

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 9

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No. 1

OUR SUPREME NEED AS MINISTERS

BY C. H. WATSON

THE Bible clearly teaches that the wrath of Satan will reach its greatest intensity against the remnant people. Because of this, we are admonished to humble ourselves, to be trustful in God, and so to order our lives before the Lord that His power may be manifested in us, making us perfect, establishing us, strengthening us, and settling us in every good way and work. Because our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," we must "be sober, be vigilant." Frivolity or heedlessness on our part will most certainly give our enemy the advantage.

Speaking of the time when His second coming would be near, Jesus said:

"Take care that your hearts are not loaded down with self-indulgence, and drunkenness, and worldly cares, and that day takes you by surprise, like a trap. For it will come on all who are living anywhere on the face of the earth. But you must be vigilant, and always pray that you may succeed in escaping all this that is going to happen, and in standing in the presence of the Son of man." Luke 21:34-36 (Goodspeed).

To have Christ's second coming take an Adventist "by surprise, like a trap," is the most complete tragedy that can possibly overtake him. Yet it is to cause that very thing to happen that Satan is putting forth his utmost effort. The message for this time has been given to prepare us to meet God. Works in the giving of the message are not to be substituted for the blood of the atonement; but through the blood of the atonement, in response to the call of the message, we are to make preparation to meet God. Without that preparation we shall not meet Him in peace.

In the parable of the virgins, it is clearly revealed that the purpose to be prepared must engage all our attention. Our being in the company of those who are prepared will not be

sufficient. Our having the appearance of being prepared, while we have not really made preparation, will mean certain failure and everlasting destruction. Only those who really are ready will go in with the Bridegroom to the marriage. On all others the door will be shut.

Behind a condition of preparedness there is an attitude of expectant watchfulness. Behind a watchful attitude there is a firm belief that the event expected will occur. In the day of Christ's coming, no one will be prepared to meet Him who did not seek that preparation as the supreme thing. It must be to each one as the pearl of great price, and will require all that we have to secure it.

As we draw nearer to the end, the dangers in the way will multiply. It is therefore necessary that we be the more watchful. Especially do the ministers, the watchmen of the movement, need to be on their guard. Now as never before is it necessary for those to be clean who bear the vessels of the Lord. We need as ministers to come up into the mount, and behold anew the glory of the Lord. There have grown upon us practices that are not helpful in our lives and service, and we need to know again the power of God in putting these things away. As a ministry we are alarmed at the worldliness of some of our people, and are conscious that though they are in our charge, they are not prepared to meet their God. Worldly practices and worldly pleasures are undermining the foundations of truth in their lives, and unless they change, denying the world and putting on Christ, they will remain as they are, unprepared to meet their God.

This condition was given very earnest consideration at the Louisville Autumn Council. It demands the most serious attention of our whole ministry. The call of our message is to come out from the world, and to be separate from it. Failure to give heart response to this call will

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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THIS issue of the MINISTRY marks the beginning of the ninth year of its service to the gospel workers of the advent movement. Springing from mimeograph exchanges between special groups of workers, it was first issued in printed form in January, 1927. Now provided for all English-reading workers in the several division fields, and used in clubs by our colleges for homiletic class assignment, it stands just at the threshold of its greatest and most constructive service. We are both heartened and humbled by the many touching expressions of appreciation and approval received from far and near. These merit some sort of public response. Permit us, therefore, to say editorially that this journal believes without reservation in the fundamental verities of the advent message, and in its unique and divinely appointed mission to this world. It stands committed to their support and championship. It is jealous for the purity and fair name of the remnant church and its ministry. It pledges anew its efforts and its influence in increasing helpfulness to the ministry it is commissioned to serve, and whose spiritual power and efficiency is its greatest concern. God bless and keep, and guide and mightily use, the ministry of this movement.

SIGNIFICANT changes in the very texture of Protestantism are taking place. The *Christian Advocate* (October 10) tells of recent British Methodist conferences considering a "Book of Offices," resembling the Episcopalian "Book of Common Prayer." Another, a service manual named "Divine Worship," is being considered. Of the latter, Dr. A. W. Harrison says:

"'Divine Worship' is an attempt to provide a series of forms of service for morning and evening worship, for children's services, and for special occasions; and also to provide prayers for public and private use.

"Methodist worship is changing. Many experiments are being made with directed prayer and new forms. There is a good deal of dissatisfaction with the bold program of hymns and extempore prayers that form the framework of most of our services. Is this due to the fact that our extempore prayers are becoming more conventional and colorless? The Sunday night prayer meeting has almost died out in a single generation, presumably because the urge to

prayer in public has weakened. Having weakened in the pew, it begins to weaken in the pulpit. Then we feel the need of a more dignified and comprehensive expression of the great common needs of a congregation. So we fall back on printed petition, intercession, confession, thanksgiving, and adoration."

No more revealing picture of rationalism, in all its stark and hideous reality, is to be found than in the monthly "Question Box" of the *Christian Century*. Laying ruthless hands on the question of Israel as the "chosen people," it says in its issue of October 30:

"The Hebrews, like most peoples of antiquity, and some modern ones, believed themselves to be the 'chosen people' of the God they worshiped. . . . A long list could be made of the tribes that have insisted that their territory was the center of the earth's activity, their culture superior to all others, their racial purity unimpeachable, and that only ignorant and prejudiced historians could reduce them to common levels.

"The Hebrews were of precisely that conviction. Their culture was borrowed from many sources. Their manners were as brutal and disgraceful as those of their Semitic ancestors and neighbors. They had the same nationalistic narrowness and prejudices as other nations of their environment. Even their religion was mixed with many false and degrading practices. They believed in their national God, Jahveh, with the same devotion and often with the same narrowness of view that other peoples manifested toward their gods. In the same manner and to the same degree were they the 'chosen people' of their God, who had 'promised' them their land, and had led them, as the 'God of armies,' in their conquest of it."

A FEW years ago much was said of the fine Christian positions of G. Stanley Jones. But he has since become one of the most conspicuous and persuasive Modernists. Similarly, much has been written about Kagawa, Japan's best known pastor. Answering the question, "Is Kagawa a Safe Teacher?" the *Sunday School Times* (November 6) declares his teachings are distinctly unscriptural,—denying the atonement, the resurrection, and the deity of Christ. He is an ardent evolutionist, and an advocate of the Oxford Group Movement (Buchmanism). It is well for us to know these salient facts, as reported, when confronted by those lauding his high ethical ideals. The *Times* concludes:

"There seems to be no doubt that Mr. Kagawa is moved by an earnest desire to help his fellow men, and that he is living a self-sacrificing life. But these two books are confused, unscriptural, and therefore dangerous studies of Christianity; and he is evidently more interested in healing men's bodies, providing work and right living conditions, and getting them to follow Jesus of Nazareth as an example, than he is in proclaiming eternal salvation through the blood of the Lord Jesus Christ."

THE glaring contrast between the teaching of Modernistic seminaries and our own training schools, is brought before us by this note in the *Christian Century* (October 9):

"The address at Union [Theological Seminary] was made by Prof. Julius A. Brewer, who spoke on the authority of the Old Testament. Dr. Brewer said that Christians could not believe that the Old Testament was entirely the Word of God, as it contained many things inconsistent with the teachings of Jesus."

THE provision of the right kind of reading for our young people is worthy the personal interest and encouragement of our workers through public suggestion and personal counsel. It is well to know the Senior M. V. Reading Course titles for 1936. They are, "Pilgrim's Progress;" "Heroes of Civilization;" "Triumphs of Faith," by Mrs. John Oss; and "Footprints to Success," by Charles L. Paddock.

