

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE HOLY SPIRIT OUR HELPER

AN EDITORIAL



HE Holy Spirit is a Helper. That is one of His prerogatives. By some translators, where Christ promised to send the Comforter, the word is translated Helper, defined as the Holy Spirit. How often we find that we need help in order to obey the law of God. This is provided by the Holy Spirit dwelling within our hearts. When we experienced the new birth and were born again, our nature was changed, and we were given a new heart in which is written the law of God. But even after conversion, God, through the Holy Spirit, helps us to obey His law.

The converted Christian loves the laws of His God, and strives to obey them one and all. God's commandments are his delight. He cries out in joy, "O how love I Thy law! it is my meditation all the day." Ps. 119:97. "I will delight myself in Thy commandments, which I have loved." Ps. 119:47. "So shall I keep Thy law continually forever and ever." Ps. 119:44. This is in keeping with what the apostle Paul wrote: "I delight in the law of God after the inward man." Rom. 7:22. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:8-11.

The indwelling presence of the Holy Spirit is to enable the Christian while in the flesh to keep the commandments of his God. The Christian warfare is constant; there is no vacation in that conflict. Often it is in the recreation period, when we claim the greatest fullness of the Spirit, that the tempter comes with renewed attacks. Watchfulness, prayer,

regularity, and faithfulness in reading the word of God are constantly demanded of the Christian. Our enemy is a stalwart warrior who has fought many a battle over the souls of men. Sometimes he has been defeated; at other times he has won the game. Paul described this conflict in which we fight in these words:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. 6:11-18.

Now it is certainly evident that the Lord never planned that the Christian should not take His word and obey it while at the same time he receives the Spirit and is baptized with the Holy Ghost. The word is all-important to teach truth and to reveal the will of God. None can say, "I am led of the Holy Ghost. I need not the word to teach me; the Holy Ghost is my teacher." We have to take both the word and the Holy Spirit if we are to win against the assaults of the enemy. The "sword of the Spirit . . . is the word of God." Now that "word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

The Spirit-filled man is not at enmity with

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

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THE blighting rationalism of Modernism is no more frankly revealed than in the weekly "Question Box" of the *Christian Century*. Because of this, we have quoted periodically from this source, for it is incumbent upon us to have definite knowledge of these departures from the faith. The following is from the issue of July 31, and strikes at the heart of the antitypical sanctuary service:

"Would you discuss the subject of Biblical typology? Is there a series of types in the Old Testament which foreshadowed the New Testament dispensation? . . . "The Old Testament is a vast picture gallery, on whose walls are displayed scores of scenes and characters which the writers of the New Testament, and Christian commentators and preachers of later times, found valuable in their efforts to interpret the gospel.

"One must make a clear distinction between this illustrative use of older personalities and events, which is common to most of the New Testament writers, and the traditional meaning of 'typology' as a doctrine of foreshadowings and predictions. That was the assumption of the older school of 'typologists,' of whom Patrick Fairbairn was perhaps the best example. In that system all these allusions to Old Testament characters and events by the writers of the later scriptures were pressed into service as divinely preordained, and as intended to be direct anticipations of the Christian age. There was no such predictive purpose in the lives and actions of Hebrew worthies."

THE following question and answer concerning Protestant rejection of the Apocrypha appeared in *Our Sunday Visitor* (R. C.) for August 11:

"Please explain why the Catholic Church uses what is called in the Protestant Bible the Apocrypha."

"Because the so-called Apocrypha is part of the inspired word of God, rejected unlawfully by the Reformers, to suit their own new and heretical teaching."

It is well for us to have record of all such statements as the following in *Our Sunday Visitor* (R. C.):

"What is the difference between the way the Catholic Church has the ten commandments, and the Protestant form? Did the Catholic Church change the ten commandments?"

"No, the Catholic Church did not change the ten commandments, and could not change them in their essentials, if she wished, for they are the expression of the natural law and the positive divine law, which the church cannot change. The difference you notice is merely one of division. Protestants make two out

of the first commandment, and join the ninth and tenth commandments into one." (July, 28.)

"Are we living now under grace and not under law?"

"It all depends upon what you mean. We are living under the grace of God, as humanity has always lived since creation. But we are living under law too, since God has not set aside the natural law or the positive divine law. Nor has He abrogated the civil law, nor the laws of the church." (August 4.)

THE powerful influence of the comic strip is portrayed by F. M. Meek in the *Christian Century* (March 8). The 1,200 present strip and single plate cartoons syndicated in North America had their beginning in 1889 in the *New York World*. They now carry a large share of the financial load of the press, and are featured by every major North American newspaper save the *New York Times*. Hearst's comic weekly accompanies his Sunday papers into 5,800,000 homes. The Metropolitan press has a rival sheet going into 5,000,000 homes, and another competing syndicate is forming that will reach an additional 4,000,000 homes. Upwards of 80,000,000 readers are served by these three syndicates. Meek declares them "the offspring which one would expect a hurrying machine age to conceive and bring forth." The secret of the "phenomenal success of the cartoon strip is found in our love of speed. . . . The strip [tells its] story at a glance. . . . In ten seconds the reader has the day's episode." "It is a passive, spongelike process as one's eye moves over the page, automatically absorbing the simple text and pictures." Generalized virtue and generalized vice are the stock in trade of these banalities that have largely superseded the fairy tales of former days and that now exercise such a tremendous influence in modern thought-life, oftentimes more powerful than the editorial page.

"It is said that radio programs are geared to a thirteen-year-old level, and the protest has been very loud against our being treated in this way. But it is curious that no educator or student of social influence seems to have been disturbed over the strip cartoon entertainment, which is of a distinctly lower age level still. Yet this entertainment is a daily emotional and mental staple of the greatest proportion of our population. Under such circumstances these strips are a distinct cultural liability, acting as mental sedative, stultifying the imagination, and holding up a romantically impossible world. That this oversimplified world exercises tremendous influence over the daily readers of our papers is evidenced in the fact that it is considered worth \$17,000 to have these characters of the cartoons endorse commercial products, once, or a single page. What must be the influence of these characters, day by day, on the common thought and the common ways of life, as millions of people follow their adventures, copy their speech, and enjoy their general conduct?"

It is wholesome to have plain speaking concerning common ministerial delinquencies such as are cited here (*Watchman-Examiner*, Dec. 6, 1934):

"There are few things more grotesque and awkward than the sight of a well-dressed, well-set-up speaker at the very beginning of his address or sermon ramming his fists down into his trousers pockets and keeping them there during a considerable part of the time he is speaking. It is a species of *gaucherie* for which there is no excuse, and which would be tolerated nowhere else and under no other circumstances.

"Imagine, for example, the ambassador of the United States to Great Britain charged with a message from or concerning his country, assuming in its delivery the undignified, hand-in-pocket, free and easy posture and manner of address to be observed in most pulpits on almost any Sunday in the year!"



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

NEGLECT NOT THINE OWN SOUL—No. 1

BY M. L. RICE

"They made me the keeper of the vineyards; but mine own vineyard have I not kept." Song of Solomon 1:6.

In the busy activities of life, and in the hurry and bustle of church affairs, there is danger that we as workers shall be robbed of that which is most essential to all spiritual life and ministry,—prayer and Bible study.

We do no violence to the text cited in applying it to the work of the minister. In a special sense every worker is a keeper of the Lord's vineyard. It takes much work to care properly for a vineyard. As the vineyard is enlarged, the labor is increased. I have seen keepers of large vineyards out early, pruning, cultivating, spraying on sulphur, training the vines, and picking the grapes. While it is a busy life, the rush comes at the time of harvest. It is then that every day is too short. Every minute is crowded. Only a few days! And if the crop is not gathered and cared for, it is lost.

Our text gives the picture of a man who had a vineyard of his own to care for, as well as being the keeper of other vineyards. In these sixteen short words what a tragedy is revealed. In an attempt to care for the vineyards of others, to help them till the soil and gather in the fruit, the man in the text neglected to care for his own. He was too busy working for others to give proper attention and care to his own. The result was his own personal loss. Does this correctly represent any of the workers in this cause? Have we been so busy working for the Lord that we have neglected our own personal, spiritual experience?

In the text, there is no inference that the keeping of the vineyards for others was not a good work. In fact, that is the major part of the minister's program. But it is possible for one to be so engrossed in even a good work, yes, the Lord's work, that no time is left for that personal study and meditation so necessary for personal Christian experience.

We would not suggest that our workers withdraw from the care and supervision that should be given to our churches. We would not have you shut yourselves away in some secluded place or monastery, where you would be deaf to the calls and pleadings of our dear people. He who removes himself from the needs of the people will, within a short time, develop a Pharisaical, self-righteous spirit, entirely out of harmony with the life and teachings of the Master who ever "went about doing good."

But there must be thrown around the daily life of every worker a time sacred to himself, in which he finds personal communion with God, and in which he partakes of that spiritual food found in the study of the Bible. To neglect this is to experience spiritual death. We can never move the world by mechanical power. Nothing but the power of God can accomplish the task that is before this people. That power is given to the man who carries long with God in the secret chamber, and through him it is communicated to the people. I believe I am safe in saying that the man who does not keep his own vineyard will never properly keep the vineyards of others.

We see how clearly Jesus emphasized the importance of personal experience in His association with Martha and Mary. Of these two sisters, Martha stands out as the industrious worker. And how we all admire the one who will work! Every detail in Martha's daily program was carefully checked, for Jesus said, "Thou art careful . . . about many things." She was also noted for her hospitality, for the record says, "Martha received Him into her house." This humble home was always open to the Master.

From the human viewpoint it is hard to find much fault with Martha. She was sociable, hospitable, neat, industrious, careful, and, I believe, a good manager. She did not overlook details. And I do not believe the Master ever intended that these Christian attributes should be carelessly brushed aside because of the words of commendation spoken to Mary. In no way did Jesus criticize Martha for what she had done. The criticism, if we may call it such, was in what she had not done. As He said to the scribes and Pharisees, "These ought ye to have done, and not to leave the other undone."

In her busy, active life, Martha had neglected to give sufficient time to spiritual things. She had been busy to the point of personal neglect in doing—what? In ministering to Jesus. Is there not a deep lesson for workers in this cause to learn from this experience? Is it not possible that we may become so busy and engrossed in the work of God that we neglect that personal contact with the source of all power which is gained only in the secret chamber?

"One thing is needful," said Jesus. If those words were true when spoken to Martha, how

about our labors in the cause of God today? I ask you, as workers, What is your greatest need today? As you take inventory, some of you could wish for better health. Some would desire better training. Others would like more and better equipment for your work. The lack of any of these is a handicap. But, fellow worker, your greatest need is that "one thing," that "good part" which Martha had neglected. The lack of this "one thing" stands in the way of Martha's shining forth as an illustrious character. And the lack of this "one thing" in the life of a worker today unfits him for the responsibilities that the times demand.

In "The Desire of Ages" we read:

"The 'one thing' that Martha needed was a calm, devotional spirit, a deeper anxiety for knowledge concerning the future, immortal life, and the graces necessary for spiritual advancement. She needed less anxiety for the things which pass away, and more for those things which endure forever. Jesus would teach His children to seize every opportunity of gaining that knowledge which will make them wise unto salvation. The cause of Christ needs careful, energetic workers. There is a wide field for the Marthas, with their zeal in active religious work. But let them first sit with Mary at the feet of Jesus. Let diligence, promptness, and energy be sanctified by the grace of Christ; then the life will be an unconquerable power for good."

I recently received a letter from a friend of mine. This man had been a fellow laborer in the ministry for about twenty years. He recently had a very unfortunate and disastrous experience. It was one of those calamities that wreck men. When I heard about it, I wrote him a letter of sympathy, because I wanted to show myself friendly. And it is when you are in trouble that you appreciate your friends. It is when you are in trouble that you learn who are your friends. I wish to quote three paragraphs from the reply to my letter. I do this because this letter tells this man's experience, or lack of experience, that led up to his downfall.

"Yes, because of conduct unbecoming a minister, I have been dropped out of the work. The conference did the only thing it could do under the circumstances. The brethren have been very kind and considerate. There is no criticism due them.

