

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VI

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No. 6

THE MINISTER'S RELATION TO DENOMINATIONAL POLICIES

AN EDITORIAL

IN the work of God on earth it has been divinely appointed that the ministry shall set the pace for what the church has to do. Since the days of Moses this appears to have been the divine order; for the priest and minister are God's spokesmen, and are to receive their messages from the Lord. And it is equally true that the ambassador from heaven is not to have anything to do with matters of which the Lord has not approved, and which are designed alone by men. This was keenly sensed at the Spring Council which has just been held.

The minister is God's man to lead His people into fields of endeavor in building up the church on earth. The minister is responsible for the flock; he is the shepherd of the sheep, the servant of the Most High; and he must account for his stewardship and influence in building the church upon the sure foundation Christ Jesus. Not only in matters of faith and true doctrine is the minister to lead the flock of God, but also in service; so that each member of the church will unite in efforts with all other members, that unity and co-operation may be maintained. The church is to grow and increase its membership, carrying the gospel to all parts of the world. The command, "Go ye, therefore, and make Christians of all nations," is to be obeyed by the church as well as by the ministry; but the minister is to lead and direct the activities of the church, that there may be healthful growth during adversity as well as during prosperity.

In every religious denomination there must be a head, recognized by all as the highest authority under God in the church. As Seventh-day Adventists we have made this head the General Conference, which exercises authority in two ways: first, when delegates from all the world are in session, and enact legislation, which then becomes the policy of the

church in all the world; second, the Executive Committee, which acts for the General Conference between sessions under limitations called a Constitution and By-Laws. The actions of the Executive Committee are authoritative, and are as much church policy as the actions of the General Conference when in session, provided these actions are within the limits of the Constitution and By-Laws of the General Conference.

Each church is a part of the General Conference, just as each member of the church is a part of the church. In all church activities the minister is a representative of the General Conference policies, whether he is serving as pastor, evangelist, conference official, or in any other capacity. Therefore in our organization the minister represents the whole work wherever he may serve. He cannot say that he is merely to preach a sermon when the time arrives; he represents all phases of the work, stands for all departments, and is a leader in all church activities.

Departments are organized by the General Conference to help promote the cause in different lines; but each department secretary is in duty bound to promote all branches of the work and to lend his influence to building up the work of the church in all phases while he acts as a special promoter of his particular department. The minister is therefore a representative of every branch of the work. He represents the church, every department of the church, and all that the church is to do. To illustrate: It is not the business of the Sabbath School Department, as such, to look after the attendance at Sabbath school of each church member; but it is the duty of the minister to see that each church member attends the Sabbath school and gets the benefit of the Bible study carried on by the church through the Sabbath school. Thus it is in every department

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FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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WE are not the originators of truth; we have only recovered it.

WHISPERING when a fellow minister is speaking, whether the offender be on the rostrum or in a pew, is decidedly discourteous.

IT ill becomes the herald of the most solemn and searching message in the history of mankind, to punctuate and cheapen his presentation with pun and witticism.

How strange that when the conditions we have foretold are fulfilling before our eyes, some seem amazed and distressed by the troubled situation in the world. Truly the end draws near.

CHRIST'S expiatory work as Sacrifice was complete, all-sufficient, final. His subsequent mediation as Priest is based upon and would have been inefficacious without His atoning death. The cross is therefore the foundational fact of redemption. This we need constantly to reiterate, lest we inadvertently give critics and enemies an unwarranted opportunity to charge us with depreciating the sacrifice of Christ through-emphasis upon His priestly mediation.

HE who remains silent in the face of impending danger is certainly remiss.

THE very complexity with which some clothe the plan of redemption, and the elaborate philosophy in which they frame it, often tends to deprive the soul of the simple comfort of present forgiveness and the joy of full and direct access to God through Christ.

WHEN you make a charge, you inevitably invite a challenge, and are thereby under obligation to prove your assertion. If unable to substantiate your declarations, you stand discredited. Moral: Be sure of your ground when making vital statements, both for your own sake and for the cause of truth.

THE world has been on a spree, a prolonged orgy of spending. Its tastes have become extravagant, its living complex, and we have all been affected thereby. Simplification is a manifest need in our lives as workers and as a people. We as workers must lead by precept and example in a movement along this line.

IT is not always the workers whose names are most frequently in the denominational press who are necessarily doing the most for God. Some of the silent folk, inconspicuous and unheralded, are achieving things that are unsurpassed. After all, publicity is a very minor factor. It is results that count.

WE have lost much in departing from the rugged frankness that characterized study and discussion in our earlier denominational days. A certain amount of candid discussion is a tonic to the soul and a stimulant to spiritual vigor and growth. It crystallizes conviction, and serves as a stabilizer in our adherence to truth.

IT is utterly inconsistent for a sincere believer in the Bible to challenge the divine provision for, and promised presence of, spiritual gifts in the Christian church. These are to continue, we are told, to the end of this dispensation, and include the gift of prophecy. He who scouts its express provision in the plan of God is challenging the very wisdom, purpose, and veracity of God.

HELP US TO PRAY



ORD, remind us to pray. We are so prone to forget, to neglect. Teach us the need of important, believing prayer. This is the day of hustle and bustle, when activity is very properly praised and promoted—but it often crowds out our intercession. The pressure is great. There is so often time for but a "brief prayer," and then out to our tasks! We instinctively admire the man with his sleeves rolled up, figuratively speaking, and look just a bit impatiently at the one whose trousers bag at the knees from time spent in the secret closet with his God. Yes, Lord, teach us to pray, to love to pray, to remember to pray—to really pray.

SPRING COUNCIL HEART THROBS

Messages From Leaders to Delegates

THE SPIRIT OF THE COUNCIL



HE leading actions of the Spring Council appear in the columns of the *Review*, together with a general report of the proceedings by the Secretary of the General Conference. But in this and succeeding issues of the *MINISTRY*, we shall seek to open to our workers a

bird's-eye view of the momentous problems confronting our assembled leadership, together with the spirit with which these questions were approached. This can best be discovered through the daily devotional exercises wherein our leaders spoke most earnestly under these sobering conditions. These presentations were reported, and a digest will appear in the *MINISTRY*.

In this issue Elder Watson's opening study is given, condensed by his own hand in the midst of the council, with its distracting pressure and cares. The actual presentation to the delegates was a fitting introduction to the council, sounding a note of faith in the midst of tremendous obstacles, and of advance in spite of adversity. Elder Evans gives on page one a view of the council proceedings as a whole, and our individual relation thereto.

Surely every man will stand shoulder to shoulder with his brethren in this hour of test. How steadying and potent the fact that this is God's movement, and He will see it through to triumph!

L. E. F.

"FEAR THOU NOT; FOR I AM WITH THEE"

BY C. H. WATSON

A WONDERFUL message of appeal and promise in the forty-first chapter of Isaiah is climaxed by the following words: "I will plant in the wilderness the cedar, the shittah tree, and the myrtle, and the oil tree; I will set in the desert the fir tree, and the pine, and the box tree together." Isa. 41:19. This statement will mean more to us, and will immediately reveal more of its importance to us, if we but recall that it has to do with the work of preparing the way of the Lord. (See Isaiah 40:3.)

Let us observe the assurance given in this nineteenth verse. When the outlook is forbidding, God yet plans for growth; though the conditions are discouraging, He will bring to pass that which He has purposed. In Isaiah 40:1-3 we are told that the Lord expects His way to be prepared in the face of great difficulty. But the succeeding verses give assurance that by the valleys being exalted and the mountains and hills being made low, by the crooked places being made straight and the rough places made plain, His glory shall be revealed, and all flesh shall be reached by the power of His message.

We are encouraged to take hold of this assurance, for while "all flesh is grass," failure of the promise of God is impossible. Other things are very undependable. "The grass withereth, the flower fadeth: . . . but the word of our God shall stand forever."

"O Zion, that bringest good tidings, get thee up into the high mountain." Isa. 40:9. That, surely, is the experience that we need just now—to come up into the high mountain and let God speak to our hearts. Faced by seemingly insurmountable difficulties, and perplexed be-

yond measure by the problems facing this council, we need to come "up into the high mountain," and there discover afresh the divine pattern for the great work that we have been given to do.

Note the marginal reading of this verse, which indicates that God is speaking still more directly to the leaders of His people: "O thou that tellest good tidings to Zion, get thee up into the high mountain." It seems that this is a very direct message of appeal to us here, and to our ministers everywhere, and I am convinced that it marks the way for us to meet the present situation successfully. It is not the way of human might; but rather the way of trustful, prayerful dependence upon God. No merely formal service can now be accepted, and certainly it should not here be planned. The prophet's next words forbid it: "O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!"

The work we do here should be done in view of the speedy coming of our Lord. We meet and labor in full assurance that God is with us and will maintain His own good cause. Observe the rendering which Moffatt gives to the tenth verse: "Here is the Eternal coming in power, maintaining mightily His cause." It still is true that God's people renew their strength by waiting on Him. By our getting up into the high mountain with God the strength of His arm will become ours, and we shall find Him ruler of all conditions.

But let us not fail to observe that in the

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THE BETTER WORKMAN



Improvement in Method and Technique

RADIO MAKES ADVANTAGEOUS CONTACTS

BY J. E. SHULTZ

DURING the winter months we have been holding radio services in the studio of Mr. Roger Babson's broadcasting station, located in Wellesley Park, Massachusetts. He is furnishing this service to us at a little less than cost—\$31.50 an hour. The use of this station enables us to reach practically all New England and far into Nova Scotia in the east, where there is little interference from large stations. The cost is about one eighth of that of some of the larger Boston stations. Another consideration in the choice of Mr. Babson's station is that the owner is a man internationally known, of excellent character, and very discriminating as to the nature and quality of his broadcasts.

Our services are devoted to the singing of our distinctive Adventist hymns, a real Adventist sermon presented from the affirmative viewpoint, and a question and answer service. We have chosen the Sunday dinner hour from 1 to 2 P. M., when many people who would otherwise be at church or away from home are available. In our question service we avoid public answering of questions which are calculated to arouse antagonism. Such questions are answered by mail. These letters give us direct contact with interested ones, which we feel is helpful.

We are using as our theme song that majestic advent hymn, "O Lord Jesus, how long?" That it is proving to be a favorite is shown by the fact that we often hear it now as a request on other broadcasts, although we never heard it until after our service made it popular. We have been very frank from the first in announcing that ours is the regular broadcasting service of the Seventh-day Adventist Temple in Boston. We repeat this announcement at intervals during the hour, leaving no one in doubt as to whom we represent.

In addition to making new contacts with interested ones, we are using the radio to announce our regular Sunday evening services in the Temple. Inquiry has proved that this form of advertising is practically as effectual as a reasonably sized advertisement in one of our daily papers, which would cost about half as much as an hour's broadcast. When it is realized that this announcement repeated three times takes not more than five minutes of our broadcasting period, it will be seen that we have in the radio an effective advertising service.