THE AUTHORITY OF DOCTRINE

Its Fundamental Relationship to the Threefold Message

I. RELATIONSHIP OF DOCTRINE TO LIFE

BY M. L. ANDREASEN

THE tendency among many today is to exalt religion and decry theology. By religion they mean a kind of nondoctrinal Christianity, an effort to lead a good life, but totally divorced from any stated dogma. "It is life that counts," they say, "not doctrine. It is not what you believe that is of value, but how you live. Paul gave us doctrine, not Christ. Christ's utterances, His sermon on the mount, His beautiful life lived in disregard of doctrine,—these are the real fundamentals of religion. To leave Christ and go back to Paul is in reality a repudiation of all that Christianity stands for."

This sounds pious and even plausible, and yet it is the very antithesis of Christianity. It is in this manner that Modernism has been working for years, destroying the foundations of all that is good and true, emasculating the precepts of God and the teachings of Christ, leaving a hollow shell from which all nutriment has been removed. May I illustrate?

Several years ago I spent some time in northern Minnesota doing missionary work. Having no particular appointment one Sunday, I announced that I would speak in a certain hall on the belief and work of Seventh-day Adventists. It was a small town in which there were no Adventists; and the people in general were not acquainted with our work. In the afternoon there were a goodly number present as I spoke of the work we were doing. Interest was manifested, and I announced that I would continue in the evening.

Immediately after this announcement a dignified gentleman arose in the audience, stating that he did not believe there would be room in such a small town for two meetings the same evening, that he was pastor of the church across the street, and was having a meeting that night. It seemed to him that all the people in town had come out to the meeting in the afternoon, and as he himself was quite interested in what had been said, and he believed the people were also, he would suggest that I speak in his church that night, and he gave me a hearty invitation to do so. I told him that as I had spoken of our work in the afternoon, I would speak of our belief at night, and it might be that neither he nor his people cared to hear about that. He assured me that this would make no difference with either him or

his people, that I could speak freely, that they were all liberal and would listen respectfully to what I had to say.

So I accepted the invitation, and spoke that night to the best of my ability on the beliefs of Seventh-day Adventists. The pastor treated me most courteously, and so did the people. After the meeting the pastor invited me into his study, and we spent much of the night talking on religious problems. He told me that he was not the regular pastor of the church, that his home was in St. Paul, and that he was only up there for his health during the summer. He was indeed the pastor of one of the largest churches in the State, thoroughly modern and liberal, and also teacher in a theological seminary. He began by stating that he was somewhat perplexed about me. When I had spoken in the afternoon, it had appeared to him that I was somewhat intelligent, but now he knew I was not. "Why," he said, "no intelligent man believes what you said you believed tonight. Whoever heard of any one with any intelligence, in this age of the world, who believes in the first chapter of Genesis?"

"Apparently you do not believe in it," I said.

"Why, no," he answered, "how can any intelligent man believe in it? And I don't think you believe in it either. You are too intelligent for that."

"What about the Old Testament? Do you believe in that?"

"I do not. How could I?"

"What about the New Testament?"

"Very good—many good things in it. But when it comes to Paul, I draw the line. He is the source of all our troubles. I abominate Paul."

"You abominate Paul?"

"Yes, I abominate Paul. He destroys all that Christ built up."

"What about Christ?"

"Good man, very good man. Of course, He had His faults, and He made His mistakes, but He was a very good man, very good indeed."

"Well, I must say that I am the one now who is a little perplexed. You say that you are a preacher and a teacher, and yet you believe in only a small part of the Bible; you abominate Paul, and even Christ could be improved. Do

your people and your church know what you believe?"

"Oh, no," he answered quickly, "they would not understand. But our preachers do, and our theological students do. No, I wouldn't dare tell the people what I believe any more than you would dare tell the people what you believe."

To this point he came back again and again. He did not see how any intelligent man could believe and accept the Bible as we do, and he had a hard time believing that I was telling the truth when I said we believed the Bible, including the first chapter of Genesis.

This led to an extended conversation concerning the viewpoint of Modernists, especially with reference to doctrine. He had no use for doctrine. That belonged to the Dark Ages. It was life that counted, not doctrine. Away with Paul. Away with any doctrine. The beatitudes, the sermon on the mount, selected portions of the New Testament—that was Christianity.

This conversation led me to a closer study of what we really believe, and why we believe it. Was the pastor right in claiming that it is life that counts, not doctrine? Undoubtedly there is much truth in the statement that life is vital. Doctrine,—theory alone,—unaccompanied by life, "abideth alone." After all, it is only when Christianity is lived out that it becomes effective. Creeds serve their purpose, but creeds can never save. Only Christ can do that. And does not the Bible plainly state that Christ came that we might have life, and have it more abundantly? John 10:10. "In Him was life; and the life was the light of men." John 1:4.

Life is vital. A Christianity that consists only in creed, in a system of beliefs, be they ever so correct, is quite inadequate. One of the supreme things of which the world stands in need is a demonstration of what Christianity can do in the individual life. "The whole creation groaneth," "the earnest expectation of the creature" awaits "the manifestation of the sons of God." Rom. 8:22, 19. God and the whole creation are waiting for a demonstration of what the gospel can do in the life of its followers. This demonstration has never been given in its fullness. There have been Christians throughout the ages, but the final demonstration is reserved until the last. Then God will show what Christianity is really like when it is lived out. And the result will be a people "that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

There is, therefore, no doubt that emphasis must be placed on life. As Seventh-day Adventists we need this message of life. We must live out what we believe, or we will never convince the world. Life, life, more abundant life, more consecrated life, more dedicated life—

this must be our message; this we must sound to the ends of the earth. We must not only convince the world of the truth of our message, but we must convince them to the point where they will take their stand with us, where they will live out what they have been taught. Only as belief issues in life is it Christianity.

We therefore heartily agree with our friends when they place proper emphasis on life. But we just as heartily disagree with them when they discard doctrine. Doctrine and life cannot be separated. They are as the wings of a bird, both necessary. The right is not more important than the left. Progress cannot be made with one only. Working together, they will lift and propel; taken separately, the result will be only an ineffective flopping about. Doctrine to be effective must find its outlet in life; life to be effective must be founded on a correct understanding of the teachings of Christ and of Scripture.

It seems highly incongruous to shout "Christ, Christ," and yet be indifferent to what He says. It reminds one strongly of Luke 6:46: "Why call ye Me Lord, Lord, and do not the things which I say?" Our Modernist friends would here interpose, and state that they are in perfect harmony with what Christ says. Christ, however, they would repeat, did not place emphasis on doctrine, but on life; hence their interest is not on doctrine any more than Christ's was.

This point is worth investigating. Did Christ teach and believe doctrine, or was He indifferent to and negligent of this phase? We shall see. As doctrine is merely another word for theology, and as a statement of doctrine in orderly form is systematic theology, it behooves us to know Christ's attitude toward doctrine. If Christ was interested in and taught doctrine, we should be interested in it and teach it. If theology did not interest Him, and if its orderly presentation would not meet His approval, we will do well to leave it alone.

College View, Nebr.

(To be continued)

UGHT not certain of our churches to be admonished by this frank admission regarding the degeneracy of many a Baptist prayer meeting, as recorded by the *Watchman-Examiner* of August 8?

"In only a few churches does the [prayer meeting] service really correspond to its name, and in different churches the services range all the way from a conference meeting, where the discussion of a topic is more or less closely followed, to a pure lecture by the pastor or by some outside speaker who may be given this opportunity to present some benevolent enterprise.

"Most churches have recognized the change in the character of the service, and now announce it as the "midweek service," or the "conference meeting." We know of a few churches which frankly acknowledge their inability to sustain a service which depends on the voluntary participation of the members for its maintenance, and simply have a lecture by the pastor, usually on some practical topic regarding the Christian life."