"This is the first time in over twenty years that I have not been connected with the work in some way. It breaks our hearts to think that after twenty years of time spent in the work, slowly building up to the place where I was best prepared for my chosen work, I should allow the devil so to gain control that my career was wrecked.

"Since this thing came up I have done a great deal of thinking and reading and praying. I think I can see how it happened. I always took great pride in the work of my church. I worked early and late to keep everything up. In fact, I took so much time for work that I took no time for Bible study and prayer. I

took almost no time to feed my own soul. The result was, I lost connection with God, and became a ready prey for the devil's inducements.

"I have learned that for me, at least, my very salvation depends on maintaining communion with God through Bible study and prayer. In this experience my wife and I have learned anew what it means to rely upon God. We have dedicated ourselves to Him without reserve. We are determined to live the truth and walk with God, no matter what comes. It is our determination to make this experience a steppingstone toward the kingdom."

Please notice these expressions: "I always took great pride in the work of my church. I worked early and late to keep everything up. In fact, I took so much time for work that I took no time for Bible study and prayer. I took almost no time to feed my own soul."

What a tragic end for a worker in this cause. The lack of prayer and Bible study has written finis to this talented man. "They made me the keeper of the vineyards; but mine own vineyard have I not kept."

(To be continued)

Seattle, Washington.

The Hiding of His Power

BY FRANCIS M. BURG

'Twas power that made the mountains rise
Until their stainless, snowy crowns
To wondering mortals oft have seemed
"Companions of the stars."

The mighty sea was spread abroad;
The earth was filled with grass and flowers;
Yea, things below and things above
Proclaim in unison to all
His wondrous might and power.

But far beyond all power that's seen
In arching sky, in earth, or sea,
There lies the potent love of God
That lifts a soul from lowest depths
To places in the highest heights.
It breaks the fetters and the chains,
And wakes within the ransomed one
Glad songs of liberty.

'Tis love divine, most mighty power,
That shines in beams from wounded hands
And from the scar where cruel spear
Once drew the saving blood;
'Tis love unknown, all-conquering love,
That breaks the fetters of the soul
And sets the sinner free.

O wounded hands and riven side!
Declare your hidden mystery.
Tell all the world the secret hid
In print of cruel nails and spear,
Till hearts of stone are melted down,
And wills that adamant seem
Surrender to Thy power.
Shine on, ye glory beams, shine on,
Till men in every land and clime
The wondrous secret, hidden long,
Shall know forevermore.

College Place, Wash.

A MORE EFFECTUAL MINISTRY

THE MISSIONARY WIFE

BY MRS. JOHN OSS

I. Sharing in Service

THE work of the missionary is a labor of loving service for others. And as the missionary's wife leaves relatives, friends, and homeland to work with her companion in a foreign land, she should ever realize that she is to be a sharer with her husband in all the burdens that become their common lot.

When God created Adam in His own image, and placed him in the beautiful garden home, He said: "It is not good that the man should be alone; I will make him a help meet for him." Gen. 2:18. It was the purpose of the all-wise Creator that the wife should help her companion meet the varied problems that confront him in his work, and be truly a sharer in his work, his joys, and his sorrows.

The missionary's life is one filled with unavoidable problems, and the way in which these are faced and solved spells success or failure. But while missionary problems are many and varied, nevertheless what a wonderful privilege it is to be collaborators with God in uplifting the fallen and preaching the gospel to those who know it not!

The missionary wife should always maintain a buoyant attitude toward her own work, and that of her husband. This buoyant spirit will help her to rise above the many trifling things that cause some to lose their vision, and so to become irritable and discouraged.

As one leaves home, and travels long distances by land or sea, and is oftentimes thrown into strange and uninviting situations, with the difficulty of mastering a difficult language before efficient work can be done, faith and courage are needed. A buoyant attitude will do much to lighten your own and your husband's labors, and will commend you to the natives among whom it is your privilege to labor. The missionary wife must find her contentment and joy in her work, no matter how trying and perplexing it may be. The word of God should be her daily counselor and guide. When tempted by discouragement, she should say, as was foretold regarding the work of the Saviour, "I will not fail nor be discouraged." A buoyant attitude comes to a person as the result of complete trust in God and His assurance that "all things work together for good . . . to those who are the called according to His purpose."

The missionary wife should ever strive to keep burning brightly that flame of divine enthusiasm that came into her heart when her

decision was first made to give her life in service for those in distant places. Never for a moment should she permit this vision to be dimmed by influences in the home, in the church, or in friendly social contacts with others. Much prayer and study of the word of God will cause one to know the ways of God, and will be a constant inspiration to live a life of service for others.

"A responsibility rests upon the minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband to save souls. She should never urge her wishes and desires, or express a lack of interest in her husband's labor, or dwell upon homesickness, or discontented feelings. All these natural feelings must be overcome. She should have a purpose in life which should be unfalteringly carried out. What if this conflicts with the feelings and pleasures and natural tastes! These should be cheerfully and readily sacrificed, in order to do good and save souls."—*Gospel Workers*, p. 202.

Her daily prayer may well be:

"Lord, help me live from day to day,
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others.

"Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you,
Must needs be done for—others.

"Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again;
Unless to live for—others.

"And when my work on earth is done,
And my new work in heav'n 's begun,
May I forget the crown I've won,
While thinking still of—others."

The Spirit of prophecy outlines the work of women in the following statements:

"He [God] calls for persevering women, who will take their minds from self and their personal convenience, and will center them on Christ, speaking words of truth, praying with the persons to whom they can obtain access, laboring for the conversion of souls."—*Testimonies*, Vol. VI, p. 118.

"Women may take their places in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women

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CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

THE ADVENT MOVEMENT AND DARWIN

BY H. W. CLARK

THE early part of the nineteenth century was conspicuously a theological age in England and America. Religious beliefs were sharply defined, and had changed little since the Reformation. Personal salvation was the keynote of religion. Right or wrong, religious dogma played a large part in the life. The authority of the Bible was accepted; it was acknowledged to be an inspired book, from Genesis to Revelation; any doctrine that could be supported by texts from the Bible was bound to be given consideration. Sunday was rigidly observed; churchgoing was universal. Communion was celebrated monthly. Family worship was conducted in every home. Faith in a personal God was very real; the reality of heaven and hell was doubted by none except skeptics and atheists, who were regarded with horror.

The liberalism of the French Revolution came into America but slowly. Up to 1823 atheist writers were liable to prosecution. The influence of the French and American Revolutions upon religious life was largely held in check by the Great Awakening that occurred during the early part of the nineteenth century. The years from 1800 to 1845 were known as a period of religious revival. In 1810 the first foreign mission was established. Religious fervor culminated in the advent movement begun by William Miller in 1831. All over the world the prophecies of Daniel and the Revelation were preached, and multitudes expected to see the return of Christ to this world.

French rationalism was in the meantime steadily gaining ground, and in 1835 German Biblical criticism was "exploded" upon America. Thus the literalism of the Adventists and the liberalism of the skeptics developed simultaneously. When the Adventists were disappointed in the spring and again in the autumn of 1844, there was a sudden revulsion of feeling, and the critical influences in theology rapidly replaced the attitude of implicit faith that had characterized the advent movement. During the fifteen years between the "disappointment" and the publication of the "Origin of Species" in 1859, the Protestant churches became practically converted to the critical interpretation of theological questions.

A study of the factors leading up to the acceptance of Darwin's theories reveals two other conditions besides the one just men-

tioned. Summarizing them all, we have: (1) the rejection of literalism, as already explained; (2) the growth of uniformitarian ideas; and (3) the great array of evidence presented by Darwin in favor of natural selection. The latter two we should notice in some detail before we continue with the historical phases of the subject.

The idea of uniformity in natural forces had been growing for two or three centuries preceding Darwin, but it remained for Sir Charles Lyell of England to offer to the world what seemed to be convincing evidence. In 1830 he published his "Principles of Geology." From that time onward the catastrophic view rapidly gave way to the uniformitarian; and by the time of Darwin the scientific world was ready to accept a natural explanation of the origin of species, inasmuch as they had become practically committed to the idea of a uniform progression of natural phenomena in the geological field.

As to the third point, the evidence presented by Darwin in favor of natural selection, we must recognize the fact that the public mind was in a receptive state. The psychology of the masses made the acceptance of the theory easy. Scientific and industrial advance had undermined religious and social life to such a point that a revolution was bound to come. Darwin's "Origin of Species" came as a psychological *coup d'état* that removed the last great objection to the acceptance of the uniformitarian cornerstone upon which the modern evolutionary theory has been built. Whetham says:

"Converging streams of evolutionary thought—cosmological, anatomical, geological, and philosophic—which, blocked by the prejudice in favor of the fixity of species, were yet collecting deeper and deeper behind the dam. Darwin's great torrent of evidence in favor of natural selection broke the barrier with irresistible force."—*History of Science*, p. 297.

When the theory of natural selection was thrown open for discussion at the meeting of the British Association for the Advancement of Science, on June 28, 1860, it was plain that a theological rather than a scientific debate was to take place. Bishop Wilberforce and several others of the clergy who had scientific standing were on the platform. Huxley had reluctantly consented to attend, and to him the champions of Darwin looked for support.

The debate was a complete victory for the advocates of evolution. Wilberforce could only appeal to ridicule, directing his principal arguments against the idea of ape ancestry of man. Huxley's cool logic was invulnerable, and the dogmatism of the theologians fell flat.

Church authorities held out for a while against the new ideas, but a complete collapse of the theological opposition to Darwinism was not long in coming. Aided by the powerful agnosticism of Haeckel and Huxley, free thought won its way rapidly, and in 1887 Huxley triumphantly said that theologians had ceased to oppose evolution; they either denied the reality of Genesis or tried to reconcile it with evolution.

The theologians lost their fight against Darwinism for two reasons: In the first place they did not know what they were fighting, and could not match scientific argument with scientific. They tried to drown scientific facts under a flow of rhetoric, and as is always the case, they failed. The chief objections to Darwin's theories were the anthropological implications; the clergy objected to the idea of animal ancestry. Being so attentive to this point, they overlooked the logic and cumulative proofs of the theory of natural selection, and made practically no impression upon the theory as a whole. They wasted their strength charging the windmills of ape ancestry, while the real lines of argument in regard to the factors and methods of selection were overlooked by them completely.

I do not mean to imply that the question of ape ancestry is not an important one. It is. But it was not *the* question at issue in 1860, and all the arguments of the clergy were directed at this point, leaving Darwin's evidence in regard to the origin of species by natural selection entirely untouched. Its victory swept away the last vestiges of scientific objection to evolution, and eventually the idea of ape ancestry became an integral part of the whole theory. The loss of the argument in 1860 left the proponents of the divine origin of man with no standing in the scientific world.

The second reason why the theologians lost their fight in 1860 is of more interest to us than the first. The Reformation was based on the Bible as an inspired book, and with this went a literal interpretation of the Genesis record of creation. But by the middle of the nineteenth century the growth of geological ideas had forced many of the theologians to revamp their views in regard to the days of creation; and when Darwin introduced his theories, the clergy were very much at sea as to the interpretation to put on the book of Genesis. They had no consistent line of argument, and could not present a united front to what they felt to be destructive elements in the new ideas.

As Haeckel put the case, there were only two logical views: (1) mechanistic, denying

the existence of God; and (2) vitalistic, involving a special creation. Holding as they did to the vitalistic views, the clergy looked upon the evolutionary views of Darwin as rank heresy. But they had themselves virtually accepted all the elements of the mechanistic interpretation, for in 1844 they rejected the literalism of the advent movement, and had introduced critical scholarship into their theology. In other words, they had introduced the scientific method of dealing with theological questions, which they preferred to the dogmatic method of proving questions by reference to the authority of the Bible, and being on the same basis as the scientists, they had to meet them in their own way.