Recently the manager of the station mani-

festated a real interest in our service, and being secretary of the Kiwanis Club of conservative Wellesley, he arranged for me to repeat my sermon on "Approaching Armageddon" at the Kiwanis Club. In attendance were a judge of the superior court, the superintendent of the public schools of Wellesley, and many others of local note. Deep interest was manifest, and new friends have been made for the truth. I have been asked to repeat the same address before the Rotary Club of Malden, Massachusetts, and before the Orangemen of this commonwealth. We are praying that these contacts may enable us to reap a good harvest of souls among these people.

Boston, Mass.

A Practical Baptismal Certificate*

BY J. L. SHULER

THE certificate issued to those whom I baptize is so arranged that it can also be used in the cases of those few who may enter the Seventh-day Adventist Church upon their former immersion. With proper effort on the part of the evangelist, such cases ought to be few. But in the cases of the few, this certificate can be used for them by striking out the words "baptized and," in the fourth line.

In the place of questions there are ten positive propositions to which the new member signifies and signs his acceptance. Also the certificate is so arranged as to cover not merely the candidate's acceptance at the time of baptism, but points out that continual obedience to these principles is necessary on his part in order for him to remain a Seventh-day Adventist in good standing.

I also have these same ten principles printed on a card, without the certificate feature, to be studied previous to the baptism and admittance of the candidate into the church, at which time the regular certificate is given. When people come forward to present themselves for membership, or indicate in a private way their desire to take their stand with the church, we

*The certificate here reproduced in reduced size, was devised and is personally used by Elder Shuler. The actual certificate is 8 x 9 inches, and is printed on a fine quality of bristol board. The text of the ten principles is in 6 point type. These, without the certificate heading, are printed on a separate card 4 x 6½ inches, with date, signature, and address lines, as at the close of the complete certificate shown here, for use as described.—EDITORS.

give them one of the cards containing these ten principles. They are asked to take the card home, and give the propositions careful consideration. Then we call on them at their homes, go over each of these points, definitely explaining them in detail. If they are in harmony with them, we receive their signature to the card, and their names are enrolled for baptism and membership. The signed card is filed with the pastor or chairman of the church board. Then they are questioned publicly, and their baptism and admittance follow. After this we present them with their certificates.

I am sure this definite lining-up of each per-

son is of great value in building solidly in our evangelistic work. And by placing this card in their hands we are able to get at each point more definitely than without it.

Raleigh, N. C.

It is pitiful to observe the efforts of some, who, sensing laxness in the church, focus their efforts on checking external digressions, when it is a new heart and a change of vision that is needed. Christ censured the Jews for their anxiety over the outside of the cup, while within was the cause of their woe.

"KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV.14:12.

This Certifies That

Was Baptized and Received into the Fellowship of the
Seventh-day Adventist Church

At

On the day of

In the Year of our Lord

Minister of Conference

In being baptized and received into the Seventh-day Adventist Church, I hereby declare my acceptance of the following principles of truth, and my obedience by God's grace to these principles as a Seventh-day Adventist in good standing:

1. That the Bible is my rule of faith and practice, and that my purpose is ever to walk in the light of its teaching. (Acts 20:32.)

2. That I have repented of my sins, as far as they have been made known to me, have accepted of God's forgiveness, and received the Lord Jesus Christ as my personal Saviour for a real change of heart, and desire to permit Him to live His life in me daily. (John 1:12, 13; Gal. 2:20.)

3. That it is my purpose to live a true Christian life, by surrendering all—soul, body, and spirit—to God, to do His will in all things, to keep all the commandments of God by His grace, to come out from the world and be separate for the Lord, and to refrain from the sinful practices of the world, such as dancing, card-playing, and attending the theater and the movies. (Rom. 12:1, 2.)

4. That I recognize the teachings of Seventh-day Adventists as constituting the special message of Revelation 14:6-12, which is due to be proclaimed to the world at this time, and that I am willing to do what I can to help give the message to all who do not know it. (Rom. 1:14.)

5. That it is my purpose to keep the seventh day of the week, from Friday sunset to Saturday sunset, as the Lord's holy day, according to the fourth commandment. (Luke 23:56; Ex. 20:8-11.)

6. That I recognize that as truly as God claims the seventh day of each week as His holy day, He also claims the tenth of man's income as His tith, for the support of gospel work in all the world,

and that it is my purpose to render unto Him first a faithful tith, and then offerings, as I may be able, according to His prospering hand. (Lev. 27:30; Mal. 3:8-10.)

7. In harmony with the Scripture admonition to eat and drink "to the glory of God" (1 Cor. 10:31), I will carry out this principle in my life, by abstaining from intoxicating liquors, tobacco, snuff, swine's flesh, tea, coffee, and other harmful things. (2 Cor. 6:17, 18.)

8. I am willing to follow the Bible rule of modesty and plainness in dress (1 Tim. 2:9, 10; 1 Peter 3:3, 4), refraining from the wearing of earrings, necklaces, bracelets, rings, and other jewelry worn solely as ornaments. (Ex. 33:5, 6; 35:22; Gen. 35:2, 4.)

9. I recognize that in becoming a Seventh-day Adventist I am connecting with the "remnant" church of Revelation 12:17, and that this church has "the Spirit of prophecy." (Rev. 19:10.)

10. That I will endeavor to seek daily for a better understanding of God's way, and to grow in grace by the daily study of God's word and prayer, and by availing myself of all the means provided for growth in grace, such as attendance at the services of the church, participation in its ordinances, and by missionary endeavor in behalf of others.

Dated....., 193...

Name

Street Number

City

"Unto obedience and . . . the blood of Jesus Christ." 1 Peter 1:2.



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

EXECUTIVES IN DIRECT EVANGELISM

BY F. D. WELLS

EVANGELISTIC work in Southern New England has received a decided impetus this spring through the personal participation of Elder W. H. Branson, vice-president of the General Conference for North America, in one of our evangelistic efforts for a period of eight weeks.

Providence, Rhode Island, a city of 250,000, was the field chosen. Pawtucket, with a population of 75,000, is but five miles distant. We have two English churches with a membership of 252, a German church with a membership of 12, and a Swedish church with a membership of 30, making a total of 294 members in these two adjoining cities.

The following comprise the group of workers: Elder W. H. Branson; his son, Elder E. L. Branson, local pastor of the English church; Elder S. Lundstrom, local pastor of the Swedish church; and two Bible workers, Miss Candace Ferguson and Miss Ethel Meek. Miss Louise Kleuser, conference Missionary Volunteer and educational secretary, has been doing part-time Bible work while carrying the heavy responsibilities of these departments.

The meetings opened in the Elks Auditorium, Sunday evening, March 5, with approximately 900 in attendance. Services are held each evening with the exception of Saturday night, Elder W. H. Branson and his son alternating as the speakers. At this writing, two weeks have passed since the first meeting. The attendance is holding steady. During the week nights, the attendance is about 50 per cent of that on Sunday night. The audiences are giving excellent attention.

The Elders Branson are giving special attention to the organization of their helpers. Each evening before the service, about a dozen of the brethren and sisters of these churches meet with the conference workers for prayer and Bible study. During the day these workers visit the many homes of those who, by signing cards, have signified their desire for literature. Miss Kleuser is conducting a successful Bible workers' class for those church members who have a desire to become efficient in this line. The class grew so large that it had to be transferred from the schoolroom to the Sabbath school room. It is evident that our people are anxious to become efficient soul winners, and are willing to study to that end.

An invitation to speak over the radio was received from one of the local broadcasting stations, and the brethren are putting on a

program each Sunday afternoon from 1:45 to 2:30. Elder W. H. Branson is also responding to requests from the Rhode Island State College, Observation School, and other organizations, to speak to them on his experiences in Africa.

During the two months' effort in our field, Elder Branson is not relieved of the burdens and responsibilities of his office as vice-president for the North American Division, but is carrying on his correspondence and work in an improvised office fitted up in a room of the Providence church. The example of Elder Branson should encourage every worker to greater efforts in the service of God. He could have continued on just with his regular duties, and all would have recognized that he was carrying full work. But he felt that he should have an up-to-date experience in evangelism to give strong leadership, and was willing to make this extra effort in order to gain that experience. We hope many of our men in executive positions will emulate his example. We believe that by so doing many souls will be won to the truth by direct effort and indirect example.

South Lancaster, Mass.

Revival Efforts in the Southern Union

BY S. A. RUSKJER

AT this writing, ten-day revival efforts have been held in nearly half the churches of the Southern Union Conference, and more than twenty such efforts are in progress at the moment. We shall not rest satisfied until a ten-day revival effort has been conducted in every church in our entire field.

In the meetings held thus far, scores of backslidden Adventists have been reclaimed; many of our young people have been led to take their stand for the Master and His truth; and a goodly number have been brought into the church, having previously been labored with by soul-winning lay members. These efforts have also resulted in arousing a deep interest in the truth on the part of hundreds who had had previous contact with our message.

The ten-day revival efforts in our territory have drawn capacity crowds, regardless of whether the efforts have been conducted in smaller churches in rural territories or in our

larger churches and centers. In connection with the ten-day efforts, pastoral visits have been made in every Seventh-day Adventist home in the community in which the effort was being conducted. These pastoral visits and seasons of prayer in the homes of our people have resulted in rebuilding the family altar in many, many homes. Our people have reconsecrated themselves and have dedicated their homes to God and to His truth, and to the finishing of the work.

In several cases it has been impossible to close the effort at the end of the ten days, the interest being such that a regular evangelistic effort is resulting. Several hundred converts will be baptized in our field in the very near future, in addition to the many who have already been baptized as a result of these revival efforts in our churches.

As soon as we have covered the entire union with these revival efforts, we shall be glad to report through the columns of the MINISTRY the results obtained, the number of meetings held, converts baptized, and number brought into baptismal classes. We are happy to state that thus far these special efforts have more than measured up to our highest expectations. God is blessing in a remarkable way the meetings held and the visits enjoyed in the homes of the people.

That which made us Seventh-day Adventists is also able to keep us Seventh-day Adventists. Believing this, we have been preaching the fundamental truths of the threefold message as the foundation of our revival efforts, the fruitage of which we desire to be truly lasting. There is nothing more assuring or faith inspiring to our laymen than to have the great truths of the third angel's message preached over and over again in clearness and simplicity, and with the demonstration and power of the Holy Spirit.

Thus we testify that God is doing a mighty work in the Southland through the ten-day revival efforts recommended at the recent Fall Council, and the end is not yet.

Chattanooga, Tenn.

Propriety of Goals for Souls

BY A. S. BOOTH

WE are all more or less unconsciously setting goals. The naturally aggressive, enthusiastic person sets more and larger ones than those who are easy-going and who prefer to drift with the tide. We set a goal to get up in the morning at such an hour; to be at work at a particular time; to accomplish a certain amount of work in a given period; to finish the day's work at some special hour; to return home and go to bed on time. And beyond controversy much more is accomplished where persons set goals to do a maximum amount of work in a minimum amount of time.

We believe that we have Bible authority and example for setting goals. God gave the city of Nineveh forty days to repent. He gave Noah one hundred and twenty years to warn the world before the flood. We, too, are given a goal of a single generation to warn a world speaking practically two thousand languages and dialects. By the grace and help of Heaven, we have been, as a people, working to that goal. And to accomplish this tremendous task, we have adopted goals in our work. We have conference, church, and individual goals in connection with our various campaigns to place literature, raise money, etc.

