which will snare the most cautious into its pitfalls if he is not fully aroused and does not rely humbly upon the power of a merciful God to keep him from slipping. Through lack of business training and the stress of circumstances, a worker may be led into inconsistencies which divide his interest and cripple his strength.

Many times the laborer's income is limited, and there is great temptation to run charge accounts, to buy on the installment plan, or to enslave himself with some other of the many ingenious methods of modern manipulators to trap the unwary. A sad spectacle indeed is presented by a worker's family frantically endeavoring to parcel out the monthly receipts over store bills, clothing accounts, furniture, radio, or automobile payments, with chits for this and that, and other commitments which the slender resources will not compass; or to see a minister of the gospel actually dodging his creditors because of unpaid balances. Sometimes even the personal integrity of a worker is

challenged and the cause of God brought into disrepute because of the unwise entanglements in family finance.

The income must be the basis of all sound financing. Unless there are reserves,—which many families are not fortunate enough to possess,—no home can long maintain a program which calls for a larger outgo than the current receipts. Grave dangers threaten when more is contracted than the present income will cover. There is the temptation to overdraw on the salary account, or to apply advances on legitimate expenses for personal use, sometimes even to retain the Lord's tithe or offerings, or to resort to other questionable methods, until the worker awakes to the realization that he is hopelessly involved, his spiritual force is waning, and his usefulness is being impaired. Through the Spirit of prophecy the Lord is explicit in His warning:

"Those who have not educated themselves to live within their means, will surely have to do this, or else engage in some other employment."—*Gospel Workers*, p. 460.

Some feel that their allowance is inadequate for the family needs. It is true that in most cases the remuneration is not sumptuous; but it is surprising how many people, even in civilized lands, are living comfortably on less than the average Seventh-day Adventist worker's salary. The secret comes from binding about the personal wants, and refusing to be drawn away from simplicity in home and individual requirements. One of the highest officials in the General Conference was heard to say that he presses his own clothes and polishes his shoes at home, and limits his personal allowance to eighty cents a week.

However desirable it is to be connected with the organized work, if a worker finds it impossible to bring his personal finances within his income, rather than continue as a burden upon the cause of God, he may deem it more honorable to step out into some other line of work where he can be an independent and self-respecting helper.

Buying on the installment plan is the favorite method of some to secure desirabilities which they would not otherwise feel they could afford. Such persons should consider well the background of this popular practice, and determine in the full light of the facts whether indeed they are able to meet the heavy penalty of such a system. It must be recognized that very few if any selling concerns are philanthropically inclined to the extent that they will borrow money to finance the buyers of their goods without passing on to the purchasers their full share of the charges.

In its warning against a proposed govern-

(Continued on page 20)

* Nearly all consider themselves competent to conduct their own business affairs, and frequently resent any counsels offered, however excellent they may be. This prevailing sentiment appears to be shared by not a few religious workers who incline to feel that their call to the gospel ministry has in some way brought to them special business and administrative judgment. Consequently, to point out inconsistencies is not usually a pleasant task, and to accept kindly criticism is generally rather difficult. Because of this inclination, there is often reluctance on the part of any one else to give helpful suggestions or warnings regarding loose and uncertain financial methods. Only after repeated urgings has the auditor of the General Conference consented, out of long experience, to contribute three articles touching some of the dangers to be avoided and the tendencies which are so prevalent in these perplexing times.—EDITORS.

ANALYSES

Of New Testament Books

The Acts of the Apostles: "My Witnesses" or "Acts of the Holy Ghost"

"WHAT JESUS CONTINUED TO DO AND TEACH."
Acts 1:1

BY H. CAMDEN LACEY

- I. Introduction.** 1:1 to 2:4
1. The promise of the Spirit: "Power for witnessing." 1:1-8
 2. The ascension of Jesus, and promise of His return. 9-11
 3. Preparing for the Spirit. 1:12 to 2:1
 - a. All with one accord in prayer. 1:12-14
(Their election of Matthias in Judas' place.)
 - b. All with one accord in purpose. 2:1
 4. The Pentecostal blessing: Their baptism in the Holy Ghost. 2-4
 - a. A mighty wind filling the house.
 - b. Cloven tongues of fire sitting on each believer.
 - c. All (120) filled with the Holy Ghost.
- II. Witnessing in Jerusalem.** 2:5 to 7:60
1. Peter and the one hundred twenty speaking with other tongues. 2:5-13
 2. Peter and the eleven. 14-47
 - a. The First Sermon: "Jesus of Nazareth, whom ye crucified, is now our Christ and Lord."
(His resurrection proves Him to be the Christ. Ps. 16:8-11.)
(His ascension and the effusion of the Spirit prove Him to be the Lord. Ps. 110:1.) 14-40
 - b. The First Fruits: A church of 3,000 souls living in loving fellowship and growing daily. 41-47
 3. Peter and John, their work and witness. 3:1 to 7:60
 - a. The First Miracle: A lame man healed. 3:1-11
 - b. The Second Sermon: "Jesus, God's Son is our Saviour."
(From our sins—by His sufferings and death—in "times of refreshing.")
(From our sufferings—by His coming again—in "times of restitution.") 12-26
 - c. The First Opposition. 4:1-4
 - (1) Arrest of Peter and John. 1-3
 - (2) Growth of church (now 5,000 men). 4
 - d. The First Defense before the Sanhedrin. 5-22
"Jesus, the only name under heaven whereby we must be saved."
 - e. Further fruits. 23-37
 - (1) The church "with one accord" praying for boldness to speak "in His name."
 - (2) A second baptism in the Holy Ghost.
 - (3) All things held in common.
 - (4) The gift of Barnabas.
 - f. The First Discipline: Ananias and Sapphira slain for fraud in a money transaction. 5:1-10
 - g. Still further fruits. 11-16
 - (1) Many miracles wrought.
 - (2) Multitudes of believers, men and women, added to the Lord.
 - h. The First Persecution. 17-42
 - (1) Arrest and imprisonment of Peter and eleven.
 - (2) Their liberation and witnessing in the temple.
 - (3) Peter's Second Defense before the Sanhedrin: "We must preach in the name of Jesus: He is Israel's Saviour and Prince!"
(4) Gamaliel's advice. 34-40
(5) The apostles beaten, then liberated, daily witness everywhere that "Jesus is the Christ." 40-42
 - i. The First Church Organization. 6:1-7
 - (1) The twelve—as elders—to give themselves to the ministry of the Word and prayer.
 - (2) The seven—as deacons—to attend to the business interests of the church.
 - (3) The results: The number of disciples multiplying greatly.
 - j. The First Martyrdom. 6:8 to 7:60
 - (1) Stephen, the head deacon, witnessing with power. 6:8-11
 - (2) Stephen arraigned before the Sanhedrin. 6:12 to 7:1
 - (3) Stephen's defense: "The significance of the sanctuary and its services—A type of the sufferings of the Messiah for our salvation."
(An unfinished address.) 7:2-53
 - (4) Stephen's death—stoning for blasphemy against the temple and the law. 54-60
- III. Witnessing in Judea and Samaria.** 8:1 to 12:25
1. The church persecuted and scattered by Saul, "the Apostle of the Sanhedrin." 8:1-3
 2. Lay preachers "witnessing" everywhere. 4
 3. Philip, a deacon, preaching in the city of Samaria. 5-24
 - a. The whole city won to Christ and baptized.
 - b. A Pentecostal blessing through the ministry of Peter and John.
 - c. Simon Magus rebuked.
 4. Peter and John witnessing throughout Samaria. 25
 5. Philip's testimony to a "eunuch of Ethiopia." 26-39
 - a. His conversion and baptism.
 - b. Thus the gospel was carried into Africa.
 6. Philip's preaching throughout the coast towns of Palestine. 40
 7. Saul's conversion and preparation for service as the "Apostle to the Gentiles." 9:1-30
 - a. He preaches Jesus as "the Christ, the Son of God" in Damascus. 19-22
 - b. (He retires three years into Arabia. Gal. 1:13-17.)
(Here the gospel of grace is revealed to him. Gal. 1:11, 12; 1 Cor. 15:3; Eph. 3:2, 3.)
 - c. Returns to Damascus; is persecuted by Jews. 23, 24
 - d. Escapes to Jerusalem, where he stays fifteen days. 25-29
 - e. Leaves for Tarsus. 30
(Preaches Christ throughout cities of Syria and Cilicia, and locates at Tarsus. Gal. 1:21.)
 8. Churches of Judea, Samaria, and Galilee at rest and greatly multiplied. 31
 9. The ministry of Peter. 9:32 to 11:18
 - a. Aeneas healed at Lydda. 31-35
 - b. Dorcas raised from the dead at Joppa. 36-43
 - c. The Pentecostal blessing on Romans at Caesarea. 10:1-48
 - (1) The vision of Cornelius, a centurion.
 - (2) The vision of Peter.
 - (3) The gathering of the Gentile company.
 - (4) Peter's address.
 - (5) The baptism of all in the Holy Ghost (speaking with tongues as at Jerusalem).
 - (6) Their baptism in water, and reception into the Christian church.
 - d. At Jerusalem, Peter justifies his conduct. 11:1-18
 10. The ministry of Barnabas and Saul at Antioch in Syria. 19-30
 11. Persecution of the church at Jerusalem. 12:1-25
 - a. Death of James, the brother of John. 1, 2
 - b. Imprisonment of Peter, and his release by the angel. 3-19
 - c. Death of Herod. 20-23
 - d. Growth of the church. 24
 - e. Return of Barnabas and Saul to Antioch. 25
- IV. Witnessing unto the Uttermost Parts of the Earth.**
(The analysis necessarily condensed.) 13:1 to 28:31
1. Barnabas and Saul ordained as missionaries to the Gentiles. 13:1-3
 2. Paul's First Evangelistic Tour. 13:1 to 14:28
 - a. In Cyprus. 13:4-12
 - b. At Antioch in Pisidia. 13-50
His sermon: "Salvation through faith in Jesus as the Christ."
 - c. At Iconium. 13:51 to 14:15
 - d. At Lystra and Derbe. 6-20
 - e. Return journey to Antioch. 21-28
 3. The First "General Conference" at Jerusalem. 15:1-35
Decision: That Gentile converts can be saved without circumcision and keeping the ceremonial law of Moses.
 4. Paul's Second Evangelistic Tour. 15:36 to 18:22
 - a. Disagreement about Mark. 15:36-41
 - b. Through Derbe, Lystra, Phrygia and Galatia to Troas, and the call to Macedonia. 16:1-10
 - c. At Philippi. 11-40
 - d. At Thessalonica and Berea. 17:1-14
 - e. At Athens. 15-34
His sermon: "The Creator our Father." (An unfinished address—largely fruitless.)
 - f. At Corinth. 18:1-17
His sermons: "Christ and Him crucified." 1 Cor. 2:1, 2. (Paul writes 1 and 2 Thessalonians.)
 - g. He returns to Antioch in Syria. 18-22
 5. Paul's Third Evangelistic Tour. 18:23 to 21:16
 - a. At Ephesus. Pentecostal blessing on Greek Christians. 18:23 to 19:41
(Paul writes 1 and 2 Corinthians.)
 - b. In Corinth. 20:1-3
(Paul writes Galatians and Romans.)
 - c. The return journey, stopping at Troas, Miletus, and Caesarea. 20:4 to 21:16
 6. Paul's visit to Jerusalem, arrest, and imprisonment. 21:17 to 23:30
 7. Paul a prisoner at Caesarea. 23:31 to 26:32
 8. Paul's voyage to Rome. 27:1 to 28:15
 9. Paul a prisoner at Rome. 16-31
(Writes Philippians, Colossians, Philemon, and Ephesians.)
"Acts"—an unfinished book—as the work of witnessing is an unfinished task to be carried on by the church throughout the ages till the second coming of the Lord.