Much more detail might be given if space permitted, but these few facts will bring to our minds the point that the liberalism of the churches has been their downfall. The rejection of the literalism of the advent message in 1844 left the Protestant churches with no protection against the great modern apostasy that the evolution philosophy has brought in. The "fall" of Babylon portrayed in Revelation 14 is not only a spiritual fall, but also a theological fall of major significance. By their rejection of the literal interpretation held by the Adventists, the other Protestant churches cut themselves off from the possibility of faith in the literal return of Jesus to this earth, and opened the way for a full acceptance of the evolutionary philosophy with all the erroneous ideas that it embodies.

Angwin, Calif.

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High Adventure

BY ARTHUR WHITEFIELD SPALDING

As I have seen a child,
Round-eyed and innocent,
Leaving his treasured playthings piled
When new adventure overtook,
Climb up a little staired ascent,
Holding in fear his parent's hand,
And, trepidant with fresh alarms,
Yet gathering courage from each trustful look,
With utter confidence in a last command,
Fling himself laughing into his father's arms;

So I, another child,
Holding my Father's hand,
Now from my busy arts beguiled
By what He promises beyond,
Forgetting all that I have planned,
And pressing on with faith's sure sight
O'er rock and ridge, through mists and storms,
With confidence that swallows up despond,
From the last crag of life's most glorious height
Cast me exultant into my Father's arms.



ONWARD AND UPWARD



Inspiration, Counsel, and Caution

THE SUSTENTATION PLAN IN OPERATION

BY H. H. COBBAN

IT was in the year 1911 that the sustentation plan was inaugurated. Some of our ministers who had been active in the work for many years were aged, and could no longer do aggressive work. During their ministry they had labored on a small salary, and with little opportunity to save money to provide for their old age. The question of how to care for these men and their widows became a serious one for our denominational leaders. It was foreseen that as the denomination grew older and the number of its laborers increased, the question would become more acute and increasingly serious.

As a result of the careful study given to the situation, a plan was inaugurated whereby each conference would set aside a certain percentage of its tithe for the purpose of providing an amount sufficient to keep these aged men and their widows from suffering for the necessities of life. There also arose the question of caring for younger ministers and conference workers who might become incapacitated for service because of failing health. It was decided that they, too, should benefit from the fund created. Next came the question of caring for institutional workers who might become incapacitated for active work because of age or failing health. This group was also included in the plan, with the understanding that institutions would pay a sufficient percentage of their pay rolls into the fund to care for the institutional beneficiaries.

Thus what is known as the Sustentation Fund was created. It was to be held at the General Conference headquarters and administered by the General Conference Committee, in order that all sections of the field might be dealt with uniformly. This would be impossible were each union committee or institutional board to have a separate fund for its territory. It was arranged, however, that all applications for assistance from the fund should be endorsed by local and union conference committees and forwarded to the General Conference Committee. Applications from workers employed in interunion institutions were to be approved by the boards of these institutions and forwarded by them to the General Conference.

The Sustentation Fund was created for the support of sick and aged laborers, and the widows and children of deceased laborers who had been employed upon a missionary basis in our conferences, mission fields, and institu-

tions. The principal considerations which determined whether laborers should receive benefits were length of service, financial condition, and their standing in relation to this movement. It was made clear to beneficiaries under this arrangement that all allowances from this fund were cheerfully made, and that in no sense was the person receiving such allowance a subject of charity, but that the fund was for the purpose of providing a just and necessary support for those laborers who had given their lives and means for the building up of this cause, and had been unable to make provision for sickness or age.

The general plan of the Sustentation Fund as it is operating today is much the same as it was originally. As demands upon it have increased, it has been necessary to throw about it certain regulations to safeguard its interests and to define more clearly just who may be eligible for its benefits. The percentages to be paid by conferences and institutions have been increased from time to time in order to care for the growing number of beneficiaries. But in its essential features the plan is unchanged.

For several years after the Sustentation Fund was started, the General Conference Committee acted in the capacity of a sustentation committee, but the time came when, because of the volume of the work and the great amount of detail connected with it, it was found necessary to appoint a subcommittee to deal with sustentation matters. This committee has been given power to act in all cases that come within the regulations; but cases which do not, or on which the committee is not clear, are referred to the General Conference Committee. The sustentation committee is so constituted as to represent the different lines of work directed by the General Conference Minority Committee, as far as the presence of the men at the office makes it possible. It is made up as follows: The treasurer, one or more of the vice-presidents, the assistant treasurers, one or more of the General Conference secretaries, one or more of the field secretaries, and a secretary or an associate secretary from each department.

After the sustentation plan had been operating a few years, it became evident that it would be necessary to fix a minimum service requirement for eligibility to the benefits of the fund, or the number of persons admitted would become so large that the denomination would be

unable to bear the financial burden of their support. Since the fund had been originated primarily for the benefit of those whose lives had been spent in service, it seemed reasonable that those who had spent a short time only in the work should not benefit by its provisions. Accordingly, at the Autumn Council of 1922, the minimum period of service for admittance to the fund was fixed at seven years. In 1926 it was raised to ten years, and at the General Conference session of 1930 it was increased to fifteen years for temporary assistance and to twenty years for permanent assistance. Those who have entered the work after reaching the age of thirty-five are required to serve twenty years in order to be eligible for temporary assistance, and twenty-five years for permanent assistance. Exception to these service requirements is made in the case of workers who have lost their health in foreign mission service.

Prior to 1930 the amount paid to beneficiaries had no relation to the length of their service to the cause. As a result, some workers with forty or fifty years of service were receiving no more than others whose service had been of comparatively short duration. It seemed only right that those who had invested most in the cause by their labor and means, should in their old age be better provided for than those in middle life whose service was shorter, and who in many cases, by one way and another, could do something to supplement their allowance. Accordingly, a plan was adopted at the 1930 General Conference session which provided for making the allowances proportional to the service rendered. Because of rapidly falling income in 1930 and 1931, this plan was not made effective until the early part of 1932.

At the present time a worker who is married and has given fifteen years of service, and who may be admitted to the benefits of the fund, may receive a family rate of \$34.25 a month; and if he has given forty or more years of service, he may be given \$61.25 a month. These are the minimum and maximum rates, and between these extremes are other rates, each one depending upon the beneficiary's length of service. If either husband or wife is under constant medical expense, or requires special foods or medicines, as in cases of tuberculosis or diabetes, a medical allowance not exceeding \$12 a month may be given in addition to the base rate. Widows of workers receive three fourths of the rates paid to couples, and single workers receive two thirds. The medical allowance for widows and other single workers does not exceed \$8 a month. If a beneficiary has dependent children under the age of sixteen, he may be given a child allowance of \$6 a month for each child.

Once each year a list of the beneficiaries residing in each union conference is sent to the respective union offices, and the union committee gives careful consideration to each name

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THE QUERY CORNER

Sundry Ministerial Problems

Rome's Change on Infallibility

How would you answer the question, "Has the Roman Catholic Church changed its teachings?" Please cite incontrovertible facts.

It is a well-known claim of the Roman Catholic Church that it never changes, that it is "*semper eadem*," always the same. In view of this claim we will here cite the testimony of Roman Catholics which disproves it. Here is one notable example:

In January, 1837, a debate was held in Cincinnati, Ohio, between the Protestant minister, Alexander Campbell, and the Roman Catholic bishop of Cincinnati, John B. Purcell. This debate, according to the title page, was "taken down by reporters, and revised by the parties." In his first speech Bishop Purcell made the following statement concerning the infallibility of the pope:

"Appeals were lodged before the Bishop of Rome, though he was not believed to be infallible. Neither is he now. No enlightened Catholic holds the pope's infallibility to be an article of faith. I do not; and none of my brethren, that I know of, do. The Catholic believes the pope, as a man, to be as liable to error, as almost any other man in the universe. Man is man, and no man is infallible, either in doctrine or morals. Many of the popes have sinned, and some of them have been bad men." —*A Debate on the Roman Catholic Religion*, p. 23.

In 1851 there was published in New York "A Doctrinal Catechism," by Stephen Keenan, a well-known defender of the Catholic faith. This was the "Second American Edition, Revised and Corrected." On pages 305, 306 of this catechism the following question and answer appear:

"Q. Must not Catholics believe the pope in himself to be infallible?"

"A. This is a Protestant invention; it is no article of the Catholic faith; no decision of his can oblige, under pain of heresy, unless it be received and enforced by the teaching body,—that is, by the Bishops of the Church."

These two accredited teachers of the Roman Catholic doctrine plainly declared that the infallibility of the pope was not an article of faith, and one of them charged Protestants with being the source of any such claim. But what has happened since 1851? After the Vatican Council of 1870 there appeared the *third* American edition of this same catechism by Stephen Keenan, "Revised and Corrected, Conformably to the Decrees of the Council of the Vatican," in which the following questions and answers are found on pages 170, 171:

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THE BETTER WORKMAN



Improvement in Method and Technique

TEACHING HEALTH REFORM SUCCESSFULLY

BY E. TORAL SEAT

AS evangelists endeavoring to persuade people to accept our message as a whole, we find that one of the difficult things for new converts to see is the importance of a healthful diet. People coming out of the world believe that vegetarianism is merely a fad or hobby. To us who have been vegetarians for years, clear scientific and spiritual reasons reveal conclusively that it is the best way to live. At first, however, these reasons are not so apparent. In our work, when teaching new converts our gospel of health, we say to them, "Now, friends, do not stop eating clean meats immediately. Continue eating your clean meats until we have given you a series of studies on the preparation and serving of the vegetarian diet." Then, having developed a true conception of vegetarianism through an educational program, the meat is left off gradually, and the great majority of the new believers become true vegetarians.

If meat is taken away abruptly from people who have been accustomed to eating it regularly, and who do not know how to cook the vegetarian way, their vegetables are often soggy and tasteless. They feel a sense of weakness, because of losing the artificial stimulus. They have a craving for meat, and many finally become discouraged and give up vegetarianism as a bad project. On the other hand, if you tell them to leave off meat gradually, and teach them how to cook vegetables scientifically, they will begin to advance in the wonderful way in which we as a people believe in living. According to my observation, very few of the converts that have changed their dietary in this way, ever go back to the meat eater's diet.

The "Testimonies" recommend the principle of substitution in a gradual way.

"We should, however, consider the situation of the people and the power of lifelong habit, and should be careful not to urge even right ideas unduly. None should be urged to make the change abruptly. The place of meat should be supplied with wholesome foods that are inexpensive. . . . In all cases, educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease."—*Ministry of Healing*, p. 317.

"Wherever the truth is carried, instruction should be given in regard to the preparation of wholesome foods. God desires that in every place the people shall be taught by skillful teachers how to utilize wisely the products that

they can raise or readily obtain in their section of the country."—*Gospel Workers*, p. 233.

It does not take a great amount of money, effort, or equipment to furnish the working material for a cooking class. A stove, table, and cooking utensils from a home will suffice. Then comes the question, Who will do the teaching? Naturally it is better to have a dietitian; however, this is sometimes an impossibility. But there are women in every church or tent company who could explain and demonstrate our methods of planning and serving meals composed of a "variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing."

One of the most profitable and interesting cooking classes that has come under my observation was conducted by a lay member who called herself a cook. She planned balanced meals, explained them and cooked them, while the class observed. Recipes were mimeographed or typed, and the ladies took them home and practiced them. People enjoy doing what they know how to do well, and once the new convert learns how to cook scientifically the vegetarian way, she will take pride in her knowledge, and the whole family will be benefited.

New believers should be taught from a health standpoint that such a program is God's ideal for the Christian today. When they learn of the awful diseases prevalent in cattle, and that the packing houses continually send out meat filled with germs, regardless of inspection, and that they try to save as much of the blood in the meat as possible (Moses was instructed against that practice), the people usually accept the better method of living.

"If meat eating were ever healthful, it is not safe now. Cancers, tumors, and pulmonary diseases are largely caused by meat eating."—*Testimonies*, Vol. IX, p. 159.