AUTUMN COUNCIL HIGH LIGHTS

The Background and Spirit of the Occasion

THE GOLDEN HOUR OF RADIO*

BY JOHN FORD

A BURDEN for the winning of lost souls about me rests heavily upon me. I see millions of people traveling the road to death. I cannot see those folks going on to destruction and sit complacently by. The need grips my heart, and I must do what I can. To help stem the tide, the Southern New England Conference in September, 1934, rented for thirty weeks one of the largest auditoriums they could secure in Boston. The opening night we could not seat all who came. We had a good attendance for the entire series, and 167 were baptized; but that did not solve the problem, nor relieve my burden. What could we do for the others who did not come? I preached our message in Boston to perhaps thirty thousand during the winter, but there were still more than a million and a half who did not hear.

Being convinced that a large percentage of these people could be reached by means of the radio, last spring I started broadcasting in Boston four times a week, though on a station of only 250 watts. The response was immediate, and many letters of inquiry were received. In a short time the radio station informed me that my mail constituted 60 per cent of the mail received by that station. The letters came in increasing number each week, and enough money came in them to pay the entire expense of the broadcasts. I soon had enough money in hand to engage time on a much more powerful radio station. On this station the mail increased more. I might say that we did not solicit the writing of letters from our own believers; practically all of the letters are from those not of our own church. I saved these letters and will show you some of them. [Here was displayed a string of letters attached to a cloth band that, when extended, reached entirely around the assembly hall and up the center aisle.—EDITOR.]

Question From Floor.—"Can you tell us how long this is?"

Answer.—"It is 252 feet long. There are more than 500 letters and cards in this string."

Ques.—"How long did it take to accumulate this number?"

Ans.—"It took just one week. That is not our largest week, however. We have received over 600 letters in one week in response to our radio programs. Once, in twenty-four hours, we got 172 letters.

Now, when you think that each one represents a family interested in our message, it means a great deal. We have received about ten thousand letters. You can imagine a string of letters, approximately one mile long, which have been received in the eight months since we started the radio broadcasts.

Radio stations have worked out an estimate of the number of listeners for each letter that is received. They say a conservative estimate is 100 listeners for each letter. Consequently, I have concluded that there are at least 50,000 people in my radio audience.

These letters are very, very interesting. I am going to take a minute to read from a few of the letters which came in during the first two weeks of October.

"I must say I like to hear somebody that dares say what he thinks. Some preachers would not speak about sin or hell nowadays, for this is not suitable for most people. . . . Believe me, I listened, for I never got so much of the wonderful word of God."—*Mrs. Ellen Wahlstrom, Worcester, Mass.*

"My husband is not in the truth, but he tunes in and gets your program."—*Mrs. Mary Pushard, Bath, Maine.*

"May I thank you, Mr. Ford, for your kindness and love for me and many others in going to the work of preparing and sending these inspiring and educational lectures?"—*Mr. W. Brodeur, Manchester, N. H.*

"I want to thank you for bringing me the light in a new light."—*Mrs. P. Seckendorf, Somerville, Mass.*

"My husband has taken an interest in your lectures, and was quite interested in the 'mark of the beast.' He thinks you are about right. I think you would see how worth while it is to send them if you could know the good they are doing. They bring up many questions we would like to have an opportunity to ask."—*Mrs. R. C. Moses, Nova Scotia.*

"I never read the Bible until I listened to your lectures over the radio, and I want to say that I enjoy the lectures that I have received from you."—*Mrs. A. Votta, Providence, R. I.*

"I have been studying the Seventh-day Adventists' literature, together with my Bible, for

* Stenographically reported address on the effectiveness of radio, given before the North American Presidents' Council, October 27, 1935, just preceding the Louisville Autumn Council.

a long time, and hope to be baptized soon."—*Mrs. Martinson, Somers, Conn.*

"You can never know how much your radio talks during the past months have meant to me."—*Mrs. H. C. Walker, Grafton, Vt.*

"I want to tell you how much your broadcasts have meant to me all summer. I have not missed one, and it has given me an uplift for the day. . . . I have knelt each day as prayer is offered by you."—*Mrs. E. Clay, Revere, Mass.*

"I thank you again for all the lectures you have sent. I have got so much help from them. I have been listening in for two months. I always take time to hear your talks, and especially your prayer. It seems to start the day right, and I know that your prayers have helped me."—*Mrs. Mary Gross, Rockland, Me.*

"But what puzzles me is how to get back to the old Sabbath. [Some one who has never heard of Seventh-day Adventists.] Where could we find a church that would open its doors on Saturday? We may want to obey God's law concerning the Sabbath, but I wonder how we can get back to the old Sabbath."—*Mrs. Robert Howland, Taunton, Mass.*

"Would you please tell me how one comes from a — church to yours? Does he come by letter? Some of us are deeply interested and are thinking seriously."—*Mrs. Jennie Lowe, Somerville, Mass.*

"God has been so very kind to let me see the true light in keeping the true Sabbath day. I am so happy that I am doing His will in even that."—*Mrs. S. Priestly, Waban, Mass.*

"I want to thank you for the lectures you have sent me. They are wonderful, and have helped me to understand the Bible so much better. I have always kept Sunday, as I thought it was the right day to keep; but now I am keeping Saturday because you have showed us in your lectures that this is the right day to keep and that all should worship on this day. I am very sorry that you are leaving Boston, but hope we will be able to hear you over the radio, for we enjoy your talks so much. They have helped me to bear my sorrows and to trust God more and more every day."—*Mrs. W. E. Dinsmore, Taunton, Mass.*

"I believe the seventh day to be the Sabbath."—*Mrs. John Olson, Roxbury, Mass.*

"I'm trying to keep the Sabbath on Saturday."—*Mrs. Ethel Hull, Arlington, Mass.*

"I believe as you do in regard to the Sabbath."—*Mrs. Hattie Miller, York Beach, Maine.*

"I think I would like to become one of your members sometime."—*Mrs. C. Anderson, Norwood, Mass.*

I have several pages of similar letters which I have received during this two-week period.

I have conducted broadcasts four times each week. I believe that I would have much better success if I could broadcast daily. And I would rather have four fifteen-minute periods than one one-hour period weekly. People will listen for fifteen minutes, even though they have work to do, while if the broadcast were an hour, they might not try to listen at all because of the length. In the four broadcasts of the week I give a complete lecture, with the conclusion

on Sunday morning, when we have the large audience, as the men are at home.

I do not believe it is wise to present extremely controversial doctrines over the air. Although I do not preach on some themes over the air, yet I answer many of the questions that are involved in them. I advertise that the listeners may have a free copy of some of these special printed lectures. Because I have raised these questions in my radio broadcast, they want to know more about them. I preach on the law over the air, but I mail out my printed lecture on the mark of the beast and the Sabbath. In this way we do not create prejudice, that might put us off the air, or make it difficult to begin another series of lectures. The way I conduct my work, I can keep on the air continuously, creating an interest in our message, and sending out our more testing truths in printed form. Thousands of friends are made who write for these free printed lectures.

A few years ago difficulty was encountered in obtaining permission for an effort in the city of Somerville. When a permit was desired for meetings in a tent this summer, permission was gladly given. The radio work certainly changed the attitude of the officials.

People in all walks of life listen to our broadcast. One official whose office is in the State capitol building has a radio in his office. He wrote me that he listened to each of my lectures. Many people who would never go out to our auditorium, listen to the truth over the radio. We have interested people from Connecticut to Nova Scotia, in nearly every section of New England. Scores are keeping the Sabbath and have manifested a desire to unite with us.

At the close of my Somerville effort I went to Salem, twenty-five miles away, and spoke three nights. Although we have no church in the city, we had more than 400 present each night. Practically all were radio listeners. On the second night I preached for three hours, presenting the Sabbath question from beginning to end. I made a call and a number of people took their stand for the truth that evening. As they were radio listeners, they already knew a great deal of the message. The closing night I gave the second coming of Christ. From these three services we had fifteen people enter the baptismal class. If we could have had meetings there for three weeks or a little longer, we could have had fifty baptisms. I believe this result could not have been obtained in any other way than by the radio. We can, I believe, go into any city where we have radio listeners, and do a quick work.