At the Battle Creek Autumn Council resolutions were brought before the delegation, fully discussed, and passed, favoring conference and individual goals to bring as many converts as possible each year into the church. For each conference a suggested goal of ten-per-cent increase in membership was recommended.

We are agreed that all consistent, faithful Seventh-day Adventists should so live in this evil world that they may reach the final goal of a home in the kingdom of God. If this is the proper thing to do,—to set our faces as a flint to live soberly, righteously, in this present sinful world in view of reaching the eventual goal of eternal life in the kingdom of God,—it is surely right and proper for workers and conferences to set goals to bring others into that kingdom. Or in other words, if it is right to strive, by the grace and help of Heaven, to enter into the coming kingdom of God, it is also proper to labor unceasingly to bring as many with us as possible. We are sure that God will honor that person who is not selfish pertaining to eternal life, but who puts forth every effort to give the light of truth to others and to assist them in every way to attain unto life.

The Florida Conference has followed the plan of setting workers' goals for new members for several years, with the exception of one. The following table will show the result:

Year	Member-ship	Year's Goal	Result (Added by Baptism and Prof. of Faith)
1927	2,972	500	546
1928	2,843	None	303
1929	3,039	400	364
1930	3,317	400	416
1931	3,589	400	462
1932*	3,861	400	418

* 11 months.

We cannot but feel that, inasmuch as setting conference, church, and individual goals for campaigns and other matters, brings increased results, our conferences, churches, and workers, by likewise setting goals to bring into the church as many new members as possible, will be more fruitful. Surely since we must finish the work in the world in the appointed generation, we shall all be glad to adopt any proper means to reach the multitudes and add disciples.

Orlando, Fla.

AROUND THE WORLD CIRCLE

The Great Commission in Operation

REFLECTIONS OF A PIONEER MISSIONARY * —No. 1

BY G. F. JONES

IN your pioneer work in debased mission territories, did you follow the negative approach of "don't do this, don't eat that, don't wear the other thing"? or did you endeavor to pursue the positive plan of constructive teaching,—letting light banish darkness, and counting upon truth to put error to flight?

Since we were witnessing the first time in the Solomon Islands, we did not dare make a negative approach, saying to the natives, "You mustn't do this, and you mustn't do that." We had to tell the natives nothing, in fact, in regard to what they must not do. What led us to that conclusion? Well, another church mission considered that they were in possession of that part of the Solomon Islands, much of which they hadn't touched. They had partitioned off that part of the group to themselves, and of course they resented our coming there. But the place was full of savage, wild people everywhere. The mission had a little portion, but these people didn't want that mission, as all these missionaries were doing was getting land by unfair means. They would go to a native and give him half a case of tobacco, saying, "Give me a mile of land around here," and perhaps he would give the mission a little ground.

When we tried to enter, the other mission sent trained native boys they had had for years, full of their own spirit, to places they heard we had visited; and they would tell those natives that if they came into the Adventist mission they couldn't eat fish or pig any more, they couldn't keep the government day—Sunday—and they would all go to jail and lose their land, their islands.

Now, of course, we don't say "can't" to these people. We are strangers among them. We say, "If you will have us, we will be your children; and if you won't have us, we won't trouble you at all. We are friends. We are like your parents, and you are like our parents." We try to show them that we are not forcing them in any way whatever. That is

one very important thing,—never to make them feel that we are forcing them. Following this plan, I find that I generally get along better (if these other mission natives have talked to them) if I can get them to tell me why the visitors came.

I get a boy that I have had with me for a week or two, and put him in the village to tell the people just the little that he has learned. Perhaps he has learned a hymn, or perhaps the "bä, bā, bī, bō, boo" phonetic system. That is enough to get them interested. And when he has learned to pray, that makes a full-fledged missionary of him.

I look at these natives as men. They are God's people, for whom Christ died. They have not had the opportunities we have had. When I go to them, I have a vision of these savages becoming God's children. And in that vision I have of them as God's people, the thing is accomplished, because I have hope and faith in them, and in the teaching that I have for them.

We never tell these native people, "Don't wear that charm," "Don't do this or that." They must come along of themselves. The only thing I tell them is that this Book [the Bible] is God's word talking to them. I say, "If it tells you not to do this, or that it is bad to do that, will you follow it?" They say, "Certainly." "Well," I say, "your own boys will teach you to read it." And then they watch us missionaries. They see that we don't eat any unclean food or flesh. But whatever they do is wholly a matter of choice. They come to their own conclusions without our trying to force them to a decision. They are taught by the Spirit of God, for the time has come for them to hear it. Their superstition goes; something happens.

They have pig feasts, and always afterward two or three will die, or several will become very sick. We say to them, "Where are you sick?" They say, "It hurts here, or here." We say, "You have eaten something that has not been good for you." And then they see why we do not eat pig. We tell them that God has told us that the pig is unclean and will make us sick, and that is why we do not touch it. Then they draw their own conclusions, and will never touch it again.

We try to reach the young people, and to

(Concluded on page 20)

* The interview, of which this section is a portion, took place in the office of the editor, being stenographically reported. The questions and answers appear as recorded. Their informality, practicability, and candor constitute their strength, based as they are upon a rich and successful experience. They deserve most serious study, coming as they do from a veteran whom God has so signally blessed in pioneering missionary work in the South Seas.—EDITORS.

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

CATHOLIC ANNULMENT VS. PROTESTANT DIVORCE *

BY N. J. WALDORF

SOME years since, the Roman Catholic Church received from the Vatican new decrees concerning marriage vows and the dissolution of marriage. These decrees are incorporated into the new code of Canon Law published by Benziger Brothers, N. Y. The book is named, "Marriage Legislation in the New Code of Canon Law," by the Very Rev. H. A. Ayrinhac, S. S., D. D., D. C. L., President St. Patrick's Seminary, Menlo Park, Calif., Professor of Canon Law, etc. The author states that the canonists in Rome will give a complete commentary on the new code of Canon Law in the future, but until then this volume, based on original sources, will be one of the standards of Catholic doctrine in the United States.

From this book we quote a few canons, and the authorized comments of the author, regarding the teaching of Catholicism on the subject of marriage. Canon 1015, paragraph one, reads, in the author's own translation from the Latin text, which is also printed in the book:

"A valid marriage between Christians is *only ratified* when it has not been completed by consummation; it is *ratified and consummated* when between the parties has taken place the physical act which the marriage contract has in view, and by which the parties become one flesh."—Page 26 (*italics his*).

Canon 1118 reads:

"Valid marriage ratified and consummated can be dissolved by no human power and by no other cause than death."—Page 284.

These two canons are so plainly worded that comment is unnecessary. We now come to the point of—

"Papal Dispensation"

"The Roman Pontiffs have exercised for centuries the power of dissolving marriages merely ratified; there can be no doubt that they possess it, not of their own authority, but as God's ministers and representatives."—*Dr. Ayrinhac, p. 286.* When the dispensation has been granted, both parties are at liberty to marry again. Through the Congregation of Sacraments, these cases must pass under review and examination; and when this Congregation (or

standing committee) recommends a case to the pope, he issues the dispensation which dissolves the ratified marriage.

Let us next observe—

"Legitimate Marriage or Marriage of Infidels and Pauline Privilege"

"Legitimate marriage between unbaptized persons, even if consummated, is dissolved in favor of the Faith by virtue of the Pauline Privilege."—*Canon 1120.*

"The marriage of infidels, although a merely natural contract, is, of itself, indissoluble. But as it would happen frequently that converts, after receiving Baptism, would be abandoned by their unconverted partners or obliged to abandon them, in order that burden of perpetual continence should not be imposed upon them through the malice of unbelievers, an exception to the law of the indissolubility of marriage was made in their favor. This is what is called the Privilege of the Faith, *Casus Apostoli*, Pauline Privilege, because it was promulgated by St. Paul in the name of Christ or introduced by him in virtue of special authority. (1 Cor. 7:8-15.)"

"The privilege supposes a marriage contracted between two unbaptized persons, whether infidels properly so called, or members of a Christian sect; it consists in this, that if, one of the parties having received Baptism, the other refuses to be baptized or at least to live peaceably, the baptized party may contract another marriage."—*Pages 288, 289.*

Two questions are asked the unbelieving party: First, if he is willing to become a Christian and be baptized; and second, if he or she is willing to live peaceably without blaspheming the Creator. Should the party answer the first negatively, the Holy See dispenses with the second question. The baptized party can marry again after a dispensation has been received from the hierarchy through the pope or those authorized to grant it, after their first marriage has been declared null and void. (See pages 291, 292.) This book by Doctor Ayrinhac contains 131 canons with 106 subdivisions, all dealing with the Roman Catholic laws of marriage. We have, however, quoted sufficient to show that the Roman Church interprets 1 Corinthians 7:8-15 to mean that if one of the two parties refuses to accept Christianity, the baptized party can have his marriage declared null and void, and then be free to marry again.

But this is not the only reason for dissolving

(Continued on page 20)

* Such a hazy understanding exists concerning the Roman Catholic position on marriage and divorce, giving rise in turn to frequent misstatement of fact as to their position, that, though the question involves delicate aspects, it is desirable in the interests of accuracy to place dependable information before our workers who must occasionally meet this issue.—
EDITORS.

VALUABLE QUOTATIONS

From Reliable Sources

MILITARY MAINTENANCE.—Military preparations come high. The United States is spending practically two million dollars every twenty-four hours on the maintenance of its Army and Navy.—*Federal Council Bulletin, March, 1933.*

CATHOLICISM'S POWER.—Its size, its compact unity, its severe uniformity, its military organization and discipline, and its authoritative control by one head give to the Roman Catholic Church an ecclesiastical and world-wide influence such as no other religious organization possesses.—*The Watchman-Examiner, April 13, 1933.*

PAPAL LEADERSHIP.—Once more a Holy Year will serve to remind the world that Pius XI, 261st Pope, once a mountain climber named Ambrogio Damiano Achille Ratti, is at 75 a world figure, the hale, vigorous-minded ruler of some 300 million souls of all races. A temporal sovereign in his 108.7-acre Vatican City, he is master of millions and millions in wealth.—*Time, April 3, 1933.*

ADVENT IMMINENT.—The vast sea of humanity will continue to rise higher and higher, whipped up into an awful storm and fury by anarchistic propaganda penetrating the whole body of unredeemed and unbelieving humanity. . . .

Beloved, as the roar of the sea grows louder, the return of our Lord draws nearer. Indeed, the phrase, "*when these things begin*" would indicate that they are therefore not conceived of as of long continuance. . . .

