

The Ministry

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Trenchant Truths

WE need voices today, not echoes; molders, not men of putty, in the gospel ministry.

THERE is danger lest we substitute information for reformation, and enthusiasm for revival.

THE "shaking" will be produced by resistance and rebellion against the straight testimony, not by indifference.

AN unwavering confidence in the actual imminence of Christ's return is the surest stimulus to aggressive evangelism.

VOLUBILITY will never fulfill the gospel commission. It is the word of power, and not the mere power of words, that is requisite.

THE conclusion a man reaches as a result of his own earnest study is worth far more to him than the same conclusion received from another without such study.

THE continual repetition of a formula or position does not make it true, nor does it constitute determining evidence. A valid contention must be based upon impregnable facts.

OUR disappointments are His appointments—if we will only so recognize them and receive them as such. It is just His "all things" working together. The deferred task, the postponed accomplishment, the unpreached sermon, the unwritten article or book, are all a part of His plan. Let us not fret nor be resentful.

KEEP your eye on Italy and Spain—and on Revelation 17 and 18.

ABILITY is not enough; dependability is just as essential a requisite to success in God's service.

THIS is conspicuously an age of compromise. We must watch lest we be caught in the undertow.

LET us remember the futility of research beyond a practical point, for our one business is to prepare the way of the Lord.

THERE is a distinct reaction against the "assured conclusions" of higher critics. There is marked recession from former radical positions among critical scholars. Let us capitalize this fact.

WHEN doubts assail, rehearse the certainties of your faith. When uncertainty flaunts its dubious face, amass the facts upon which you are clear. Question marks are best removed by substituting exclamation points. The massed facts of faith are the surest antidote to the assaults of uncertainty.

ATHEISM'S world-wide challenge is no figure of speech. Like a tidal wave it is rolling on with devastating effect. It is not restricted in its corporate form to Russia, and a few other conspicuous places, but such organizations as the "Four A's" (American Association for the Advancement of Atheism) in America are vigorously operative. Multitudes are being enamored. In the Orient it is more and more a major factor. It strikes at God, Christ, the Bible, marriage, law, et cetera. The full everlasting gospel alone will meet and counteract it, and save the honest and sincere.

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Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

The Call to Greater Evangelism a Call to the Ministry

BY W. H. BRANSON

IT seems that there is a danger that the call to a larger evangelism may become so generalized in its application as to largely neutralize its effect. As we see it, this call is primarily to our ministry, and secondarily to all other forces within our ranks. It is a call to the ministers to put forth greater soul-winning efforts for those not of our faith, and to enlist the full co-operation of our church membership to this end. It is a call to our presidents and mission field superintendents to put first things first in their work, throwing themselves into this public service as real leaders of their field forces.

Far too many of our ministers are allowing the greater portion of their time to be consumed in other work. Like Martha they are busy about many things, and have permitted themselves to overlook that "better part" for which they have been chosen by God and their brethren. There was a time when as a people we had no church pastors, and all our evangelical forces were occupied in going from town to town and city to city conducting public meetings and raising up new churches.

This plan, of course, cannot be followed fully today because of the fact that the thousands of believers who were thus raised up must be pastored and cared for; they must be trained for service and carefully directed in the discharge of their responsibility to the cause at home and abroad. This clearly is the work of the ministry. But in this changed situation there is grave danger that we swing too far away from the aggressive evangelism of former days, and become too deeply engrossed in the details of church administration.

We believe that our ministers should study carefully how they can carry on a balanced program in their ministry. To abandon the churches entirely would be a serious and costly mistake.

And largely to give up evangelism that we may the more efficiently serve the churches is, we believe, just as grave an error.

It seems to us that every church pastor should earnestly study how to lay upon the laymen in his congregation many of the detailed responsibilities which he otherwise would have to carry, and thus relieve himself of much that necessarily consumes his time and energies. He must stand as a trainer of the talent God has placed in the church. He should recognize that it is better to put ten men to work than to try himself to do ten men's work. In many churches there are laymen who, if trained by the pastor, could do successful work in pastoral visiting, and who could lead out in missionary efforts, such as distributing literature, health work, etc. They could carry many of the detailed burdens of the Harvest Ingathering and Big Week campaign efforts, the pastor of course standing by and helping with counsel and personal influence and effort as the needs of the occasion demand.

This is in harmony with the instruction given us:

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity

may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies*, Vol. IX, pp. 116, 117.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."—*Id.*, p. 82.

The chief duty of the pastor, therefore, in so far as it relates to his church, is that of thoroughly training his members for service. This cannot be done when he himself tries to carry all the load. The responsibility of organizing the church and directing its missionary efforts should be distributed, and others should thus be trained to become strong burden bearers. Thus our pastors might be relieved of much of their present detail work, and it would become possible for them to spend a larger portion of their time in definite evangelism, conducting public efforts for those not of our faith.

And how else can the work be finished? We are commissioned to go to the entire world with the advent message in the short space of one generation. That generation is growing old, and the night is coming on apace when no man can work. And yet look at the cities, towns, and country settlements yet unwarned! Look even at the untouched sections of the cities in which many of our churches are lo-

cated. Who is going to warn these waiting millions? Who, if not our ministers? The laymen cannot do this work alone. They can and should help, but it is the minister who must go and arrest the attention of the multitudes. "How shall they hear without a preacher? and how shall they preach, except they be sent?"

Let us look squarely at the situation. Suppose we have six ministers in a certain conference, counting both ordained and licensed workers. Suppose also that there are six fairly large city churches with perhaps one to three smaller churches near each of them, and it is felt that each of these six centers must have a pastor. The six ministers are therefore made pastors of these six city churches, and at the same time given the oversight of the smaller congregations near by. They find much to do. The laymen are glad for their help and labors, and lean heavily upon them. Soon the chief burdens of the various departments of the churches are resting upon them. When they were sent there, it perhaps was the plan that they should simply oversee the work of the churches, and devote their time largely to public efforts. But the longer they stay, the more their pastoral burdens increase, and the less time they have for anything but their church work. They may get in a six weeks' effort once a year somewhere in their district; maybe not. They are busy, it is true; often they are overburdened. But the question is, How shall we, on this basis, ever reach the multitudes who are still unwarned in the territory covered by the conference?

In this same conference we will say there are five hundred towns and cities. Many of them have never heard the message. Some have, but it was years ago. New people have moved in and children have grown up. They also constitute practically virgin soil.

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Editorial Keynotes

IRWIN H. EVANS—EDITORS—LEROY E. FROOM
SPECIAL CONTRIBUTORS: THE GENERAL CONFERENCE OFFICERS

Keep Thyself Pure

THE present hour sees the moral standards of a former day trailing in the dust. The daily press, a whole flock of magazines that vitiate the morals of the youth who read them, many of the modern books, the motion pictures, the automobile, the radio, the frequency of divorce, and the prominence given to crime of every kind, create a world undreamed-of by our Puritan forefathers. The whole tendency of modern life is destructive of the high moral ideals and standards which Christian parents of a generation ago sought to instill in their children.

Especially is the social evil pervading society of every grade, a hydra-headed monster that strikes the fairest homes as well as the lowest, and leaves human wreckage and broken hearts where it strikes. Something must be done to lift up the Bible standard of morality, or modern civilization will revert to the low level of paganism.

Surely Seventh-day Adventist ministers, of all Christian workers in the world today, should shun this sin. Unless the ministry is pure, there are dangers ahead of us that we cannot estimate.

The letters of the great missionary apostle to the youthful minister Timothy set before us a high ideal of what every minister should strive to be. Among other excellent exhortations we find this, given with the earnestness of a command: "Keep thyself pure."

The value set upon purity is emphasized in many places in the word of God. Christ Himself said: "Blessed are the pure in heart: for they shall see God." To the church at Ephesus Paul wrote: "Fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints." Again, in his letter to the church at Corinth, Paul was bold in his statement: "Know ye not that the unrighteous shall not inherit the

kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Through the wise man, God dealt with the sin of impurity in a very plain way, as we read in Proverbs 6:

"The commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: to keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids. For by means of a whorish woman a man is brought to a piece of bread: and the adulteress will hunt for the precious life. Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? So he that goeth in to his neighbor's wife; whosoever toucheth her shall not be innocent. Men do not despise a thief, if he steal to satisfy his soul when he is hungry; but if he be found, he shall restore sevenfold; he shall give all the substance of his house. But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul. A wound and dishonor shall he get; and his reproach shall not be wiped away."

Again, in Proverbs 7:

"With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. Hearken unto me now therefore, O ye children, and attend to the words of my mouth. Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

"Many . . . cherish impure thoughts, unholy imaginations, un sanctified desires, and base passions. God hates the fruit borne upon such a tree. Angels, pure and holy, look upon the course of such with abhorrence, while Satan exults. . . .

"As Christ's ambassador, I entreat you who profess present truth, to promptly resent any approach to impurity, and forsake the society of those who breathe an impure suggestion. Loathe these defiling sins with the most intense hatred. Flee from those who would, even in conversation, let the mind run in such a channel; 'for out of the abundance of the heart, the mouth speaketh.'"—*Testimonies*, Vol. V, p. 146.

The minister is to be a pattern to his flock. He ought to be able to say, "Wherefore I beseech you, be ye followers of me." We are exhorted, "Present your bodies a living sacrifice, holy, acceptable unto God." Never should we forget Isaiah's solemn admonition to the priests, "Be ye clean, that bear the vessels of the Lord."

The minister should be pure in heart. His mind should be a trained mind, that can be centered upon a line of thought, and held to it. Impurity weakens the mind, and makes the thoughts muddy, wandering, weak. Many a man has incapacitated himself

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Evangelism's Broader Meaning

THERE is danger lest we circumscribe the term "evangelism" or at least confine it to some large, spectacular effort, involving a heavy expenditure of money and the assemblage of an evangelistic company. Impressive public efforts are essential. We have by no means reached the acme in this legitimate field. Our cities should be stirred by powerful public appeals.