Radio broadcasting is quite expensive, yet if conducted rightly, the money will come from the radio listeners. Less than 25 per cent of

(Continued on page 22)



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

BASIC IMPORTANCE OF RIGHT MOTIVES

BY MEADE MAC GUIRE

THE motives which lead an individual to make a profession of religion have much to do with his subsequent experience. For this reason it is extremely important that every worker should endeavor to present the truth in a way that will produce or arouse right motives. Even then some will unite with the church from ulterior motives, as did Judas. Many will never even think of analyzing their motives unless the worker points out the necessity, and thus they may easily be self-deceived.

In early life Saul of Tarsus was an ardent and enthusiastic seeker after righteousness, but he was dominated by motives of selfish ambition and Pharisaical pride. Then he had the wonderful experience of being brought into personal contact with Christ, which resulted in the complete change of his character. After this he was even more earnest in his pursuit after righteousness, but from an entirely different motive, as expressed in the words, "That I may win Christ." Formerly his religion had been self-centered; now it was centered in Christ. He looked upon his early experience with shame and regret, realizing that he had been self-deceived.

The author of "A History of Christian Missions in China" sums up the real basic principle of Buddhism in these significant words: "Buddhism gives as its motive for action, not love for God, but the desire for one's own salvation." Here are suggested two principles which are not only unlike, but are positively and actively antagonistic. The desire for one's own salvation, apart from love for God, is from beneath and is satanic, and forms the basis of every false religion. It is the same spirit that dominated Lucifer when he declared, "I will be like the Most High." But seeking salvation because of love for God is from above and is of God, and forms the basis of a true Christian experience.

Do I want to be saved because God loves me and has awakened a responsive love in my heart, or merely because I love myself? Many say they desire to accept Christ so that they may be happy, or so that they may go to heaven. Manifestly their idea is not to be saved from their sins, but to escape the penalty of their sins. They are prompted by desire for present enjoyment and hope of reward at the end of

life, rather than by a longing for present salvation from the dominion of sin, and for real union of spirit with the Saviour. One of the infinite superiorities of the Christian religion over all others is that it provides *present* salvation from sin.

Those whose motive in becoming Christians is primarily the desire for their own salvation are simply "making Christ a means to an end." Their religion is self-centered and self-deceiving. True religion makes Christ the center. We long to "win Christ," not for what we can get out of Him, but because of what He is. The apostle Paul says, "I have suffered the loss of all things, and do count them but refuse, that I may win Christ." Phil. 3:8, A. R. V. He longed to "know Him, and the power of His resurrection, and the fellowship of His sufferings." Phil. 3:10, A. R. V. He did not choose Christ in order to escape loss and suffering. He chose loss and suffering that he might know Christ better. His interest and love were centered in Christ, not in self.

To make a Christian profession from the motive of "the desire for one's own salvation," rather than from love for God, involves the same principle as for a young woman to marry a man, not primarily because she loves him, but because he can provide a home and money and personal enjoyment. We regard such a course as utterly selfish and unworthy. Yet it is evident that many professed Christians are not thinking primarily of winning Christ. They are thinking of winning peace and happiness and various temporal blessings here, and of escaping the fate of the wicked and gaining a home in heaven. To them salvation centers in self.

A recognition of this principle may help to explain much of the superficiality among professed Christians, much of the failure to obtain real satisfaction, and much of the present apostasy from Christianity. The whole spirit of true Christianity is summed up in the two great commandments, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27. There is no place for self or selfish motives in such an experience. The one who cherishes this true motive knows the joy of

present salvation, for "love is the fulfilling of the law" (Rom. 13:10), and "every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." 1 John 4:7, 8.

It is not possible to love self and love God at the same time. Every sin we commit is the result of loving self more than we love God or our fellow men. So the Saviour said, "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." Luke 9:23. And again, "No man can serve two masters." Matt. 6:24. If Christ is Master,

there is no room left for *self to have control.*

Is it not a serious thing for us as ministers to encourage an individual to be baptized and united with the church without first earnestly endeavoring to make sure that it is not merely to secure personal happiness and to escape the penalty of sin? Those who join the church from selfish motives are neither a help nor an honor to the cause of God. But those whose only motive is to glorify God and build up His kingdom, will be channels of blessing and power to the church.

Modesto, Calif.

THE MISSIONARY WIFE

BY MRS. JOHN OSS

IV. In Public Ministry

IN my last article we studied together the activities of the missionary wife within the church in the mission field. In this final article I shall mention some things that she can do in the work of the church for those outside its membership.

As we study the life of Jesus, we see that much of His time was spent in personal ministry for others. His work was not confined to an institution, but most of His time was used in teaching the multitudes and instructing His disciples in the great out-of-doors. The Scriptures sum up the work of the Saviour in the expressions, "The Son of man is come to *seek* and to save that which was lost," and He "*went about doing good.*"

In spite of the change that has come about in the development of our complex civilization since the days of Jesus, the principles that the Master used in labor remain the same. In our work for others in mission lands, as well as in our efforts at the home bases, we cannot confine our work to institutions or to the church structure alone, but will find one of our most fruitful avenues of service in personal labor for those not of our faith.

"There is missionary work to be done in many unpromising places. The missionary spirit needs to take hold of our souls, inspiring us to reach classes for whom we had not planned to labor, and in ways and places that we had no idea of working. The Lord has His plan for the sowing of the gospel seed. In sowing according to His will, we shall so multiply the seed that His word may reach thousands who have never heard the truth."—"*Testimonies,*" Vol. IX, p. 130.

There are wonderful opportunities in ministering for others in a mission field. I can testify personally that as the missionary wife goes forward, leading others in ministry for the unsaved, she herself receives a rich blessing.

It is interesting to note that when the intrepid Paul, in response to the call, "Come over

into Macedonia, and help us," left Asia to plant the gospel in Europe, his first work centered in a home. While at the city of Philippi, the apostle went out by the riverside one Sabbath, and there met "Lydia, a seller of purple," a woman "whose heart the Lord opened." This godly woman, according to the Scripture record, extended to the apostle the invitation, "Come into my house, and abide there." And today one of our most fruitful fields of labor in mission fields is in the homes of the people.

"In the home circle, at your neighbor's bedside, at the bedside of the sick, in a quiet way you may read the Scriptures, and speak a word for Jesus and the truth. Precious seed may thus be sown that will spring up and bring forth fruit after many days."—*Id.*, Vol. IX, pp. 129, 130.

Our religion needs to be brought into the home circle. There is a work to be done in teaching the mother higher Christian home ideals, how to care for her home and children, the preparation of proper foods, etc.

Time will not permit going into detail regarding the vast field of labor open in a public way to the missionary wife. She can visit the sick and troubled, invite people to Sabbath school and other church services, and the like. Literature distribution offers a large field of service. She may engage in Big Week, Harvest Ingathering, and other campaigns. From the inspired pen we have the following regarding kinds of labor:

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunities for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—"*Ministry of Healing,*" pp. 145, 146.

"The efficient cook, the seamstress, the nurse

—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*Testimonies*, Vol. IX, pp. 36, 37.

Perhaps I should give a word of warning here regarding our social contacts. Unless care is taken, as one labors for those not of our faith in mission lands, associations may be formed that will prove detrimental to the best interests of the work of the missionary family. We are to be *in* the world, but not *of* the world. And in all our labors, no arrangements should be entered into and no associations formed that will in any wise hinder the work done or tend to weaken the spiritual life of the missionary.