One of my cousins, a university graduate, trained to be a meat inspector, was employed by one of the largest packing houses in the United States. He is not an Adventist, but on account of the pressure brought to bear on him to pass meats that were carrying so many disease germs to the public, he finally gave up his job as a meat inspector and went into another kind of work. He says, "The public little realize what they are getting when they

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“ARE LUTHERANS GOING LITURGICAL?”—No. 2

THE significance and the background of this transition taking place in Lutheranism is next discussed by Mr. Webber, before quoted:

“The reason for this readiness is not difficult to discover. At the time of the Reformation, Luther and his associates did not discard the liturgy and ceremonial of early days. They attacked certain doctrines, but they had greatest respect for the mass, and boldly called it the mass. Luther spoke very highly of the canonical hours, particularly of matins and vespers, declaring these to have a fine Christian origin, and containing nothing that might not well be kept.

“The Lutherans in Germany and in the Scandinavian countries retained Catholic liturgical practices for centuries. Practically every Lutheran hymnal in America has for generations contained a complete mass, disguised under the name of ‘The Common Service.’ But all the traditional parts are there, such as Confiteor and Absolution, Introit, Kyrie, Gloria, Epistle, Gradual, Gospel, Credo, Offertorium, Prefatio, Sanctus, Agnus Dei, and Postcommunion. These things are called by their Latin names. It is an easy task for the Lutheran to substitute the original Gregorian musical settings of Luther’s time for the Anglican chants that they have been using for almost a century.”

The logical lengths to which this movement will likely grow, and the opposition it has faced, are then presented.

“The liturgical movement has not been allowed to go unchallenged. Grave questions have been raised in pastoral conferences during the past year or so. If the high church group is allowed to restore mass vestments, Gregorian music, incense, and elevation simply because Lutherans did these things for two centuries and a half after the Reformation, what is to prevent them from restoring the Latin language, which was certainly used as the orthodox Lutheran language of worship in Luther’s day? Is not the unaltered Augsburg Confession regarded by every Lutheran that ever lived as the very Magna Charta of his faith? To deviate even in the slightest degree from this basic confessional document, is rank heresy. And yet this document, the cornerstone of sound Lutheranism, states boldly: ‘The mass is retained among us, and celebrated with highest reverence. Nearly all the usual ceremonies are likewise preserved, save that the parts sung in Latin are interspersed here and there with German hymns, which have been added to teach the people. For ceremonies are needed to this end alone that the unlearned be taught.’”

But this is all invited and involved in the historical groundwork of Lutheranism, which

left the gate open for a Romeward movement. Not only was the mass still recognized, but confession as well, and this is the author’s basis for a question propounded that is hard to answer, once his premise is conceded:

“At conventions of the liturgical group, held recently in Detroit and in Cleveland, private confession was encouraged, and most of the visiting clergy availed themselves of the opportunity, and were duly granted absolution. But Luther’s small catechism, which is taught with typical Lutheran thoroughness to every child, and which every child must memorize verbatim, teaches plainly the doctrine of private confession, and each child learns the Confiteor. The same catechism states that the devout Christian will sign himself with the holy cross, night and morning, when he says his prayers. If it is not wrong to teach these things theoretically to children, the high church group is asking, why is it wrong to carry them out in practice? The answer seems hard to find.”

The fundamental issue and concept involved in these liturgical “by-products” is next discussed. A definite swing away from present-day Protestantism lies at the heart of it all. Thus:

“The liturgical party deny emphatically that the movement is concerned with externals. An altar adorned with twenty-two candles, mass vestments, genuflections, incense, and litany processions are but by-products of the movement, they declare emphatically, and may be omitted, if one sees fit. The liturgical group is seeking things more fundamental than Gothic chasubles and votive lights. They are seeking, so their official documents declare, to foster the liturgical life in the congregation. They are calling upon all Lutherans, in ringing language, to revive their declining parochial schools. They are advocating a full and complete church year, and look with disfavor upon such sectarianisms as St. Father’s day, St. Children’s day, and St. Rally’s day. They favor a weekly celebration of the eucharist, rather than the monthly and semimonthly ones of the past. Some of them favor a modified form of self-denial and asceticism, rather than the world-acceptance theory of modern Protestantism. They lay stress upon the church at prayer, but not the heaven-storming prayers of the revivalist, but rather the quiet devotional offices of the old breviaries.”

Meantime liturgism flourishes, with Luther’s example constantly invoked as its authority and its sanction. Thus:

“Do they use incense? Certainly. Luther

used it, and approved of its use so long as it does not become a compulsory matter. Do they elevate the host and the chalice? Most assuredly. Luther practiced elevation until at least a year before his death. True enough, in a famous letter, lately widely quoted, he advised a certain church to discontinue elevation. But that was after they had adopted the Heidelberg catechism, and had become Reformed. Do they use Gregorian music? Why not? Luther not only used it, but he left rather detailed information as to how it is to be used.

"The liturgical group is ready to show, at a moment's notice, that all these old customs were taken for granted by Lutherans until a century or so ago. Every Lutheran looks upon pietism, rationalism, and the state church as the three deadly enemies of all things orthodox. And was it not just these three forces that destroyed the liturgical life of the Lutheran Church?"

So, Lutheran liturgical conventions and conferences are flourishing, at which—

"The clergy wear clericals, and the younger men run about in cassocks and birettas. At each gathering is a display of albes and richly embroidered chasubles that might well make such sturdy American [Lutheran] pioneers as Walther, Krauth, and Fritschel look about in bewilderment, could they come back to life. At the conventions there are crucifers, acolytes in red cassocks, plain-song, and the chanting of the daily offices of matins and vespers, to say nothing of solemn choral eucharists. The younger clergy address one another as 'father,' and as they gather in groups between their busy sessions, one hears numerous references to St. Ambrose, St. Jerome, St. Augustine, Sister Angela, Fra Carolus, and even St. Swithin. They seem to be a jovial lot, and there is but one thing that irritates them, and that is to be called Protestants."

Naturally, Episcopalian ritualists watch the situation with deep interest. Says our writer:

"Episcopalians, both of the Protestant and the Anglo-Catholic schools, are looking on with much interest, and declaring that the Lutherans are stealing their thunder. This the Lutheran ritualist denies emphatically, and he points out that the movement that was called Lutheranism in Germany and the Scandinavian countries was known as the Church of England across the channel. He exhibits Luther's 'Formula Missae' of 1523, and asks his Episcopal neighbor to point out any radical difference between that and the first English prayer book of a few years later. He declares that it is much like Pat and Mike, who came to America on the same ship, and a year later accused each other of affecting an Irish brogue."

Coming directly to future prospects, Mr. Weber plainly declares that ritualism is regarded as the antidote to a menacing sectarianism:

"Will the Lutheran synods of America seek to exterminate this rapidly growing and widely discussed liturgical group, which has been making headlines for the newspapers so frequently of late? The prospect is remote. It is no secret that a number of Lutheran synods have become alarmed at the rising tide of sectarian-

ism. They have seen their congregations gradually drop such eminently Lutheran institutions as Ascension Day, the Feast of the Transfiguration, Purification of the Virgin, and the Epiphany, to substitute Rally Day, Mother's

HUMAN VERSUS

BY CARLYLE



T seems well-nigh impossible for some Christian workers to rid themselves of the notion that spiritual results may be obtained by methods merely material and intellectual. Given money and brains, it is assumed that with these there is force enough to win souls, operate a Sabbath school, even shepherd and conduct a church.

The rebuking voice of Jehovah sounds forth, "Not by might, nor by power, but by My Spirit." That Spirit works on the ungodly and unsaved mainly through the medium of the glowing hearts which have already felt its transforming power. Success in soul winning requires a warm heart. Eminent success requires a hot heart. Icebergs will never be melted by moonbeams. One can get along without many other desirable qualifications, but genuine, spontaneous, abiding warmth of soul toward the Saviour and toward the sinner there must be, if a man is to be a successful Christian worker. Without a heart transformed and all aflame, the most eminent endowments only make failure the more disgraceful.

The most magnificent floating palace ever built is but a cumbrous hulk, completely useless for the single purpose of its construction, until its fires are lighted, its heart throbs, and its timbers quiver from stem to stern with the pulsations of mighty energy and life.

There is no substitute for the flaming heart. Brilliancy may dazzle, but it takes heat to kindle. The great Chalmers preached for thirteen years before his conversion. He had a keenness of logic, a splendor of rhetoric, and a majesty of eloquence unsurpassed and rarely equaled. But he afterward publicly confessed that during all that time his ministry not only failed to lead souls to a saving knowledge of Christ, but that, so far as he could learn, it had

Day, and Children's Day, all of which is wormwood to the orthodox Lutheran.

"The ritualistic movement, whatever its possible dangers, will be welcomed secretly by large sections of Lutheranism as an antidote to this type of Modernism."

And this is the closing paragraph of this remarkably candid and sobering survey of this leavening process that is not often clearly portrayed:

"Your typical Lutheran is, at heart, very conservative, and very loyal to the days of his ecclesiastical origin. As soon as he rediscovers that the earliest Lutheran missals contained 'probers' for the Feast of the Assumption, Cor-

S DIVINE ENERGY

E. HAYNES

"not the weight of a feather upon the moral habits" of his parishioners.

John Wesley's early ministrations in England and America were of little account. But when, through the influence of the Moravians, his "heart was *strangely warmed*," God gave him a tongue of fire, and then the scenes reminding of Pentecost were repeated. So a passionate devotion to the work of saving men is the indispensable condition of abundant harvesting.

John Knox often made his soul agony audible by crying, "Give me Scotland, or I die." Whitefield would often pray, "O Lord, give me souls, or take my soul." When the flaming soul of Paul had been pursuing sinners over all the roads and through the provinces of the Roman Empire for thirty years, driven by an unseen power and leaving a trail of glory everywhere, he wrote the secret of it in six words; "The love of Christ constraineth us."

The world knows what became of these furnace heats in great souls. The conquests of the church of Christ have been won and the history of nations molded by them. They witness to the truth so well stated by Lyman Beecher, "The power of the heart set on fire by love is the greatest created power in the universe."

A heart on fire with the love of Christ and love of sinners is sure to win trophies for the Master. Many a minister, a prayer meeting leader, a Sabbath school officer or teacher, a colporteur, or a lay Christian of no more than ordinary capacity, might enter a career of extraordinary usefulness by receiving the gift of the Holy Spirit. He would find it, indeed, to be "power from on high."

Many a professed disciple has never had his Pentecost. And that makes the exact difference between a cowardly, cursing denial, and a lion-hearted apostleship, as it did with Peter.

pus Christi, and St. Mary Magdalene's Day, he will not balk at seeing his pastor rigged out in a white alb and a rich chasuble. And since the older parishes are familiar with a corrupted Gregorian chant and love to sing the early chorals, it will be an easy matter to persuade them to accept the more melodious musical texts of the Solesmes monks. From all present indications, it would seem that the liturgical movement among the Lutherans is here to stay."

L. E. F.

New Type of Tabernacle

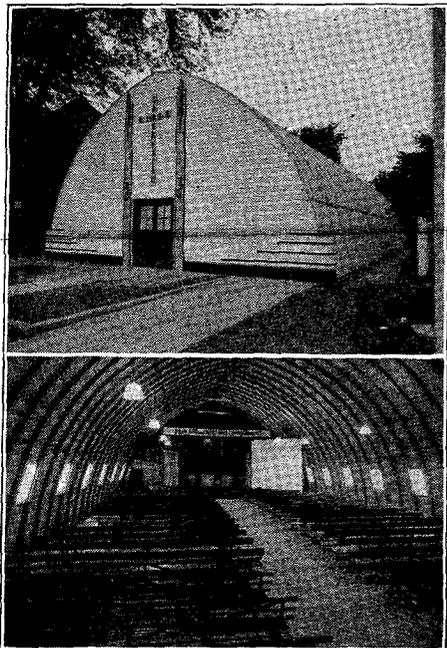
BY O. L. DENSIOW

AFTER returning from the Evangelistic Council held last December, at St. Louis, I presented the question of evangelism to our church here in South Bend. Their response was a donation of \$1,300 toward the building of a tabernacle. We decided to build as large a structure as possible with that sum. A committee was appointed to work out plans for the construction of the building. It was suggested that it would be desirable to get away from the common type of tabernacle, with its many objectionable posts. At first, we could think of no other style. A rough plan was drawn and submitted to the city authorities for a permit to build. They said that our proposed construction called for too light a material to meet the requirements of snow load, cyclone, etc., required here. Again the committee studied the problem, and found that to use as heavy material as was demanded would run the cost beyond the \$1,300 available.