But evangelism also embraces that quiet, unostentatious type of personal work that proceeds without blare of trumpet or glare of newspaper publicity. Such the Spirit-filled man of moderate public ability can do most acceptably, and now is a good time to stress it because of financial pressure.

L. E. F.

A Plea for Scholarship

IN the pursuance of our appointed task we necessarily meet all classes and creeds. We cannot avoid contact and conflict with evolution, higher criticism, philosophy, skepticism, and the various religious sophisms and errors active throughout the world. And we must meet the scholars advocating these positions, as well as the uninformed.

What kind of contact are we making? What sort of impress are we leaving upon them? Is their respect for truth enhanced? Are they sobered, troubled, convicted, by our candor and our acquaintance with the facts of truth? Or are they disgusted, and confirmed in their satisfaction with error?

Through the centuries past, learned, loyal-hearted stalwarts have made pope and bishop tremble as they defended the faith. And now as never before we must meet an informed as well as a hostile world. Consequently we must know our ground reasonably well. Our working bases and the reasons for and against fundamental is-

sues should ever be above reproach.

The subtle errors of the enemy we may not need to know, for positive truth will meet and vanquish all the negations of error. But we must know the truth. We must understand its foundations. And we must be prepared as well to avoid both the fanciful speculations of defenders of truth and the dogmatic assertions of the ignorant or the pseudo-scholars. We are solemnly enjoined to *study* to show ourselves approved unto God in rightly dividing the word.

L. E. F.

Loyalty to Leadership

GOD has graciously placed in the general leadership of His church a group of tried, true, loyal, spiritual men who are worthy of the confidence of all our workers and who deserve their unreserved support. Unfortunately, there are in the church, as well as in the political world, a few irrecconcilables, or whatever they may be named, who think critically and work independently, and who project questions among their associates as to the true fitness and safety of our appointed leadership. Such divisive influence and schismatic talk is utterly foreign to the spirit and welfare of this movement, and should be rebuked.

L. E. F.

The Balance of Truth

BALANCE is fundamentally imperative between theory and practice, doctrine and life, faith and works, love and service. These are not alternatives; they are complements the one of the other, and both aspects in the series are required for completeness and safety. Aspersion should not be cast on either phase; nor should one be emphasized to the neglect of the other.

It is sometimes asserted that the reason people leave our faith is be-

cause they are not thoroughly indoctrinated in our distinctive teachings. This is unquestionably true in some cases. But this statement, if made in sweeping terms, cannot escape lawful challenge, for it is not the cause in all cases. It is one, but only one, of the factors. It is an incontrovertible historic fact that most of the notable apostates who have developed into opposers and enemies of the cause we love, were conspicuously well informed in the doctrines of the faith. D. M. Canright, just before he left us, had a brilliant double debate on the Sabbath and the nature of man, winning in one or both. A study of our history through the years will disclose the fact that many of those who have gone out from us were fully as well informed as those who remained in the ranks. In the rebellion in heaven, Lucifer was the best informed of all the created intelligences. So we must recognize other causes of defection.

Only recently this writer conversed with one of his former college teachers, a man of brilliant, scholarly mind, thoroughly informed, and twenty-five years ago carrying important General Conference responsibilities. His disaffection could not be charged to lack of information upon our teachings. But he did disclose the fact that he had from the first kept back part of the price in consecration. Still more recently there was an interview with a worker of years of foreign service and of responsibility in the homeland, who was dropped for cause, and who brokely declared the reason for his plight to be the fact that he had never been converted; but like Peter, while having forsaken the world and all its emoluments, he had not been remade by the Master of men, and in that condition was unfit to feed either lambs or sheep, and had himself been in utter discouragement periodically.

Every soul who is led into the baptismal pool should have an adequate,
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Kindly Correctives

On Speech and Conduct

Slang

BY P. T. GIBBS

SLANG depreciates the value of correct language to the same degree that a counterfeit dollar depreciates the government dollar, or the hypocrite depreciates the influence of the Christian. Yet many who profess to be the genuine teachers and shepherds of the Lord's flock manifest a flagrant disregard for the correct use of words.

A conference president was heard to remark that he got a "kick" out of a certain experience. Now this word "kick" displaces a score or more of such respectable words as *thrill, pleasure, satisfaction, delight, gladness, joy, enjoyment, comfort, happiness, felicity, contentment, gratification, recompense, compensation, amends, payment, remuneration, exultation, rapture, bliss, or merriment*. By such substitution of one slang word for twenty correct words which are clear and definite in their meaning, there is a general gradual depreciation of the fine shades of meaning expressed by synonymous words; and year by year this fluctuating substitution process, multiplied by scores and hundreds of counterfeit words in daily use, devitalizes the power of human speech.

Even from the pulpit have been heard such slang expressions as, "I did not get a *bid*" (meaning invitation), or "That was a *slam* on me" (meaning reproof or reflection), and other similar statements made in such an inelegant or arbitrary manner as to betray habit. Such disregard for the sacred influence of words takes on a more serious aspect when one recalls the admonition, "Let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5: 37. This scrip-

ture implies that a man should say what he means. But the person who mixes slang in his sentences does not do this. He speaks in "dark sayings," which require that the listener shall understand the "code" or be left to his own conjecture as to the intended meaning.

Accidents in speech occur the same as in other things; but not in every instance is the accident due to ignorance, but rather to a willful violation of the proprieties of speech. In such a case the use of slang is un-Christian. David had come in contact with persons who made it a practice to "speak vanity," and said, "Our lips are our own: who is lord over us?" His conduct is in sharp contrast, for he said: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Jesus said, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Therefore, the Christian should be satisfied with nothing less than perfection in speech.

One of Satan's most insidious snares for the defeat of a Christian's teaching and influence is carelessness in the use of language, and allowing slang words to find a place in the vocabulary. Clean speech is as the shibboleth by which spiritual Israel will be distinguished from the slang-using Ephraimites at the entrance to the heavenly Canaan.

College Place, Wash.

DISCRIMINATION against Seventh-day Adventists is inevitable, and will increase more and more as we approach the climax of human history, until no man can longer buy or sell who disclaims the mark. It is therefore incumbent upon us to know the whys and wherefores of our differences from others. We should be the best-informed people on faith and doctrine in the world today.

Confirming the Foundations

Historical, Theological, and Scientific Research

Why the Year 538? *

BY C. P. BOLLMAN

VARIOUS dates have been given by different writers outside this movement for the establishment of the Papacy. Perhaps the year most frequently mentioned in this connection is A. D. 606. This is the date suggested by Dowling; but in this matter we must find a year that fits into the prophetic picture, and one that is consistent with the statement of the apostle Paul in 2 Thessalonians 2:7, 8:

"The mystery of iniquity doth already work: only he who now letteth [hindereth] will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

The language of this text makes it plain that the "mystery of iniquity," spoken of by the apostle, was a growth, a development; and we know that this growth covered a period of some five centuries, or, to be more exact, from the middle of the first century until approximately the middle of the sixth.

It is said by many that it was paganism that hindered the full development of the Papacy; and in a sense that is true, but it is not all the truth; the gross paganism of the earlier centuries of Christianity was taken away in the days of Theodosius (346-395); but it was speedily replaced, not by the pure,

spiritual religion of Christ, but largely by Arianism, a religion as spiritless and as political as Romanism itself, and withal quite as ready to appeal to the sword as were even the popes. Arianism was essentially paganism, only in a Christian garb.

The fact that the Arians denied the deity of Christ, is sufficient to prove them virtual pagans, for in denying this fundamental fact they changed the truth of God into a lie, and in adoring a being less than divine they worshiped and served the creature more than the Creator. (See Romans 2:25.)

So far as being a dominating factor in the religious world, this form of paganism was taken away, not in the time of Theodosius, but by the crushing defeat of the Eastern Goths before Rome in A. D. 538. Writing of this event, Finlay says:

"With the conquest of Rome by Belisarius, the history of the ancient city may be considered as terminating; and with his defense against Witiges [king of the Goths, A. D. 538] commences the history of the Middle Ages."—*Greece Under the Romans*, p. 295.

Up to that time Arianism and Romanism, both claiming to be Christian,

* The mighty movements of history that fulfill major prophetic predictions do not come to pass suddenly. There is always a groundwork of preparatory events leading up to the crucial event foretold. Often it is difficult to put the finger on a single event that marks a great transition hour. Frequently a group of events cluster about and lead up cumulatively to the pivotal point, as in the case of that fateful year, 538. The same is true concerning the terminus in 1798 of the outstanding 1260-year prophetic period. But the divine measuring rod laid down on these two clusters of events marks out precisely 1260 years. Our emphasis denominationally upon 538 is therefore justified from every reasonable point of view. We are glad to have this contribution from one of our veteran editors, Elder Bollman, who presents his conclusions from a fresh approach.—EDITOR.

but both alike lacking many of the essentials of the religion of Christ, had been contending one against the other for the supremacy. But with the Goths, so far as being dominant was concerned, that hope perished in 538; and Romanism entered upon a new era in its career that led to a spiritual dominance unknown to the papal system before that time.

It should be borne in mind that great things sometimes have small and apparently insignificant beginnings. It was in 533 A. D. that Justinian addressed the pope as being "the head of all the churches."—*Code of Justinian, lib. I, title I*. A little later, but in the same year, the emperor repeats a decision previously made, "that all affairs touching the church shall be referred to the pope, 'Head of all bishops, and the true and effective corrector of heretics.'" (See "Source Book," p. 383.)

It is true that subsequently Justinian sought to place the bishop of Rome and the patriarch of Constantinople upon an equality, but he could no more recall what he had said, and undo what he had done, than another pope some centuries later could recall the title, "Defender of the Faith," which he had conferred upon Henry VIII, a title still retained by British sovereigns.