THE NEW TESTAMENT CANON—NO. 12

List of Works Consulted

(In preparing the series on "The Formation of the New Testament Canon")

[In ascertaining the facts and reaching the conclusions embodied in the foregoing sections, recourse was had to the magnificent collection of New Testament Introductions and related data housed at the Library of Congress, as well as to smaller collections elsewhere. Some of the works are standard classics, and some are recent productions. Some are conservative and loyal to the Word, while others, though scholarly, are radical and destructively critical, and hence not acceptable in general. For those interested in further study in this field, one of the most concise, conservative single volumes of moderate price is "An Introduction to the Study of the Books of the New Testament," by John H. Kerr (New York: Revell). Another most able and scholarly work is "A General Survey of the History of the Canon of the New Testament," by B. F. Westcott (New York: Macmillan). Any desiring a more exhaustive treatise of the subject may well consult Paton J. Gloag's series of Introductions to the Synoptic Gospels, Acts, The Pauline Epistles, The Johannine Epistles, and The Catholic Epistles (Edinburgh: T. & T. Clark).

The titles here listed are simply in their *alphabetical sequence*, not in the order of their recognized authority or specific value. Often the chief value of a book lay in evidence made available upon a single New Testament book, or even a solitary point of discussion. In other cases the value lay in wide comparison of many independent investigators and in the cumulative evidence resulting. Sometimes an entire volume in the list dealt with a single, vital point, as the "Canon Muratorianus, the Earliest Catalogue of the Books of the New Testament," by S. P. Tregelles (Oxford Press). Others, such as the series on the "Chester Beatty Biblical Papyri," by Sir Frederic G. Kenyon, are still in process of publication, a volume at a time. Many other works were scanned, it should be added, that were manifestly of so radical or trivial a character as to be unworthy of a place in the bibliography.—L. E. F.]

Bearing of Recent Discovery on the Trustworthiness of the New Testament, The. Sir Wm. M. Ramsay. London: Hodder and Stoughton.

Canon and Text of the New Testament. Caspar Rene Gregory. Scribner's, 1907.

Canonical Authority of the New Testament, The. Jeremiah Jones. 3 volumes. Oxford, 1798.

Canon Muratorianus, the Earliest Catalogue of the Books of the New Testament. S. P. Tregelles. Oxford, 1867.

Canon of the Holy Scriptures, The. Gaussen, D. D. London: James Nisbit & Co., 1862.

Canon, Text and Manuscripts of the New Testament, The. Chas. Fremont Sitterly. The Methodist Book Concern, Copyrighted 1898, 1915.

Catholic Encyclopædia. New York: The Encyclopædia Press, 1913 edition.

Chester Beatty Biblical Papyri Descriptions and Texts of Twelve Manuscripts on Papyrus of the Greek Bible. Frederic G. Kenyon. London: Emery Walker, Ltd. (16 Clifford's Inn), Fasciculi I and II, 1933.

Critical and Exegetical Commentary on the Acts of the Apostles, A. Paton J. Gloag. Edinburgh: T. & T. Clark.

Critical Introduction to the New Testament, A. Arthur S. Peake. London: Duckworth & Co., 1909.

Cyclopædia of Biblical Theology and Ecclesiastical Literature. McClintock and Strong, Vol. 7. Harper and Bros., 1890.

Dictionary of the Bible. Davis. The Westinghouse Press, 1925.

Dictionary of the Bible, Volume I. James Hastings. Scribners, 1898.

Dictionary of the Bible, Smith's. Edited by H. B. Hackett, 4 volumes. Boston: Houghton Mifflin, 1896.

Encyclopædia Britannica, Vol. 14. E. B. Co., 13th edition, 1929.

Epistles of St. Paul, The. J. B. Lightfoot. Macmillan & Co., 1900.

Four Gospels, The. B. H. Streeter. Macmillan, 1930.

Four Gospels, The. Charles Cutler Torrey. New York: Harpers, 1933.

Four Gospels According to the Eastern Version, The. George M. Lamsa. A. J. Holman Co., 1933.

Formation of the New Testament, The. G. H. Ferris. Griffith and Rawlan, 1907.

General Survey of the History of the Canon of the New Testament, A. Brooke Foss Westcott. Macmillan & Co., 1881.

Harmony of the Gospels, A. John H. Kerr. Fleming H. Revell, 1924.

Historic Evidence of the Authorship and Transmission of the Books of the New Testament. S. P. Tregelles. Samuel Baxter & Sons, 1852.

Historical Evidence of the New Testament. S. L. Bowman. Cincinnati: Jennings and Pye, 1903.

Historical Introduction to the Books of the New Testament. Geo. Salmon. London: John Murry, 1899.

(Continued on page 22)

Notations on Evangelistic Tables

THE accompanying table reflects the growing emphasis on evangelism, and in aspects is very encouraging. It likewise reveals certain weaknesses that may well be studied and remedied. As the first attempt of this kind to gather information on the specific items listed (and requested on uniform blanks sent to all North American conferences), the data returned were not always clear, specific, and satisfactory. The type of some efforts was not specified, and therefore remains blank. Notwithstanding, we have sought to be impartially accurate, as far as possible, in tabulating the returns.

In certain conferences the late date of the efforts made it impossible to obtain full or even partial reports of baptisms up to the time of the date dead line (October 4). In other sections, the serious evangelistic endeavors are made in the winter, thus precluding any sizable summer report. Special items are brought out in the indicated footnotes. Reports from a few conferences failed to reach us in time. A total of the 346 efforts reported is cheering, and a segregation of the varied kinds follows at the close.

These figures tell a significant story, and should prove a profitable factor as the North American evangelists, conference executives, college Bible teachers, and editors will soon assemble in three great sectional councils or institutes (St. Louis, December 17-23, embracing the Central, Lake, and Southwestern Unions; Philadelphia, December 31 to January 7, embracing the Atlantic, Columbia, and Southern Unions, and Eastern Canada; San Francisco, January 10-17, embracing the Pacific and North Pacific Unions, and Western Canada).

These convocations should be of incalculable value, and are unique in our denominational history. Furthermore, provision has been made to report the addresses of the evangelistic instructors, and the discussion from the floor in the round table hours. The choicest portions of both will be made available to the world body of evangelical workers through the MINISTRY throughout the year 1935. A full statement regarding this unique service to the field will be made in the January issue. L. E. F.

THOSE religionists who reject as fantasy the prophecies of the last book of Sacred Scripture, have, for the most part, already rejected the first book of the canon as mythical, or at least as without literal, historical accuracy or value.

* Baptisms for year to date of report.

† Self-supporting.

¹ Also numerous 5-8 day district meetings in school-houses, theaters, and churches.

² Also house-to-house work.

³ One effort only.

⁴ One effort started October 7.

⁵ All efforts self-supporting except one.

⁶ Also six lay efforts.

⁷ Eleven efforts self-supporting.

⁸ Seventy-five per cent of expense cared for by offerings.

⁹ From one effort only.