The Christ who foresaw so clearly and foretold our day is the one who foretold also His own return. As the conditions predicted are now upon us, the return, as He said and promised, cannot be far away.—*Wilbur M. Smith, in the Sunday School Times, April 23, 1933.*

LAYMEN'S INQUIRY.—If the Christian religion needs to be in the Orient to develop its own interpretation by free intercourse with pagan philosophy and manners, then surely missions need not be continued. Indeed, then Hinduism should do a greater missionary work in this country and we should finance it. We had better discharge our secretaries, recall our missionaries, and form a Christian culture society. No man or group of men, no matter how learned, can make a hasty visit and a hasty study of strange peoples and strange religions and form such accurate conclusions as to be able to speak with authority to missionary specialists who have lived with the work a lifetime. Many of our ablest missionaries on the field declare that the commission based its report on insufficient data, and many of our missionary executives at home declare that they have been working for many years on the solution of practically all the problems brought to their attention by the commission. It is highly probable that some members of the appraisal commission of the Laymen's Foreign

Missions Inquiry consider that all faiths have so much in common that the missionaries of Christ should soft-pedal the differences between other religions and Christianity.—*The Watchman-Examiner, March 16, 1933.*

ROME'S STATESMANSHIP.—Cardinal Hayes was swift to approve, swift to perceive what a stroke of churchmanship the plan was. For on Passion Sunday morning in Rome, Pope Pius XI was, with highest ceremonial, to inaugurate the extraordinary Holy Year which he announced last Christmas and explained last month as a means for "spiritual raising up of hearts and minds, . . . universal concert of good works and prayers. . . . We propose to pray every day and we invite every one to do so with us." Coupling President Roosevelt's New Deal with the Pope's Holy Year would be churchmanship indeed. And no church in the U. S. save the Roman Catholic was geared to do it.—*Time, April 3, 1933.*

WORLD REVOLUTION.—At the time of the French Revolution humanity was not ready for a world-wide revolution. Today it is. Nation-shaking revolutions have, within a few years, taken place before our eyes in Russia, Italy, Spain, Portugal, Turkey, now again in Germany. Asia is trembling with revolutionary fever. No country is free from it. An American college professor with the degree of doctor of philosophy from Oxford is giving popular lectures on revolt,—not as a theory, but as a working philosophy of life.

The great sea of humanity is rising throughout the world in power and angry resentment. There is a vast literature on the subject of revolution. And there is more than discussion of revolution—there is a growing demand for it on the part of millions. The fact should be soberly faced that this is going to increase.—*The Sunday School Times, April 23, 1933.*

ARCHEOLOGICAL CONFIRMATION.—Startling discoveries have been brought to the astonished attention of the world . . . at Tepe Gawra in northern Iraq. . . . Here was a well-laid-out city coming up almost to present-day ideas in city planning. There were wide streets, spacious lawns surrounding the houses, and advanced ideas of architecture manifest in the buildings, the arch even being employed. All this at a time certainly 4500 years B. C.

The advanced state of culture is not so surprising, however, as a symbolism displayed in a seal impression found in the ruins. The seal itself has not yet been found, but the impression shows exactly what was cut on the seal. The impression shows a man and woman both naked. They are shown on a journey and appear most dejected, the man especially seeming utterly cast down, the woman has one arm caressing around the shoulders of the man. Behind and above these dejected figures is a serpent! The significance of such a symbol needs no explanation, and it seems impossible not to associate the symbolism with a definite knowledge of the story of the garden of Eden in Genesis. But is it surprising that as we get back nearer to the time of the flood, more and more of the knowledge of antediluvian things should appear?—*Bibliotheca Sacra, April, 1933.*



LET US AVOID NEEDLESS OPPOSITION



HAT we are a people called and commissioned of God to give Heaven's special message to men in this last hour, we Seventh-day Adventist workers believe without mental reservation. But in the delivery of that message, which we are bound before God to proclaim, we should avoid all needless offenses and eschew all semblance of spiritual bigotry. It is wrong to erect unnecessary barriers against the favorable consideration and acceptance of what we very properly denominate "present truth," in the setting and authority of this message. Such a principle may well be considered, as it is but the enunciation of sound sense, as well as the application of good Christianity.

We simply make our witness more difficult when, by careless claims or cant phrases, we create the impression that we alone have "the truth," and fail to recognize that the *individual* truths constituting the component parts of our full message, are nearly all shared with various other Christian bodies. The candid recognition of this fact in our public presentations would accomplish two things:

First, we would spike the guns, as it were, of those who contend that we are a peculiar sect with strange, isolated, distorted views of Bible truth, by showing that, with the exception of our position on the sanctuary, every major doctrinal truth and prophetic interpretation we herald is believed and taught by other denominational groups of the conservative school, and by reputable individual Bible expositors as well, conspicuous in the religious world.

Second, we are then prepared to disclose that contrasting issue which separates us; namely, the fact that they surround these individual or isolated truths with multitudinous errors and perversions, and thus largely neutralize the truth they do hold, while in this movement these separate truths shared with others are assembled into one harmonious whole, stripped of the nullifying errors retained by them. And, further, we are then in position to show that this body of individual truths, consolidated and coordinated in this movement, is being presented in the setting and with the divine authority of the final gospel commission recorded in Revelation 14, the judgment hour message. Herein lies our distinctiveness, our power and authority, which comes not from men but from above. Let us in the light of these principles survey briefly the broad field of truth to note their application.

We share with Christian bodies of every persuasion, the truth of the divine origin, inspiration, and final authority of the Bible—except wherein they have yielded to the corrosion of higher criticism, which virtually annuls the central place and authority of the Word.

We share with multitudes of professed Christians the truth of the deity of Christ, His atoning death, bodily resurrection, and literal ascension—though we dissent from many subsidiary positions held by them, and reject the blighting suggestions of Modernism emasculating these truths.

We share with Fundamentalists generally the belief that these are the last days, as indicated by multiplied signs of the times—though we disagree with their unscriptural corollaries of a temporal millennium, a literal return of the Jews, etc.

We share with hosts of Fundamentalists the truth of the personal, literal, imminent advent of Christ—though their conceptions are very generally distorted by erroneous details and unscriptural elements.

We share with the majority of the churches the truth of the changeless law of God as the standard of the judgment and the criterion of all human conduct—despite their evasions and inconsistencies relative to the fourth commandment of the inseparable series.

We share with Seventh Day Baptists the truth of the seventh-day Sabbath—though their understanding of the prophetic significance of the change, and of the culminating issues, is limited.

We share with many Protestant bodies the truth of justification by faith—though we dissent from their contradictory position relative to the law and the Sabbath.

We share with many earnest Christians of the day the neglected truth of the victorious life—but again, their relationship to the changeless obligations of the moral law separates us from them, together with extremes to which they sometimes go.

We share with a growing company of Christians outside this movement the truth of tithing—though they are still blinded to many of the other claims of the same God and His revealed word.

We share with Baptists and others the truth of baptism by immersion—though they follow the lead of Rome in Sunday observance and other fallacious practices.

(Continued on page 22)



SINCE 1930 we have been plunging deeper and deeper into the financial depression that is upon all the world. Unemployment has increased from year to year. The earning power of our own people has fallen steadily, resulting in a rapidly diminishing tithe income to the cause and a very heavy falling off in mission offerings. As a result our conferences in the North American Division have been forced to make heavy curtailments. The number of workers has been reduced in many conferences. In some cases 50 per cent of the working staff of the conference have been laid off during the past three years, and in a few cases the number of workers has been reduced 75 per cent.

The General Conference appropriations to our world work have been reduced heavily. In these three years five cuts have been made in our Class I or base appropriations, to say nothing of Classes II, III, and IV—requests which were not taken into consideration by the budget committee, but which had been appropriated to in years past. The cuts made in our base appropriations have been as follows: 6 per cent in the autumn of 1930, 10 per cent in the fall of 1931, an additional cut of 8 per cent in the spring of 1932, another 6 per cent in the autumn of 1932, and now another 10 per cent in this spring meeting.

The year 1929 was the peak year in our denominational income, and consequently in our appropriations to the world work. In that year the General Conference had the full amount of reserve funds authorized by the Constitution, together with a fair operating fund. These funds constitute the working capital of the General Conference.

During this period of depression, while the appropriations to our world work have been cut as indicated from year to year, it will be well for our workers to know that these cuts have not nearly measured with the shrinkage of our mission fund income. Therefore our working capital has been heavily drawn upon each time a cut in appropriations was made in order to avoid making the cut much heavier. To state it in other words: The General Conference working capital was made to share with our world fields the heavy reductions necessary to meet the very heavy reductions in income. This has been done to the degree that our working capital has been reduced to approximately 50 per cent of what it was at the beginning of the depression.

Paralleling this falling off in our denominational income, and the consequent reduction in the working staff at home and abroad which must follow, due to the reduction in our appropriations, there have come to our workers everywhere who are still employed several cuts in wage, totaling 30 per cent, and in some cases as much as 35 to 40 per cent.

No one is able to forecast the future for even

ADVANCEMENT IN THE

BY OLIVER M

a day. Have we reached the limit of the downward curve of the indicator in this depression? Who can tell? Today, as I write these lines, the daily press is carrying the notice to the world that the American dollar is off the gold standard. What will this latest development in the financial crisis mean to North America? What will it mean to the world situation? What will it mean to our world work?

Without attempting to enumerate or even refer to the many other alarming and perplexing world conditions, trends, and movements that are seen on every hand, we must recognize that we are facing an hour such as we have never faced before. Truly we are in troublous times. Indeed, we are in a time of adversity. But, meeting the situation in the face of depression, shrinking budgets, wage cuts, and other alarming world conditions, we hear no other command, no other voice, but that of our great Commander, saying, "Go forward! Advance! Advance strongly!" "Press the battle to the gates," is the order.

It was in the depression year of 1931 that 34,859 were baptized into this message, the largest number in our history in any given year. The reports for the North American Division for 1932 show a gain in baptisms over 1931 of 307. Not all the reports from our foreign divisions for 1932 are yet in hand, but of three divisions whose reports have reached us each shows a good gain over 1931 in the number baptized. We feel confident that when all reports are in, 1932 will be found to be well above 1931 in the number baptized.

Brethren, it is being wonderfully demonstrated that the winning of souls to Christ and this message is not dependent entirely on the American dollar, the British pound, the German mark, or the coin of any other earthly realm. We would not, however, be understood as depreciating the value or necessity of money in carrying forward the work of the advent message in the earth. There is very great and pressing need of funds. But we do wish to emphasize the outstanding fact that God is, in these times of adversity, discovering to His remnant people heavenly resources beyond anything yet drawn upon, beyond anything yet realized or recognized. He is leading many to the adoption of plans and methods of working that are divine in their origin. They are heaven born. More and more we are being thrown back upon the power and ministry of the Holy Ghost in soul winning.

Our ministers, evangelists, missionaries, and our lay preachers are being led by the Holy Spirit to see and believe that it is possible to conduct successful public efforts without the expenditure of large sums of conference funds. Many of our workers are discovering that they

THE FACE OF ADVERSITY

ONTGOMERY

can make public efforts entirely self-supporting so far as rent, light, advertising, etc., are concerned. They are finding more and more the simple, plain, economical method, and are discovering it to be just as effective in soul-winning results.

"Man's extremity is God's opportunity." When dollars flee, God leads the man of faith, vision, and courage to go forward discovering new plans, methods, and ways of reaching souls and winning them for God. And this we must do. The word of the Lord to the workers of this cause is:

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. . . . God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness."—*"Testimonies to Ministers,"* p. 300.

In some of our mission fields mighty things are being done, and wonderful results are following. As the result of the tearing to pieces of a Bible and the scattering of its leaves on the waters of the Maues River in the great Amazon region by an infuriated priest, because the Book had been presented to the chief of an Indian village by our missionary, there is a great awakening all along the river, and four hundred souls are now rejoicing in the light.