A round-roofed barn, some distance out in the country, was considered as a possible solution to our problem. Its construction was examined. By making a few changes we were able to submit to the city authorities a plan calling for an archlike construction. They at once gave approval to proceed with construction. Our building met the requirements of strength, cyclone, and snow load.

It proved to be just what we wanted—something wholly different and with no posts to

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Exterior and Interior

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

THE FIRST CIVIL SUNDAY LAW—No. 1

BY R. L. ODOM

AT the time of Constantine's accession to the purple (306 A. D.), one part of the Roman populace was trying to exterminate another by the persecutions of Diocletian against the Christians. Political rivalry and civil war were gnawing out the vitals of the empire within, while formidable barbarian enemies threatened it from without.

In the meantime a similar state existed among the churches. The seeds of corrupt doctrine were bearing a bountiful harvest of confusion, schism, and discord. The persistent arrogant claims of the Roman bishops added to the increase. Eusebius describes the situation thus:

"When by reason of too much liberty we had sunk into indolence and negligence, envying and railing upon one another; and as it were almost at the point of taking up arms against each other; and with words, as if they were spears and battle-axes, prelates were assailing prelates, and people were taking sides against people, and unutterable hypocrisy and dissimulation having reached the height of malignity, the divine judgment, with leniency as usual, while the factions are clashing, gently and moderately starts its visitation, a beginning of persecution, because of the brethren in war. And as if destitute of sensibility, we were unwilling to promptly placate the kind and gracious Deity; but as some atheists, considering our deeds unheeded and unobserved (by Providence), we added one wickedness to another."¹

This state of things was attributed to "too much liberty." Victor I (about 198 A. D.), and other Roman bishops had decreed, but they were powerless to compel obedience to their decrees, or to bring about the much-desired conformity to their scheme of a universal church under a spiritual dictator. The apostasy was ready for the appearance of a friendly civil power to supply the wanting force of coercion. Says M. Rostovtzeff:

"The time was ripe for a reconciliation of state and church, each of which needed the other. It was a stroke of genius in Constantine to realize this and act upon it. He offered peace to the church, provided she would recognize and support the imperial power."²

The household god of Constantine's family had been Apollo, the sun-god of Greek and Roman mythology. After quelling a rebellion of Franks (308 A. D.), he repaired to the temple of Apollon with offerings of gratitude for the

victory. In 310 A. D. he was reminded, on an occasion of great solemnity, by the orator Eumenius of his hereditary god, "Apollinum tuum."³

The inhabitants of Italy, galled by the government of Maxentius, sent a secret mission to Constantine beyond the Alps to come to their rescue. He himself had personal feelings of enmity against Maxentius, and the invitation was accepted. It must have been intimated to Constantine that he would find an ally among the Christians if he would proceed rightly toward them. Ere he met the enemy in battle, he professed conversion to Christianity. The circumstances, as they were afterward told, were these:

As he prayed toward the declining sun, he declared he saw a fiery cross above the solar disk, and an inscription which said: "In this (sign) conquer." On the following night, he said, a heavenly being visited him and repeated the command of the daylight vision. Word was sent to the clergy, who explained that Christ Himself was the celestial visitor, and interpreted other things relative to the vision. Constantine immediately put himself under their spiritual direction, and "made the priests of God his counselors."⁴

Maxentius lost the day at the Milvian Bridge (312 A. D.), and his life in the waters of the Tiber. The clergy hailed Constantine as a second Moses, comparing the defeat of Maxentius, and his drowning, to the destruction of Pharaoh's host in the Red Sea.⁵

"Whatever may have been the circumstances or the motives which led Constantine to make the cross his standard," says Myers, "this act of his constitutes a turning point in the history of the Roman Empire, and especially in that of the Christian church."⁶

By virtue of his office as the chief magistrate of the people, Constantine was the *pontifex maximus* of the state cult, Mithraism. Hence, the vision of the cross and the sun did really represent what was effected in his person, a reconciliation of the interests of sun worship and apostate Christianity. While he was the high priest of "the invincible sun-god Mithra" to his heathen subjects, he was at the same time *princeps beatissimus* [most blessed prince] and "servant of God" to Christians. He must have had this in mind when he said to the clergy:

"While you are bishops of those within the church; and I, having been appointed by God, might be bishop of those outside the church."⁷

The ecclesiastics looked upon Constantine's profession of Christianity as a godsend, and hailed it with joy. The triumph of Sunday observance was seen to be secured by his intervention. Speaking of Constantine's aid in settling the Easter controversy in favor of Sunday, Eusebius wrote:

"It was impossible to find among men a remedy for this evil, the controversy being equally balanced between the two sides. But for God alone it was easy to cure even this evil, and Constantine alone of those upon earth appeared an assistant for good in this."⁸

Not only did he "make the priests of God his counselors," but he also appointed deacons and ministers as custodians of all his house.⁹ Early in the fourth century, Hosius, bishop of Cordoba, Spain, was employed to communicate the imperial will of Constantine to Cæcilian, bishop of Carthage, relative to the distribution of a grant of money. A law, in 321 A. D., was addressed to Hosius, which he promulgated, sanctioning the freedom of slaves emancipated in the presence of clergymen.¹⁰ Eusebius of Cæsarea was one of his closest spiritual advisers at this time, and wrote in defense of Sunday as praising the emperor's Sunday laws. Many similar acts might be cited to show that Constantine's legislation in religious matters was done under the direction of clerical advisers and counselors.

The first law ever promulgated among men forbidding labor on Sunday was issued by Constantine on March 7, 321 A. D. It says:

"Let all judges and townspeople and all occupations of trade rest on the venerable day of the sun; nevertheless, let those who are situated in the rural districts freely and with full liberty attend to the cultivation of the fields, because it frequently happens that no other day may be so fitting for the planting of grain and setting out of vineyards, lest at the time the commodities conceded by the provision of Heaven be lost. Given the seventh day of March, Crispus and Constantine being consuls, each of them, for the second time."¹¹

On the next day, March 8, he promulgated another decree, ordering the heathenish consultation of the haruspices, those who divined by examining the entrails of animals offered for sacrifice. He said:

"That whenever the lightning should strike the imperial palace or any other public edifice, the haruspices, according to ancient usage, should be consulted as to what it might signify, and a careful report of the answer should be drawn up for our use."¹²

Gibbon sarcastically remarks:

"His ministers were permitted to signify the intentions of their master in the various language which was best adapted to their respective principles; and he artfully balanced the hopes and fears of his subjects, by publishing

in the same year two edicts, the first of which enjoined the solemn observance of Sunday, and the second directed the regular consultation of the [h]Aruspices."¹³

In the following June, of the same year, another law recommended the use of Sunday for religious purposes rather than for litigation:

"As it should seem most improper that the day of the sun, noted for its veneration, be occupied in wrangling discussions and obnoxious contentions of parties, so it is agreeable and pleasing to be performed on that day what is principally vowed; and also all may have liberty on this festive day for emancipation and manumission, and acts concerning these matters may not be prohibited."¹⁴

(To be continued)

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- ² "The Social and Economic History of the Roman Empire," p. 456, Oxford University Press, 1924.
- ³ "Panegyrici Veteres" (Old Panegyrics), edition of Joannes Livineius, Antwerp, 1599, pp. 204, 205.
- ⁴ Eusebius, "De Vita Constantini" (The Life of Constantine), book 1, chaps. 28, 32. See note 1, above.
- ⁵ Id., book 1, chap. 38; "Eccl. Hist.," book 9, chap. 9.
- ⁶ "Ancient History," edition of 1904, p. 524.
- ⁷ Eusebius, "The Life of Constantine," book 4, chap. 24. See notes 1 and 4, above.
- ⁸ Id., book 3, chap. 5.
- ⁹ Id., book 4, chap. 18.
- ¹⁰ Eusebius, "Eccl. Hist.," book 10, chap. 6; "Life of Constantine," book 2, chap. 46; and F. Meyrick, "The Church in Spain," New York, 1892, pp. 66, 67.
- ¹¹ "Codex Justiniani" (Justinian's Code), edition of Jacobi Anallii de Bottis, Venice, 1621, book 3, title 12, law 3.
- ¹² "Codex Theodosiani" (Code of Theodosius), edition of Jacobi Gothofredi, Lyons, 1655, book 16, title 10, law 1.
- ¹³ "Decline and Fall of the Roman Empire," Gibbon, Vol. II, p. 250, Millman's edition, 1875.
- ¹⁴ "Codex Theodosiani," book 2, title 8, law 1. See note 12, above.

HOLLYWOOD ADJECTIVES.—The values that you as a parent and your school and church have tried to implant in your child's mind might roughly be suggested by certain adjectives—unselfish, courageous, honest, hard-working, competent, faithful, poised, restrained, patient, thrifty, good, kind. These are not the adjectives that describe Hollywood's values. Hollywood has a different set, something like this: smart, sophisticated, daring, bold, clever, rich, thrilling, big, stupendous, exciting, passionate, dazzling. Between the two sets of values represented by these adjectives there is a great gulf fixed.

What's wrong with the Hollywood adjectives? This is what's wrong: they express a type of mind that has lost all sense of spiritual values, all sense of the burden of man's destiny. It sees life only as a whirling, rushing, confused struggle after money and things, and then more money and more things.—"Your Child and the Movies," by Dr. Eastman, in the *Christian Century*, May 24, 1933.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

THE EVANGELIST'S HIGH PRIVILEGE—No. 2

BY L. K. DICKSON

BESIDE other outstanding characteristics of Jesus' evangelism, one very important aspect cannot fail to arrest our attention. His evangelism exhibited perfect leadership in all its pristine beauty and glory. In His own person He brought a spiritual power and dynamic force which broke up the old order of the pagan world and founded a system based upon an uncalculating and overwhelming love. He mastered men and events, and broke into the leaden night with a blazing fire that was volcanic and irresistible.

The Saviour said that it was enough for the disciple to be as his Lord. We bear His name; we represent His life to the world; and we are to personify His teachings. How can we do that if we ourselves are not ablaze with holy fire? Prophets, apostles, and reformers were all that they were because their great message burned and trembled upon their lips.

The message which God's true evangelists are to give today is the same gospel message which was first given by Christ Himself, but suited to the conditions of the present hour. It is a reform message, to be sure, but sweetened and tempered by the glorious good news of salvation. Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism. On all sides doubt is expressed whether there is any absolute truth or goodness.

Along with this is found the existence of world-wide suffering and pain, distress and perplexity. Anxiety is everywhere in the hearts of men, women, and even little children. This all expresses itself partly, at least, in a despair of all higher values, and partly in a tragically earnest quest for a new basis of life and thought. Amid widespread indifference and immersion in material concerns, we also find with many, a great yearning for reality in religion, for rest from the anxious cares of this present evil generation, and for peace that knows no breaking.

Against this background, and in relation to it, our evangelists must proclaim God's message. That message must be Jesus Christ. He is to be the center of every revelation sent forth to

a bewildered world, groping for the way. We must, in presenting our message, hold ever before men Him in whose life and through whose death and resurrection the Father is disclosed as almighty Love—reconciling the world unto Himself by the cross; suffering with men in their struggle against sin and evil; bearing with them and for them the burden of sin; forgiving them as they, with forgiveness in their own hearts, turn to Him in repentance and faith; and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.

Here is where the nominal church has failed in her evangelization. She has no thought-out policy of action or reconstruction. She has not even set forth the principles upon which such a policy could be framed. She does not know her own mind, and so can give to men no sure leadership. In a world caught in a hurricane which threatens to sweep everything before it, the nominal church of the world and her ministers have chosen to take to the shelter rather than to the fray. She is playing merely for safety; but playing for safety in a time like this is not the plan that will win. The one thing men need today is the full view which God has given, and He has laid upon His evangelists the duty to give that view. We can hear His call as He cries, "Who will venture forth to see, leaving the haunts of security for the wind-swept peak?" This is the special prerogative of those who have been called by God to stand as religious leaders at this time.