¹⁰ Also two lay efforts.

¹¹ Also four lay efforts.

¹² Includes temporary workers with allowances from offerings received. Two Sunday night efforts also by laymen.

Panorama of Summer Evangelistic

	Efforts During Summer	Per Cent Workers Engaged	Kind of Effort Conducted
Atlantic Union			
Bermuda	1	100	Theater
Gr. New York	4	(Majority of workers located in New York)	1 Tent
New York	1	..	1 Hall, 1 Tent, 2 Church, 3 Cottage
N. New England	7	..	1 Tent, 1 Tabernacle, 1 Church, 2
S. New England	5	..	1 Tent, 1 Tabernacle, 1 Church, 2
Canadian			
Alberta	2 ¹	..	1 Hall, 1 —
British Columbia	6	60	4 Hall, 1 Church, 1 School, 1 Theater
Man.-Sask.	8	70	1 Tent, 3 School, 1 Church, 1 Hall, 2 Cottage
Maritime			
Newfoundland	1 ²	50	1 Church
Ontario-Que.	2	(Evangelistic campaigns during winter)	
Central			
Colorado	2	10	2 Tent
Iowa	3	..	1 Tent, 2 Open-air
Kansas	10	100	3 Hall, 1 School, 5 Church, 1 Theater
Minnesota	11	72	2 School, 1 Tabernacle, 5 Hall, 1 Tent, 2 Air
Missouri	4 ⁴	50	2 Tent, 1 Hall, 1 Air-dor
Nebraska	10	100	5 Hall, 3 Church, 2 Tent
North Dakota	2	..	1 Church, 1 —
South Dakota	5	..	1 Church, 1 Hall, 2 Tent, 1 School
Wyoming	5	..	2 Hall, 3 —
Columbia			
Chesapeake	6	..	6 —
E. Penn.	17 ⁶	..	13 —, 4 Radio
New Jersey	13	65	6 Church, 3 Tent, 4 Hall
Ohio	5	42	2 Tent, 3 Church
Potomac	10	67	3 Hall, 4 Tent, 1 Theater, 2 Church
W. Penn.	8	100	2 Theater, 2 Tabernacle, 2 Hall, 2 Church
West Va.	11	100	6 Hall, 4 Tent, 1 Church
Lake			
Illinois	9	60	2 Hall, 5 Tent, 1 Church, 1 Open-air
Indiana	6	50	6 Tent
Michigan	13	75	13 Tent
Wisconsin	6	..	5 Tent, 1 Theater
North Pacific			
Alaska	2	100	2 Hall
Idaho	2	100	1 Tabernacle, 1 Tent
Montana	3	50	1 Tent, 1 Hall, 1 Church
Oregon	8	34	2 Tabernacle, 6 Church
Upper Columbia	14	100	4 Church, 3 Hall, 4 Tent, 2 Tabernacle, 1 School
Washington			(Two tabernacles under construction for Pacific)
Pacific			
Calif.	9	..	1 Tabernacle, 3 Church, 5 Hall
Hawaii	3	..	2 Tent, 1 Theater
Nev.-Utah	..	..	..
N. Calif.	7 ¹⁰	..	1 Tabernacle, 5 Hall, 1 Church
S. E. Calif.-Ariz.	6 ¹⁰	..	2 Tabernacle, 3 Tent, 1 Church
S. Calif.	13	43	3 Tabernacle, 2 Church, 3 Tent, 3 Hall, 2 Radio
Southern			
Alabama-Miss.	13	87	3 Tabernacle, 2 Church, 3 Tent, 2 Hall, 2 School, 1 House to House
Carolina	10	100	8 Tent, 1 Theater, 1 Church
Florida	13 ¹¹	..	7 Tent, 2 Hall, 1 Church, 3 Open-air
Georgia-Cumb.	11 ¹¹	90	8 Tent, 3 Radio
Ky.-Tennessee	8	75	6 Tent, 2 Hall
Southwestern			
Arkansas-La.	7	66	6 Tent, 1 Tabernacle
Oklahoma	10	.. ¹²	5 Tent, 3 Tabernacle, 1 Hall, 1 Open-air
Texas	11	75	7 Tent, 1 Hall, 3 Church
Texico	3	..	1 Tent, 2 Hall
Totals	346		8 Theater, 22 Tabernacle, 1 House to House, 10 Open-air

Efforts (North American Division)

	Seating Capacity	Average Attend.	Total Cost of Efforts	Total Off. Received	Prospect in Souls	No. of Baptisms
	800	600	\$250.00	\$282.87	..	..
York City hold fall or winter efforts.)	300	150	246.14	41.00	..	*264
	780	350	557.77	448.09	29	45
Church, .. ..	..	..	5,840.86	2,553.39	..	247
	500	400	400.00	195.00	18	*232
ch,	370	230	.....	.....	..	*24
	..	..	.....	.....	..	*180
	..	..	63.76	.....	10	5
er and spring months.)	.....	.....	396.30	171.30	15	*78
	400	375	262.31	69.81	12	..
	1,300	..	1,300.00	500.00 ^s	50	11
	2,300	900	215.00	.....	..	148
	1,200	908	1,187.13	614.47	..	*235
-dome	1,950	..	.....	.....	66	25
me	1,500	670	616.95	163.59	116	72
	485	324 [†]	10	45
	425	60	95.00	16.75	..	49
	1,400	1,250	734.74 ^s	587.93	..	175
	..	..	.....	.....	..	*259
	1,850	1,275	424.57 [†]	230.24	32	293
	3,325	1,550	1,915.30	1,080.42	..	*314
	4,425	1,025	1,581.09	338.46	..	73
	2,750	1,925	2,113.84	751.00	145	98
	2,750	1,925	440.00	.....^s	..	84
	1,995	1,053	2,650.39	1,530.42	58	103
	1,575	775	1,472.94	674.98	110	51
	5,200	3,700	1,533.04	997.48	..	245
	1,650	..	.....	.....	..	..
	150	70	181.96	73.91	..	7
	700	175	310.00	175.00	30	25
	850	425	1,022.28	365.34	..	81
	2,250	750	1,644.32	643.49	162	348
olhouse	2,895	1,050	2,304.04	812.76	251	187
intensive campaigns.)						
	2,500	700 ^s	.....	.....	..	235
	690	510	225.00	30.00	38	82
	1,600	850	2,000.00	800.00	38	99
all	2,450	1,450	2,050.00	416.00	74	47
dio	4,875	..	6,859.30	4,120.07	..	*397
			5,272.76	5,476.46 (radio)		
	3,150	..	1,430.85	513.77	212	59
ol,						
ch	2,950	2,950	1,406.75	806.77	92	65
,	4,500	(Efforts still in progress, preventing complete report.)	.....	.....	..	..
	3,150	1,000	2,034.56	911.57	126	73
	1,900	1,270	1,113.74	497.48	51	32
	2,400	1,850	.....	.....	..	..
all,	2,420	1,190	2,250.00	130.00	..	..
	5,500	2,350	2,000.00	350.00	..	*325
	500	275	508.68	201.86	..	61

s, 121 Tent, 71 Hall, 55 Church, 11 School, 5 Cottage, open-air, 9 Radio, 33 Unclassified.

THE QUERY CORNER

Sundry Ministerial Problems

The Hebrew of Genesis 2:4, 5

In Genesis 2:4, 5, we read in the Authorized Version, "These are the generations of . . . every plant of the field before it was in the earth, and every herb of the field before it grew." The Mormons take this passage to prove that there was a spiritual creation before what they refer to as natural creation. What does the original Hebrew of this passage mean?

In chapters 1 and 2 of Genesis we have two accounts of creation. The first and general account extends from the first verse of chapter 1 to the third verse of chapter 2. Beginning with the fourth verse of chapter 2, we have the detailed description of the creation of the garden of Eden for man to live in, and the creation of Eve as a help meet for man. The second verse of the first chapter shows the condition of the earth at the beginning of creation week, and the fifth verse of the second chapter portrays the condition before vegetation appeared on the earth. This fifth verse, translated rather literally from the original Hebrew, would read, "And every plant of the field, not yet was it in the earth; and every herb of the field, not yet was it grown because the Lord God had not caused it to rain upon the earth; and man there was none to till the ground."

There is no indication whatsoever that God made any plant or herb before it was in the earth or before it grew. It is simply that in the creation week there was a time when no plant was yet in the field and no herb had yet grown. There was also a time when there was no man yet to till the ground. In the sixth verse we read of a mist rising up from the earth and watering the ground, so that it was possible for vegetation to grow.

In the seventh verse we read of the formation of man, whom God was making that he might till the ground. In verses 8-15 we read of a beautiful spot made by God: "a garden eastward in Eden," where God placed man to dress and keep it. Then in verses 21 and 22 we read of God's creation of a help meet for man.

Thus we see that in the second chapter there is not a chronicling of each step of creation, but only those things that pertained to two steps: the creation of the beautiful vegetation that made possible the garden of Eden, and the creation of man, especially the information with regard to Eve's creation. In order to know at just what time each of these took place, we have to refer back to the first chapter, where the process of creation is divided into the work done each day. The argument of the Mormons falls completely when we see there is no idea in the Hebrew that God made any plant or herb before it was in the earth or before it grew.