It is true that the defeat of Witiges and his Goths before Rome in 538 was not the full end of the Gothic monarchy in Italy, but it was the beginning of its downfall, and so opened the way for the development of the Papacy not possible as long as Italy, if not Rome itself, was governed by an Arian power, or indeed by any ruler whose authority was primarily civil.

Of the decisive character of the Gothic defeat in 538, Thomas Hodgkins makes this remark:

"Some of them [the retreating Goths] must have suspected the mel-

ancholy truth that they had dug one grave deeper and wider than all, the grave of the Gothic monarchy in Italy."—*"Italy and Her Invaders," Vol. IV, p. 285.*

It is true that as the Gothic power was not at once snuffed out of existence, so the Papacy did not spring at once into full flower of political and spiritual power. There were in those days popes and popes. Pope Silverius, if not an Arian, was at least suspected of sympathy with the Goths as against Justinian and his supporters. In 537 this pope was deposed by Belisarius. There being some question as to the authority of a military leader summarily to depose a pope, an appeal was taken to the Emperor Justinian, whose capital was Constantinople. The emperor sustained the action of his general, and the following year, 538, Schaff tells us, "Vigilius, a pliant creature of Theodora [wife of Justinian], ascended the papal chair under the military protection of Belisarius."—*"History of the Christian Church," Vol. III, p. 327.*

As might be inferred from Dr. Schaff's statement, Vigilius was not a great pope, nor was he able greatly to magnify his office; he was a pliant tool in the hands of Theodora and her imperial husband, and that very fact, and the way in which he was used by the emperor and his consort, greatly strengthened the claim made in behalf of "the holy office," that the pope of Rome was supreme in the sphere of religion, possessing authority to speak for the church universal.

The year 538 has this further claim as marking the beginning of the 1260 years of the prophecy of Daniel 7:25, that it fits in perfectly with the receiving of the deadly wound, or "the stroke of the sword" (Rev. 13:14, A. R. V.), by the Papacy in 1798. The Protestant Reformation began to cut the ground from under the Papacy. But a stroke of the sword certainly

means an act of war, for even today when swords are much less used than formerly, the sword is still the most prominent symbol of war; and certainly the deposing of the pope, the abolition of the papal government, and the decreeing of a republic in the city of Rome by the French in 1798 were acts of war, the consummation of the deadly wound administered to the papal system. From that day, the pope was not king until the signing of the concordat with Italy, February 11, 1929, when Pope Pius XI appeared on the upper balcony of St. Peter's and hundreds of voices from the street below joined in the jubilant cry, "Viva il papa-re! viva il papa-re!" (Long live the Pope King.) Now he is again in very truth a real king.

Inasmuch as 1798 is one of our key dates, it would seem that we should be in no doubt as to its defensibility, nor ignorant of the facts of the history connected therewith. If it be objected touching the events of 1798 that Pius VI was not the only pope forcibly deprived of his office, that other popes had been deposed and carried or driven into exile, the all-sufficient reply should be that while the statement is true in a general way, the fact still remains that Pius VI was the only pope thus deposed for the avowed purpose of destroying the Papacy.

It is claimed by Roman Catholics that the two swords spoken of in Luke 22:38 represent the authority given to the church by Christ Himself, the one being civil and the other spiritual authority. The pope claims the right not only to spiritual but also to temporal dominion. He not only claims the right, and as far as possible has exercised authority, to appoint pastors, teachers, priests, and bishops, but also both to depose kings and to set up kings. The purpose of the French in the events leading up to and culminating in 1798 was utterly to destroy and take away from the pope all civil au-

thority. It was the taking away of that power that gave the deadly wound in 1798; and may we not well believe that the signing of the concordat of 1929, giving the pope full recognition as a civil ruler, yea, even as a king, was the essential feature in the healing of the deadly wound? These two events, separated by 131 years, are certainly of significance, and not to be lightly brushed aside. Prophecy said these things would be, and history testifies that they have come to pass.

Washington, D. C.

THE forces of iniquity have most of the trumpeters. This psychological advantage ought to be reversed.

Interesting Brevities

Informative Notes and Jottings

THE *Rundschau*, published quarterly by the Central European Division, is now designed to do for the German-speaking workers of that division what the *MINISTRY* is seeking to accomplish for the English-speaking workers of the movement. A scanning of the contents of the first issue "for workers only," will be of interest to the English-speaking workers as well as those who read German. It features "A Personal Letter From Brother C. H. Watson to You," as translated from the *MINISTRY* of April, 1931, and in its section devoted to "The Evangelist" the following articles appear: "Undivided Consecration," "The Preacher and Politics," "The Sabbath," "Righteousness in the Pastorate," "The Flood, Just a Myth or a Reality," "Noah's Ark—Myth or Reality," "Is the Book of Daniel Written by the Hand of the Prophet Daniel or Only the Work of a Jewish Patriot at the Time of Antiochus Epiphanes?" "Twelve Things Worth Remembering," "Reading Course for 1931," and "The Service of the Film."

Illuminated Texts
Side Lights From Translations

Revelation 17: 9, 10

(The inquiry is upon the expression in bold face.)

1 Corinthians 16:2

(The inquiry is upon the expression in bold face.)

Standard Versions

"Upon the **first day** of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—*Authorized Version*.

"The first day of the week."—*A. R. V., R. V.*

Catholic Version

"The first day of the week."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Ye o dai of the woke."

Tyndale, 1534.—"Some sondaye."

Cranmer, 1539.—"Some Saboth daye."

Geneva, 1557.—"First day of the weke."

Rheims, 1582.—"The first of the Sabboth."

Independent Translations

"The first day of the week."—*Am. Baptist Improved, Moulton, Newberry, Davidson (Von Tischendorf), Moffatt*.

"[The] first of [the] week."—*Darby*.

"Every first day (after a Sabbath)."—*Fenton*.

"The first of the week."—*Rotherham*.

"Every first day of the week."—*Young*.

"One of the sabbaths."—*Concordant*.

"The first of every week."—*Goodspeed*.

"Every first [day] of the week."—*Interlinear Greek*.

"Each first day of the week."—*Syriac*.

"The first day of every week."—*Twentieth Century, Weymouth*.

Standard Versions

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And **there are seven kings**: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."—*Authorized Version*.

"They are seven kings."—*A. R. V., R. V.*

Catholic Version

"They are seven kings."—*Douay*.

Historic English Translations

Wiclif, 1380.—"Kingis seune ben."

Tyndale, 1534.—"They are also seven kynges."

Cranmer, 1539.—"They are also seuen kynges."

Geneva, 1557.—"They are also seuen kinges."

Rheims, 1582.—"They are seuen kings."

Independent Translations

"They are seven kings."—*Am. Baptist Improved, Moffatt, Moulton, Rotherham, Concordant, Weymouth*.

"Are seven kings."—*Davidson (Von Tischendorf)*.

"They are also seven kings."—*Goodspeed, Twentieth Century*.

"There are seven kings."—*Darby, Fenton, Newberry, Young, Interlinear Greek, Syriac*.

THE world in general is living far beyond its means. This is conspicuously the spirit of the times. Everything can be bought on time—borrowing on the future. Installments rule the day. There is danger that we shall follow the crowd, instead of leading in the other direction, with our eyes and affections on the other world.

Delving Into the Word

Studies on Fundamentals of the Message

Methods of Bible Study

BY H. F. SAXTON

THE Bible is the book of inexhaustible, superlative greatness. Its magnitude and depth are beyond the scope of the human intellect. Men may master a language, an art, a science, or a vocation; but no man can master the Bible in the same relative degree. The Teacher and Guide in the study of this Book is the Holy Spirit; and He not only enlightens the mind to grasp the revealing of divine truth, but He takes possession of the heart and transforms revealed truth into actual personal experience in the daily life, so that the written word becomes the living word. To attempt to study the word of God under any other teacher, or failure to submit to the tutorship of the Holy Spirit, will result in the development of a mere theorist or formalist,—a skeleton of dry bones, devoid of spiritual flesh and blood. There may be a vast collection of facts, figures, and data; there may be accurate knowledge of the letter of the law, but the life-giving Spirit be lacking.

It is a sad fact, which cannot be ignored, that it is quite possible for young people to major in Bible subjects listed in the college curriculum and be graduated without having gained any real knowledge of the Bible. Follow such young people to their chosen fields of labor, and observe how often they discover, to their great disappointment, that they have neither an acquaintance with the Bible nor a knowledge of how to study it. It is because of this disappointing reaction in their college training that many young people seek positions where success does not so vitally de-

pend upon true knowledge of the Bible and the efficient study of it.

There is no occasion for us to find fault with these young people, for we are confronted with the regrettable fact that many preachers and Bible teachers are inefficient Bible students. To a greater or less extent we have all been caught wading around in the flood waters of materialism and secularism that have submerged the world today. It is easier to keep busy in activities pertaining to the work of God than it is to maintain the prayer life with attendant constant and aggressive effort in study under the guidance of the Holy Spirit. The assertion is ventured, and I think safely, that there are many workers in the employ of our denomination whose scope of Bible study is almost wholly limited to the Sabbath school lessons, and that more attention is given to the notes in the Quarterly than to the Scripture texts themselves.

Much of that which is termed "Bible study" is in reality only consideration of writings pertaining to the Bible. Such Bible study (the term is used in a secondary sense) is not of the truest value. The need of the hour is prayerful, serious, first-hand, original, and continuous study of the Bible itself. Let us go down into the mine of truth, rather than be content to examine the specimens of sacred ore which have been brought to the surface by others who have been enriched by personal effort in original study. Notwithstanding the many rich gems which have been brought to the surface by the men and women who have been willing to dig for them and to become the receptacle for their conveyance, we are told that there are vast mines

of truth yet to be explored, and God is patiently waiting for those who are willing to be led forth into the depths of divine mysteries.