At times, in mission lands, the missionary wife becomes lonely. It is not always easy to carry on her work under strange and often trying circumstances. I have found the greatest antidote for loneliness in going out and working for others. It has been my privilege, in my work in China, to assist in soliciting funds for the maintenance of our work. My heart overflows with joy as I see how God is blessing our work. It may seem a difficult task to visit the unsympathetic public and ask for funds. Still it affords me a great deal of pleasure. Lucrative offers have come to me to give

up my labors and take up commercial work. But how could I turn from the work that gives me so much joy? My greatest satisfaction comes from seeing the funds I have assisted in gathering help to relieve the physical and spiritual ills of humanity. This beautiful quotation often comes to my mind:

"Our time here is short. We can pass through this world but once; as we pass along, let us make the most of life. The work to which we are called does not require wealth or social position or great ability. It requires a kindly, self-sacrificing spirit and a steadfast purpose. A lamp, however small, if kept steadily burning, may be the means of lighting many other lamps. Our sphere of influence may seem narrow, our ability small, our opportunities few, our acquirements limited; yet wonderful possibilities are ours through a faithful use of the opportunities of our own homes. If we will open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*Ministry of Healing*, p. 355.

I am glad to be in a mission land during these closing days of probationary time, and trust that as I continue my labors for the Master, they may be richly blessed, and result in leading many from the "land of Sinim" to a home in the earth made new.

Shanghai, China.

LIVING WITHIN OUR MEANS

BY E. WILKINS

THE highest honor that can come to a person is a call to the gospel ministry. This responsibility makes the man the visible representative of the King of heaven. The apostle Paul speaks of ministers as "ambassadors for Christ." The ambassador, as we know, represents his ruler in a foreign court. He is to exemplify the highest ideals and standards of his native land. If he becomes involved in a financial or moral scandal, by this he brings his sovereign into disgrace.

The same is true of the ambassador for Christ—the Christian minister. He represents his divine Sovereign in this sinful earth. He is to exemplify the high principles of his King and kingdom in this world of sin. The inhabitants thus form a conception of heaven by the way heaven's ambassador lives. If he becomes involved in debt scandal, he thereby brings the kingdom of heaven into ill repute among the sinners of this world. It is a serious thing for a Seventh-day Adventist minister to permit himself to incur debt; for it paralyzes his influence with those of our faith, as well as with unbelievers.

In these days of shifting standards and changing modes, the gospel minister must be constantly on his guard, lest he find himself a victim of this sinister foe—debt. Good judgment needs to be exercised. We should confine our buying to the necessities of life; and even these must be brought within the limits of our income.

The following expressions are but a few examples of many gems of instruction from the Lord's messenger concerning this important matter:

"More and more shall we be obliged to plan, and devise, and economize. We cannot manage as if we had a bank on which to draw in case of emergency; therefore we must not get into straitened places. As individuals and as managers of the Lord's institutions, we shall necessarily have to cut away everything intended for display, and bring our expenses within the narrow compass of our income."—*Testimonies*, Vol. VI, p. 209.

"The very highest kind of education that could be given, is to shun the incurring of debt as you would shun disease."—*Id.*, p. 211.

(Continued on page 22)

THE MINISTER'S BOOKS
Reading Course and Reviews

"GOD'S CHALLENGE TO MODERN APOSTASY," by Francis D. Nichol, *Review and Herald Publishing Assn.* 128 pages. Price, \$1.25.

God is the same yesterday, today, and forever, and His truth has remained unchanged throughout the centuries. There must be, however, an adaptation of that truth to the varied and changing conditions which sin brings into this world. We preach today the everlasting gospel, but we preach it in its adaptation to this particular period of earth's history. We cannot proclaim this message as we did forty or fifty years ago. Conditions have changed. Error has assumed new forms. Subtle doctrines, unheard-of a half century ago, are being preached today. In order to preach the message effectively, we must understand these theories.

A very important and timely aid in giving to our ministers this viewpoint, placing in their hands arguments whereby modern apostasy in its various phases may be successfully met, is found in the book, "God's Challenge to Modern Apostasy," by Francis D. Nichol, associate editor of the *Review and Herald*.

The subtitle of this book tersely summarizes its purpose and objective: "A study of the three angels' messages and the Sabbath in the light of the modern apostasy in Christendom. An endeavor to show that Revelation 14 presents the most timely message for the world today."

In developing his subject, the author proceeds first to show that skepticism and general denial of Christian belief has taken hold of the minds of a rapidly increasing number of both scientists and religious leaders as the natural fruitage of accepting the evolution theory. He shows that the climax of such disbelief is a rejection of the very idea of a personal God, with the resulting breakdown in moral standards.

But this indictment of skepticism and evolution is given simply to provide the setting for the positive presentation of the creation truth as the only foundation of Bible religion. With this foundation established, the author proceeds to show that the seventh-day Sabbath now stands revealed in a way never before evident, as the great sign of allegiance to a personal God and to all the truths of revealed religion. The particular application of these facts to each of the three angels' messages is then shown. There is included also a timely chapter entitled, "Modern Apostasy and the Proposed New Calendar." The book closes with this stirring declaration:

"Nothing will help us better to fulfill the prediction of the Spirit of prophecy that the people of God will go out to proclaim the Sab-

bath more fully, than to have a clear understanding of the increasing importance of the Sabbath in relation to the apostasy of Christendom. And nothing will help us so much in persuading many earnest Fundamentalists to give the Sabbath question a new examination. With Fundamentalists coming to realize more and more that the dividing line between themselves and Modernists is the acceptance or rejection of creation, they cannot but give some weight to a message which calls on the believer to witness before men his belief in creation.

"Let us arise and proclaim the Sabbath truth more fully!"

I consider this one of the most valuable books that has ever come from the Seventh-day Adventist press. It is one of the titles in the 1936 Ministerial Reading Course. It should be read by every worker in this denomination. It may be read with profit by every church member.

We have before us a mighty conflict with error. Revelation 18:1-4 is being rapidly fulfilled before our very eyes. Modern Babylon, or apostate Christianity, is becoming indeed the hold of every foul spirit and the cage of every unclean and hateful bird. As never before the call is due: "Come out of her, My people, that ye be not partakers of her sins." This book, I believe, will be a valuable aid in the sounding of this call. F. M. WILCOX.

* * *

SUCH Modernistic effrontery as this continues to pour forth from the "Question Box" of the *Christian Century* (July 10):

"Ministers of the gospel commonly preach that the ills of life are sent from God to teach us patience and develop character. If all the trials and disappointments of life are sent to us by God, as the Bible and devotional literature teach, then to try to alter our circumstances or find and remove the causes of disease, and other misfortunes would be to question the wisdom of God."

"Intelligent ministers of the gospel do not preach any such mistaken doctrine. It was an Old Testament belief, and was of course inherited to a large extent by the Jews and the Jewish Christians. The belief in second causes and the laws of cause and effect had little if any prevalence in early times. Whatever happened was due to the workings of Providence, the will of the gods, or sheer fate. The widening of the area of scientific research and a more enlightened use of the Bible have corrected much of this false thinking. We know today that whatever troubles befall human life are due to personal mistakes or sins on the part of the sufferer, or to the mistakes or sins of others, or to natural catastrophes such as storms, earthquakes, or other calamities which are related to causes beyond man's increasing control of cosmic forces. None of these are divine visitations, save as the violation of law meets the inevitable consequence which is inherent in the nature of things and is a part of the divine order. The troubles that befall humanity must be as much a grief to God as the misfortunes of a child are to a loving father."

* * *

THE Federal Council of Churches of Christ in America, says the *Watchman-Examiner* of October 31, faces a financial crisis. In 1931 there were 21,813 contributions, totaling \$224,380. For the first eight months of 1935 there have been 8,207 contributions amounting to \$64,774. Such is the effect of the depression on the Federal Council.