L. L. CAVINESS.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

VII. THE FOUNDATION OF PAPAL SUPREMACY

BY N. J. WALDORF

A NUMBER of years ago, a noted bishop gave a masterful address on church history to a distinguished assembly of ecclesiastics, in the course of which occurred these words, "He who fears history owns himself conquered." This is a true declaration, for every genuine interpretation of prophecy will find its fulfillment in authentic history. We have for years, and rightly, taught that the "little horn" of Daniel 7:8, 24, 25, represented the papal supremacy for 1260 years, beginning 538 and ending 1798 A. D. Will this interpretation find its fulfillment in genuine history? Let us see.

Did the popes hold absolute sway in the Papacy throughout the whole of this period of time? History answers, No. Did the Eastern and later the Western emperors have complete control of the Papacy during this time? Again history answers, No. Is the temporal sovereignty of the popes the determining factor in the supremacy of the Papacy? No, for the temporal sovereignty is not a subject of prophecy. Did the Papacy—which is a union of church and state, irrespective of whether popes or emperors predominated or alternated in this organization—continue in power for 1260 years? History emphatically answers, Yes.

The expression "temporal sovereignty of the popes" refers to the time beginning when the Frankish king Pepin gave the exarchate of Ravenna to the pope, in the year 754 A. D., thus making the pope a temporal sovereign. The temporal dominion of the popes was taken away by the Italian army under King Victor Emmanuel in the year 1870 A. D., and the pope then ceased to be a temporal sovereign, after a reign of 1,116 years. This temporal sovereignty was restored to the pope by the Italian government under Mussolini in the year 1929, and the pope is again a temporal sovereign in Vatican City.

Definition of "Roman Catholic Church"

Let us first consider the description given the "man of sin" in 2 Thessalonians 2:1-5. Paul there says that the "man of sin" would exalt himself above all that is called God, so that he sits in the temple of God, as God. We have interpreted this to mean the pope of the Catholic Church, and rightly so, as we shall see in subsequent articles. Paul is here describing the pope in his relationship to God and the worship of God in the sanctuary. This is the religious aspect of the head of the Catholic Church. No mention is here made of wearing

out the saints of the Most High, nor of changing times and laws, because Paul knew that the church alone cannot persecute. All that she can do as a church is to excommunicate heretics, without inflicting any civil penalties upon them. Hence, the Roman Catholic Church separated from the state is not the "little horn" of Daniel 7.

Little Horn of Daniel 7:24, 25

We now come to the definition of that "little horn" of Daniel's prophecy. The Scripture says that this horn came up among the ten horns. As every expositor knows, a horn denotes a kingdom, and all these ten kingdoms that divided the Roman Empire, whether pagan or Arian, had a union of church and state in each separate kingdom. (See Dan. 7:8.) The "little horn" came up among the other horns. The barbarian invasions were begun in the middle of the fourth century by the Visigoths. Although checked for a time, they could not long be restrained, and in 395 A. D. began their devastating march through to the western part of the empire. In the year 410 A. D., the Visigoths sacked Rome under their king, Alaric. Forty-five years later the terrible Genseric, king of the Vandals, sailed a great fleet up the Tiber, and for fourteen days the Vandals also sacked Rome, in 455 A. D. We now approach the final blow dealt the Western Empire by the Heruli.

HERULI.—It was Odovacar (Odoacer) who, at the head of the Heruli—a confederation of several tribes—marched against Rome and dethroned the last emperor, Romulus Augustulus, in 476 A. D., and established a strong government in Italy. Of him, the historian says: "In fact, however, one will was supreme in Italy, the will of the tall barbarian who in sordid dress once strode into the cell of Severinus, the leader of the Herulian and Rugian mutineers, the conqueror of Pavia, Odovacar. For thirteen years this soldier of fortune swayed with undisputed mastery the Roman state."¹ The chief ministers of Odovacar were: Liberius, Cassiodorus (senior), Pierius, and Pelagius. When the Western Empire fell, the Roman Catholic Church came under Arian control. At the death of Simplicius, pope of Rome in 483 A. D., as the clergy and people assembled there in St. Peter's Church to elect a new pope, King Odovacar sent Basilus, his Prætorian prefect, who informed them that "they must not presume to elect a new Bishop of Rome without the concurrence of his master." He also read

a decree forbidding the new pope to alienate any property or lands of the Roman Church, threatening the buyer with civil penalties and the seller with the spiritual penalty of anathema. Without murmuring, this was accepted for at least nineteen years after the issuance of the decree.²

What once had been the prerogative of the emperors, viz., to approve or veto the election of the Roman bishops, had now passed into the hands of the barbarian king. The emperor, Zeno, having bestowed upon the king of the Ostrogoths, Theodoric, the title of "Patrician and Consul," permitted him to march into Italy with the aim in view of overthrowing the oppressor, Odovacar. Theodoric had appealed to the emperor for permission to do so, promising the emperor that should he be victorious in the campaign he would govern, in the emperor's name, the Roman senate and the part of the republic delivered from the slavery of the oppressor, Odovacar. Accordingly, Theodoric, at the head of his troops, entered Italy, and after certain sieges and battles, defeated Odovacar, whom he slew with his own hand. The complete overthrow of the Herulian kingdom occurred 493 A. D.³

Theodoric and his Goths were Arian; and at the overthrow and uprooting of the Arian Odovacar, the Roman Catholic Church came under the sway of the Arian Ostrogoths. Theodoric issued a kingly decree effecting the election of Pope Symmachus when he was opposed by Lawrence. He imprisoned Pope John because he was a traitor, and he died in prison. He made a law that no pope should be elected without the king's consent.⁴ The Ostrogothic kingdom extended over all Italy, Pannonia, Noricum, southern Gaul, and parts of Spain.

THE VANDALS.—The Arian Vandals persecuted the Catholics in Northern Africa, and banished many of their bishops. Justinian, of the Eastern Empire, decided to liberate the Catholics and to restore Africa to the empire; hence, he sent his general Belisarius with an army which defeated and utterly uprooted their kingdom, requiring most of a two-year campaign, 533-534, A. D.⁵

THE OSTROGOTHS.—After the death of Theodoric, his daughter, Amalasantha, ascended the throne. But the Goths did not like to have a woman rule over them. She was murdered, and the nephew of Theodoric, Theodahad, became the sole ruler of the Ostrogoths. He offered the sovereignty of Italy to Justinian for an income of £48,000 a year. Justinian accepted the offer, and sent ambassadors to complete the transaction. When they arrived at the Gothic court, Theodahad had changed his mind, and negotiations ceased. As soon as the court of Constantinople discovered the treachery of Theodahad, orders were immediately dispatched to Belisarius to proceed to Italy and push the war against the Goths to the uttermost.

The result of this war was that the Ostrogoths were utterly defeated, and lost about 150,000 warriors in the siege of Rome. They repassed the Milvian Bridge in confusion, and acknowledged the supremacy of Belisarius in 538 A. D. The following years, from 538 to 555 A. D., were occupied in the final extermination of the Ostrogothic nation.⁶ (On the date 538 A. D., as constituting the beginning of papal supremacy, see Summary of Points, at close of article IX.)

In order to have a clearer conception of the influence of the emperors in the church, especially as pertains to the legislation of Justinian in church affairs, a few elucidating paragraphs will be given here. It was Constantine, the first Christian emperor, who claimed to be not only the emperor, but a divinely appointed bishop in the church, and that claim was not disputed by the church authorities, for we read in the "Life of Constantine," by Bishop Eusebius, these words:

"Such, then, was his general character toward all. But he exercised a peculiar care over the church of God: and whereas, in the several provinces there were some who differed from each other in judgment, he, like some general bishop constituted by God, convened synods of his ministers. Nor did he disdain to be present and sit with them in their assembly, but bore a share in their deliberations, ministering to all that pertained to the peace of God."⁷

Again, at first the emperor's throne stood side by side with the bishop's in the choir in the church. Later the emperor was given a seat in the choir by Ambrose. At the Quinisext Council in Constantinople, 692 A. D., one of the canons drawn up there—the sixty-ninth—expressly confirms the right of the emperor to lay his offerings on the altar, and then retire. This was forbidden to the laity. The emperor Leo the Isaurian wrote to Pope Gregory II, in the year 730 A. D., and used these words: "*Basileus kai ipeus eimi.*" Literally rendered, it is, "King and priest I am."⁸

One concrete example will be given: At the Council of Chalcedon, 451 A. D., the imperial commissioners representing the emperor and the senators sat in the center near the rails of the holy altar. Next to them at the left sat the papal legates—Bishops Paschasinus and Lucentius, and the priest, Boniface. First were read the confessions of the Councils of Nice, Constantinople, and Ephesus; and then the letter of Pope Leo to Flavian was read, which was an expression of the creed drawn up at the Councils of Nice, Constantinople, and Ephesus, to which Leo had subscribed. The bishops of Illyricum and Palestine took exception to some statements of the pope; and as a result the council adjourned for five days while the patriarch Anatolius of Constantinople, in council with leading Greek bishops, drew up a formula of faith. To this they all subscribed, even the legates of Pope Leo of Rome.

(Continued on page 20)


THE BETTER WORKMAN


Improvement in Method and Technique

THE RECORDING AND ANALYZING OF OUR EVANGELISTIC EFFORTS

BY M. V. CAMPBELL

DURING the last four years every minister in the Ontario-Quebec Conference has held at least one evangelistic effort each year. During the six months from January to June, which we set apart as an evangelistic season, no other activity is allowed to crowd evangelism from its legitimate first place. Laymen also are encouraged to join in the campaign, and actually hold lay efforts in various parts of the conference. Each year from ten to fourteen efforts are held during these months. A few efforts are also held in the summer, but these are limited in number because of camp meeting, the Harvest Ingathering campaign, and a shortage of suitable meeting tents.