While waiting for a train in the railway station in São Paulo, Brazil, Brother Ennis Moore, the superintendent of that field, was opening his morning mail. He read us one of the letters, telling of a new company of thirty adult believers not heard of before, away on the frontier of São Paulo and Matto Grosso.

An Indian colporteur of the Lake Titicaca fields, pressing his way onward over a range of the lofty Andes, through snow nearly waist-deep, entered a valley heretofore untouched by a representative of this message. And in a short time he had won to Christ and this message eighty adults, and had organized them into Sabbath schools.

Brother Schaeffer, of the Sutsique Mission, tells the story of the crash of an airplane about four hours' distance from his mission in the dense jungles of eastern Peru, the rescue of the pilot and his two passengers by the Indians of the mission, and as a result of this experience the making of a large landing field in the heart of the jungles, which is used regularly by the government air service. Free transportation is given Brother Schaeffer whenever he wishes to go from or return to the mission. It is a wonderful story of divine providence. Read the full story in the *Review*.

Frequently the pilots invite Brother Schaeffer to fly. He always embraces these opportunities to fly in different directions over the jungles, sometimes at long distances from the mission. The attention of the Indians of the region is attracted to the plane flying low over the tree tops, and many times they are greatly frightened. Returning to the mission, Brother Schaeffer will send a company of Christian Indians several days' journey through the jungles to visit the villages over which he has flown. Upon their arrival they explain that the terrible creature that frightened them so a few days before was not a great and terrible bird, but it was their missionary. Then they invite them to come to the mission to see their pastor and hear him tell about the true God of heaven. Brother Schaeffer tells us that there are more than forty Indians now at the mission who have come from remote sections, reached by this very unique method. Several of them are in the baptismal class.

These are but a few of the many, many experiences coming to us from our mission fields which clearly indicate that God is indeed working "in a manner very much out of the common order of things" and that we are in the day of a rich harvest of souls.

Every condition about us indicates that this is the hour of opportunity for the advent message. Every agency at our command, every facility that we possess, every talent that is among us, every energy, every resource that is ours, should be brought into service now in the most effective way possible for the speedy accomplishment of the task before the church of God.

In spite of depression and shrinking budgets, in spite of a reduced staff of workers and greatly reduced expense allowances, we must advance—and we can advance. Under God, this year can be made the greatest in the history of our work in the number of souls won for the kingdom. This we believe is God's program for the year 1933.

"What!" you may say, "more souls, greater fruitage, with a much smaller working staff and greatly reduced budgets?" Surely, and why not?—Is God's arm shortened that He cannot save? Is He limited by many or by few? Shall the baptism of His power in this the time of the latter rain be limited by a shortage of funds? Nay, verily! We are to advance in the face of all adversity. Calebs are the men needed at this time. Gideon bands that know how to give the Gideon shout, and who are willing to make the charge, equipped with only an earthen pitcher and a tallow candle, will indeed be victorious.

The staff and line officers of Israel's army today are the readers of the *MINISTRY*. Brethren, shall we not lead forward the forces of our Captain, making advancement in the face of adversity?

Washington, D. C.

The Book of Nehemiah: "Reorganization"

BY H. CAMDEN LACEY

A. THE REBUILDING OF THE WALL. 445 B. C. Nehemiah 1 to 7	B. THE READING OF THE LAW. Ezra the Priest 445 B. C. Nehemiah 8 to 10	C. THE RE-ESTABLISHMENT OF THE PEOPLE. 433 B. C. Nehemiah 11 to 13
"All the wall was joined together, . . . for the people had a mind to work."	"He read therein, . . . and the ears of all the people were attentive unto the book of the law."	"Thus cleansed I them from all strangers, and appointed the wards of the priests and Levites, every one in his business."
1. The Report from Jerusalem. 1:1-3	1. The Interest of the People. 8:1	1. The Dwellers in Jerusalem. 11:1-24
2. The Prayer of Nehemiah. 1:4-11	2. The Reading of the Scriptures. 8:2-8	2. The Inhabitants of the Towns. 11:25-36
3. The Permission of the King. 2:1-8	3. The Effect on the Hearers. 8:9-12	3. The Priests and Levites Who Had Returned Under Zerubbabel. 12:1-26
4. The Arrival at Jerusalem. 2:9-20	a. Sorrow.	4. The Dedication of the Wall. 12:27-43
5. The Workers on the Wall. 3	b. Joy.	5. The Officers at the Temple. 12:44-47
6. The Opposition of Sanballat. 4 to 6	4. The Celebration of the Feast of Tabernacles. 8:13-18	6. The Cleansing of the Chambers. 13:1-9
7. The Completion of the Enterprise. 4 to 6	5. The Day of Humiliation. 9:1-3	7. The Restoration of the Tithe. 13:10-14
8. The Register of the Families. 7	6. The Prayer of the Levites. 9:4-38	8. The Consecration of the Sabbath. 13:15-22
	7. The Sealing of the Covenant. 10	9. The Reformation of the Marriage Alliances. 13:23-31

The Book of Esther: "Preservation"

A. THE DIVORCE DECREE. 483 B. C. Vashti 1	B. THE DEATH DECREE. 474 B. C. Haman 2 to 6	C. THE LIFE DECREE. 474 B. C. Mordecai and Esther 7 to 10
1. The Royal Festival. 1:1-9	1. The Quest for a Queen. 2:1-4	1. Esther's Second Adventure. 7:1-9
a. For the princes, 180 days.	2. The Selection of Esther. 2:5-20	2. The Execution of Haman. 7:10
b. For the people, 7 days.	3. The Loyalty of Mordecai. 2:21-23	3. The Elevation of Mordecai. 8:1, 2
2. The King's Demand. 1:10, 11	4. The Promotion of Haman. 3:1-6	4. The Request of the Queen. 8:3-6
3. The Queen's Refusal. 1:12	5. The King's Decree. 3:7-15	5. The King's Decree. 8:7-14
4. The Wise Men's Counsel. 1:13-20	Destroy all Jews.	a. Save the Jews.
5. The King's Decree. 1:21, 22	6. The Mourning of the Jews. 4:1-3	b. Destroy their foes.
a. Vashti deposed.	7. The Determination of Esther. 4:4-17	6. The Issue. 8:15 to 9:11
b. All wives obey their husbands.	8. Her First Adventure. 5:1-8	a. Many became Jews.
6. The Expedition Into Greece, 480, 479 B. C. Dan. 7:5, 11:2	9. The Exultation of Haman. 5:9-14	b. Thousands of Gentiles killed.
	10. The Honoring of Mordecai. 6	c. Haman's ten sons slain.
		7. Esther's Further Request. 9:12, 13
		8. The Issue. 9:14-19
		a. Haman's ten sons impaled on the gallows.
		b. Great slaughter of Gentiles.
		9. The Feast of Purim Instituted. 9:20-22
		10. Mordecai's Advancement. 10:1-3

The Book of Job: "Probation"

I. PRELIMINARY. 1:1-5 Job before his trial, "perfect and upright."	2. The First Debate. 4:1 to 14:22	5. The Last Human Voice. 32:1 to 37:24
II. THE DRAMATIC HISTORICAL POEM. 1:6 to 42:6 "The end of the Lord" and "the patience of Job."	a. The friends' contention: God is righteous, punishing the wicked and blessing the just.	a. Elihu's contribution to the debate: God is great and good, and afflicts only for man's betterment.
A. CONFLICT BETWEEN GOD AND SATAN. 1:6 to 2:10	b. Job's answer: I am not wicked, nevertheless I suffer affliction at the hands of God.	b. Job remains silent and unconvinced.
1. The First Scene. 1:6-22	3. The Second Debate. 15:1 to 21:34	C. COMMUNION BETWEEN GOD AND JOB. 38:1 to 42:6
a. Conflict in heaven. 1:6-12	a. The friends' contention: Those who suffer affliction at the hands of God are the wicked.	1. God's First Self-revelation. 38:1 to 40:5
b. Issue on earth. 1:13-22	b. Job's answer: The righteous also are ofttimes thus afflicted, and the wicked frequently escape punishment and are even prospered in this life.	As Creator and Sustainer of the material universe. Result: Job is awe-stricken and humbled.
2. The Second Scene. 2:1-10	4. The Third Debate. 22:1 to 31:40	2. God's Second Self-revelation 40:6 to 42:6
a. Conflict in heaven. 2:1-6	a. The friends' contention: Job's great suffering proves that he has sinned greatly; hence all his professed piety must be hypocrisy.	As Governor and Guide of the material universe. Result: Job is humbled, and surrenders himself finally to the Lord.
b. Issue on earth. 2:7-10	b. Job's answer: God knows that I am absolutely innocent of any sin deserving such afflictions; as I now suffer.	III. FINALE. 42:7-17
B. CONTROVERSY BETWEEN JOB AND HIS FRIENDS. 2:11 to 37:24		Job after his trial, "perfect and entire, wanting nothing."
1. The Friends' Arrival. 2:11 to 3:26		
a. Their silent sympathy. 2:11-13		
b. Job's passionate lament. 3:1-26		



DELVING INTO THE WORD



Studies on Fundamentals of the Message

DISCUSSION WITH A SUNDAY ADVOCATE

BY FRANCIS D. NICHOL

[EDITORS' NOTE.—We are sharing with our readers some choice bits of dialectic correspondence between F. D. Nichol, associate editor of the *Review*, and the president of one of the prominent Fundamentalist Bible colleges, who is also writer of the Sunday School Lessons in a leading Fundamentalist periodical. This we do in the belief that this reply will prove helpful to some who may be challenged upon similar points, and faced with similar arguments. Privileged to read these and other paragraphs in letter form, we sought permission to use two sections of this line of cogent reasoning in the *MINISTRY*. The following paragraph out of the Fundamentalist's letter sets forth his position in part, and affords a setting for the reply:]

"The point about a command to keep the Sabbath being necessary for the Gentiles was in view of the fact that none of the Gentiles kept the Sabbath day, while they all recognized the other commands as obligatory. Is there any evidence that the Gentile Christians ever kept the seventh-day Sabbath? What do your scholars consider as the first movement to keep the Sabbath after the practice of keeping the first day was established in the Christian church?"

THOUGH I have searched Fundamentalist literature diligently, I have never found any comment on our statements regarding the relation of the Sabbath to the primary tenet of Fundamentalism, the belief in the story of our world's origin as given in Genesis. All I am able to find in comment on Seventh-day Adventists is merely general denunciations of us as heretics. And all the while, of course, they bewail the increasing tide of skeptical Modernism in their own denominations, especially in their denominational colleges and seminaries. Meanwhile Seventh-day Adventists, whatever else may be their sins and shortcomings, remain free from the corrosion of Modernism, even in their colleges and seminaries. We could not become Modernists, which necessitates moving onto the platform of evolution, when every member of the church on the seventh day of every week turns aside from his ordinary labors to worship Him who in six days made heaven and earth and rested the seventh day.

I conclude from the second paragraph of your letter that you believe that the law of God is the moral standard of life for Christians. This gives us something in common. The usual method of meeting the Bible argument for the

seventh-day Sabbath is by declaring that the law was done away. It is this antinomian argument that we meet most frequently. Evidently you do not believe this view, which of course, as you know and as surely any one who claims to have any knowledge of church history ought to know, has been denounced as a heresy in Protestantism from the days of Luther onward.