In a previous study* there were set forth seven essential requirements for successful Bible study. These should be kept in mind as we consider methods. Let us keep in mind also, that the one great objective in all true Bible study is to discover Him who is the Creator, Sustainer, and Saviour of the world—the divine Person who is carrying forward a redemptive program in this world in behalf of mankind. Through the study of the characters, events, and developments described in the Bible, we are to discover how that divine Person deals with men under varying circumstances and conditions, and perceive the fundamental principles and requirements upon which His program is advanced. To our finite minds there comes a clear vision of the larger aspects of that divine program by means of the divine promises, the historical developments consequent upon those promises, the divine commands and instructions given at various stages of progression, and the prophetic foregleams focused upon the plan even to the consummation of all things. It is our privilege to discover where we stand in the march of events and developments for the fulfillment of the divine program. And above all, we are to become intimately acquainted with the divine Person. Through communion with Him in daily fellowship as brother and friend, we are to become like Him, and be prepared to stand in His very presence. Through His abiding presence we are to be empowered to be of service to Him in the work of finishing His program for the salvation of men. Let us begin, pursue, and complete every effort in Bible study with this one great objective in view.

*See MINISTRY for March, p. 13.

The following suggestions on *methods* of Bible study are presented in the hope that they will prove helpful to those endeavoring to do original and individual work in Bible study. The order chosen in naming and describing the methods of study is only a matter of convenience.

1. *Reading*.—The simple reading of the Scriptures in a devout and sincere manner is an act of worship as well as a form of study. Some people follow a hit-and-miss plan of reading a few verses or a chapter here and there at different times, while others read wherever the eye may chance to rest as the Bible is opened or the pages are turned. Even such casual reading brings spiritual blessing to honest seekers after truth. But a far more commendable method is to choose one book in the Bible, and read it through; then turn to another book, personal interest and choice directing in the arrangement of the order chosen. For instance, a New Testament book may be selected and read, followed by an Old Testament book. This plan will yield a wealth of blessing to the one who faithfully pursues it with a sincere desire for spiritual uplift. Sometimes it will be found highly profitable to read one book through several times before taking up another portion of the Scriptures.

It is a decided advantage to read the books of the Bible as they come in their order in the canon of Scripture,—first the historical books of the Old Testament, then the poetical, and lastly the prophetic. A similar grouping is also found in the New Testament,—the historical, which embraces Matthew to Acts inclusive; then the doctrinal, covering Romans to Jude inclusive; and then the prophetic book, Revelation.

A still better plan, perhaps, is to take the books in their chronological or historical order. Bible scholars differ as to just when some of the books

of the Bible were written, and there is an element of uncertainty which applies to both Old and New Testament books. But for practical purposes, the approximate dates and the historical order of the books of the Bible may be obtained by consulting a reliable dictionary of the Bible, preferably of conservative authorship. The problem of chronology is not the chief objective of Bible study, though it has a feature of recognized importance; and by reading the Bible through chronologically, one is led to a greater appreciation of the unity of the Scriptures as a whole.

Whether reading the Bible in canonical or chronological order, it is always helpful to choose some special point of observation. For example, at one reading, look for all the *promises* and mark them as they appear. In another reading, note the *commands* of the Lord. Then the reader might keep in mind *certain words* and note their use, such as "Sabbath," "covenant," "Israel," "faith," "righteousness," "forgiveness." Or, one might choose to mark every passage dealing with or alluding to any *doctrine* or teaching of Scripture, such as the deity of Christ, the incarnation, the cross (or death) of Christ, the resurrection, the mediatorial work, the second advent, the judgment, et cetera. It will also be found worth while to note and mark in some distinct way all direct *utterances of divine speakers*,—words spoken by the Lord Himself or by an angel direct to men. All such utterances should be carefully analyzed and studied.

2. *Memorizing*.—Verses, chapters, and even entire books of the Bible should be memorized. The Morning Watch is a daily devotional exercise which is based on this method of Bible study. Memorizing of Scripture is greatly neglected by both ministers and laity, but it should be made a part of individual Bible study, regardless of the other method followed in the main.

There are limitations to this method of study. Few of us have the time or the ability to learn verbatim the whole of Scripture, and should we make an attempt to do so, it might develop a tendency to exclude other essential methods of Bible study. Memorizing depends chiefly upon the faculty of memory, while other methods of study call into action, in a larger degree, the faculty of reason. While the memory method should not be ignored, it would not be advisable to make it the exclusive method of Bible study.

It is a wonderful aid to the Bible student, be he preacher or teacher, to be able to recall at will the exact words of Scripture passages. Special effort should be made to memorize all the great outstanding promises of the Bible, also those portions of Scripture wherein are found, briefly and powerfully expressed, the basic elements or fundamental requirements of the gospel. Attention should also be given to memorizing a goodly number of the passages which clearly set forth the distinguishing characteristics of the rise and development of the advent movement.

Soon will come a time when the opportunity to memorize the Scripture will not be so favorable as it is now. Let us improve the present opportunity to make the language of Scripture our own, permitting the word of truth to mold and shape our characters. The inborn word is able to save our souls.

(To be continued)

Pine Bluffs, Wyo.

We should not judge the context by the text, but rather the text by the context.

In all our Bible study let us search back of the detailed evidences or specialized counsels to the living, abiding principle involved. Thus we will get its permanent values for present needs.

From Here and There

Items of Interest and Significance

The cigarette habit recruits 1,200 boys every day in America, it is estimated. Careful study conducted by a certain college reveals that 31.8 per cent of nonsmoking students fail to make passing grades, while the percentage of heavy smokers similarly failing is 62.3 per cent. . . . **An awful war in the near future** is predicted by General Ludendorf, famous German warrior. He pictures 12,000,000 men under arms, and predicts an inundation of Europe by the yellow races. He envisions depopulated nations through the terrible machinery of war. His book, "A World War Menaces Us," says, "There is no possibility of concluding peace." . . . **Sixty-five per cent of the Jews in Berlin** have abandoned Judaism, it is stated; and 60,000 Jews in New York have become Christian Scientists. This has alarmed Jewish leaders, who have organized a Jewish Fundamentalist movement. . . . **Incomes in excess of \$1,000,000** were reported in 1929 by over five hundred persons; and thirty-six reported incomes in excess of \$5,000,000. . . . **Nearly a million New Testaments** have been distributed in Latin America in the last three months; and now a campaign is on for a million Testaments for students in the United States and Canada. . . . **A revival of actual devil worship** in Europe is reported by the *Morning Post* of England. It is characterized by horrible rites and blasphemous orgies and ascriptions to Lucifer. . . . **Church statistics for 1930**, according to the *Christian Herald*, show a net gain for the United States of 88,350. The Methodists show a decline of 43,000, the Presbyterians, a 20,000 loss, and the Disciples, 18,-

Power Through

BY F. H. V.

THE minister who communes with consciously surrounded by an atmosphere which cannot be found in any the spoken word carry conviction and lasting impression on hearts. No this effect. It can be brought about through the contact of prayer and t

Talking with God in prayer in origin of the gospel commission, and accountable to God for the delivery the man of prayer a boldness that came by a depth of humility which gave e

The apostles were men of prayer. Lives brought the overwhelming conviction from God which they proclaimed. Response in the individual life and in case of the centurion at Caesarea, and converted on the day of Pentecost.

The pioneers in the advent movement through prayer. Those of us who voices in prayer recall the experience of presence of God and talking with others. Prayers were made to tremble and cry the preaching of those servants of

If there is one thing more needed of the Lord's work at the present time through prayer. We are told that "and since the increase in souls is a any gift from His children, it must be fruitless ministry is lack of prayer. our greatest resource and our most

000. The Baptists gained 74,000, and the Lutherans 56,000. There are 232,000 churches in this country. Of the membership, 61 per cent is Protestant, 30 per cent Catholic, and 6 per cent Jewish. . . . It now appears that Erastus, mentioned by Paul in 2 Timothy 4:20, Acts 19:22, and Romans 16:23, was the "city manager" of Corinth as well as the friend of Paul and a deacon

ough Prayer

VESTPHAL

h God in earnest prayer is uncon-
sphere of assurance, strength, and
y other way. The tone of voice and
with them, and make a definite and
degree of scholarship can produce
only as divinity touches humanity
the operation of the Holy Spirit.

pires the soul with the heavenly
t the minister speaks as one who is
of His message. I have observed in
challenged all opposition, accompanied
vidence of having been sent of God.
ver, and the power attending their
ction that it was indeed the message
There was definite and genuine re-
mass assembly, as is noted in the
nd in the three thousand who were

ment had close connection with God
had the privilege of hearing their
ce of being brought into the very
Him face to face. Entire congrega-
y out for mercy and pardon under
God.

ful than another in the carrying on
me, it is close connection with God
it is God that giveth the increase,"
gift, and God will never withhold
st be that the cause of barren or
Connection with God in prayer is
neglected privilege.

in the church in that city. Dr. Wal-
ter Miller of the University of Mis-
souri reports the finding of an in-
scription by excavators working at
Corinth, which reads when trans-
lated from the Latin, "Erastus, Proc-
urator, Aediles, laid this pavement
[a very costly one] out of his own
private funds." . . . A Commission
of the League of Nations reports that
there are between four and six mil-

lion slaves in the world today. . . .
The \$21,945,000,000 expended for
amusement last year in America
was, according to Dean Inge of Eng-
land, more than the aggregate in-
come of the people of his country.
. . . There are 10,000 villages in
America that have no churches,
30,000 lacking resident pastors, and
13,400,000 children under twelve
years of age not privileged to re-
ceive religious instruction—so says
the Home Missions Council of North
America. . . . There were 15,000,000
radio sets in America on January 1,
1931. . . . A questionnaire recently
sent to 19,372 ministers of different
faiths elicited from 10,427 the de-
claration that they would refuse to
bear arms if called to serve in war;
and "the churches of America should
now go on record as refusing to sanc-
tion or support any future war," was
the reply of 12,076 thus approached.
. . . Starvation has claimed two mil-
lion Chinese victims in the Shensi
province in the last fourteen months.
. . . Dean Inge of St. Paul's, London,
forecasts a Utopia in 3000 A. D.,
with no more war, disease, or crime,
but with unusual physical perfection,
peace, and good will.