Throughout the six months' evangelistic period, close contact is kept between the office and each effort. Each Monday morning all evangelists, including the laymen, make out two reports. The first is a postcard, with blanks to be filled in stating: (1) Subject of the meeting; (2) the title; (3) seating capacity of hall used; (4) attendance at the meeting; (5) number of names of interested people received; (6) number of names dropped from list after visitation; (7) the resulting number of names showing an active interest; (8) the number keeping the Sabbath; (9) the number of adult strangers present at the Sabbath meeting.

These cards are then compiled into a weekly statement which gives all these details regarding each effort. This statement is sent to all the evangelists, so that each may know just how the others are getting along, and can compare his effort with the others. The statement is also sent to each local elder, and in nearly every case is read to the church each Sabbath, and then posted on the church bulletin board so that all may see it. Thus our lay members are kept in constant touch with the efforts, and their interest is held until the close of the season, when the baptisms are reported.

The second weekly report which each evangelist makes out is a financial one. Every expense of the week is set down under its proper heading, such as Rent, Advertising, Follow-up, or General Expense. Here are reported not only the items which have actually been paid, but each expense which has been incurred. This is entirely separate from, and in addition to, the monthly laborer's report. It states week

by week just how each evangelist stands in relation to his effort budget.

In order to be certain that each new Sabbath keeper receives a uniform course of training, we have prepared, and for the past four years have been using, a "Bible Worker's Record Book."* Each book contains twenty-five pages,

* **Bible Worker's Record of New
Sabbath Keepers**

Name

Address

NOTE.—It is assumed that the above person has already heard a sermon or received a Bible study on such important subjects as: The Signs of the Times, The Second Coming of Christ, The Millennium, The New Earth, The Sabbath, The Change of the Sabbath, The Seal of God and the Mark of the Beast, The State of the Dead, The Destruction of the Wicked, and The Sanctuary. The following list contains subjects which, after accepting the above, it is necessary for all to understand and accept before baptism. When each of these subjects is preached, the Bible worker should ascertain which of the candidates are present, and on their record page a check mark should be placed opposite the subject, under the heading marked "Sermon." At the next call made by the Bible worker, the reaction should be noted and recorded as "O. K.," "not clear," etc. Any who were not present to hear the sermon should have a personal Bible study on the subject; and when it is given, the Bible worker's initials should be placed opposite the subject under the heading "Bible Study," and the reaction noted.

Subject	Sermon	Bible Study	Reaction							
Baptism										
Tithe										
Spirit of Prophecy										
Health Reform										
Dress Reform										
Ordinance of Humility										
Church Organization										
Sabbath services attended before baptism (check each week)	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
	11.	12.	13.	14.	15.	16.	17.	18.	19.	

From my contact with the above candidate throughout the effort I believe h..... to be ready for baptism.

Signed

Bible Worker

I have carefully examined the above candidate, both as to religious experience and belief in the doctrines of the Seventh-day Adventist Church, and I find h..... fully qualified for baptism.

Date

Signed

Evangelist

This pad is the property of the conference, and should be returned to the office at the time of the baptism. Each item of information should be carefully filled in.

and one page is devoted to each person who starts to keep the Sabbath. On the record page is a list of the studies which the candidate must receive and be clear on before baptism. When one is present at the time a sermon on one of these subjects is delivered, the Bible worker places a check mark opposite the subject on his individual page in the record book. Any who are absent at this sermon must be given a study on the subject by the Bible worker, who, after the study has been given, places her initials on the blank next to the subject. A record is also kept on this page of each Sabbath service which the candidate attends up to the time of baptism. By looking through this book, the evangelist, or the conference president, when he is inspecting the effort, can see at a glance the regularity of Sabbath attendance, also the preparation which each candidate has received, and whether the instruction has been largely through sermons by the evangelist or studies from the Bible worker. At the close of the effort, after the baptism, these record books are turned in to the conference; and later, if apostasies should occur, it will be found profitable to reexamine the preparation which the individual has received.

At the end of each year a statement is made up which thoroughly analyzes each worker's success in evangelism. Under the name of each evangelist there are from one to five columns, depending upon the number of years he has spent in evangelistic work in the conference, there being a column for each year and then a total column. In each column the following items are listed:

1. Net Effort Expenses, Less Salaries
2. Bible Worker's Salary and Expense
3. Total Net Expense
4. Converts Won
5. Cost per Soul
6. Number of Apostates
7. Number Dead or Moved From Conference
8. Tithe Contributed, 1931
9. Tithe Contributed, 1932
10. Tithe Contributed, 1933
11. Tithe Contributed, 1934
12. Total Tithe From Each Effort

To this tabulated report there are two graphs attached, one comparing each worker's effort expense with the tithe produced year by year; and the other comparing the number of converts with those who have apostatized.

In a meeting called for the purpose, these statements are studied carefully, not only by the executive committee, but by the entire body of workers. While a certain amount of labor is required to keep these records up-to-date and to compile the information, the results have been well worth while. The workers who have learned to produce converts at small expense are invited to state their methods. It has been interesting to note that the cost per convert throughout the conference has steadily decreased until it now stands at less than one third the figure for four years ago.

Other statements and graphs which are kept for the benefit of the evangelist are: One showing the relative drawing power on audiences of various subjects and titles; another showing the success of various modes of advertising; and a third showing relationship between money spent on advertising and audiences produced.

Union Springs, N. Y.

THE MODUS OPERANDI IN RADIO WORK

BY S. H. MCLENNAN

BEFORE entering denominational work I had had several years' radio experience as a musical entertainer, both vocal and instrumental, over numerous broadcasting stations throughout the East and South. As a result of this experience, I had little difficulty in securing a radio appointment here in Hazleton over station WAZL.

May I suggest, because of this background, that one of the first and important requirements in beginning a series of regular broadcasts is to select a striking name for your program—a name that will stand out and be both pleasing to the radio ear and easy to remember. I selected as a radio name for my weekly broadcast, "The Little White Church in the Valley," a name true to fact, as our little Seventh-day Adventist church is located in the Butler Valley.

A theme song is also a valuable aid in attracting a large radio following and in identifying your program from week to week. In a

thirty-minute broadcast I devote fifteen minutes to a short sermon and fifteen minutes to the musical part of the program, for there is no doubt that music attracts thousands who otherwise would not listen in.

I will briefly describe one of our broadcasts. When the moment comes for our program to commence, the pianist begins to play the beautiful strains of the theme song, "The Little White Church in the Valley," and the studio announcer makes his introduction of our program through this signature number, which serves in radio parlance as "atmosphere." Three musical selections follow, including both vocal and instrumental, and then I begin my sermonette.

Perhaps a word just here on the length of a radio talk may not be out of place. Even the most able speaker labors under certain handicaps in broadcasting. Lacking the aid of his visible presence, his gestures and facial ex-

(Continued on page 20)

VALUABLE QUOTATIONS

Extracts From Current Literature

BAPTISTS ON ANTI-SEMITISM.—*The spirit of suspicion and animosity known as anti-Semitism, which exhibits itself in racial persecution, is quite unassociated with questions of color, and has but slight connection with religion. It is fundamentally a matter of political and economic competition. Past injuries and grievances and the fear of reprisals in finance and politics have produced continually recurrent reactions. It is a sordid tale of injustice springing out of fear and spite. . . . With our fellow Christians in all the churches, we deplore the long record of ill-usage of Jews on the part of professedly Christian nations, and declare such injustice to be a violation of the teaching and spirit of Christ. We desire for ourselves, and for those we represent, to express to the Jews by word and act, the spirit of Jesus Christ.*—1934 Baptist World Congress (Berlin), in the *Christian Century*, Sept. 19, 1934.

JAPAN'S OVERPOPULATION.—The country that today makes the greatest show of overpopulation is Japan. Growing at the rate of one million a year, with a population per square mile of farm land twice that of Holland and four times that of England, Japan wants an outlet for her people. Japan has antagonized the world because of it. The emigration of her people into California and Australia led to exclusion acts and a fear of the yellow peril in America and the British Empire. Her incursions into Korea and Manchuria made the Chinese her enemies. Her designs upon the maritime provinces of Siberia have caused Russia to mass troops there. But Japan justifies it all as a necessary quest for new territory for her people. Beyond question her population problem has started and is likely to start war.

But is Japan overpopulated? For 250 years prior to 1850 the population of Japan remained a constant 26,000,000. But since then it has grown to 65,000,000. It would have seemed impossible to the leaders of 1850 that the land could have supported more than double the number of people.—Bradford Young, in the *Christian Century*, Sept. 19, 1934.

STATE INTERFERENCE.—When the early Christians found they could not obey both Christ and the Roman Empire, they knew they must obey God rather than men. Christ was King of kings and Lord of lords. We totally and forever deny the right of the state to interfere in matters of religion. We deny that the church has any right to enter into such relations with the state that it may compromise its witness or limit its freedom. We stand for liberty of conscience in all matters of faith, liberty to think, speak, and worship as the Spirit of God directs us, and we stand for a free, unfettered church. A church that is not free to go as God directs it, cannot carry out its task of saving humanity. To bind the church is to tie the hands of God.—*The Watchman-Examiner*, Sept. 27, 1934.