In the book, "Lay Religion," Henry T. Hodgkin says:

"When an airplane goes at less than a certain pace, it inevitably falls to the ground. The same is true of the church. Just when the world needs her most for scouting, to be eyes indeed to the army of humanity, she is found to have reduced her pace to the danger point, and to be struggling on the ground with the rest of us. Or should we rather say that she has had recourse to another method of aeronautics, and has chosen to follow the 'lighter than air' school? Inflated by gas, she maintains an unstable equilibrium in the upper air, swept along before the hurricane, while the petrol in her tanks is frozen, and all her bombs are exhausted."

In the midst of such a situation in the nominal church, God has sent His messengers with a full view of the true condition of men and nations and the future triumph of right-

eousness over sin. How important that we be true to our trust! "Watch ye, stand fast in the faith, quit you like men, be strong," is the message of God to His faithful evangelists of the present hour.

To accomplish all this the evangelist dare not do any haphazard preaching. He must know whereof he speaks. To have this knowledge he must consult other minds. He must form his own conclusions and convictions, under the direct impression of the Holy Spirit, and without being angular, believe in his own angle, so to speak. It is in his study that the evangelistic note and impulse must lay hold of the evangelist's heart.

In the biography of a very distinguished English judge, Lord Borsen, in illuminating the powers and qualities required for success at the bar, said: "Cases are won in chambers." That is to say, so far as the attorney is concerned, his critical arena is not the public court, but his own private study and consultation room. We quite agree with a great preacher who said:

"Men are not influenced deeply by extemporized thought. They are not carried along by a current of fluency which is ignorant of where it is going. Mere talkativeness will not put people into bonds. Happy-go-lucky sermons will lay no necessity upon the reason nor put any strong constraint upon the heart. There is no man so speedily discovered as an idle minister, and there is no man visited by swifter contempt!"

The successful, devoted, consecrated evangelist, who answers a certain call of God to his ministry, will be as busy and as systematic as a successful business man; yea, more, he will follow His Master in diligence, and with Him say, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work."

Orlando, Fla.

BIBLE WORKERS' EXCHANGE

For More Effective Service

My Experience With Fear

BY MARY E. WALSH

MUCH is said in the word of God about fear, of which there are two kinds, protective and destructive. A life that is harassed by this destructive fear is rendered almost useless to the cause. Satan of course knows this; but the Lord has given us the remedy, which when rightly applied, will dispense with all fear. It is brought to view in 1 John 4:18: "There is no fear in love; but perfect love casteth out fear: because fear hath torment."

We are told in the Spirit of prophecy that the Bible work is a "heaven-born idea." And we well know that anything that is heaven-born is hated by the devil; therefore he will

not leave a thing undone to destroy the power, influence, and usefulness of those who have dedicated themselves to such a noble work. One of his most effective methods of attack is to create a fear complex, and some of us are so constituted that we become an easy prey to this.

I had three enemies to conquer when I first entered the Bible work, and at every turn these seemed to overwhelm me. They were timidity, pride, and youth. And there was a reaction which came from these that militated against my progress in the work. Perhaps some of my timidity was directly caused by the European environment in which I was brought up. I had a natural reserve which made it very difficult for me, as the work of the Lord requires holy boldness. I also had an inherent pride that was a great handicap, and I knew it came from the "father of pride." My youth I could not help, but I was conscious of it, especially when in the presence of those who were old enough to be my parents or grandparents. I learned to cherish particularly the statement that Paul made to Timothy in which he said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The evangelist with whom I first worked was fully aware of these various traits, but was obliged to call upon me to perform certain duties in which it was impossible for him to function. Among these was the placing of large window cards on which his picture appeared. Not being very long out of Catholicism, I naturally had some Roman "germs" lurking about me. One of these was the "germ" of penance, and as I took my armful of window cards and started out to cover the large city, I felt that I was on my way to perform the greatest penance ever imposed upon me. Of course I would never think of saying "No" to my superior. So I entered my first store and accosted the merchant, asking the favor of placing the card in the window for display.

As I went from door to door I prayed continually for God to give me strength and to take away the dread that accompanied my task. All the time a voice was whispering to me, "This is not a lady's work. Whoever heard of a lady placing window cards? Is this not the work of a man, and is it not humiliating for you to be seen going from door to door with these large cards under your arm?" I imagined that every one on the street was observing what I was doing, and really I wished that some hole would open up so I could drop out of sight. Language cannot express the relief I experienced when the last one was placed. I felt my tension relaxing, my heart beating more slowly. Suddenly I saw the evangelist approaching with a bundle under his arm. After commending me for my work, he drew from this bundle twenty-one more cards (which

number I have never forgotten); so I discovered that my "penance" was not yet ended. I had to gather up my courage afresh and enter the battle again until my painful task was completed.

Now, as I look back, I ask the question, "What did I have to fear?" I could go out today and place window cards and would not count it as "penance," but would esteem it a privilege to do anything for the sake of the Lord Jesus.

My next experience was calling on those who had attended the meetings and signed cards for literature. This, too, was very, very difficult for me. Fear dogged my footsteps every day that I went out, and particularly as I would approach the door and ring the bell. Perhaps I would walk a mile or more to a home, and on arriving would wish in my heart that no one would be at home. I reasoned with myself as to why I should feel that way. From whence came that fear? Certainly not from God. It came from the enemy. It was destructive fear.

On entering the home, if I found an elderly person, I would have an inferiority complex, as I would think of my inexperience in the work and my unfamiliarity with the Bible. It was often the case that the person would tell me that she had taught in some Sunday school for years. Immediately the enemy would say to me, "What are you here for? Trying to teach some one who has been a teacher of the Bible for many years, when you have just entered the work, and have had access to the Bible for only one year!" Yet I knew the message that I represented was vastly different from any they had been accustomed to or had any knowledge of, and that it was a life-and-death question with them as to their acceptance or rejection of what I had to give them.

One experience that God permitted me to have gave me great encouragement and has enabled me to overcome the fear complex that marked my early days. A lady with whom I studied confessed that, while she had taught in her church for fifty years and was recognized as an accomplished teacher, she would not dare to teach in my presence. This gave me courage just when I needed it. (Perhaps I should say that I never express my feelings to my readers, nor give them an idea of the difficulties under which I am laboring.)

I am thankful for the forbearance of God with me during those early stages of my experience in the work, and also for enabling me through His power to conquer the monster, Fear, and its disastrous results. And my constant prayer still is that when fears arise from other sources and assail my pathway, there shall be no yielding on my part, but that the faith that rests in the divine love and care, and is placed there by Jesus Christ, may be made evident.

"When Jesus was awakened to meet the storm, He was in perfect peace. There was no

trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. . . . He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that word which stilled the storm was the power of God.

"As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him, that He could give them help."—*"The Desire of Ages,"* pp. 335, 336.

Brooklyn, N. Y.

NOTES AND NOTICES
Items of Interest to Workers

EVERY worker should read carefully two articles appearing in the *Review and Herald* of September 5 and 12. The first is by C. B. Haynes, and is entitled, "Sacred Music and Its Relation to the Spiritual Life in Our Churches." The second, in the succeeding number, is by O. S. Beltz, and is headed, "The Church Musician and the Challenge of the Hour." The importance of these discussions will be apparent to all who have the welfare of our churches at heart, and who recognize the inseparable influence of sacred music in our public worship upon the spiritual life of the church.

INCREASED emphasis upon evangelism at home does not militate against stalwart mission support abroad. The figures that follow, just released by the Home Missionary Department, show that the greatest gains in Harvest Ingathering are found in unions most active and successful in evangelism:

Union	Per Cent of Membership Gain (for 1934)	Harvest Ingathering Per Capita (for 1934)	Per Cent of H. I. Increase (over 1933)
1. North Pacific	7.7	\$3.92	58.77
2. Southern	5.2	4.23	39.65
3. Central	5.0	3.14	37.95
4. Southwestern	7.6	3.31	32.13
5. Lake	4.1	2.73	28.16
6. Atlantic	5.3	8.41	15.07
7. Columbia	6.0	7.67	14.12
8. Pacific	3.6	5.54	12.17
9. Canadian	3.8	5.31	9.47

THE missionary situation and prospect in Turkey is discussed revealingly by Dr. C. C. Morrison, editor of the *Christian Century* (June 17). Written while touring Turkey to discover the "political, economic, and social situation," his view will interest us because of its frankness. Here are key sentences:

"It [Turkey] is a country where Christianity has to face a set of historical, racial, and nationalistic prejudices the like of which are not found in the psychology of any other non-Christian people. . . .

"It is a country whose laws forbid the teaching of religion in educational institutions of any kind, or outside of such institutions to children below the age of eighteen years, except in the home by their parents. . . .

"The whole setup is hostile to his missionary purpose. Conventional missionary activity has been made impossible by law. The missionary cannot preach publicly, except to those who are already Christians.



ADDITIONAL EVANGELISTIC CUTS

Here are two from a group of new cuts prepared to serve our evangelists. Order directly from T. K. Martin, 8 Ash Avenue, Takoma Park, Washington, D. C. Catalogue upon application.

He cannot teach Christianity in schools, nor can he organize the equivalent of our Sunday schools to teach children and youth. He can carry on a school—primary, secondary, or collegiate—in which he can teach English and science and stenography, but he cannot teach religion."

"The missionaries in Turkey are shut off from using the two direct methods of propagating the Christian faith, namely, education and evangelism. . . . There is, of course, the medical function which has always been more or less integral to Christian missions, and against that there is no law in Turkey!

"Meantime, they [the missionaries] see the mission property shrinking, one school after another being sold to private ownership, or to the government for use as a military hospital, or what not. They see their colleagues called home one after the other because of the great slump in gifts to the missionary treasury at home. The cuts in their salaries and the devaluation of the dollar to fifty-nine cents put them to the extreme test to keep going. No wonder there is a plaintive note in their speech—not a note of complaint, but of wistfulness and uncertainty. The Turkish missionaries are fighting with their backs to the wall."

WHENEVER in evangelistic or pastoral contact you find a blind person, be sure to arrange contact with our *Christian Record*, of Lincoln, Nebraska, where a gratifying array of gospel literature is available to those acquainted with Braille or New York point—the raised letters read by finger tip by the blind. This is a god-send to the sightless, who live in perpetual night, and who merit our special interest.

ACCORDING to reports, 200,000 Jews have joined the Christian Science churches in New York City.

THE Baptist *Watchman-Examiner* (Nov. 8, 1934) analyzes giving in the following pertinent and suggestive way:

"There are three classes of givers in the world. First there are those who believe that their property is all their own, and that it is purely a matter of personal inclination whether they give or not. They give from impulse, if they give at all.

"There is a second class who give from conviction. They firmly believe that it is their duty to give a certain amount. After that is done, they consider that God has no claim on what remains. All that remains after this proportion is given is theirs. They can spend it wisely or foolishly—that is entirely their own affair.

"There is a third class who take the high ground that all is God's. He is the owner. They are the stewards. The giving of a certain proportion, whether small or large, does not exempt them from responsibility for the foolish spending of the remainder. All is God's, and they must answer for the use of

all. To them giving is not a matter of impulse or even mere conviction, but becomes a source of supreme joy."

RELIGION'S HEART.—The inane talk about religion being not a doctrine but a way of life is quickly silenced when the question, Which way? forces one to choose and decide intellectually what principles to follow. All the great religious heroes, including the mystics, have been learned theologians. The notion that one may believe anything or nothing, so long as he has a kindly feeling toward other men and is ready to have federation of the churches and fellowship with people for its own sake, is a stupidity characteristic of a large part of American religion.—*Albert C. Dieffenbach, in Current History, July, 1933.*

THE FIELD SAYS—
Through Our Letter Bag

An Explanation

EDITOR, THE MINISTRY:

In a speech made at the Philadelphia Evangelistic Council, the report of which appeared in the July number of the *MINISTRY*, I referred to the liberal help which I had received, in the way of Bible workers, while laboring in England quite a few years ago, when I was but twenty years old. Lest any should get the impression that this was the usual experience of young men starting out in the work there, I feel I should state that this occurred at the close of a large effort conducted by an experienced evangelist whom I had assisted, when, due to a breakdown in health, later resulting in his death, this evangelist took up lighter responsibilities, leaving me in charge of the work he had to lay down. Within a very short time my help was cut down to one Bible worker. Later, I assisted other evangelists in their efforts, just as any other young man of my age and short experience would do. At the present time, as elsewhere since the depression, evangelists in England probably consider themselves fortunate when they are supplied with even one Bible worker.