You state that the fact that the ten commandments are our moral guide "does not strengthen the position of Christians who keep Saturday as the Sabbath." I conclude from this that you interpret the fourth commandment as did the drafters of the Westminster Confession, who adopted the views of one Nicholas Bownde, that "the seventh day" means simply "one day in seven." Space does not permit me to analyze what I believe are the patent fallacies and irrationalities that reside in this interpretation. Suffice it to say here that such an interpretation of the plain words of the fourth command was never thought of until 3,000 years after the proclaiming of that command on Mt. Sinai, for Nicholas Bownde lived in the sixteenth century of our Christian era.

If the touchstone of orthodoxy be in any sense the antiquity of a belief, as Fundamentalists often suggest by the very emphasis they place on the antithetical term "Modernism," then certainly Adventists are the truly orthodox ones in the matter of the Sabbath. I do not say myself that antiquity of interpretation is necessarily proof of its correctness. But when Adventists are so often charged with preaching new and strange doctrines, it is surely pertinent for me to call attention to the historical aspect of our interpretation of the Sabbath.

Later in your letter you say: "I might add in connection with your comments on the *Sunday School Times* lesson articles that the point about a command to keep the Sabbath being necessary for the Gentiles was in view of the fact that none of the Gentiles kept the Sabbath day, while they all recognized the other commands as obligatory. Is there any evidence that the Gentile Christians ever kept the seventh-day Sabbath?" I wonder how the proposition would sound if it were stated in this fashion: Is there any evidence that the Gentile Christians *never* kept the seventh-day Sabbath?

Why is it not just as proper for the question to be put in this form? Evidently your answer to the question would be "Yes," for you have just stated that "none of the Gentiles kept the Sabbath day." How do you prove this? How are you sure what they did not do? Do you prove it by what you believe to be the silence of Scripture concerning their keeping of the Sabbath? If so, I wonder if you would be willing to allow the validity of the *argumentum ex silentio* in some other areas of theological discussion. The whole burden of proof rests upon you in this matter. If you accept the premise that the ten commandments are the Christian's moral standard, then, unless you provide clear proof to the contrary, the conclusion logically follows that the early Christians did keep the Sabbath. Furthermore, even if you could produce the proof, which I am confident you cannot, the only logical conclusion then would be that the Gentiles from the outset broke one of the ten commandments.

Let us pursue this matter a little further. You say that "none of the Gentiles kept the Sabbath day, while they all recognized the other commands as obligatory." This is essentially the line of reasoning of those who declare that the law was abolished at the cross, but that in some remarkable manner this law, which evidently was so faulty and unnecessary as to call for abolition, found itself nine tenths restored in the Christian dispensation. It is this process of reasoning that is employed by antinomians to escape the charge of moral anarchy which is brought against them for their doctrine that the law was done away. Now, I do not say that you subscribe to this. I simply say that your line of reasoning in this particular connection runs parallel to theirs, and so far as I can discover is here identical with it. But this is not the teaching of the great Protestant creeds. If we are discussing the question of orthodoxy,—and "heresy" is the blanket charge against Adventists,—then any teaching that the ten-commandment law was abolished at the cross is heresy. Accordingly Gentiles, in order to square with Protestant creeds, must recognize all ten commandments "as obligatory."

I might ask further: If the Gentiles did not consider the fourth commandment as obligatory, on what, then, did they base the keeping of a weekly holy day, which you declare was Sunday? If you say they based it simply on custom and the growing practice of the church, then you admit that there is no "Thus saith the Lord" behind Sunday. If you hesitate to make this admission, and I would not blame you for so hesitating in view of the thunderings of American and English preachers through the years regarding the awful sin of Sunday desecration, then I would ask you, In what text of Holy Writ do you find a "Thus saith the Lord" for Sunday? If you can find such a text you have done better than any theologian be-

fore you. I have various theological works on my desk which admit frankly that there is no command in the Bible for Sunday keeping.

If you say, as you did in the Sunday School lessons, that in some way the spirit of the fourth command still holds for those in the Christian era, and that therefore Christians should observe Sunday, I would ask you to elucidate on this point. It is the crux of the discussion. What is there so elusive about this fourth command that we should be asked to view it only in some ghostly, transcendental form? Its language is as plain and as vigorous as that of any other precept of the ten, so plain indeed that men had no difficulty, and certainly no controversy, over the understanding of it for thousands of years. Who authorized you or any other Christian minister, I ask with all good feeling, to deprive this one precept of the ten of its body and substance?

(To be concluded next month)

KINDLY CORRECTIVES

Better Speech and Conduct

Beware the Double Negative

BY H. M. TIPPETT

EVERY discerning speaker wishes to be both accurate and clear in the expressions used to impart truth. He very properly desires to speak in harmony with the best current usage. Some expressions, however, place those who employ them at a disadvantage. The frequent use of the double negative is a case in point.

In older literary English, as in current popular speech, two or three negatives were considered stronger than a single negative, on the same principle that we are prone to drive in two or three nails, feeling that several will hold better than one. Under Latin influence this older usage has disappeared from literary English, and is at present regarded with disfavor.

Examples, culled from recent discourses heard by the writer, are given herewith:

"We can't hardly see how that can be," meaning, of course, "We can hardly see how that can be."

"You can't do that, I don't believe," for, "I don't believe you can do that," or its more emphatic form, "You cannot do that, I am sure."

"He scarcely did nothing worth while," the direct opposite of what was meant, i. e., "He did scarcely anything worth while."

"Don't never take chances," meaning, "Never take chances," or, "Don't ever take chances."

In the positive message we bear to the world, let us avoid the obscurity in meaning occasioned by the use of the double negative.

Berrien Springs, Mich.



BIBLE WORKERS' EXCHANGE



For More Effective Service

GUIDING PRINCIPLES FOR INITIAL CONTACTS

BY MARGUERITE WILLIAMSON

THE Bible worker's connection with the large evangelistic campaign involves many phases of responsibility. One, however, seems more important than any other, and therein lies the success of her work. "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Our only reason for being in the Bible work is to lead souls to Christ, and we often wonder how we can best do this.

In this scripture, God gives us the true method of leading souls to Himself. How can we expect men and women to find Jesus if we do not present Him as having been lifted up from the earth? Jesus said, "I . . . will draw all men unto Me." Jesus by His Holy Spirit will do the drawing; but it is our part to lift Him up. We are admonished that every point of faith should be presented in the light that streams from the cross of Calvary, and that Christ should be the center of every Bible study and sermon. In conducting Bible teachers' training classes, I always urge the students to make this their working plan. Fearing they may fail to do so, in the suggestive outline given them I include texts of Scripture presenting Jesus dying on the cross for our sins, as an appeal at the close. Surely no study should terminate without an appeal to accept Christ, either for the first time or more fully into the heart.

In following an extensive interest in connection with the large evangelistic campaign, the worker must rearrange her usual mode of procedure. During the first few weeks of the campaign, when the worker has from fifty to one hundred fifty homes to visit weekly, just a call at the door, inquiring whether or not the literature has been received, is sufficient. Unless extremely urgent, invitations to enter the homes should be refused, thus preventing the idea from entering the mind of the interested person that the worker is there to bother or push herself forward. Instinctively there is created in that person's mind a real desire to see the worker again and to have more of a visit.

The chief purpose of these first calls is to keep the people coming to the meetings and to gain an entrance into the hearts of the interested ones. After several such calls are made, cordial invitations to enter are extended and should then be accepted. The interested person, having made the advance, is eager for the worker to consume the precious moments. No

time is lost with long recitals of family history, etc. The individual has been impressed by the lectures, the extremely different atmosphere attending them, also the attitude of the worker during her brief calls. He is sure something important will be presented, and that something unusual will be enjoyed during that visit. It may be some topic presented has upset his previous way of thinking, and he seeks help.

This first real visit is very important. The tactful worker will ascertain rather clearly the spiritual standing of the person (or persons), and will see how the truths presented have impressed him. The worker will never enter into controversy over a point that is challenged. If there is an objection, and prejudice or stubbornness is seen, the conversation should be turned to Jesus Christ and His love, His forgiveness of sins, and the heavenly home He is preparing. When the heart is softened by the Holy Spirit's presence (which always comes when Christ is uplifted), and the person shows evidence of surrender to Christ, the differences in opinion on doctrine may be very easily straightened out. On the other hand, if the worker endeavors to give a study on the controverted point and "set the person right," very often the wall of prejudice will be made stronger, and may never be broken down. If the latter course were followed, and the individual were convinced theoretically on the point, still there is no gain if the heart remains unchanged. He is just as far from salvation as ever, since a head religion saves no one.

The recital of an experience which occurred in one of our large meetings may serve to illustrate this point. The interested person was a member of the Christian Church. She was an active worker, having brought several to acceptance of Christ and baptism. Upon hearing the Sabbath question presented at the tabernacle, she objected seriously. Many of her friends who were ministers sent her long lists of objections to Sabbath keeping, and she was very much disturbed. Carefully I brought the conversation to Christ and His love, and His imputed and imparted righteousness. I expressed my happiness over being able to know we are accepted and that there is a crown waiting for us. Immediately the woman was eager to learn how she might know that.

In the scene that followed, Jesus came very near; and when we arose from our knees, that

woman had obtained something she had never experienced before. The lengthy documents sent by the zealous friends, were quickly gone over and each objection met by God's word. Many times, before I could make an explanation, she, being taught by the Holy Spirit, asked me to pass on to the next. She took her stand with God's remnant church, was rebaptized, and is rejoicing in her new-found faith. As Bible workers and ministers, let us preach Christ—"Christ crucified—talk it, pray it, sing it, and it will break and win hearts."—Mrs. E. G. White, in *Review and Herald*, June 2, 1903.

(To be continued)

San Diego, Calif.

NOTES AND NOTICES

Items of Interest to Workers

SHOE-STRING binders for the MINISTRY in its new and enlarged form are now available through the local Book and Bible Houses. The MINISTRY has the same page size as the *Liberty Magazine*, and the same binders will serve either journal. The price is 50 cents. Most workers wish to preserve their copies for reference.

PROTESTANTS and Jews, as well as Catholics, joined in a huge program in New York, April 2, inaugurating the "Holy Year" initiated by Pope Pius XI. Over 8,000 persons participated. More and more the world wonders and worships in accord with the papal lead.

AN attempt is again being made to bring out a "Bloodless Hymn Book"—one in which hymns mentioning the precious blood of the Son of God are eliminated. "Rock of Ages," "Just as I Am," and the like will either be altered or left out if the project succeeds. It is typical of the subversive trend of the times.

NINETY million youth under the age of thirty are living in Soviet Russia today with no religious training, background, or knowledge. Ninety million young people have been under fourteen years of teaching that God is a myth and religion an opiate. What will be the outcome? It requires little acumen to foresee.

NESTORIANISM failed in Asia because it compromised with Buddhism and Taoism. The famous Nestorian Tablet, found in Shensi, witnesses to this confusion by its symbol of a Christian cross surmounting the lotus, a Buddhist emblem, and on either side a white cloud, the Taoist emblem. Much information is disclosed in the inscription showing their fatal compromises in the effort to win Buddhists.