LIQUOR SITUATION.—Two things impress me about the present liquor situation:

1. It is very bad and it is getting worse. All that the wets promised us is now forgotten. No one even pretends to think that repeal has served the cause of temperance.

2. Something is going to be done about it, and that quickly. Sentiment is rapidly shifting. We may lose several States still dry this fall, but we will lose solely because of lack of money to make a campaign. Very soon the people will demand relief.—*Edwin H. Hughes, Chairman Board of Temperance, Prohibition, and Public Morals, in the Christian Advocate*, Sept. 27, 1934.

MONSTROUS WASTE.—John Barleycorn on parole has picked the nation's pocket to the extent of \$2,000,000,000 in the last fiscal year, while Uncle Sam collected in liquor taxes only \$258,911,332, which was about one fourth of the amount spent for Federal relief by FERA. In other words, while the people of this country have wasted \$2,000,000,000 for a non-essential, antisocial commodity, the taxpayers have been obliged to contribute another billion dollars to care for the unemployed, many made unemployable through liquor. Take beer alone; 32,000,000 barrels paid \$169,000,000 tax. But the beer drinkers paid out \$1,066,000,000, leaving \$897,000,000 for the brewers and dealers. That is, for every dollar that reached the Federal treasury, the beer drinker paid \$6.31—a monstrous waste for a minimum of gain.

On distilled liquors the showing was even worse. The thirsty consumer paid \$688,000,000 for his beverage, of which only \$86,000,000 went to Washington, leaving the tidy sum of \$602,000,000 sticking to the palms of distillers and liquor dealers. Uncle Sam got one dollar out of every eight that came out of the forgotten man's purse. It is the trade, not the government, that has profited.—*The Christian Advocate*, Sept. 27, 1934.

REACTIONISM'S SPRING.—Part of the reaction against certain ethical ideas and standards of the past century seems to arise from the feeling that they are matters of external form, and do not touch the real core of an individual's spiritual life. Behavior which appears superficially correct but is intrinsically corrupt always irritates those who see below the surface.—*Dr. James Bryant Conant, President of Harvard, in the Advance (Congregational)*, July 12, 1934.

WAR'S COSTS.—In his address at the dinner of the Pilgrims in London last week, Dr. Nicholas Murray Butler departed briefly from his plea for an alliance between Great Britain and this country, to sum up the costs of the last war. Between them, the various nations destroyed some 10,000,000 lives, and wrecked the lives and fortunes of 20,000,000 more. At the end of the war, they had wiped out the savings of the world accumulated for the last two and one-half centuries; in addition, they had wrecked the world's financial system, "never very efficient or soundly based," commented Dr. Butler, destroyed trade in every part of the world, and prepared the way for universal economic distress. To this sad catalogue, may be added the new national hatreds that were engendered by the four years of strife.—*America (R. C.)*, July 14, 1934.

MIXED MARRIAGES.—The Catholic Church has no general liturgical ceremony for a mixed marriage, the ceremonial used in various countries being purely local. She does not contemplate, in her general law, that divine faith will be wedded for a lifetime with unbelief or human faith.

The union of husband and wife, according to the apostle, should represent the union of Christ with His church; but that union cannot be represented in a mixed marriage, where one of the parties is completely estranged from Christ's church.—*Our Sunday Visitor*, July 15, 1934.

CATHOLICISM'S CHARGE.—Protestantism owes its life through four centuries, divided as it is, to historical narratives based on falsehoods rather than on facts. There is very little left of Protestantism as a faith or as a mode of life; it continues to exist as an improvement of the old order as it was originally portrayed by partisans who had an interest in crushing nationally the international religion.—*Our Sunday Visitor*, July 15, 1934.

TRANSPORTATION'S ADVANCE.—In this present age we Americans every year travel 500 thousand million miles by waterway, highway, railway, and airway. In one day alone we travel farther and more comfortably than all the people of this earth traveled in a whole year during the broad span of time from the days of ancient Rome to the founding of our nation. Greater progress has been made in transportation during the last hundred years than during all the ages which went before. And today more progress is being made in a single year than was made in a century of old.—*Harvey S. Firestone, Jr., over NBC Network*, May 28, 1934.

ECCLESIASTICAL TANGENTS.—Following the interchurch worldly movement, which was conceived, organized, completed, and conducted with a view of establishing a supergovernment, regardless of creed or conduct, there was born the craze for organic union. Sincere, honest, well-meaning, big-hearted men were captivated by the cry for organic union. They seemed to forget that the scripture they quoted did not apply.—*Mark A. Matthews, D. D., in the Presbyterian*, July 19, 1934.

LOYALISTS PERSECUTED.—Suddenly and unexpectedly this almost unbelievable condition has arisen within our Presbyterian Church, that men are to be opposed and persecuted by the church and its judicatories because they have been zealous and faithful in maintaining the truths of the gospel and the purity and peace of the church.—*Clarence E. Macartney, D. D., in the Presbyterian*, July 19, 1934.

EASY DIVORCE.—Divorces of this kind [the McAdoo case] have become fairly common within the last few years. They can hardly be said to scandalize the country, for the simple reason that the moral tone

of the country in this matter is deplorably low. Such cases indicate that the real reason why a divorce is sought is frequently not stated to the court. The mere wish to have a marriage dissolved is nowhere accepted as legal grounds for divorce, but this fact need not act as a bar. When mutual consent exists, a cause acceptable in law, as well as a court to sanction it, can always be found.

Our divorce codes are already shockingly loose. They are made even looser when the courts show themselves willing to sanction what is in fact an evasion of law. We need not go much farther before we reach a state in which an application for divorce will be granted as readily as an application for an automobile license.—*America (R. C.)*, July 28, 1934.

CHANGING CHRISTIANITY.—Warren H. Stuart has written a thesis for a degree at Yale which the *Christian Century* thinks illustrative of "the changed sort of missions the laymen's commission favors." It condemns the hostility to image worship "derived from the iconoclastic prophets of Hebrew tradition." It advocates taking Christian students to heathen temples where Buddha is worshipped,—"temple precincts where incense, beauty, and stillness conspire for religious impression." It would rechristen Chinese shrines with such traditionally Christian names as Galilee and Casarea Philippi. Even the Chinese kitchen god may be retained as symbolic of Christian belief in God's presence in the family circle. It would incorporate elements from Confucianism, Buddhism, and Taoism into the instruction of Christian youth.—*The Sunday School Times*, July 21, 1934.

DOUBLE TAXATION.—In spite of the unjust system of double taxation which Catholics are forced to bear in this country, it is far better to pay double or triple than ever to relinquish a jot or tittle of our right to complete independence in the education of our youth. A Catholic education for every Catholic child is the educational policy we have adopted, and we must resist without compromise any encroachments against that policy, whether by direct legislation or in the disguise of a desirable subsidy or appropriation from State or Federal sources with any "joker clause" attached.

It is idle for Catholics ever to expect to be rid of "the double-taxation system" which prevails in America until they become aggressive at the ballot box.—*Our Sunday Visitor (R. C.)*, July 22, 1934.

SECULAR EDUCATION.—Secular education does not, cannot, in this sense, impart a culture, because, possessing no unified view of life, it has no culture to impart.

Secular education, for this reason, of necessity, splits up the educational process: physics is divorced from metaphysics, philosophy from science, education from religion, religion from morality. And, quite naturally and logically, the modern product of secular education splits up his own life into compartments: his business or professional or political activities and sins can be considered quite apart from his creed. His social "affairs" do not necessarily detract from his character as churchgoer and parent.—*Our Sunday Visitor (R. C.)*, July 22, 1934.

POLITICAL SERMONS.—We shall be surprised if this autumn does not bring on the churches a deluge of political and semipolitical sermons. Their chief effect will be to estrange those who do not agree with the preacher. When a preacher sticks to the Bible and its interpretation, he is easily the master of the situation; but when he gets into the realm of public questions, there are many men who will dispute his conclusions.—*The Watchman-Examiner*, July 26, 1934.

ORIENTAL NATIONALISM.—The rising tides of nationalism in the Orient bid fair, in the near future, to wipe out the ascendancy of the white race. Perhaps in our own lifetime, that half of the world's population which lives in Japan, China, and British India will find itself. In that day, not only the life of our churches in America, but of our children themselves, may depend on whether Christ or Russian atheism wins out in the Orient. Stanley Jones thinks ten years at most, perhaps five, will decide the issue.—*The Watchman-Examiner*, July 26, 1934.

SUNDAY SABBATH.—Why is it that in Italy and Spain one hears Sunday spoken of as the "seventh day," and yet the Roman Catholic Church celebrates Easter "the first day of the week"?—S. H. L., Berkeley, Calif.

Sunday, the Christian day of worship, the first day of the week, came to its honored place as the result of the early association of that day with the resurrection of Jesus and the day of Pentecost. The Chris-

tians of the Jerusalem community were mostly Jews who observed the seventh day, our Saturday, as their "Sabbath" or period of rest and worship. The change from Saturday to Sunday as the Christian holy day was not the result of any governmental decree, but was the inevitable consequence of the growing recognition of a day so significant in the story of the church. Probably most Jewish Christians observed both days.