M. V. CAMPBELL.

VALUABLE QUOTATIONS

Extracts From Current Literature

REFORMATION QUESTIONED.—The Archbishop of Canterbury [in Great Britain] stated at the first meeting of the Council of Anglicans and Nonconformists formed to arrange for the celebration in 1938 of the fourth centenary of the Reformation, that he does not regard the Reformation as an unmixed blessing, nor will he for a moment admit that the Church of England was born of the Reformation. But, as the Archbishop said, the greatest legacy of the Reformation is the Bible in the English tongue. And as the most consistent of Bible Christians, English Catholics will fervently join in the thanksgiving for a priceless gift, without believing the fiction that the pre-Reformation church forbade the Bible to the common people.—*Bulletin of the International Christian Press and Information Service, Geneva, Switzerland, Advance, Aug. 1, 1935, p. 609.*

GERMAN MADHOUSE.—Since the second week of July, events have been taking place in Germany which are, or should be, of the gravest concern to the civilized world. Radical leaders have been advanced to key positions in the government of Hitler, and almost every day has been marked by fresh outrages against Catholics and Jews. Today official Germany resembles nothing so much as a madhouse.—*America (R. C.), Aug. 3, 1935.*

ST. SOPHIA MOSQUE.—The Turks are following the Russian example in many things. As the Soviet government has transformed many of the grandest cathedral churches into state museums, so Kemal has quietly transformed the Mosque of Saint Sophia, in Istanbul (Constantinople) into a museum. Built by the emperor Justinian as a Christian church, on a site which had been consecrated by Constantine the Great, it became a Mohammedan shrine when the Turks took the city in 1453. It was for nine hundred years the greatest Christian church of the East, and for nearly five hundred years the most famous Turkish mosque. Now the whitewash which obliterated the Christian mosaics has been removed, the prayer carpets have been stripped off the marble floors, and the thirty-foot green discs, bearing in Arabic characters the names of the prophet and his successors, have been taken down from the walls, where they have been so strangely out of harmony with the architecture.—*The Christian Advocate, July 25, 1935.*

AMERICAN CATHOLICISM.—The [Catholic] Church in a little over a hundred years has reversed its position in American life. In the year 1800, one out of fifty-three Americans was a Catholic; in 1934, one out of six. From a position of despised inferiority at the beginning of the nineteenth century, the church has grown in numbers and influence until today Catholics constitute by far the largest single religious group in the nation, with sixteen archbishops, four of whom are cardinals, 107 bishops, 29,782 clergy, 18,260 churches, 181 seminaries, 195 men's colleges, 38,232 convents, 540 academies for girls, 966 high schools, 7,462 parish schools attended by 2,170,102 children, 327 orphan asylums, 146 homes for the aged, 650 hospitals, and a total population close to 20,500,000 Catholics.—*Our Sunday Visitor (R. C.), Aug. 11, 1935.*

BIBLE SUFFICIENT.—As Baptists, we believe that the New Testament speaks with final authority in all matters of faith and conduct and in the organization and activities of the churches. A few years ago the Northern Baptist Convention declared that no other creedal statement of faith is necessary, the New Testament being a sufficient and an authoritative statement.—*John F. Herget, President Fundamentalist Pre-Convention Conference, Colorado Springs, in The Watchman-Examiner, Aug. 15, 1935.*

SPIRITUAL COLLAPSE.—The greatest tragedy of the last few years has not been the collapse of our political and economic institutions, but the moral and spiritual collapse which has taken place in our country.—*John F. Herget, President Fundamentalist Pre-Convention Conference, Colorado Springs, in The Watchman-Examiner, Aug. 15, 1935.*

YOUTHFUL CRIMINALS.—United States Senator Royal S. Copeland, in the report of his committee on rackets in the United States, has revealed the

startling fact that the average age of criminals in the United States is only twenty-four years, and the largest criminal group is found at the age of eighteen and nineteen. He very properly raises the question as to whether this situation does not indicate a lack of adequate moral and spiritual training for our children and youth in the home, the school, and the church.—*John F. Herget, President Fundamentalist Pre-Convention Conference, Colorado Springs, in The Watchman-Examiner, Aug. 15, 1935.*

LIQUOR RESPONSIBILITY.—A question has arisen among Christian people as to whether it is justifiable for a Christian landlord to rent property to a tenant who sells liquor. In general there is a strong conviction that such an act on the part of a Christian landlord would be inconsistent and wrong. The further question has arisen as to whether the chief owner of a building can put his property in the hands of a renting agent, and not bear the personal responsibility of that agent's acts. A further question has arisen as to whether the sale of liquor in a hotel dining room or a club is essentially different from the sale of liquor in a saloon patronized by the humble and the poor. For our part, we are of the opinion that Christian men should openly, unhesitatingly, and finally refuse in any and every way to be responsible for the sale of liquor.—*The Watchman-Examiner, Aug. 15, 1935.*

SEX SMEAR.—The "smear of sex" is poisoning everything decent in American life. Sex is being commercialized today as never before in history. The cult of "sex appeal" and "it" are only modern manifestations of the worship of the ancient goddess Venus, the pagan prototype of immoral love.

Bathing beauty contests are demoralizing the beaches, and bathing suits have long since destroyed all sense of reticence and modesty in their wearers. The exposed female form is the universal formula for successful advertising, whether on the front (and rear) cover of a magazine, the photo section of the daily press, the billboard by the roadside, or the Sunday supplement of the Hearst newspapers. . . .

Stephen Leacock, one of America's greatest humorists, writes in his latest book, "Humor: It's Theory and Technique," one of the most scathing denunciations of "sex appeal" that we have read outside the Gospels.

Describing the impediments to the progress of humor, he says: "The greatest remains still. This is the growing obsession of our time with 'sex-stuff'—the very antithesis of wholesome humor, corroding it like an acid. All over the surface of our current literature, mostly in our fiction, there is spreading a nasty green slime of 'sex-stuff'."—*Our Sunday Visitor, (R. C.), Aug. 11, 1935.*

UNIVERSE VASTNESS.—Our sun is so large that if some huge genie, greater than any dreamed of in "The Arabian Nights," could sit beside it and ladle world upon world from its molten mass, he could pour 3,000 worlds like our own into 8,000-mile molds, and still not use up one hundredth of the sun. Yet the sun, in a universe of suns, is a very ordinary, middle-sized star.

The seeming drift of mist in our sky, which we call the Milky Way, is a galaxy composed of hundreds of millions, perhaps a billion, of stars, many of them larger than this colossal sun. And beyond our vision are other galaxies, swarming in new heavens, on and on. Our great telescopes reveal more than 50,000,000 galaxies. Our deepest soundings of space find no bottom. We have not reached the limit—and there is more beyond.—*Henry Norris Russell, Astronomer, in The American Magazine, September, 1935.*

MARCHING WARWARD.—At no time in history has pacifist sentiment been so widespread and articulate. And yet, despite speeches, warnings, and impassioned harangues, we are impotent to check the headlong march of preparation in materials and—more important—in attitudes, which leads straight to another cataclysm.—*Leo C. Rosten, in The Reader's Digest, August, 1935 (condensed from Harper's Magazine).*

MISSION DECLINE.—The decade following the armistice has demonstrated beyond argument the utter futility of the method of physical coercion. But in the spiritual bewilderment of that period, men have lost their vision of the world redeemed through Christlike sacrifice. Their eyes have become fixed upon the sordid conditions of our contemporary life. Skepticism has replaced hope, and men despair of the realization of their cherished ideals. Herein lies the only real reason for the decline in interest in Christian missions. Men speak of the debacle of

Christian missions. It would be more accurate to speak of the debacle of faith in the purpose of God to redeem the world. Missions have not failed, but we have failed missions.—*Boyd W. Tucker, in the Christian Advocate, Aug. 22, 1935.*

MODERNISM'S POSITION.—I am a believer in Christianity as a world enterprise. I can conceive of no other religion which is universally applicable and valid. This conviction is held subject to the necessity of progressively defining and redefining Christianity as the result of its successive contacts with other religions in a growing world culture.—*Editor C. C. Morrison, in the Christian Century, July 24, 1935, p. 959.*

CHANGED CHRISTIANITY.—Should an early Christian return to visit those on the earth, bearing the same name that he bore, he would be dismayed at what has happened. Except at the lunatic fringe of the movement, he would find Christians scornful of the apocalyptic hope. He would be pained at the amicable relations between Christians and the world, and puzzled at their ability to countenance evil on the plea that it may be expected gradually to recede before a vague general Christian influence.—*The Christian Century, July 17, 1935, p. 941.*

EASTERN CHURCH.—From a population of perhaps 1,100,000 Greeks in Turkey, the possible constituency of the [Orthodox] church is now reduced to 60,000. One would expect evidences of such a transformation to appear in the surroundings of the patriarch's palace, and in the tone and manner of his speech. And these evidences were unmistakable. The signs of a shrunken treasury were everywhere apparent. The appointments of the palace spoke of a glory that had passed, and the note of pathos and distress was in the patriarch's voice.—*The Christian Century, July 31, 1935, p. 983.*

SUICIDE SHRINES.—In the Japanese conception, suicide is regarded as a noble gesture, sanctioned by the national code of honor. Young Japanese, weary of this world, have invariably sought romantic methods of leaving it. They wanted to die, but they wanted to die in beauty, with a beautiful gesture. For a long time Kegon Cataract, an almost vertical waterfall 260 feet high, was the shrine of the unhappy and self-doomed. Into that vortex hundreds cast themselves, and their bodies disappeared forever. When the authorities decided that the cataract had claimed enough victims, they closed all accesses with barbed wire.

Shortly afterward candidates for suicide discovered the little volcanic island of Oshima, in the Pacific, just off Yokohama. Poets began to sing the praises of Oshima's beautiful maidens, its gorgeous red camellias, and its fire-breathing Mt. Mihara, eternally crowned with fire and smoke. In ever-greater numbers people flocked to the island, to plunge into the crater abyss and be cremated in incandescent lava. The jump of about seventeen hundred feet implied a painless death, with the flesh rising to heaven with the immortal soul.

The poetic vision exercised an irresistible attraction on the sentimental maidens of Japan. Mt. Mihara began to devour them. The first butterfly to wing her way to the red glare of the volcano's crater, was Miss Kiyoko, a lovely society girl of Tokio. With a friend she climbed to the edge of the crater, wrote a charming farewell to life, and took the fatal plunge. Almost daily terrible scenes took place at the crater. A woman leaped with her baby in her arms. A man of eighty had himself carried to the brink in order that he could end his earthly career with his last strength. Young girls concluded death pacts with young students, and the couples hurled themselves together into the flaming furnace. Tourists flocking to Oshima Island, climbing the slopes covered with azalea groves and then with lava and ashes, would see a young man or a young girl run to the brink, wave a hand, and leap from sight. The mountain would roar ominously, and a column of smoke would leap from the depths. A soul had passed.

The craze assumed such proportions that the government again had to intervene and deny access to the volcano. No less than 200 persons had sought and found death, since the beginning of the year, in the raging heart of Mt. Mihara. And now the suicidally disposed and the poets of the cult are seeking a new shrine which must combine beauty with terror. First a waterfall, then a volcano. One wonders what form it will take next, this shrine for the release of troubled souls.—*Edwin C. Hill, over Columbia network, November 13, 1933.*

THE MINISTER'S BOOKS

Reading Course and Reviews

"THE MODERN FLOOD THEORY OF GEOLOGY," by Prof. George McCready Price, Walla Walla College. Fleming H. Revell Company. 118 pages. Price, \$1.25.