Louisville Council

THE 1935 Autumn Council is now history. It will unquestionably go down in denominational annals as an epochal meeting, a turning point in certain lines. It will constitute a date line to which many will later refer. It was memorable for its candid recognition of certain perilous trends and laxities in our movement. It was memorable for its honest and honorable acknowledgment of these wrongs, and for its manful facing of the situation. It was memorable for its constructive work designed to stay these trends, to redirect our steps, and to call us back to a recognition of the basic principles that lie back of and govern our problems. The memorable Council keynote sounded by our leader, Elder C. H. Watson, appeared in the *Review* of November 21, and the constructive "Appeal," springing therefrom through action of the Council, likewise appears in the same organ the week following for denomination-wide reading, and these will be combined in leaflet form. These speak eloquently for themselves and need no editorial word here, save our expression of unreserved support of the principles enunciated. We direct particular attention to Elder Watson's special message to our workers, which appears on page 1 of this issue of the *MINISTRY*. It concerns the application of these principles enunciated in the Appeal. We are confident that it will have the painstaking study of all, for it is of vital importance to every worker. Other matters affecting our ministry will receive attention in a subsequent number.

Treating Symptoms

IN the study of spiritual laxity in our movement or ministry, let us not confuse symptoms with the causes of our spiritual ills, nor place our trust in remedial efforts directed to alleviating mere symptoms, instead of reaching and correcting the sources of the difficulty. Such efforts can never, in the very nature of things, effect a cure. Legislative acts, rules, or restrictions never have and never will correct matters that are the direct result of spiritual drift, carelessness, indulgence, pride, selfishness, collusion, or variance.

We may multiply legislative acts until we are bound about as were the Jews of old; but these will all prove disappointing and ineffective if the heart is not humbled, if the causative

sin is not confessed and forsaken, if worldly practices and alliances are not broken, and if the converting, transforming, humbling, unifying, enabling work of the Holy Spirit does not operate on the heart. Without this fundamental corrective for our fundamental difficulty, the laxities and perversions of the human heart will, if repressed in one way, but break out in another. Such attempts to restrain or restrict known evils will prove futile in the end.

The fact of our drift is undeniable, and is the occasion of deepest concern to the spiritually minded. And the cause of our drift is just as definitely known, or knowable. It is foundationally a personal matter, not a collective problem—though of course it becomes such. There has been a fundamental neglect of real, true, intercessory prayer in our midst. We do not plead with God, as is imperative to personal power and victory. We are too pressed with cares and duties to spare the time. There has been a waning of real, intensive, personal Bible study that alone lights the path and guides the walk, revealing God's will and way. The pressure of church problems has likewise crowded this into the background.

There has been a break in that warm, intimate fellowship with Christ through the Holy Spirit that alone keeps the heart aflame, and the life and service from becoming formal, mechanical, or legalistic. Our walk with God has not been as close as the times demand, and our privileges would decree. Sacrifice does not have its rightful and essential place in our lives as workers, nor love its central position as the mainspring of every act and relationship to God and man, both in the world and in the church.

The honest mind recognizes all this, and is disturbed and alarmed by the situation. These factors and relationships are each and all recognized as imperative to successful, personal Christian life and growth, and to an effective ministry. It is their lack or neglect that is the cause of our troubles. It is this subtle and often gradual change in relationship to Christ that lies back of our changed attitude toward church standards, polity, or discipline. God's call, therefore, to us as leaders of His people is to serious, personal stocktaking, personal confession of sin and compromise, personal renewal of allegiance to God and His separating truth, and resolute turning from the principles and practices of the world. Herein lies the remedy for all our ills.

L. E. F.



GLIMPSSES OF "ELMSHAVEN"



The Custody and Use of the Ellen G. White Writings

III—THE ENGLISH BOOKWORK

BY ARTHUR L. WHITE

OF the three important lines of work assigned by Mrs. Ellen G. White to the custodians of her writings, mention will be made first of the care and promotion of her books as they appear in the English language. The instruction to the trustees, as previously noted in her will, provides that "right, title, and interest in the copyrights" be vested in the trustees for the purpose of "administering," "publishing, and selling said books," and "conducting the business thereof." Provision is also made for the "improvement of the books." This is understood to mean the mechanical improvement, such as in typographical appearance and illustrating, and is not construed as authorization to alter the text.

As illustrative of what the trustees have done in executing this last-mentioned phase of this division of their work, they can point to improvements that have been made in the mechanical makeup and illustrating of certain books. Early in their work, they authorized such improvements on "The Great Controversy" and "Patriarchs and Prophets," as are seen in the reillustrated and reset editions for wider subscription sale.

The principal accomplishment, however, which will be mentioned under this division of the trustees' work, is the issuance of eight important volumes planned and compiled since Mrs. White's death in 1915. Here we present the list:

"Christian Experience and Teachings of Ellen G. White."

"Testimonies to Ministers and Gospel Workers."

"Counsels on Health."

"Fundamentals of Christian Education."

"Index to the Writings of Mrs. Ellen G. White."

"Messages to Young People."

"Medical Ministry."

"Life and Teachings of Ellen G. White."

As mention is made of these volumes authorized and issued by the trustees, we are led to ask our workers if they would be willing to part with any one of them. And yet, had the trustees not functioned in the execution of this phase of the trust, we should not have these precious volumes to aid and guide us.

For those interested in the detailed record of the developments of this work, we will re-

hearse briefly the circumstances surrounding the issuance of these volumes:

1. The first Ellen G. White book planned and executed by the trustees, was the little volume, "Christian Experience and Teachings of Ellen G. White," which came from the press in 1922. This work, compiled from several published sources, was prepared principally for the use of our evangelistic workers in introducing to new believers a brief autobiographical sketch of

"THE ABIDING GIFT"

AN ANNOUNCEMENT



OUR workers throughout the world who read English, will, I feel confident, be very much pleased to know that Elder Daniells' new book, "The Abiding Gift of Prophecy," is included in the 1936 Ministerial Reading Course. It will be off the press very soon, and in the hands of our people everywhere. It is fortunate indeed that it can be placed as the leader in the Ministerial Reading Course for next year, for above all groups our workers should possess and study this volume.

For several years Elder Daniells was urged by ministerial conventions, presidents' councils, and Autumn Councils of the General Conference, to write such a book. He had frequently given series of studies upon this subject in different important general gatherings, and these were always greatly appreciated. It was felt by the brethren that, with his long years of leadership in the denomination and his consequently long and intimate association with Mrs. White in her lifework, together with his broad knowledge of her writings and counsels,

her life and work, with stirring articles regarding the dangers and duties of the church.

2. The year 1923 witnessed the appearance of three new books compiled from Mrs. White's

writings. We mention first, "Testimonies to Ministers and Gospel Workers," which places within the reach of our evangelists, pastors, and others choice instruction assembled largely from articles that had first appeared in pamphlet and periodical article form. The larger portion of the articles found in the eleven pamphlets known as "Special Testimonies to Ministers and Workers," issued from 1890 to 1898, comprise the major part of this volume. To these were added articles selected from "Special Testimonies, Series B," the old *Review* volumes, and other early sources.

3. It was in response to an urgent appeal that "Special Testimonies on Education" and other helpful Ellen G. White articles on education formerly published in the *Review*, the *Signs*, and other early sources, be assembled and placed within the reach of our educators, that "Fundamentals of Christian Education" was authorized and prepared in conjunction with the General Conference Educational Department. This volume bears date of 1923.

OF PROPHECY"

BY O. MONTGOMERY

he was eminently fitted for such a task. His simple, clear, forceful style of writing would enable him to set before our people in a strong, interesting, and effective way the gift and ministry of the Spirit of prophecy as God's chosen means of communicating with His people through the ages, and to the remnant church in particular.