In the Bible the word "sabbath" is used only of the Hebrew and Jewish day of rest, the "seventh day," our Saturday. The Christian day of worship, Sunday, is spoken of as the "first day of the week" or the "Lord's day." Yet in common speech Sunday (which carries like the other days of our week, a pagan name) is often called the "sabbath," partly due to the feeling that the commandment referring to the Sabbath day (Ex. 20:8) applies to the principle of a day of rest and worship, and not to a particular day of the week, and partly to a careless identification of two quite different terms.

It is probably due to this confusion of ideas and carelessness of speech that the terms "sabbath," "seventh day," "Lord's day," and "first day of the week" are employed without discrimination in some communities such as those you mention.—H. L. W. [Willett], contributing editor, in the *Christian Century*, July 25, 1934.

MAKE-BELIEVE PEACE.—In the face of this situation, the amount of money which the nations of the world are spending, according to the reports of the League, amount to a hundred million pounds a year—an amount far greater than was spent before the war. The armament manufacturers of Europe are making every effort to prevent disarmament. According to the reports of the League research committee, Bolivia and Paraguay have been at war for two years, but neither of these countries manufactures its own armaments. They have been supplied by European firms. The report of this fact has caused a scandal in Geneva.

It is no wonder that disarmament does not make progress under the circumstances. What most worries the people of Europe, however, is the character of future wars. The disarmament conference has not touched on this vital matter, but has merely continued to hold its sessions in order to quiet the fears of the people. The people fear what will happen after the conference. The nations that are participating in the conference are not unaware of the real danger of future war, and have been making secret preparations to meet it.

Thus Europe today clings to the Versailles Treaty, fearing what will happen should it be abrogated. It strives to preserve the League in fear of what might follow its abolition. It endeavors to continue the disarmament conference, fearing what might follow were it to be ended. Present peace in Europe is thus precariously maintained through make-believe. There is no knowing when the equilibrium will be disturbed and the dreaded catastrophe precipitated. This is the cause of European unrest.—*The Osaka Mainichi and the Tokyo Nichi Nichi*, June 30, 1934.

CALENDAR REVISION.—The World Calendar Association reported to the Universal Christian Council, meeting at Copenhagen, that out of 1,178 Protestant ministers consulted, 1,037 favored a fixed date for Easter, and 907 voted for a revised calendar. The proposed new calendar would retain the twelve-month year, but divide it into equal quarters, each of thirteen weeks. Months of twenty-six week days with thirteen Sundays each quarter would give 364 days: the last day of the year, an extra Saturday, would be called Year-End Day; and in leap years an additional Saturday would be put between June 30 and July 1.—*Advance*, Sept. 20, 1934.

HEATHEN MILLIONS.—India, with a population of 352,837,778, is supposed now to be the most populous country in the world, surpassing even China. . . . India's increase of population in ten years has been 33,895,298. Only 11 per cent of the country's vast population is found in cities and towns, while 89 per cent of the people live in villages. It is declared that an evangelistic tour, visiting and spending one day in every village in India, would take 1,909 years.

The illiteracy of the people is appalling. In the whole population 84.4 per cent of the men and 97.1 per cent of the women are illiterate, the test being "the ability to write a letter and to read the answer to it." . . . The Hindus number 239,195,100, or 68.24 per cent of the population; the Mohammedans, 77,677,500, or 22.16 per cent; the Buddhists, 12,786,800, or 3.65 per cent; the Tribal religions, 8,280,300, or 2.36 per cent; the Christians, 6,296,700, or 1.79 per cent.—*The Watchman-Examiner*, Sept. 20, 1934.

The Modus Operandi in Radio Work

(Continued from page 17)

pressions, he must rely wholly on the spoken word and such vocal expression as he can command. This becomes tiresome to a large percentage of his radio listeners if continued longer than fifteen or twenty minutes. The personal appeal method is invaluable in these sermonettes.

At the close of my sermonette I use one musical selection, and then the familiar melody of our theme song forms a musical curtain as the announcer "signs us off the air."

Finding it to be of benefit, I frequently throw open the musical part of my program to request numbers. This plan helps to indicate the reaction of the public to the broadcast, and affords an opportunity to "contact" some of the hearers.

In broadcasting on time that is given gratis by the radio station, I believe it is well to insert inspirational topics between doctrinal subjects, in order to dispel from the minds of the public and the station officials the idea of proselytizing, which could very easily terminate the extension of broadcasting favors.

And now a few suggestions to those just entering this wonderful field of evangelistic endeavor:

1. Have your sermonette prepared *thoroughly*, and *know* what you will be doing during each minute of your broadcast.

2. Use only the very best musical talent you can obtain. Poor or even average talent leaves a decidedly unfavorable impression on the radio audience, and lowers the standard and quality of your whole program.

3. Stand close to the microphone (12 to 18 inches), and speak in a low, distinct tone, either across the face or directly into the microphone. Do not speak too loudly, as it will probably cause a distortion of your voice. Let the technical staff amplify your voice by means of their power control.

4. If you notice a tendency in your speech to stress the letter "s," work hard to overcome this defect, for on the radio it produces a disagreeable hiss known as a "radio s."

5. Always reach the studio ten to fifteen minutes before time to "go on the air," and never run over the time allotted you by even one minute.

6. Utilize the principal items of current news interest in your talks as often as you can, for they are *always* of interest to the radio public.

7. Never give anything but your very best in radio work. Competition is keen, and it takes only a slight twist of the dial to switch from your program to another.

Hazleton, Pa.

VII. The Foundation of Papal Supremacy

(Continued from page 15)

The imperial commissioners supervised the proceedings of the whole council in the name of the emperor. The emperor Marcian, the empress Pulcheria, and all the commissioners and the senate attended the sixth session, which was to confirm the creed and to all practical purposes end the synod. At the close of this session—the most solemn of them all—after the emperor had offered thanksgiving to Christ for unity of the faith, the historian says that "again followed acclamations, such as: 'Thou art priest and emperor together, conqueror in war and teacher of the faith.'"⁹ Let us take note of this: This acclamation did not come from the laity, but from hundreds of bishops, archbishops, and patriarchs, predominantly Greek in sentiment, for it was Greek theologians who settled the creed in the first four general councils, while the Latin clergy subscribed thereto.

(To be continued)

- ¹ Hodgkin, "Invaders of Italy," Vol. III, p. 123.
² Id., pp. 142-144; Bowers, "History of the Popes," Vol. I, pp. 271, 272.
³ Gibbon, "Decline and Fall of the Roman Empire," chap. 39.
⁴ Hefele, "History of Church Councils," Vol. IV, pp. 66-74; Milman, "Latin Christianity," Vol. I, book 3.
⁵ Gibbon, chap. 41.
⁶ Hodgkin, Vol. IV, pp. 1-352.
⁷ Eusebius, "Life of Constantine," book 1, chap. 44, p. 494; see also "Nicene and Post-Nicene Fathers," Vol. I (Scribner's).
⁸ Schaff, "History of the Christian Church," Vol. III, p. 131-38 (Scribner's).
⁹ Hefele, Vol. III, pp. 295-354.

The Minister's Personal Finance— No. 1

(Continued from page 9)

ment plan to encourage installment buying, the private business *News Letter* of March 15, 1934, issued by the *Review of Reviews*, says:

"The soundness of installment selling is open to question. It assumes a steady income on the part of the purchaser; secondly, it is necessary for the finance company to charge an interest rate which averages 15 to 16 per cent of the sales price of the article. This is no more than is necessary to cover risk and the use of credit; nevertheless it means that a worker must take \$115 out of his income to make a purchase which costs only \$100 in cash."

Those who have made use of mail order houses, such as Sears, Roebuck, and Company, are familiar with their schedule of approximately a 10 per cent extra charge above the catalogue price for articles bought on their regular part-payment plan. Stores are to be looked upon with question that purport to sell at the same price on long-term payments as for cash. It is certain that these concerns are not in business for the fun of it, and most likely

the cash customers are helping largely to finance those who are buying on time. It is therefore not beyond probability that credit patrons are not being treated any better. The most satisfactory market service is usually found in shops that compete with other stores for cash, and that charge a reasonable extra rate to credit and partial-payment customers. Unless one is buying equipment which will begin at once to bring back financial returns,—and this should usually lie outside the activities of Seventh-day Adventist workers,—the safest and most courageous plan is to apply to oneself for a short time the discipline necessary to lay aside regular sums until the required amount is in hand, and then buy the article outright at the cheapest cash price. Thus he becomes the self-respecting and absolute owner, rather than living month after month under the relentless lash of pressing due bills, and the threat of losing altogether the coveted treasure with the amounts that have been invested in it.

The buying of a home property is sometimes a strain which is not at first fully realized. A family home may be very desirable, especially where there are young children; but its cost of acquisition and maintenance is frequently the smaller part of the consideration. Workers with uncertain tenures of service are often called upon to engage in labor elsewhere, and the handicap of a home property may be a source of embarrassment to the organization with which they are connected, and a deterrent to progress in their own usefulness.

A minister's automobile is often a source of embarrassment to himself and a cause of stumbling to his congregation. He may try to persuade himself and others that it is nobody's concern what he does with his money, if he is fortunate enough to have any; but all too frequently its use proves to be at the expense of his calling. It is regrettable that many a worker's fine automobile has given a false light to his profession, and has robbed him of his spiritual power. Contrast the expressed approval of the church constituency when it was learned that a high official in the mission treasury drove a car of the Ford class, to the questioning attitude of the large congregation to whom a conference official, on finding that he did not have a certain book which he wished to use, remarked from the pulpit that he must have left it in his *other* car.