Under this title Professor Price has brought forth another book in which he tersely states the case in behalf of the Genesis doctrine of the flood as the explanation for the geological facts of our world. The 118 pages of this work are divided into seven chapters, whose titles reveal the range of the book:

The Problem of the Fossils

A Brief History of the Flood Theory

An Outline Argument Against the "Index Fossils"

The Earth's Ancient Climate

Giants of the Prime

Telltale Facts About the Fossils

What Is Truth?

The chief virtue of this latest production from Professor Price's pen lies not in its revealing a whole new range of scientific facts or logical arguments against the evolutionary theory, for the main facts and arguments have been known for years and discussed ably by the same author in various other works, some of which are more bulky and more technical. Rather, we believe, the distinctive value of this book is found in two facts: (1) The brevity of this treatise; it is short and to the point, and that is very important for busy men who want to get their facts quickly. (2) It is more readable; it is more easily understood by the nonscientific man, than some former and more lengthy works. After reading almost all that Professor Price has written in book form, this reviewer's conviction is that his writings have very gratifyingly become more readable, more understandable, as the number of books has increased.

We Seventh-day Adventists are different from many other Fundamentalists in that we hold literally to the Genesis record of seven literal days of creation, and one literal, universal flood as the explanation of all the major geological changes, rather than the day-age theory, which would endeavor to compromise with the evolutionary theory. The very uniqueness of our theological position is a challenge to us to fortify this position with all the available facts. Where facts are not at hand, it is always proper that we accept by faith the declarations of Revelation. But when the book of nature provides a commentary on the book of Genesis, it is our duty to learn what nature has to tell us. Professor Price, in his book under review, helps us better to understand the important book of nature.

F. D. NICHOL.

New Type of Tabernacle

(Continued from page 13)

obstruct the view. And we could build a little larger than at first planned, yet within the cost determined. A picture of the tabernacle as completed appears on page 13. We have now used our tabernacle for several months, and still believe we have the best thing thus far discovered for a small tabernacle.

The principal thing in the construction of a building of this type is to have the proper rafters. We made ours of bundles $\frac{3}{8}$ x $4\frac{1}{2}$ in. Washington fir. We first made a form giving the proper curve. In this we placed eleven of these thin boards,—being careful to break joints with the shorter lengths,—clamped them together and bolted them about every two feet. We also nailed them together in the spaces between bolts. When taken from the form, they held their shape perfectly. In erecting the building these rafters were bolted together at the top. From the time the rafters were made and the foundation laid, it was just ten days until we were ready for the first service.

The ends of our building are made in sections and bolted in place. The roof boards are, of course, nailed to the rafters; but we used a small nail which will be an advantage when we move it. On the roof we used a medium grade of roll roofing. This we laid from the top center down, fastening it by nailing lath over the laps. Thus we will be able to use the roofing material again. We call it a semi-portable building.

Our tabernacle is 40 feet wide by 87 feet long, and will seat a few over 500 people. It is an easy structure in which to speak, the acoustics being all that could be expected. There is no exact limit to the length for such a building. I believe the average speaker could use to advantage a tabernacle 110 or 120 feet long. It might also be made a little wider with safety; but when it comes to adding width, one would soon run into other construction problems which might destroy its advantages.

In building such a structure it would always be advisable to consult a competent architect, familiar with local building regulations. We found that the lumber company from whom we purchased the material very gladly furnish this service free.

South Bend, Ind.

Teaching Health Reform Successfully

(Continued from page 10)

eat meat." In the last few months I have personally observed two herds of cattle of about one hundred each, which were condemned as seriously infected with tuberculosis. These cattle were taken to a packing house in a great

Western city, where they were slaughtered and sold as prime beef in the local market.

I believe that the time has come for us to educate the people, and to urge them to follow the vegetarian diet, for God is now permitting the cattle to be diseased to "punish the inhabitants of the world;" and if we continue to follow the meat eater's diet, God will be no respecter of persons.

We should teach the people our health message in a way that will be reasonable, so they will not become discouraged and be brought to a premature test. If they leave off meat gradually and learn how to cook scientifically, they will scarcely miss it, and will give it up and become true vegetarians.

Los Angeles, Calif.

Rome's Change on Infallibility

(Continued from page 9)

"Q. What dogma was defined in this council?

"A. The dogma of papal infallibility; that the pope when he speaks *ex cathedra*, that is, when he defines a doctrine regarding faith or morals, is possessed of that infallibility with which our Redeemer endowed the church.

"Q. When does the pope speak *ex cathedra*?

"A. The pope speaks *ex cathedra*, when in his character of Universal Master and Pastor of all Christians, by his sovereign and apostolic authority, he defines some doctrine regarding faith or morals for the whole Catholic Church.

"Q. Whence comes it that the Pope cannot teach error in place of truth?

"A. He is infallible: because God assists him, because the Holy Spirit, the Spirit of all truth, aids him according to the promise made to Peter, and in him, to his successors."

It is here taught that after the Vatican Council of 1870 the pope possessed "that infallibility with which our Redeemer endowed the church." Note the facts, according to Roman Catholic teaching: "Our Redeemer endowed the church" with infallibility, but more than eighteen centuries later representatives of that church positively denied that the Roman Catholic Church believed this, and one of them referred to such a claim as "a Protestant invention."

But the question asked is this: Does the Roman Catholic Church ever change, or is it always "*semper eadem*"? The reliable answer is found in Roman Catholic teaching. Before 1870 the claim of papal infallibility was "a Protestant invention;" since 1870 it has been an article of faith.

If this does not mean a radical change concerning a most important doctrine, then it is difficult to understand what would indicate such a change.

Of course it will be asserted that Bishop Purcell and Stephen Keenan were not authorized to speak for the Roman Catholic Church; but who was authorized? Only the general councils. But these councils had never de-

clared infallibility to be an article of faith, and therefore any accredited teacher correctly interpreted the councils when he denied that infallibility was a dogma of the church.

W. W. PRESCOTT.

The Sustentation Plan in Operation

(Continued from page 9)

on the list, "with a view to ascertaining whether assistance should be continued, and whether the rate being paid in each case is proper in view of all the circumstances and conditions of the beneficiary. A report of such a review, together with complete information as to reasons for such recommendations as may accompany the report," is sent to the General Conference sustentation committee for further consideration and action.

At the present time there are nearly one thousand beneficiaries receiving help each month. Each year the number increases, and by the end of the present year the number will undoubtedly exceed a thousand. To care for so large a number, even though each one receives only a small sum, requires a large amount of money. During the past year the amount sent out each month has averaged more than \$36,000.

While there may be defects in the plan, and while it may not work equitably in every case, yet it has proved to be a wonderful blessing to hundreds of men and women who without it would have suffered for the necessities of life. Thousands of letters have come to the General Conference from these brethren and sisters, expressing their heartfelt gratitude to God and to their brethren for making provision for their needs. We believe that our denominational leaders were definitely led by God in the formation of this plan that has helped so many.

Washington, D. C.

The Missionary Wife

(Continued from page 5)

the light of His countenance, and this will give them a power which will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed."—*Id.*, pp. 117, 118.

As the missionary wife goes forward with her work, buoyantly laboring, trusting God for all things, and forgetting self in service for others, her ministry will be fruitful and lasting; and the joy that "passeth all understanding" will be hers in Christ Jesus.

Shanghai, China.

The Holy Spirit Our Helper

(Continued from page 1)

the law of his God. He loves it, and obeys it with a glad heart. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. . . . For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:9, 13.

Every Christian must have both the written word and the Holy Spirit in order to serve God acceptably. Without the Holy Spirit, the word will not be sufficient, for while the word shows the right way, the Holy Spirit helps the Christian to obey. Obedience is the true test of fellowship with God. On the other hand, without the word the Holy Spirit would lack the power to teach and to impart knowledge. The word and the Spirit are inseparable; they work together in perfect accord, and each sustains the other. The Holy Spirit indited the written word of God. It is a great pity that some claim to be filled with the Spirit while they reject that word, and others depend upon the word without the Holy Spirit. I. H. E.

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RECOGNITION!—A weak man may for a time ride on the momentum created by a strong predecessor, seemingly without much effort, and so sometimes eliciting a comparison unfavorable to the hard-working predecessor. Thus the idea gains currency that “no man is indispensable,” as matters seem to be going forward about as strongly and flourishingly as before the change. Superficial thinking! How would the momentum have been gained or the sturdy structure have been upbuilt had there been a little man in responsibility at the time? Let us not derogate the labors of a giant in energy, foresight, and ingenuity to accommodate the sincere but constricted efforts of the average man. Let us give honor to whom honor is due and recognition to the labors of the strong.

EXTREMISM!—Nothing so sets back the cause of spiritual advance as an outbreak of extremism. A man may be cold, legal, spiritless; but if he be informed, logical, and efficient, little will usually be said or done about his lack. He will, by not a few, be denominated “safe.” But let him become an enthusiast, and the hot cry of “danger!” or “fanaticism!” is sure to be raised. And there is danger, very real danger, when enthusiasm goes beyond its proper bounds. Yet who is to say that enthusiasm’s fire is so much worse than no fire at all? One extreme is as disastrous as the other. Ours is primarily a spiritual work. Therefore, our supreme need, as laborers, is true spiritual endowment from above. Instances of regrettable extremism must not deter the rest of us from seeking the true supply for this greatest and most obvious need. Let us pray for rain in this time of the latter rain.

LICENSE!—True freedom is a beautiful, heaven-born thing, embracing life’s noblest impulses and expressing its highest concepts. Liberty of soul is, of course, its supreme manifestation, and is therefore dear to every Seventh-day Adventist. But soul liberty is subject to incessant attack, both by subtle temptation and through open assault. It is marked for constant misunderstanding, misrepresentation, and abuse. Indulgence seeks ceaselessly for secret refuge under her wings, and license parades brazenly beneath her ensign. Freedom from restraint and indulgence of carnal appetites are not manifestations of true liberty, but of that false thing that wriggled out of the pit. License, intellectual or physical, is the devil’s counterfeit of liberty. This vicious perversion will, if countenanced, wreck all spiritual life, and eventually ruin the soul. Examples are not hard to find. Among them are the mighty who have fallen.

ECCLESIASTICISM!—We had occasion recently to visit one of the leading liberal theological seminaries of America. With magnificent appointments of Gothic design, the stately cloisters were beautifully impressive. Even the hardware on the doors was in the ecclesiastical form of a cross. The rich marble halls and costly, winding staircases enhanced the picture. Those connected with the institution were most courteous and helpful. Remarkably well informed, they discoursed learnedly upon historical theology and modern “isms”—into which category Seventh-day Adventists are allocated. There was an atmosphere of keen intellectualism, of critical appraisal, of scientific aloofness—a detachedness from the vital, throbbing issues of redemption swinging toward their close and consummation. The word “Ichabod”—“the glory is departed”—could not be kept from my mind. It rang in my ears. It peered at me from the very walls. Here was a name to live, but death! Destructive criticism abounded about the religion of the Jews, the Christian faith, and the Holy Book for both. But there was no life, no message, no vision, no resemblance to God’s message for the hour. Babylon is indeed fallen! We are to call out from her the honest ones.

CONCEALMENT!—The dissemination of historic facts is the surest way of maintaining confidence in any historic point that by its very nature can be substantiated only by knowledge of the full body of facts. Contrariwise, any reticence or concealment concerning the facts, however sincere and high-minded the intent, invites inescapable questioning. Perhaps wholly unjustified, nevertheless restriction of information to which all are entitled creates the suspicion, either concealed or expressed, that there is something that cannot be known without loss of confidence. Obviously, therefore, confidence maintained by such procedure is but false confidence, destined, if continued, to end in a crash. The concept that only a few elect souls can with propriety have acquaintance with all available source evidence, is basically unsound. Intelligence is not confined to a few. Let in the light, and it will banish darkness. Spread abroad the facts, and they will dispel misconception, misunderstanding, rumor, and distortion. Truth has nothing to fear. If it had, it would not be truth. Partially concealed truths are but half truths that can only satisfy some for a time, and others not at all. Concealment is the greatest enemy of truth, which in its very nature is open, frank, transparent. Let the full facts be known.

L. E. F.