Does the human machine—this
body and brain—have any physical
limitations, or can it drive on inces-
santly? Individuals differ. Some
seemingly can—for a time. Let not
those whose constitutions are of iron
condemn their frailer contemporaries.
Each is accountable to God; and often
the worker who has marked physical
limitations accomplishes the most for
God. Not how much, but how effec-
tual, is the test; not endeavor, but
fidelity and results. Some who have
the sharpest limitations can least be
spared from the cause.

AN intrinsic truth is true, whether
we believe it and like it or not.

The Better Workman

Improvement in Method and Technique

The Radio in Evangelism

BY JOHN E. FORD

AS we have used broadcasting for several years in our evangelistic campaigns, our experience has given me some definite convictions relative to the value of the radio in this work. The radio is a powerful factor as an advance agent. One Sunday night in Seattle I asked all those who had started to come to the meetings as the result of the radio programs to raise their hands. Hundreds of hands were raised.

We broadcast every week on Sunday afternoon during our campaign in Seattle. From Seattle we went immediately to Victoria, British Columbia. We were somewhat fearful that we might not have a large crowd the first Sunday night in that conservative British city, but to our surprise the tabernacle was well filled. In introducing myself to the audience, I spoke of our having broadcast over the radio from Seattle, and asked those to raise their hands who had heard some of our programs. Three fourths of the audience responded. I learned later that everywhere in the city our radio programs were listened to faithfully, many saying that they waited all the week for them. The government officials had listened in, and granted exemption from customs duty on our equipment. The editor of the largest newspaper had been a listener, and gave us excellent advertising. Nearly every one seemed friendly as soon as it was known we had given these broadcasting programs during the winter.

I have found the radio successful in breaking down prejudice against Seventh-day Adventists. Adventists should

be able to preach the doctrine of salvation by faith in Jesus Christ more strongly than others now; for many reject large portions of the Scriptures. Over the radio we presented only the great doctrines of salvation and the fundamentals of Christianity, avoiding such controversial subjects as the Sabbath, the state of the dead, etc.—subjects that are most successfully presented to individuals face to face, where they cannot turn the dial without embarrassment from your service to some other program. The Christian world in general thinks that all that Adventists can talk about is the Sabbath. So when they hear such subjects as the keeping power of Christ, etc., presented with a real evangelistic appeal, they lose their feeling of antagonism, and are willing to attend an Adventist service at the first opportunity.

I believe that during the time we have been using the radio here in the Northwest, more friends have been won for Seventh-day Adventists than in all my previous efforts. Preachers of other denominations often tell their congregations that we believe in salvation by the works of the law; but after we broadcast several weeks on salvation by faith alone, opposition from this source is greatly reduced.

Useful as the radio is in the ways outlined, I believe it would be a serious mistake for our evangelists to use it in presenting the more controversial points of our faith. In most cases it takes the personal appeal to win a hesitating soul to accept the Sabbath. Not even the public sermons can do as much as the Bible worker in the home to persuade those interested to take a definite stand for this truth.

To the great message of Christ as a personal Saviour the radio lends itself one hundred per cent. When prejudice in the minds of the people is broken down by this message, and their hearts are touched by the love of Christ, it is not difficult to win them to be real Seventh-day Adventists by presenting the distinctive doctrines of our faith.

The radio is a means of reaching many who might not hear this truth in any other way. Its message goes into the far recesses of the north, into the little hut of the desert, to the isolated family on the farm, to unfortunate shut-ins. It goes into the home of the ruler and the peasant, to the rich and the poor. It goes into the hospital, and brings hope and cheer to the dying. It goes into the prison cell, and points a new way to those unfortunates.

In my desk I have letters from all over the Northwest that would make tears come to your eyes to read. Here is the story of a man who had become despondent, and had decided to end it all, but alone in his room he picked up the earphones and heard the song, "Still Undecided." Jesus found him through the song, and he took new courage to go forward, and wrote to thank us for it all. Here, too, is the story of a woman lying on her deathbed nearly unconscious. She had once been an Adventist, but had drifted away. In a lucid moment she heard the song, "Safe in the Arms of Jesus," followed by an earnest prayer by Pastor Everson and a short talk on the love of Jesus and His willingness to save. Then and there she gave herself fully to Christ. Here are letters wet with tears of gratitude for the new hope and comfort the radio services have brought, and hundreds of letters asking for prayer. Yet many of these persons have never been to one of our services. They are in isolated places, or are shut-ins, and may never have the opportunity of going to

one of our church services or of talking to one of our people.

I am convinced that God has placed the radio in our hands as one means of proclaiming quickly to the ends of the earth the great truths of the third angel's message. But we have not availed ourselves of it as we might have done, and already ways are being contrived to debar us from its use.

Not long ago there came to the manager of the station over which we broadcast here in Spokane, which is one of the stations on the N. B. C. system, a letter from the assistant vice-president of the National Broadcasting Company, informing this station of recently adopted policies concerning the broadcasting of religion over the radio. This letter the manager turned over to us, and from it I quote:

"The National Broadcasting Company will serve only the central or national agencies of great religious faiths, as for example, the Roman Catholics, the Protestants, and the Jews, as distinguished from individual churches or small group movements where the national membership is comparatively small."

"The religious message broadcast should be nonsectarian and non-denominational in appeal."

The letter goes on to say that the religious programs over the national system have been turned over to the radio department of the Federal Council of the Churches of Christ in America. From this it is easy to see that we may soon be cut off when we try to do broadcasting on a large scale. However, I believe that if we wake up to the situation, and make the most of present opportunities, we may be able to get good concessions from the broadcasting people if we do not antagonize them through the presentation of our divergent doctrines. When these broadcasting companies once establish a precedent, it is hard to change them.

San Diego, Calif.

The Gospel Preached and Practiced

BY A. E. SANDERSON

IN connection with an evangelistic effort held in one of the large cities of the East, it was my privilege to witness a practical demonstration of the great possibilities of combining the preaching of the word with Christian help work. We are told that "the medical missionary work [of which Christian help work is a part] is the gospel in illustration."—*"Testimonies," Vol. VI, p. 241.* Also, "genuine medical missionary work is the gospel practiced."—*Id., Vol. VIII, p. 168.* And in the Bible it is stated, "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again." Prov. 19: 17. All this we found to be true in our experience, the circumstances of which are as follows:

The city in which we conducted the effort had a population of about 500,000. Our church membership in the city numbered between thirty-five and forty, and a small church building stood just outside the city limits. The conference finances were low, and the resources of the church were not large, but the faith of the members was great. We decided to begin a series of Sunday night meetings, and secured the use of a large auditorium having a seating capacity of 2,500. The rent, advertising, and other expenses amounted to a very large sum for each meeting, and it was indeed a venture of faith.

The subject advertised for the first Sunday night was, "Is the Bible the Inspired Word of God?" The auditorium was packed, and many people were turned away at the door. In closing the service, I mentioned the expense involved in arranging for the meetings, and that we did not have funds to depend on, and asked how many would be willing to have an offering taken each Sunday night to

help in defraying expenses. There was a ready and favorable response from the congregation. I then asked for decision on another question, to the effect that, provided the offerings should exceed the amount of the expense, how many would be willing that the surplus be applied to help the poor and needy in the city. To this there was a still more favorable response, after which I said to the people, "Then, dear friends, let us give liberally, that there may indeed be a surplus. Remember that our expenses are very heavy, and they are first to be met by the offerings. Remember also that not one cent is to be taken from the offerings to help the speaker or any of his helpers, but rather, we with you will help to swell the offerings. And now as the offering is taken, let us give \$5, \$1, and many 50 cent and 25 cent offerings."

The offering that first Sunday night was \$360, and for the ten nights that we conducted the public meetings the offerings amounted to \$3,300. This was an unprecedented amount for offerings in the same period of time, so far as my experience in evangelistic work is concerned, and provided a fair surplus for use as proposed.

The handling of this surplus opened up quite extensive Christian help work in connection with the evangelistic effort. We asked those attending the meetings to hand in names of poor people known to them as being worthy and in need. We also obtained names of the poor from the Salvation Army and the city authorities. We made personal calls on many of these families, ascertaining the need, and establishing friendly contact. We made no distinction between classes, religions, or races, and we had most blessed experiences in ministering to these needy people. By explaining our work to the manager of the Atlantic and Pacific Tea store, we were able to purchase provisions at a reduced price, which we distributed to those lacking

the necessities of life. In some cases we helped with cash.

As a part of our service each Sunday night, we would tell of the work which had been done, and relate special experiences, telling the people that it was their money which was making this good work possible. This was appreciated, and stimulated the interest.

At the close of the tenth week it became necessary to close the effort, because of the annual camp meeting coming on. But after the camp meeting, a tabernacle was built in the city, with a large seating capacity and costing over \$3,000. This amount was fully met by local offerings from our own people and the public. Not one cent came from the conference treasury. Meetings in the tabernacle were held every night, except Monday and Saturday evenings. On Wednesday night of each week a health lecture and demonstration was given, conducted by the doctors and nurses from the New England Sanitarium, and this proved of great interest, and strengthened the plan of applying the surplus offerings to the help of the needy.

New features began to develop in this plan, however, for not only were the offerings well maintained, but the public began to bring in articles of clothing to be distributed. Large bundles would be brought in and laid on the rostrum before the service, and requests came in for us to call at certain addresses to collect the clothing which was waiting for us. Merchants contributed shop-worn clothing,—shoes, overcoats, underwear, etc. A Dorcas Society was organized, and the ladies were kept busy sorting, mending, cleaning, and helping to collect and distribute the articles. One of the rooms in the tabernacle was set apart for the storage of gifts for the poor, and one of our workers made it his special duty to make personal investigation of the cases reported to us. Eight hundred articles of clothing were distributed.