In response to the urge of his brethren, Elder Daniells prepared the manuscript for this book. It was his last contribution to the cause to which he had devoted his life. It is written in a most interesting and convincing style, and will fill a place in our denominational literature that no other book occupies. It will be a very great blessing and benefit to our workers and our people everywhere. It stands as a worthy monument to the memory of the author, and to his work among and for this people. This book should be possessed and read by every one of our people who has a knowledge of the English language. Our workers will find it to be especially helpful. I commend it to all.

Washington, D. C.

4. Grouped together in another volume, "Counsels on Health," is much important instruction addressed to our medical missionary workers, selected from various published

sources. This helpful collection, placing within the reach of our workers a considerable amount of matter not otherwise generally available, made its appearance the same year as the foregoing.

Each of these volumes was authorized by the trustees, and was prepared under their direction, largely by the staff of workers at the "Elmshaven" office during a four-year period prior to their publication.

5. For many years the need had been felt for a comprehensive index to the published works of Mrs. Ellen G. White. In 1918 the trustees authorized the preparation of such a volume, and the work was at once undertaken. It was a new field of endeavor. Though the trustees sought and followed the best counsel available, the manuscript was, nevertheless, eight long years in preparation. When the "Index" appeared in 1926, it was heartily welcomed by our workers and laymen, alike. An unexpectedly wide sale is witness to the appreciation for this volume, and convinces the trustees that they were justified in undertaking this stupendous task. While those who prepared the "Index" are first to recognize that it is not perfect in every detail of construction and arrangement, yet there is satisfaction in the large field of usefulness it is filling.

6. Another volume which is proving of value, especially to our youth, is "Messages to Young People," which came from the press in 1930. This book represents the joint work of the trustees and the General Conference Missionary Volunteer Department in selecting many choice Ellen G. White articles from the past files of the *Instructor* and other published sources.

7. "Medical Ministry" was launched on its helpful mission in 1932. This is a book made up largely of selections from special letters and manuscripts bearing upon this subject, which had not before appeared in print. Because the preparation of this volume represents a special and particularly important line of endeavor, it will be discussed more fully in a later article.

8. In a recent effort to help our evangelists in all parts of the world in introducing the work of the Spirit of prophecy to new converts, and for others interested in Mrs. White's work, a 123-page booklet, entitled "Life and Teachings of Ellen G. White," was compiled from well-known published sources, and came from the press in 1933. This volume contains a brief autobiography of Mrs. Ellen G. White's early life and Christian experience and a few choice selections from her writings. It is strengthened by two articles written by the compilers and so indicated, which present the Scriptural evidence in support of the prophetic gift in the church. We believe that there is a promising future for this little book.

To this list of eight volumes which have

(Continued on page 22)



AROUND THE WORLD CIRCLE



The Great Commission in Operation

REACHING THE NON-CHRISTIAN WITH OUR MESSAGE

BY FREDERICK LEE

THERE is no system of truth that adapts itself so readily to the mind of the non-Christian as does the message that we have to give. It is a world message, and therefore has an appeal for every race. It forces itself upon the attention of the people by the very things that are happening all about them.

The greatest criticism that has ever been offered against Christianity in China is that it is a foreign religion. But this statement is not true in the proper sense, for it is a religion that has a wholly human appeal and not merely a local or racial appeal; and the non-Christian can readily appreciate this fact when we approach him from the background of his own experience. We need not bring to the preaching of the gospel the taint of foreign environment. We can bring the story of salvation in the language of the people, and with an appreciation of their life and customs.

It is wonderful how the gospel message adapts itself to primitive as well as modern races. The Bible has had a profound influence on the progress of the human race; and while it is widely read and appreciated by nations which have reached the highest peaks of civilization, yet it is written in the style and environment of the East, and it is primarily an Oriental book. For this reason the primitive non-Christian may even more readily grasp the parables and stories of the Word than those who live under modern conditions.

In approaching the non-Christian with the Bible, we need to exercise simplicity of expression, and in our interpretation of the word, use terms and illustrations which are drawn from the social environment of the native. We also need to demonstrate the same patience that God revealed toward Israel, and be ready to repeat our story and admonitions over and over, "line upon line; here a little, and there a little."

In the natural world some plants grow more rapidly than others, and we should appreciate the fact that this is equally true in Christian growth. Some persons grasp the truths of the word much more readily than others. This is even true of the primitive non-Christians who have never before heard the story of the gospel. Some minds are quick and responsive, while others are dull of perception. We must be

ready to adapt our effort to the type of mind with which we have to deal.

We must further remember that a man cannot fully understand that which he has not experienced. Hence we have the best chance of winning attention when we make contact through those things which are being daily experienced in the home, the village, or the nation. Upon this foundational contact we may build until we see the full structure of Christian faith and works wrought out in the life.

In trying to bring the primitive non-Christian to a knowledge of God, we may well approach him from the standpoint of his present knowledge and experience, such as a belief in some overruling power in the heavens, or other views regarding God. In China all common people superstitiously believe in a being who controls all things. He is called "the old father of the heavens." Then there are the ancient classics which refer to a god of the heavens whom the ancients worshiped. And there is a monument still intact where the emperor was wont to worship "heaven" twice each year as a representative of the people. Here we have several points of contact on this fundamental doctrine.

Then one must build up confidence in the teaching of the Holy Scriptures, by showing how it is different from other sacred books which the native people revere. There is a great veneration for precepts and proverbs, which are found in abundance in the ancient classics. The Chinese have a fondness for antiquity. The Bible is even more ancient than the Chinese classics, and is also full of simple ethical teachings, proverbs, and parables which the native can appreciate and understand.

The Bible also records in detail stories which the native has heard through legend, such as the story of the flood, the creation of the world, and the unity of the human race. The words, "All within the four seas are brethren," which is a classical saying, is often quoted. Then we can draw attention to the wide distribution of the Bible, its popularity, and above all the divine influence it has upon the life. Perhaps we can point to some person in the village who, because of the power of the Word of God, has demonstrated the change it has wrought in his life.

Thus we may find some point of contact regarding every phase of truth. When it comes to presenting the special message we have to give regarding the interpretation of the times, we have a wealth of contacts with the Chinese, no matter where they may be living. Even those dwelling in the most remote village know something of the mighty changes that have taken place within the past quarter of a century,—changes in government, transportation, communication, education, society. Every automobile, airplane, railroad, postage stamp, school reader, clock, newspaper, and electric light,—and even the missionary himself, as well as a thousand other things that have been brought within the environment and experience of the common man,—is a point of contact in bringing this message to the attention of the non-Christian and creating his interest in it.

We have held evangelistic efforts in many of the large cities of China, and have also preached in the market places of inland villages. Everywhere we have found a response and an understanding among all classes of people. In the same meetings there have been in attendance Christians, Buddhists, Taoists, Mohammedans, Confucianists, government officials, military officers, teachers, business men, ricksha coolies, and doorkeepers. From every class we have drawn expressions of appreciation and understanding of the message that has been presented.

The greatest joy is found when we see the heaven of truth taking effect in the lives of these men and women, developing within them characters of strength and beauty where before there was only a crude seeking for the things of the flesh. This blessed truth is doing the same work of regeneration in every land; and all we need is to seek points of contact with the nonbeliever, and follow them up with patient prayer and study.

Summarizing what has been herein so briefly emphasized, we should remember five things when approaching the non-Christian:

1. Approach him in the language he best understands.
2. Approach him with an appreciation of the background of his life.
3. Come in simplicity and patience.
4. Make points of contact through that which the native has experienced, and from this point seek to widen his vision.
5. Above all, do not neglect prayer and study for a wider understanding of the non-Christian mind, and a deeper sympathy for the man or woman who knows not the hope and joy there is in Christ.

** ** *

In this highly complex age, with everything running to specialization, the gospel worker cannot be an expert or specialist in everything; but he can and should be sympathetic toward every specialized feature of our work.