LENT is forging more and more to the front in Protestant thought and program. Passing the large "Wesley Methodist Church" of Worcester, Massachusetts, recently, we read on the

bulletin board, "Lent is the time for world-weary men and women to catch a fresh vision of the face of God." And it was but typical of similar signs on numerous Protestant churches of the vicinity.

Six thousand Roman Catholic members of New York's police force, members of the Police Department Holy Name Society, attended communion mass at St. Patrick's Cathedral, April 2. Just ponder the number, and what it implies.

A GRAPHIC depiction of "How Beer Returned to the Nation" appears in the *Christian Century* of April 19, that will be valuable for every temperance worker. And the April 18 special "Supplement" to the *Signs of the Times*, prepared by Alonzo L. Baker, is a document that merits wide circulation by every worker in North America. It is a masterful discussion of an immediate crisis.

THE *Menorah Journal* is authority for the statement that there are 16,000,000 Jews in the world, approximately 10 per cent of this number living in New York City. It is estimated that more than a third of the world's Jewish population is centered in the fourteen largest cities of Europe and America.

IN Albert Hall, London, on September 20, 1932, was consummated the long-anticipated union of English Methodism—Primitive, United, and Wesleyan. Included in the new organization, known as the United Methodist Church, are 5,000 ministers, 20,000 Sunday school teachers, and nearly 1,000,000 members, with a total property in Great Britain estimated between \$210,000,000 and \$280,000,000.

COLLEGES and hospitals have long been exempt from taxation, but the present financial pressure is turning the eyes of officials toward revenue from this source. This is true of Yale, at New Haven, Connecticut. That university is valued at sixty million dollars, and is, by charter, tax exempt. President Angell, of Yale, says such a levy would mean "ruin." Should such a project carry, denominational schools would be the next in line. We need to be on the alert. The basis of exemption for church property is equally valid for the college. It does not exist for profit. It returns to society many times the amount that would be levied to support the government.

THE Salvation Army, during 1932, supplied 34,670,115 meals to the destitute, provided sleeping accommodations for 12,147,299, and jobs for 286,082; 340,839 men found shelter and employment in their woodshops, etc.

If you are about to change your address, will you not notify the Circulation Department of the Review and Herald Publishing Assn., Takoma Park, Washington, D. C., so your copy of the MINISTRY will not fail to reach you?



THE GOSPEL MUSICIAN



His Responsibility and Opportunity

MUSIC AN ACT OF WORSHIP

BY DONALD F. HAYNES

GOD'S original purpose for music in divine worship was that it should be a vigorous expression on the part of the whole congregation of their praise, their thanksgiving, their love, their devotion, their adoration, their prayer, their hope, their dedication, and their confidence. Their God is to be the sole object of their singing. It is a fact that this purpose is not being carried out as fully as it may be in the program of the remnant church.

Singing to God from the depths of heart and soul was called for by David when he wrote under inspiration, "O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." Ps. 95: 1, 2. The reason for this call to praise is one which is as sound today as it was then,—"For the Lord is a great God, and a great King above all gods." Ps. 95:3. Singing solely to glorify the Father and to render tribute to Him would produce wonderful results in divine worship in five different ways:

First, worship in church service participated in unanimously would draw the attention of the whole congregation to God, who is rightfully the theme for meditation whenever and wherever His children gather together. Contemplation of the glory and majesty of God would lift the entire assembly as a unit into a real appreciation of His countless mercies and blessings. The musical part of the service would become an opportunity for the individual members of the congregation to join their voices in actual, voluntary participation in a direct act of worship. Hymn singing would cease to be merely something to be hurried out of the way so that the regular service can begin. Singing as a mere form would disappear. An enthusiastic eagerness to tell God of the soul's love and praise would characterize all church music.

Second, preparation would thus be brought about in the hearts of the listeners for the ministry of the Word. An atmosphere of communion with God would be developed, and the preaching of the message would thus be made increasingly effective.

Third, the people would be led into a genuine appreciation of the wonderful heritage of sacred song that the church has drawn from the pens of her great writers through the centuries of the past. New hymns would also find

their place. The more unfamiliar of these hymns, new as well as old, would be learned, and so the field of usefulness that music already has in the enrichment of human experience would be enlarged. Encouragement would thus be forthcoming for the development of a typical denominational music that expresses the hope and the confidence peculiar to this people in the soon coming of the Lord. The service of song would move into its rightful place, that of fundamental importance, along with the spoken word and the prayer.

Fourth, singing for the display of personal accomplishment and talent would disappear. There would be room no longer for the self-exalting vocalist or instrumentalist. Singing and playing for any other reason than the direct and positive rendering of glory and honor to God would come to be discountenanced, and ultimately would be altogether eliminated from the order of worship. There is great and very pressing need for just such a reform.

Fifth, simplicity and purity of character would come to be the prime requisites for those taking part in the service of song. Personal adornment, exhibitions of dress, and indiscretions of deportment would receive the firm, unyielding censure of those whose responsibility it is to supervise the conduct of divine worship.

The influence of this kind of reform must, of course, be first exerted by the ministry itself. All the ministers on the platform should sing, and sing heartily. Encouragement may thus be consistently given the congregation to do likewise. Instruction in the conduct and performance of church music may well be the theme of an occasional sermon. Emphasis should be given to the importance of music in church worship. The Scriptures and the writings of the Spirit of prophecy abound in material on this subject.

It is eminently fitting at this time that this call to a more effective denominational music be sounded and heeded in view of the increasing pressure and perplexity of the times. While affliction and distress are making their violent inroads on the lives of God's people, the need is growing for the strengthening of their confidence in His power to lead them through the hardships of this world into His kingdom. He holds them responsible, furthermore, for enlarged activity in proclaiming His closing message to the world.

"The Lord desires us to make mention of His goodness and tell of His power. He is honored by the expression of praise and thanksgiving. He says, 'Whoso offereth praise glorifieth Me.' The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. . . . God desired that the whole life of His people should be a life of praise. . . . So it should be now. The people of the world are worshipping false gods. They are to be turned from their false worship, not by hearing denunciation of their idols, but by beholding something better. . . . To praise God in fullness and sincerity of heart is as much a duty as is prayer."—*Christ's Object Lessons*, pp. 298, 299.

To fulfill this heavenly ideal for the place of music will mean the sounding of heretofore unreached depths in the privileges and opportunities of church music. God's people are again passing through a wilderness. Again the time has come for His children to honor Him by reciting His wonderful providences manifested in their behalf. The true Christian should constantly bear witness to the saving power of His Lord. Music is the ideal medium for the Christian to express this confidence in the Master.

In fine, music in the Christian church should be distinctly Christian. Music with any other inspiration or with any other object is altogether out of place. The church is not the proper place for the display of talent. There should be no compromise with worldly influences in any of the music of the church. There is only one rightful foundation stone for church music, and that Rock is Christ!

Battle Creek, Mich.

Reflections of a Pioneer Missionary

(Concluded from page 8)

teach them the truth. We teach them who the devils are to whom they listen, what power it is that does their miracles for them. We teach them about the overthrow in heaven. They get hold of things substantially, and they believe us. We tell them of the good angels and the Holy Spirit and the work of Jesus Christ for them. Then they teach their own people. They go around to their village homes and teach these things. They tell the message fairly well. We judge by the fruit, and the result is good.

Our natives cannot be coaxed to smoke, to take betel nut, or to do anything of that kind. When the other missions are friendly, they come to us and say, "How is it you get them to give up those things?" We reply that we never force the natives, that they follow the truth as we teach it. I have never worked on any other plan.

Edgware, Middlesex, England.

Catholic Annulment vs. Protestant Divorce

(Continued from page 9)

the marriage union, for canon 1068 reads:

"Impotency anterior to the marriage and perpetual, whether in the man or in the woman, whether known to the other party or not, whether absolute or relative, annuls marriage by the very law of nature."—*Pages 138, 139.*

The laws, canons, and instructions that govern marriage in the Roman Church are intricate and minute in their details, but we do not wish to pursue the course of quoting more of these laws; rather we will return to the point at issue, namely, What is the essential difference between the Catholic annulment of marriage and Protestant divorce, as interpreted by the Roman Church? This question brings us to an analysis of the positions taken by these two bodies.

First, the Roman Church holds that a Christian marriage ratified and consummated is indissoluble. However, should either party commit adultery, she allows perpetual separation, *but the innocent party cannot marry again so long as the guilty party is alive.* Under certain circumstances they may be reconciled and live together again.

Second, the Roman Church teaches that a heathen or unbelieving marriage contracted between two heathen or unbelievers, when ratified and consummated, is indissoluble so long as they remain in heathenism and unbelief.

Third, should either party become a Christian and be baptized, and the other party refuse to be baptized or live at peace, then the baptized party has a right to have the marriage dissolved and to marry again.

Fourth, the reason given for such an interpretation is this: That, in order to prevent the baptized party from having to live in perpetual continence, as the case might frequently be, should the heathen party abandon and forsake the converted party, the Pauline Privilege would be extended to the Christian believer, and he or she could, after the dissolution of their marriage, remarry. This is in sum and substance the Catholic point of view on the subject of marriage and divorce on this point.

Let us now observe the Protestant viewpoint on the marriage and divorce question. "Orthodox Protestantism" only will be considered in dealing with this question,—that Protestantism which took its stand on the Bible alone, and which was organized and gradually developed into the several existent denominations during the sixteenth, seventeenth, and eighteenth centuries. The interpretation as given by one of these churches on the marriage vow is summarized in the "Westminster Confession of Faith," presented to the English Parliament in 1647 A. D. This is the most comprehensive Protestant confession extant among English-speaking peoples, and has been a Magna Charta of Pro-

testantism on major points of doctrine even among nonconformist bodies or denominations. From this confession we quote:

"Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce, and after the divorce to marry another, as if the offending party were dead. Matt. 1:18-20; 5:31, 32; 19:9; Rom. 7:2, 3."—*"Creeds of Christendom," by Philip Schaff, D. D., Vol. III, chap. 24, canon 5, p. 656.*

Canon 6 permits separation from other causes, but says nothing of remarrying.

(To be concluded in July)

"Fear Thou Not"

(To be concluded in July)

leadership of our Lord the arm that rules also gathers the lambs, presses them tenderly to His bosom, and leads with gentleness those who greatly need care. "He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young." Verse 11.

This same gentleness should strongly characterize our work at this time. Our people are sorely pressed. Their hearts are wonderfully loyal to this message and movement, but just now they need the sympathy of their ministers and leaders as never before. May God teach us how to be strong in His service, but at the same time pitiful and kind, and full of tender sympathy for the sheep of His pasture.

In this chapter we are given a very wonderful description of the Lord's great power. (See verses 12-27.) I believe this is given us that we may be assured that we have a God who changes not. As He was, so He is; as He is, so He will be. He created all things by the might of His power. He still upholds all those things by the same power. He still is everlasting. He fainteth not. His strength is not spent. His understanding still is beyond our searching. And because of all this we can look up to Him and trust Him. "He giveth power to the faint; and to them that have no might He increaseth strength." Verse 29.