Then the people began to bring in vegetables, fruit, and groceries to the meeting, placing them on the platform. Soon this good work was reported in the newspapers, and the effect was to allay prejudice and give us favor with the people at just the time when we were presenting the testing truths of the message.

When the tabernacle meetings closed, it was found that all expenses had been met, without drawing on the conference treasury for one cent, and in addition to all the charity work done, there was a surplus of nearly \$500 in hand. But this is not all. Many souls were led to accept the truth and unite with the church, and it became necessary to secure a new church building, which involved the expenditure of \$36,000. The little chapel church, which had been used for many years, was sold for \$2,250, and the tabernacle was sold for \$2,000. Aside from these amounts, there was raised approximately \$26,000 in offerings, which included an appropriation from the General Conference of \$1,500, and from the local conference of \$1,000.

This church has gone on from strength to strength, its membership increasing under the ministry of other laborers. Tithes and offerings have kept up to a high point, and within the church there is maintained a wonderful spirit of benevolence. The poor are constantly remembered, and we know that the promise of Proverbs 19: 17 has been fulfilled in this case.

I believe that such work carried on in connection with evangelistic meetings, when properly conducted, is of great value and brings permanent results. In relating this experience, I wish to give to the Lord the praise and glory for the blessings imparted and the success bestowed upon that evangelistic effort, which was started on the basis of faith that God would provide the necessary funds.

Hartford, Conn.

Valuable Quotations

From Reliable Sources

An Ethical Code for Ministers

THE church should honor the ministry as a high and holy calling. Faithful officials should be respected and esteemed.

The minister should maintain the dignity of his profession in all his relationships, both within the church and in the community at large.

The minister should keep physically fit. The church should make it possible for him to have a weekly holiday and an annual vacation for rest and improvement. The minister should nurture his own spiritual life, and strive for professional growth and efficiency in his calling. . . .

The minister should scrupulously guard all confidential and official information. He should not be swayed by "community gossip" nor take sides with factions in his church. . . .

The minister should not act as an agent or salesman for any commercial enterprise. The pulpit should not be used as a medium of political, personal, or commercial propaganda.

The minister should manage his own financial affairs with dignity and honor. He should avoid speculation and debt, and pay his bills promptly. . . .

The minister should give his time unstintingly to the spiritual service of his people. A church should not permit its pastor to be the "handy man" of the congregation. . . .

It is unethical for a minister to "meddle" in the affairs of a church after leaving its pastorate or to keep up contacts which hamper the new pastor in winning the hearts of his people. When a pastor leaves a church, he should leave it.

The minister should give due attention to politeness, neatness, and the refinements of life without being me-

chanical, exclusive, or coldly formal.

It is unethical for a minister to speak ill of a fellow minister, especially his predecessor or successor. . . .

The church should recognize that many demands claim the time and energy of a minister. He should not be expected to do the impossible. The minister must not allow unworthy or unimportant interests to deprive the church of his time and service.—*Extracts from actions of the General Ministerial Board, Church of the Brethren, quoted in the Expositor for June, 1931.*

The Query Corner

On Life and Labor

Supernatural Darkness

I have on several occasions heard that Mrs. E. G. White has written that when Christ closes His high priestly ministry there will be a supernatural darkness that will indicate the time. Where is such a statement to be found? I am told it is in the Review and Herald of June, 1884.

Most careful search has been made to find the alleged quotation, and it has not been found. It does not appear in June, 1884. Inquiry of W. C. White at "Elmshaven," brings word that they have no record of it in the complete and carefully catalogued files there. Evidently it is not an authentic quotation, but one of those floating but spurious excerpts which should not be credited. L. E. F.

THE fundamental purpose of all true preaching is to reveal the requisite righteousness of God from faith to faith, and the everlasting gospel as God's provision of power for its accomplishment. Anything less or anything else is to that degree removed from God's purpose and ideal.

Bible Workers' Exchange

For an Enlarged Service

A Bible Worker Soliloquizes

BY RUBY L. MC SPARRAN

I AM glad God called me to do Bible work, and I pray every day that I may be filled with the Holy Spirit in order that I may win many souls to Christ. But I am not satisfied with the results I am getting. Perhaps something is lacking in my preparation.

The other evening, Pastor B lent me this little book, "The Seven Laws of Teaching," by Gregory. I am not a teacher; yet I wonder if I have been making a mistake in my conception of Bible work in separating it in my mind from teaching? When Christ gave the gospel commission, He said, "Go ye therefore, and *teach* all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching* them to observe all things whatsoever I have commanded you." In the book "Education," too, there is the statement that "in the highest sense the work of education and of redemption are the same." It may be that this little book, "The Seven Laws of Teaching," contains just the help I need. I will study it, and see if there is anything in it that can be applied to my work.

On page 2 the author says: "Teaching, in its simplest sense, is the communication of experience. . . . It is painting in the mind of another the picture in one's own—the shaping of the thought and understanding to the comprehension of some truth which the teacher knows and wishes to communicate." I see. Miss M, the church school teacher, is communicating to her pupils her experience in the use of figures, letters, et cetera, while my work is to communicate to my read-

ers my experience in spiritual things. This is clearly stated in the first "law" of teaching: "A teacher must be one who *knows* the lesson or truth or art to be taught."

Applying this law to my own work, I find that I must have, first of all, a thorough knowledge of the Bible. But the impartation of Bible *facts* is only a means to an end. My purpose in giving Bible readings is to have my readers experience salvation, and I cannot impart to them an experience in spiritual birth and growth unless I myself have that experience. For while "we follow with expectation and delight the guide who has a thorough knowledge of the field we wish to explore," only disaster can come to one who, on a perilous path, follows a dull or careless guide. Then, too, knowledge on the part of the teacher inspires confidence in the one taught. How often we hear a lack of confidence expressed by young people in a teacher who allows himself to depend too constantly upon the textbook! Only a few days ago I heard a young girl say of her domestic science teacher, "I don't believe she ever made a loaf of bread in her life!" All this teaches me that I must *know* the wonderful truth of God's love and His power to save from sin, before I can awaken in others a desire to experience it.

Early in the book it is stated that "teaching has its natural laws as fixed as the laws of the planets or of growing organisms." I hadn't thought of that before, but as I read on, I see it is true.

Here is something about attention: "Gain and keep the attention and interest of the pupils upon the lesson.

Do not try to teach without attention." I wonder if the book tells how to *do* all that. Yes! There are three kinds of attention. One kind is called "passive," and is described as flitting. That is the kind Mrs. V gives when I have readings with her. Sometimes she looks right at me, but I know her mind is somewhere else. I will read on: "The two chief hindrances to attention are apathy and distraction. . . . If the apathy or distraction comes from fatigue or illness, the wise teacher will not attempt to force the lesson." I think I am finding a solution to my problem with Mrs. V. She is not very well, and I know she works harder than she should. She always washes on Monday forenoons. I shall try giving her shorter readings, and shall ask her if she could take her reading Thursday forenoons instead of Monday afternoons, if Mrs. C is willing to change hours with her. :

That will take care of Mrs. C's case, too. "Distracted" describes her interest. Billy keeps running in when we are having our reading, and Mrs. C misses many things I am anxious for her to get. But Billy attends kindergarten in the afternoons, so under such an adjustment our time will be uninterrupted.

Here is food for thought: "The language used in teaching must be common to teacher and learner. In other words, it must be understood by each with the same meaning to both." "If the pupil obviously fails to understand you, repeat your thought in other language, if possible with greater simplicity." I had not attached so much importance to just a word, but here it says: "It may be a single unusual or misunderstood term that breaks the connection. . . . Children do not always ask for explanations, discouraged sometimes by fear of the teacher, or shame for their own ignorance." I should have thought of that! I know how I always hesitated, as a child, to

ask about things for fear I should be thought ignorant; and I am still often reticent about asking for explanations. And what applies to children is often true of their elders. That dear little Mrs. B, who meets with the group at Sister M's, sometimes looks so puzzled and inquiring. I have learned that her mother was a gypsy, and that she knows nothing of the Bible. It is quite evident that the language I have been using was not common to both of us.

The fifth law of teaching is stated thus: "Stimulate the pupil's own mind to action. Keep his thoughts as much as possible ahead of your expression, placing him in the attitude of a discoverer, an anticipator." If any one needs to know how to do this, it surely is the Bible worker. I wonder what time it is! Time to start for Mrs. D's, I see.

I AM glad to have this evening at home, so I can finish reading "The Seven Laws of Teaching." The reading at Mrs. D's this afternoon seemed to be the best one we have had there. I believe some of the things read in this book helped to make it so. Three of her neighbors were present, one who has been coming quite regularly. The first time she came, she seemed rather indifferent—her attention was decidedly "passive." But today the attention manifested by each one was all that could be desired—what the book calls "secondary-passive." Our reading was on the "Millennium." At the beginning I thought of what I had read about the law of the language; and I asked Mrs. D if she had heard the term "millennium" used. She said that she *thought* she had, but couldn't say that she knew just exactly what it meant. One of the others said she thought the word could "be found in the Bible, at least in the index." So we spent a minute or two discussing the word, its derivation

(but I didn't say "derivation") and meaning. By that time all seemed to feel at ease, and to have confidence in the truth presented. The presence of the Spirit was felt, and precious lessons of God's love and justice were impressed upon our hearts.

Surely everything that the Bible worker can learn that will enable her to apply the laws of teaching to her work will be added equipment that the Spirit can use to God's glory.

Sioux City, Iowa.

Personal Testimonies

Deeper Life Confidences

Lifted From a Horrible Pit

IT was a veritable miracle which brought about the change of ideals and transformation of life involved in my acceptance of truth, and the gratitude of my heart is expressed in the words of the psalmist, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul."