The financial investments of a gospel worker are watched with keen and critical interest. Too often they still further divide his attention, and are a source of anxiety and weakness. If they should partake of the nature of speculation, they add sorrow to the thoughtful and an example to be emulated by the careless and prodigal.

The spirit of paternalism is playing a large part in economic conditions of the world today. With Seventh-day Adventists it is likely to take the form of special bonuses, extra auto-

mobile allowances, excess rent subsidies, medical care, etc. Where it is necessary, it would seem wiser for conferences and institutions to adjust wage rates, and then discard altogether extra remuneration except in extreme cases, and encourage the workers to stand forth in their independence of special favors and concessions.

That better times are in prospect is an uncertain promise. The background is too insecure for substantial hope. If, during periods of adjustment, a temporary easement of conditions is in evidence, let advantage be taken of it only to strengthen our position for future eventualities. We are not warranted in extending our personal wants beyond current accruals, if we would not find ourselves in worse embarrassment than we have known hitherto. Financial safety lies in budgeting our income to meet necessary expenses and providing a bit for emergencies, rendering to the Lord His own, and paying cash for all our requirements. Then we may expect the Lord's approval: "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

(To be continued)

A Physician's Plea to Ministers— No. 1

(Continued from page 8)

is cold, and in the sunshine with the least possible clothing on, and the practice of deep breathing, is a combination of very great value to sedentary workers. Five to ten minutes of so-called "setting-up" exercises each morning, followed by a cool or cold bath or shower and vigorous rubbing down with a coarse Turkish towel, will give the best kind of start-off for the day.

Los Angeles, Calif.

Modernism But Paganized Christianity

(Continued from page 6)

stir among the dry leaves of theology. Never have I seen such dearth and deadness. My impression is that the Anglican Church is dead and knows it, and that the free churches are dead and do not know it—but they are finding it out."—*Time*, Sept. 3, 1934.

A leader in the Anglican Church, Canon Donaldson, is quoted in *Advance*, June 28, 1934, as declaring:

"Our day is saturated with seven deadly sins: politics without principle; wealth without work; pleasure without conscience; knowledge without character; industry without morality; sci-

ence without humanity; and worship without sacrifice."

Such is a brief review of the general situation in the field of religion considered from the standpoint of Protestantism. We must view it also from the standpoint of Roman Catholicism in a succeeding article.

(To be continued)

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Our Responsibility in Finances

(Continued from page 4)

vanced at the expense of another, or of the cause as a whole. A man may exercise his selfishness very really in connection with his own branch of the work, thus thinking he is doing God's service, when underneath he is thinking only of his own reputation and his own advancement. How much of our work will the great Judge count as nothing but leaves, because the fruit of mutual helpfulness and cooperation has not entered more into our service!

Toronto, Ontario.

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The New Testament Canon— No. 12

(Continued from page 11)

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Spiritual Power Our Supreme Need

(Continued from page 1)

filled. "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49), was the command given to them by Christ Himself.

Pentecost was the introduction of evangelism to the world. John the Baptist, like a meteor athwart the sky, came and went. Christ had finished His work on earth and ascended up on high. Henceforth the Holy Spirit was to carry on the work of saving men and speaking to their hearts. His first appearance after the ascension of Christ, and the greatest manifestation in all time, was in mighty power. Christ had come in the weakness of physical flesh as a little child. He grew into manhood. When here, no one understood Him or His sacrificial life and death. But when the Holy Spirit descended to carry on the work begun by Christ, He came in such manifest power as man had seen only in the convulsions of nature. No one thought those "cloven tongues like as of fire" were human elements. It was power as "a rushing mighty wind" that men heard. It was supernatural, surprising, soul-stirring.

It is true we have no other such manifestation of supernatural power surcharging a large number of individuals; but there have been mighty manifestations to individuals. Paul had such a great manifestation of Christ as to overwhelm him when he was on the road to Damascus. Peter and the other apostles testified of an unseen power which confounded their guard, and opened the locked doors of their

prison house, and they heard a voice commanding them to go to the temple and preach a risen Christ.

The Holy Spirit does not always manifest Himself through a display of power. Sometimes He comes as a Comforter. That is one of His names. Sometimes He comes to convict of sin. But our great need today is power to move the world. Our times and message demand that we move the world with the third angel's message. This sin-hardened generation is not seeking after God. They do not want Christ. If ever we stir the world, we must have omnipotent power to help us. That power is in the Holy Spirit.

What can our ministry expect, what can they accomplish, that will bring salvation to sinners, without this unction from on high? In one day a single discourse, under the power of the Holy Spirit, brought three thousand souls to Christ. There was convicting power in that short sermon of Peter's,—power inspired by the Holy Spirit.

Let us not forget that that sermon had been preceded by a solemn season of prayer and re-consecration. The disciples' continuing "with one accord in prayer and supplication," reveals the secret of Pentecost. Pentecostal power would not have come in apostolic days had it not been preceded by unity and prayer.

The minister may have training, and may arrange his arguments logically and in proper sequence, and yet fail to move the hearts of men; but let a spark of fire from above give life and power to these gifts, and he becomes an Elijah or a John the Baptist. The preacher becomes mighty when endued with life and power from above; and then only can he be used to God's glory.

The only way that God has provided for the minister to work to His glory, is to be emptied of self and filled with the Holy Spirit. Great power means great surrender and much prayer. And the promise is as certain of fulfillment today as when spoken to the apostles: "Ye shall receive power, after that the Holy Ghost is come upon you." I. H. E.

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OBJECTIVES!—Clear vision is needed today, with no blurring of objectives, issues, or relationships. We have one supreme mission in the world as a movement, and one divinely bequeathed commission for us as ministers. We have a specific work to do, a forsaken gospel to herald, a terrific warning to proclaim, and a basic reformation to effect. We are to prepare a people to meet God. Woe to him who is diverted onto a tangent, who muffles or distorts his message, or who contents himself with generalities or inconsequential!

IMPERATIVE!—Personal piety is not a lawful substitute for human skill, when skill is required. We go not to a merely good—that is, godly—Christian doctor, when a difficult surgical operation is indicated. We seek out the best surgeon obtainable. We select not simply a good, earnest professor in history or the sciences, but the master of his subject, if we wish to obtain real knowledge in a special field. Thus also with the Bible teacher, editor, writer, or evangelist! Godliness is imperative in all spiritual work; but godliness was never designed to take the place of painstaking, extended, and adequate scholarly preparation. No, this is not minimizing piety; it is but giving reverent learning its rightful place.

DESIGNATED!—It is well that we watch the character and content of the evangelical literature produced by our authorized denominational presses. If or when an editor or author abandons or submerges our distinctive message, it is at the price of unfaithfulness to our definitely designated commission. Thereby he forfeits claim to the interest and support of the constituency of the advent movement. Messageless literature has no rightful place in our activities. We were never commissioned to compete with news venders of the world, but to interpret the news by God's word. We were never authorized to entertain or merely instruct the world, but to save the honest-hearted through winsome presentation of the all-encompassing provisions of the everlasting gospel. This is no narrow program, but it is a very definitely defined one.

DETRIMENTAL!—It is regrettable that in the zeal of some to promulgate the invulnerable truths of our message—such as the law, Sabbath, sanctuary, judgment, nature of man, Spirit of prophecy, and outline prophecies—unsound evidence is sometimes carelessly used, and unworthy argument as well. Regrettable as are these unfortunate instances, they in no way invalidate the truths involved. But they do tend to discredit them in the eyes of the informed and thoughtful, for such individuals

naturally consider the truth presented in terms of the evidence submitted and the argument employed. It is thus that truth is "wounded in the house" of its friends.

PROBLEMS!—It is tragic when honest-hearted truth seekers fear to go to their comrades with problems for study. None should look askance at the man who is honest and sincere enough to recognize the existence of real problems, and who is seeking a loyal adjustment between reason and research, history and revelation. Occasion for such reticence is unwholesome. Bigotry should ever be banned, and suspicion curbed, for truth is paramount and invulnerable. We must know our platform and its foundations.

PHRASEOLOGY!—Truth is vastly more than a matter of phraseology, and the deeper Christian life than a question of certain set phrases. Take, for example, a triumphant Christian experience. Some call it the "victorious life;" others, without the term, recognize and have the experience. Surely that is the essential thing. Then there is "revival and reformation." This is not a shibboleth, but a great and solemn need for the remnant church—else the Spirit of prophecy stands impeached. There is no alternative. But God wants not lip assent to a theory, but a genuine transformation of life. The Lord Christ is coming. And unless His blessed righteousness is first received experimentally, all our profession, our formulas and activities, our knowledge of the theory of truth, and our claims to heavenly citizenship will be in vain. Let us not stumble nor haggle over phraseology, but seek the reality until we find it, and then lead others to the same blessed provisions of and for life.

COORDINATION!—An exemplification of coordination and unity was offered recently by the superb United States Marine Band. It was playing a glorious symphony, floodlights illuminating the majestic shaft of the Washington Monument in the background. Each musician was skilled, alert, responsive, sympathetic. All had but a single purpose. The leader was a master, and blended the tonal effects into one coordinated whole. But the success of the rendition was the result of training, unity, submergence of individual starring, and absolute response to the leader's slightest indication. Here are lessons suggested that we may well ponder as we participate in God's "Great Gospel Symphony" now approaching its finale. The qualities which make the Marine Band supreme in its field are those imperative for the ministerial band of the remnant movement.