Strong young men faint and are weary and utterly fall, but they that get themselves up into the high mountain and there "wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Verse 31.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. What a wonderful promise this is for us just now! I have gathered much courage from these words during recent weeks.

"They that war against thee shall be as nothing, and as a thing of naught. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Fear not, . . . ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." Isa. 41:12-16.

By helping us the Lord makes us able to meet the difficulties. He makes of us a "sharp threshing instrument having teeth." And though the difficulties are as mountains, we shall "beat them small;" though they are as the hills, we shall make them "as chaff." And when they are scattered and gone, we shall rejoice in the Lord and "glory in the Holy One of Israel." We thank God that a time is coming when the difficulties will all be over. But when that time does come, we will ascribe to God the glory, and in Him shall be our rejoicing.

And this help is for us all. "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." Verses 17, 18.

"Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17:5, 6.

Trusting in man creates a hopeless outlook. It brings its own curse. Making flesh our arm produces a pitiable situation. These things associate with a backslidden heart, and make us "like the heath in the desert." I have seen heath in many countries, but never yet have I seen it in surroundings of prosperity. The barrenness of the wilderness and the fruitlessness of a salt land are the sure result of trusting in man and leaning on the arm of flesh. And still worse, they make us incapable of recognizing good when it comes. God pity us in our need, and lift us far away from such things, and from such a destiny.

Compared with that is the blessedness of those who trust in the Lord. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drouth, neither shall cease from yielding fruit." Verses 7, 8.

Trusting in God establishes us in hope. It brings its own abundant blessings. As an atti-

tude in God's work, it assures us of prosperity. It brings expansion and growth. It is unchecked by hindrances, and it is abundantly fruitful. May God greatly multiply His grace to us in this council and in all our work, and keep us trustful of Him. It is with this spirit that we approach our problems.

Washington, D. C.

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The Minister's Relation to Denominational Policies

(Concluded from page 1)

of church activity—the minister is the sponsor, the representative, of all the interests and activities of the church. This does not mean that he is to head up and directly administer each separate organization; rather he is to help organize the different departments of service, and encourage all to interest themselves in what is to be done.

Then, too, the minister is to be the trainer of men and women for service. He holds training schools for separate branches of the work, showing each member just how he can serve well in the work that the member desires to enter. He counsels with the members as to how they can serve, and what particular work they can best do. He knows the membership, and is acquainted with the capacity of each member, so he advises and trains the membership for service, keeping in mind that each is to help the other.

There are times when it seems wise for the church to undertake special lines of service to meet a crisis such as we now face economically, or to start an advance, or to accomplish a definite task. The minister is to lead in all such special movements and to organize his work so that each member of the church will do his part faithfully. He is the captain of the church activities, with lieutenants and sergeants under him, to act promptly and efficiently. This must be sensed at the present hour.

The policies recommended by the conference leaders become his policies, and he is the man on whom the conference officials depend to make any plan effective in the section or church where he may be located. Thus the minister should always be a leader and organizer, and help the church to participate in all plans, usual or emergency, that may be necessary to advance the work of God.

Since the minister is responsible for the activities of the church or churches where he is working, he will ever welcome other men in council, and make way for secretaries of departments to assist him in promoting the work which the secretary may represent. The secretary cannot do the minister's work, for the secretary represents the entire field, while the minister represents a local church or churches.

But the secretary or visiting minister can greatly help the local pastor in bringing his membership to fulfill their entire task in any service under promotion at any special time.

It is the privilege of every minister to see that the church membership are faithful in tithing, Sabbath school attendance and offerings, Harvest Ingathering, and all other offerings which make possible the support of missions. A church will almost always follow the lead and example set by the minister. If he is faithful in his many duties, so will be the church. When the minister is indifferent, the church will lag behind. If the minister pays tithing and preaches tithing, the church will be faithful in tithing; if the minister attends Sabbath school, so will the church membership; if the minister supports every offering, so will the church. In fact, the church in its activities will be gauged by the minister and his activities. If you know well the minister, you may know the church. One is like the other. "Like people, like priest" is as true today as when Hosea wrote the words.

The ministry constitutes the true key to the present situation in the church. To know the ministry is to know the church. One minister stated at the recent Spring Council that he knew personally one section of fifteen churches that do not pay tithing, nor do they give liberally to mission funds. Where lies the fault?—In the ministry that raised up those churches. New England has ever borne the marks of those men who, early in our church history, laid the foundation of our work in that area. From the first the New England folk have led in liberalities in our work.

Much depends upon the ministry in these trying days. Their responsibilities are staggering to human wisdom, and can be successfully met only by the utmost consecration and a firm reliance on divine help. Loyalty is to be our watchword today. It is today the minister's privilege to say, with Paul, "I can do all things through Christ which strengtheneth me."

I. H. E.

* * *

Let Us Avoid Needless Opposition

(Continued from page 11)

We share with several religious bodies the truth of the unconscious sleep of the dead—though we are in irreconcilable conflict with their wrong views as to a second probation, and other unscriptural positions.

We share with many spiritually minded members of the various communions the truth of the blessed work of the Holy Spirit, the greatest gift next to Calvary in the provisions of salvation—but we part company with them in certain vagaries and inconsistencies clearly contrary to Scripture.

We share with a large group of Protestant

scholars the truth of sound prophetic exposition and interpretation—though we most emphatically dissent from numerous fanciful interpretations in which they indulge.

And thus we might go on. Every one of these pertinent truths named, and others not here enumerated, have their origin and authority in Scripture. It must therefore be apparent that we have no exclusive patent rights upon the individual truths that constitute segments in the complete circle of "present truth." We are sharers with others of these separate truths which in their totality constitute the essence and burden of this message. They are the blessed possession of all who embrace them just to the degree that they are really accepted and followed. But only in this message are they assembled and co-ordinated into one harmonious system of truth. And only here are they found in their fullness of intent, and in right relation to all other truths. In this respect we stand unique and solitary in the Christian world. The proper presentation of these facts cannot be rightly construed as spiritual bigotry. And these are things that we must proclaim.

In summation, then, we differ from other evangelical bodies in these five vital and inescapable features:

1. Only in this message are all these separate truths united and co-ordinated so as to constitute a unity of truth for the last days.

2. Only in this message are the multiple apostasies introduced by Roman Catholicism repudiated, many of which have been retained

in whole or part by the Protestant bodies. And with these, we likewise repudiate the perversions introduced by nominal Protestantism—Modernism, evolution, and kindred subversions of the faith once for all delivered.

3. Only from this movement shines forth the indispensable light on the sanctuary, which constitutes the key to an understanding of all these other truths, and of these latter times and their consummation. It is this fact that forms the setting of our message, and that makes it unique in contrast to all other Fundamentalist or Protestant groups.

4. Only in this movement is found the second of the divinely designated marks identifying the remnant church, and which are joined in the Word in inseparable union; namely, the Spirit of prophecy with the commandments of God.

5. Only this movement is knowingly and avowedly heralding the changeless "everlasting gospel" in the setting and specifications named in the threefold mandate of Revelation 14, which constitutes our commission and our authority in traversing the last lap in human history before our Lord appears.

These explain our presence and our work in the world. And such an approach to the world to whom we are witnesses will place us on vantage ground, and dispel misunderstanding with the open-minded. It banishes prejudice, and without compromise harmonizes with the broad, sound, changeless principles of the Word.

L. E. F.

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CONFESSION!—It is good for the soul, when we have been mistaken, to confess that our information was inaccurate or inadequate, and our conclusions too hastily reached and faulty. Such a course begets confidence in our fundamental integrity. It is evidence of praiseworthy sincerity. It is the manly, Christian, and honorable thing to do. Any other procedure is an evasion or concealing, and as such constitutes a grievous mistake.

HERITAGE!—Truth is the rightful heritage of all its devotees, not the exclusive property of a chosen few. Let its facts, its claims, its mandates, its disillusionments, be fearlessly told forth to all. These very features constitute the best assurance of its triumph. Truth need never be guarded and protected. Give it "a fair field and no favors," and it will triumph gloriously—otherwise it would not be truth, with the characteristics and prerogatives of truth.

INDISPENSABLE!—We need the Holy Spirit in our ministry. A brilliant intellect will never compensate for its lack. A flaming enthusiasm will not suffice. More intensive activity is not a substitute. Better training will never meet the need; neither will the wisdom of years, the power of organization, the persuasion of eloquence, the force of logic, nor the exploitation of truth. We should pray for, and most earnestly seek, the presence of the Holy Spirit.

PROPHECY!—Surely the time has come for a revival of study of the prophecies,—not a superficial review of generalities with avoidance of difficult problems, but of deep, personal searching of the open Bible on the one hand and the annals of history on the other. And this all in order to gain a clearer, fuller, truer picture of the definite harmony of the two than we have ever known before. Developments in the world about demand it, and the limited vision and circumscribed concepts of some in the past call for it.

CONTROVERSIAL!—Conclusions reached in the heat of a controversial atmosphere usually leave much to be desired. They tend to the biased rather than a balanced result. They are often negative and defensive in their tone. They frequently represent either a compromise or an overreach, just to counter the position of some strong personality. Usually they leave feelings of dissatisfaction and more or less variance. History amply supports these assertions. Let us therefore seek, in so far as possible, to reach our doctrinal and prophetic conclusions in the calm, unbiased atmosphere of a noncontroversial quest for absolute truth.

RELIANCE!—Careful planning and thorough organization of forces in evangelism is essential. Carelessness here is well-nigh inexcusable. But there is danger under effective organization lest we place our trust in the skillful organization of our forces, and in our methods of presentation, instead of in the operation of the Holy Spirit. There may be perfect co-ordination on the part of all concerned, and forceful, logical preaching, with but little abiding result; for it is God who gives the increase, and the Spirit of God who convicts.

GOALS!—It is axiomatically true that one achieves greater results if he has a definite goal before him, whether it be in the realm of finance, activity, or soul winning. Vague objectives and amiable generalities reduce the final returns by heavy percentages. A tangible objective, a high aim, and an intelligent purpose to achieve the goal set, nerves to more intensive effort at all times, and spurs to greater persistency, until the objective is either reached or surpassed. Even in the event of an unforeseen setback, more will be actually accomplished through following such a plan.

TERRORIZED!—It is a tragic fact that a few extremists will sometimes terrorize a whole church or section of the field by proclaiming their particular positions to be the immutable standard of orthodoxy, and by inference consigning to the ranks of the unsound or heretical, the majority of sane, balanced men who hold a different but nevertheless loyal position. The people, without specialized study, taking the statements of those loudest in their profession of orthodoxy, thus come to look askance at all who do not march to their step. Loyal Adventists should not be victimized or terrorized by a few extremists.

UNCOMMITTED!—The expressed opinions of an individual minister, no matter how prominent, do not necessarily represent the denominational position, which must obviously be the general or official view in order to justify use of the term. And it is doubly true that such independent statements do not commit the denomination. Confusion on this point has often led to misunderstanding. Throughout our history there have been strong personalities who have written or spoken forth their personal and sometimes divergent views. In an organization such as ours this is but natural and to be expected. Little difficulty is experienced, however, if the principle of differentiation and appraisal just enunciated is remembered and applied.