I was born a Catholic, and on my first day of life the priest pronounced me a member of the Roman Catholic Church. When about twelve years of age I was brought more fully into the Roman Church, and pronounced a full-fledged member, by the sacrament of confirmation. As I look back over my childhood, it is with saddened memories. I was a diligent student of the catechisms, and received a thorough education in Catholic schools. Life in the convent appealed to me, and it was my ambition and the wish of my parents that I become a nun.

I sat many times under the teaching of the Redemptorist Order, which specializes in instruction concerning purgatory and the fires of hell. My youthful mind never perceived God as a loving Father, or Christ as one who died for my sins because He loved me. God

was pictured to me as a tyrant, ever seeking to bring vengeance to all who were guilty of mortal sin. So fearful was I that I might fail to confess to the priest all my sins, and so day by day be piling up condemnation against my soul which would confine me to the fires of purgatory or hell, that I wished a thousand times I had never been born. Only those who have passed through the experience, can understand what fear and suffering harass the mind of the devout Catholic.

My home was in Ireland. My people stood high in political circles, and many close connections with the priesthood centered in our family. But as I grew to womanhood, I was attracted by the allurements on the other side of the water, and determined that I would go to America. This was far from being in accord with my parents' plans for my life, but because of my determination to visit the United States, and in the hope that the voyage and change of scene might benefit my health, they reluctantly gave consent.

Not many months after my arrival in New York, the World War broke out. I was making my home with distant relatives in New York City, and was endeavoring to be true to every requirement imposed by the church, in the hope of gaining freedom from condemnation. But there was no peace nor contentment in my life. I was a great reader, and eagerly sought for anything pertaining to the war. In some way it had been brought to my attention that the Bible speaks concerning conditions in modern times, and that there is in it some prediction about a great war. I had read some of Tolstoy's works, which afforded much food for thought, but I was completely dazed and bewildered, longing for some ray of light to pierce the darkness which surrounded my soul.

About that time I came in contact with a Christian lady who was connected with city mission work. She came to call, bringing with her a Protestant Bible, and read to me the second commandment and told me that I, as a Catholic, was violating that commandment. I was brought up to believe that the Bible was tainted with Protestantism, and was convinced in my own mind that all Protestants would fare very badly when they came up before St. Peter. I promptly told this Christian woman to lay her Bible aside, and unless she did, I would never talk with her again.

A little later there came into my hands a book entitled "Our Near Future," by Redding, which deepened my interest. The statements in that book, taken from the word of God, made such an impression on my mind that I felt willing to hear what the Bible taught, and because of this change of attitude I attended a service in a Protestant church, as it was announced that the speaker would explain the cause of the World War and the indications of the end of the world. My attention was called to this service by one of my Protestant friends, who assured me that if I would go with her to the lecture, I would hear an explanation of many things that were troubling me. But even though I ventured so far as to attend a Protestant service, where the word of God was explained, never once did the thought occur to me that I would ever leave the Roman Church.

A few days later I saw an advertisement in one of the leading dailies, announcing a lecture to be given in a theater, on the subject, "Will This Generation Pass Away Before We Witness the Second Coming of Christ?" I attended that theater meeting, and never will the memory of it fade from my mind. Although I did not know it at that time, and would not have understood the meaning if I had been

told, this lecture was given by a Seventh-day Adventist evangelist. I recall the strange feeling that came over me when, in the opening of that meeting, the minister knelt before the audience and poured out his heart in prayer to God. It was the first time that I had heard any person pray directly to God. I had always been taught to pray to the saints. Then as the evangelist opened the sure word of prophecy, there came a conviction into my heart that the Bible is inspired of God.

About the first thing I did the following day was to purchase a Bible—the Douay Version. I did not know just how to use it, but I desired above everything else in the world to find out what it contained. I attended mass on Sunday morning, as usual, but in the evening I went to the theater meeting, and kept up this program for some time, attending the evangelist's Thursday evening meetings also whenever possible.

Gradually there dawned on my darkened mind the fact that Christ died for my sins, and that He did this because of His love for me; and O how I loved Him! All fear of the fires of purgatory and hell was removed. I felt that I would willingly go through purgatory or the fires of hell, if that was the will of God, because the love in my heart for Him was so great as to cast out all fear of anything He might ask me to do. There was no reserve in my submission. I had not been told of the various doctrines held by the denomination which the evangelist represented, but I had found my Saviour, and all else in this world was nothing in comparison with the joy and peace which filled my heart. I had been a typical young woman of the world; but when Christ revealed Himself to me as my personal loving Saviour and Friend, I instinctively gave up theaters, dancing, and card

(Continued on page 29)

Around the World Circle

Echoes of Association Advance

Advance Steps in Divisional Fields

Southern Africa.—We are planning to conduct strong ministerial institutes for our native workers in the Southern Africa Division. Everywhere our workers are on fire with the spirit of evangelism. When we closed our 1930 records, we found that we had again baptized more than 3,000 persons in one year. The workers throughout the field are enjoying the MINISTRY, and appreciate its monthly visits. We shall continue to have it placed in their hands, and shall do all we can, also, to support the Ministerial Reading Course, that our workers may receive its benefits.

J. F. WRIGHT, *President.*

South America.—In harmony with the action of the division committee, I have undertaken to carry for the present the responsibilities of secretary of the Ministerial Association in this field, and shall try to foster it the best I can. Besides the English Reading Course books, we have also the Portuguese and Spanish. I assure you that we are deeply interested in an efficient ministry. We need a ministry baptized from above; a ministry with a living message from the living God to a dying world; a ministry who can give the message with power because they themselves have felt the power of God working in their lives; a ministry alive with spiritual power, who will be able to reach the ears of those who are dead in trespasses and sins, because they are channels through which the resurrection power of God can flow to those who are dead.

N. P. NEILSEN, *President.*

Southern Asia.—All of the sixty-two sets of the 1931 Reading Course vol-

umes which we received from America have been ordered out from the publishing house. Several of these sets will be read by more than one person, so I am hoping that we shall be able to report at least seventy-five credit cards issued in our division in 1931. At the time of our council it was recommended that our unions and institutions arrange to purchase one or two sets of the Reading Course books to lend to such of our Indian workers as are not able to buy for themselves, on a lending library basis. So far as I know, all our English-speaking workers are receiving the MINISTRY, as well as those of our Indian workers who understand English sufficiently to read the magazine. I have heard many expressions of commendation for this organ of the Ministerial Association. It seems to me that it is becoming more and more practical month by month.

L. C. SHEPARD,
Association Secretary.

Far East.—We are hardly under way with our Ministerial Association work in this newly reorganized division; but I assure you that we shall do our very best to bring every worker, foreign and native, into the membership of the association; for I believe in it with all my heart. I believe also in this five-year evangelistic course which we have started. Just now I am preparing for a course of lectures to be given in Seoul, Korea, in September and October.

FREDERICK GRIGGS, *President.*

China.—In the early part of the year the brethren asked me to act as secretary of the Ministerial Association. I was glad to take up this

work, as it is one that is near my heart. I believe that this association can be a great help to our workers in China, both foreign and native. We need the association's activities in China even more than in the homeland, because of the great need especially of our native workers to reach a higher plane in understanding the word of God. Our native Reading Course in China is being promoted in a strong way, practically all our native workers being enrolled, with a large percentage completing the course. We hope also to promote strongly the special five-year course for our evangelists. We are laying definite plans to make our evangelistic work more effective in soul winning in China. I have been happy to have a part in this work during recent months, conducting last fall an effort in Hankow, and later a short effort in Peiping. Following the effort in Hankow, a large number were enrolled in Bible classes, and our brethren have been faithfully studying the message with these inquirers. We have just received word that thirty-three have been baptized in Hankow, twenty of whom were the direct result of this effort. Fifty or more are still studying in Bible classes, and most of these, our brethren hope, will be ready for baptism soon. We are with you in pressing on this evangelistic endeavor.

FREDERICK LEE,
Association Secretary.

Southern Europe.—We now have eighty English Reading Course members; that is really more than I expected when we began the campaign. In Italy every worker is a member of the Italian Reading Course; and the French workers are also doing well. The same is true also of the German-speaking workers in our division, as well as the workers in Spain, Portugal, Rumania, and Jugoslavia. Recently I visited our school

in Collonges a few days, and held meetings with the students. We also had a number of special meetings with the teachers, in which study was given to the problem of helping the students, especially the members of the ministerial class, to obtain a practical training in evangelistic work. One plan suggested was to encourage them to do missionary work in the immediate neighborhood. Our school at Collonges has some fine young people, and there is no reason why we should not get from it a group of strong workers. I believe we shall.

J. C. RAFT,
Association Secretary.

Central Europe.—I shall do my best to co-operate with you in everything that goes to building up a strong ministry. I appreciate the service which is being rendered our evangelists, pastors, Bible workers, etc., through the pages of the *MINISTRY*. It is a splendid little journal, and I believe it will meet the need of our English-speaking workers everywhere. Feeling the need of a special paper through whose pages we could speak to our evangelical and other workers, it was decided to make a change in the *Rundschau*, organ of the Central European Division, which appeared quarterly as a supplement to *Aller Diener*. Our committee voted to reserve this paper (*Rundschau*) for workers only, one section of which should be devoted to the evangelical phase of our work. In this department we plan to discuss freely ministerial problems, and give counsel and reproof where necessary, so that it will be of real service to our gospel workers. We hope to make use of some of the good things which appear in the *MINISTRY*, where they apply to our field. Although we have comparatively few English-speaking workers in our territory, yet we are glad to have enrolled forty in the English Reading Course this year.

H. F. SCHUBERTH, *President.*

Effective Illustrations

For Sermon or Song

Prayer or Bible Study

AN evangelist was asked, "What is the more necessary, secret prayer or searching the Scriptures?" He answered by asking another question, "What is the more necessary for a bird, the right wing or the left wing?"—*Moody Monthly.*

Something or Some One

AN infidel woman came to a gospel preacher once after the sermon and said: "You have something I lack—what is it?" He replied, "You have the wrong word, madam. You should not say 'something,' you should say 'some One.'" She saw the point, and was persuaded to trust in Jesus Christ.

Past the Bible

THE other day I was reading a story of a Frenchman who was being entertained by a Christian chief in one of the Pacific Islands. The chief had a Bible, which the Frenchman sneered at, saying that in Europe they had got past that. The chief led his guest out of the house, showed him where they used to cook and eat their meals in cannibal days, and clinched everything by saying, "My friend, if it had not been for that Book, I should have been dining upon you now."—*J. R. Walker.*

Not I, but Christ

ONE day a friend of mine, passing down a Glasgow street, saw a crowd at a shop door, and had the curiosity to look in. There he saw an auctioneer holding up a grand picture so that all could see it. When he got it in position, he remained behind it and

said to the crowd, "Now look at this part of the picture, . . . and now at this part," and so on, describing each detail of it. "Now," said my friend, "the whole time I was there I never saw the speaker, but only the picture he was showing." That is the way to work for Christ. He must increase, but we must be out of sight.—*Andrew A. Bonar.*

Light in the Darkness

AN artist drew a picture of a wintry twilight,—the trees heavily laden with snow, and a dreary, dark house, lonely and desolate in the midst of the storm. It was a sad picture. Then, with a quick stroke of yellow crayon, he put a light in one window. The effect was magical. The entire scene was transformed into a vision of comfort and cheer. The birth of Christ was just such a light in a dark world.—*The Sunday School Chronicle.*

Lifted From a Horrible Pit

(Continued from page 26)

playing, and made dietetic changes, such as giving up tea, coffee, wine, meat, et cetera. Somehow these things were taken out of my life without a struggle, because I realized that they were displeasing to my Saviour.

The very thought that Christ was coming in my day filled my heart with such joy that I was willing to do anything for Him. When I entered the subway to go across the city, the thought used to come to me, "I wonder if my Saviour will come before I get out of this subway, so that I cannot be among the first to welcome Him." And at dawn I would often stand at my window and long to see my Saviour coming in the clouds.

It was just at this stage in my experience that there came the test of a great crisis in my life.

A BIBLE WORKER.

(To be continued)

The Balance of Truth

(Concluded from page 7)

vitalized understanding of our doctrines. It is due him. He needs it, and should never be deprived of it. We are straitly charged to hold fast the form of doctrine that has been delivered. 1 Tim. 4:16; Rom. 6:17. But doctrine alone is insufficient. The apostle Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" 2 Peter 3:11, 12. "Persons"—that refers to life and godliness, victory and power. The writer of the epistle to the Hebrews strongly admonishes us, "Leaving the principles of the doctrine of Christ, let us go on unto perfection." Heb. 6:1. We are not to consume our time forever in simply laying and re-laying the foundations of doctrine. Doctrine must be applied to life, or it will be of no real and eternal avail. It must change character and control conduct, or it is largely futile.

On the other hand, practical Christianity, if unrelated to doctrine, may lead to fanaticism, or to forgetting the unique and divinely appointed place we are called to fill in time's last hour. Let not crimination and recrimination be bandied back and forth between the proponents of doctrine and the expositors of life. Balance calls for both. The demoniacal hosts are against us. The godless world is against us. The historic branches of the Christian church who refused to go on into the advanced light of God's last message, are against us. There must be no division of interests, no working at cross purposes, no pulling in opposite directions, no undercutting. We must blend in increasing unity of heart experience and purpose. We must strongly press together as we march forward in balanced step.

L. E. F.

Keep Thyself Pure

(Continued from page 6)

for serious study and efficient mental labor by impurity. The prophet Isaiah describes such sinners in these words: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." What sadder picture could be painted of the condition in God's sight of an impure soul?

Pagan nations have always attributed impurity to their gods and goddesses. When the people understood that the deities were unchaste,—that impurity itself was deified,—they loosed all restraints, and lived lives of the grossest indulgence. When an ambassador for Christ falls into this social uncleanness, he becomes a menace to Christianity, and poisons the waters of life which he gives to the people.

It matters not how impure and degraded men may be, nor how much they make light of immorality among themselves, one thing they ever hold in scorn and can never regard but with contempt, and that is impurity in a minister. A minister guilty of the sin of immorality may repent, and deplore its effects; God may forgive, and so may many Christians; but the scar remains, and time itself can hardly hide the fault. He may travel far, and settle in some remote place; he may assume a new name, and labor untiringly and unselfishly; still the influence of his sin follows him, and is seldom forgotten. Even the grave itself does not hide his shame; as long as his memory survives, or the story of his work is told, the blight of his fall will be remembered.

The gospel minister is engaged in a serious warfare against the flesh. Physically he is like other men, with appetites and carnal desires against which

he must wage a constant warfare; but no one who has taken upon himself the solemn vows of an ambassador for the court of heaven can afford to sell his birthright for a mess of pottage. Constant watchfulness and earnest prayer must be his daily experience if he gains and keeps the victory over the flesh. The minister who cannot, by the grace given to him from heaven, keep from falling, is no physician for others to consult. Purity of thought and life is the divine right of every ambassador for Christ. "Keep thyself pure."

I. H. E.

The Call to Evangelism

(Concluded from page 4)

The six ministers who are serving as pastors are so tied down with their local duties that they cannot get to these other towns and cities. Perhaps their work as pastors may take them into an average of three towns each. That would make eighteen in all. Eighteen out of five hundred! And in these eighteen perhaps very little aggressive field work is done. But what about the other four hundred eighty-two towns? Who is to work there? Can we leave them to the colporteur, or the stray traveling member who may leave a few tracts behind? Can we overlook these masses of humanity, and yet be clear in the judgment? True, we go there in our Ingathering campaigns, and we send colporteurs with books, but is this enough? We are sure that all will agree that it is not. We must do more if we would fulfill the purpose of God.

Do you ask how it can be done? There is only one way. Our ministers must go into these cities and preach the message; and if they are pastors of churches, they must enlist the help and co-operation of their churches just as far as this is possible. We believe that each conference president should confer with the laborers in his

field, with a view to helping them so to block out their time as to make it possible for them to spend definite and adequate periods each year in evangelistic efforts for those not of our faith. We simply cannot finish our task until we throw the weight of the talent God has given us into these centers of population, and arrest the attention of the multitudes.

Let us note the following earnest counsel given us by the Lord:

"With Christ's love burning in their hearts, they [our ministers] are to go forth to win sinners to the Saviour. Beside all waters they are to sow the seeds of truth. Place after place is to be visited. Church after church is to be raised up. Those who take their stand for the truth are to be organized into churches, and then the minister is to pass on to other equally important fields."—*Id.*, Vol. VII, pp. 19, 20.

So, brethren in the ministry, this call to greater evangelism is a call especially to us. It includes all our forces, of course, but primarily *it is our call*. It is for us to lead the way. It is for us so to reshape our program of labor as to make the influence of our message felt among the masses, and at the same time keep our churches strong, and an ever-increasing flow of funds going on to the fields beyond the seas. This is a man's task. It is *not* a human undertaking, but it is God's plan, and God will bless those who attempt it in His name. Let no minister therefore shift the call from himself to his members. It is to them also, but in a special sense it is to him. We must take up the battle cry anew. We must lead. Then we must train and marshal our forces. The time of the latter rain is here. It is time for the loud cry to be raised in earnest. Every city and village must ring with the cry, "Fear God, and give glory to Him; for the hour of His judgment is come."

Washington, D. C.

EDITORIAL POSTSCRIPTS

POWER!—Power in the hands of a man of God will result in blessing, but power in the hands of a hireling becomes a curse. Power entails responsibility, and God will not hold him guiltless who abuses the privileges and opportunities it brings.

GARB!—Conservatism should characterize the wearing apparel of the minister. A few, however, seem desirous of hiding their identity as ministers through pronouncedly secular-appearing garments,—sporty suits, flashy ties and hose, and prominently displayed fancy handkerchiefs. A consistent life is a minister's most potent asset.

UNITY!—It is better to proceed more slowly and surely, and achieve more abiding, united results, than to rush impetuously on in independence, however good the cause. In Christian service we are an army. We must not break ranks. Otherwise confusion and disaster will come. First, instruction, discussion, understanding, acceptance—then action.

CONFIDENCE!—Confidence in the intrinsic character—the basic integrity—of a minister, is indispensable to his success. Brilliance, knowledge, and ability are not sufficient to hold confidence. No bank, whatever its assets, can prevent a run if its directing officials lose the confidence of the depositors. The conduct of even such a secular institution rests upon character, and consequent confidence. Much more is this true in the work of God.

DEFENDERS!—Compromise may be the way of seeming peace, but in reality it is the way of weakness and surrender. We are to contend earnestly for the faith once delivered. Corruption and perversion must be rebuked. We shrink from conflict in these easy-going days. We deary the outspoken. We praise the "balanced," middle-of-the-road man. But the neutralizing, compromising attitude ever strengthens the hands of the enemy.

THOUGHTFUL!—Of what real value is brilliance, wit, or volubility in either oral or written expression if it does not convey substantial, constructive truth? Much that is uttered nowadays is nothing but chaff. It is often bedecked with garlands of rhetoric, but is barren of any real saving message. Frequently it is embellished with well-rounded periods that but thinly veil its paucity of thought. Such effusions are valueless. The ministry of this movement should be a substantial, thoughtful body—well-read, forceful, spiritual, loyal, and constructive.

INCONSISTENCY!—Inconsistency in the ministry becomes a serious stumblingblock to the church. Its inevitable tendency is to shake the faith of the people, and to stanch the springs of their giving. To preach economy and practice extravagance is devastating in its results. To preach the nearness of Christ's return, yet to live and labor as if a century were before us, largely nullifies the message. To preach faith publicly and whisper doubt privately is to do irreparable damage to a trusting laity. May God keep us clear of such accursed inconsistency.