KINDLY CORRECTIVES

Better Speech and Conduct

Don'ts for Singers

BY PAUL O. CAMPBELL

MANY a person who is recognized as being quite accurate in speaking pronunciation, loses that accuracy when, using the same words, he begins to sing. The first of the following columns suggests certain common mistakes. Others might be added, but a recognition of the principle will automatically correct all others.

DO NOT SAY,	pilgrum	pilgrim
	darknuss	darkness
	wickud	wicked
	evun	even
	anguls	angels
	anthum	anthem
	leaduth	leadeth
	momunt	moment
	childrun	children

It might be well to look up the word "Jerusalem" before singing it again. If there are imperfections in one's pronunciation, these will be exaggerated when singing. The *e*'s and the *a*'s are *not* long.

When announcing a song, do not use the word "and" between numbers, as, "We will sing seven hundred *and* eighty-four." If you give out a hymn that way, some one may properly ask, "Which will you sing first, seven hundred, or eighty-four?" Say rather, "Let us sing hymn seven hundred eighty-four." The first form really indicates that you will sing two songs, while the second states that you will sing only the one song designated.

And do not say, "Let us sing the third *verse*," when the third *stanza* is meant.

Seattle, Wash.

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Write It Down

FORM the valuable habit of writing down important thoughts which you wish to have prominently before your mind. The notebooks which you keep in this way, comprising significant ideas from your own mind and from the books you read, will become valuable repositories of truth.

The practice of writing will impress such thoughts clearly upon your mind, and reading them aloud at intervals will tend to make the impression indelible. Vague and vagrant thoughts are clarified and improved in the process of putting them into written form. Ideas are not fully your own until you have expressed them clearly in speech or writing. The notebook habit is of immense practical value in training the mind to clear and logical thinking.—*Grenville Kleiser.*

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

THE COMING (*PAROUSIA*) OF OUR LORD*

BY J. N. ANDERSON

OF the many remarkable teachings of our Lord Jesus, His utterances on the theme of His departure out of this world and His return to this world are, perhaps, the most outstanding. And strangely enough, this teaching of the Master was, prior to Pentecost, a source of grief and perplexity to His faithful followers. As for the unbelieving Jews, it was rejected by them with scorn as being absolutely contradictory to the orthodox teachings concerning the Messiah, for did they not read "out of the law that Christ abideth forever"? This then was not only "a new teaching," it was an impossible word.

While personally present with His devoted disciples, Jesus was to them as a bridegroom, the source of their deepest joy; but this relationship could not be for long. He must go away, and His departure would leave them mourning. The world about them, with its "poor" and needy, would ever remain with them; "but Me ye have not always," He said.

Nevertheless this departure, real and personal as it would be, would not, Jesus as-

sured His followers, leave them "orphans," totally cut off from His gracious influence. He would "come" to them, and in their long missionary trail as they carried the gospel message to all the nations, He would be with them "always [margin, *all the days*], even unto the end of the world," their unseen, invisible Companion. Bodily He would, and did, leave them, but with that never-to-be-forgotten promise, "I will come again, and receive you unto Myself." And the last living message borne in upon these same disciples as they gazed on their ascending Lord, was, "This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Thus from its being a source of perplexity, this word of His departure and coming again became their great shining hope.

In common with all His other teachings, this word relating to His second coming was given in His mother tongue, the Aramaic language. Just what Aramaic word or expression He used in speaking of His future advent, we probably have no way of knowing. Mark in his Gospel has preserved for us a few Aramaic expressions coming directly from Jesus. To the little maiden sleeping in death He said, "Talitha cumi; . . . damsel, I say unto thee, Arise." In Gethsemane He prayed, "Abba, Father." On the cross He cried out, "Eloi, Eloi, lama sabachthani."

The apostle Paul in his first Corinthian letter (16:22) uses the Aramaic phrase "Marana tha." Moffatt comments, "an Aramaic phrase, probably meaning 'Lord, come.'" This expression is paralleled quite closely, but in the Greek, in Revelation 22:20, "He who bears this testimony says, 'Even so: I am coming very soon.' Amen, Lord Jesus."—*Moffatt's Translation*.

But in all these expressions, full of interest as they are, we get no definite clue to the particular word Jesus used in setting forth this most important truth of His second advent. Our recourse must be an appeal to the Greek translation as transmitted to us in the Gospel records. And we find that in the main we have just one Greek word to deal with, the word *parousia*.

Some have held, erroneously, that the word *parousia* came from the synagogue. Not so;

* God's special self-revelation was made through the medium of the Jewish race; "salvation is of the Jews." Thus the initial voice of that revelation was the Hebrew and the Aramaic language. But in the providence of God it was so ordered that while the Old Testament, with minor exceptions, was written in the Hebrew language, and our Lord Jesus doubtless spoke His burning message in His own mother tongue, the Aramaic, a modified form of the Hebrew, the reports of what He said and did, together with the inspired interpretations by His followers of His words and life, were transmitted for all humanity in the Greek language, through the Greek New Testament.

Since this Greek New Testament on its religious side came mainly out of the soil of the Hebrew Old Testament, influenced slightly perhaps by other Jewish writings, it follows naturally that the Hebrew Old Testament is the real key to the thought world of the Greek New Testament. But on the language side where the Greek speech prevails, appeal must be made to the Greek language which had become the dominant linguistic instrument in the Græco-Roman world of that period. And it is here that the mass of archeological discoveries of the last three or four decades make their interesting and helpful contribution to the understanding of the Greek of the New Testament. More than ten thousand texts, almost exclusively in the Greek language, are now available in the form of inscriptions on stone, metal, etc.; texts on papyrus, parchment, and potsherds, illustrating every phase of life in the Mediterranean world of the New Testament period.

The article appearing herewith, which will be followed by two others dealing with different aspects of the same subject, is designed to illustrate how certain Greek words must have appealed to readers of the Greek New Testament in the time of the primitive church, and also to give us in our day, almost two thousand years removed, a clearer insight into Jesus' teachings relative to His second coming.

neither the idea nor the word had any place in the Jewish worship of that day. The word is not even found in the Greek Old Testament. It does occur in the Apocryphal writings, but not in a religious sense. It is only as we come to New Testament writers that the word begins to carry a religious meaning.

The word *parousia* is in its own right a Greek word, altogether indigenous to the speech and literature of the Græco-Roman world in the New Testament period. And since the word had such a slight Jewish background, carrying so meager a religious meaning, it might seem passing strange, at first thought, that it ever came to be selected by the writers of the New Testament. Even so distinguished a scholar as Cremer, who wrote a half century ago, says, "How the term came to be adopted, it would be difficult to show." Yet there it is, taken up by most of the writers of the New Testament, and made to stand as the decisive term for the advent of Christ. It occurs four times in the great eschatological discourse of Jesus in the Gospel of Matthew (24:3, 27, 37, 39), and we must believe that it faithfully represents the original language of our Lord.

But when viewed in the light of the many important archeological findings of the last three or four decades, which throw a flood of light on the Greek of the New Testament period, it is not difficult to see why this word was selected to play the part that it does. And furthermore, when it is remembered that the Greek of the New Testament is simply the vernacular or common language of that vast Mediterranean world of Jesus' day, so strikingly illustrated in the multiplied papyri writings and inscriptions recently found in Egypt and Asia Minor, it is only natural and reasonable to conclude that the original meaning of this word and others should be sought in the Greek language and literature of that day, of which the Greek of the New Testament was a living part.

What, then, was the meaning of the word *parousia* in Greek literature generally, in the pre-Alexandrian period as well as in the time following His day? But more particularly, let us inquire, What was its force as revealed in the papyri and inscriptions in the day of primitive Christianity?

Scholars tell us that among the Greek tragic poets the word *parousia* generally meant *presence*; but the closely allied idea of *arrival* (presence is the inevitable consequence of arrival) is also found.

The occurrence of the word *parousia* in the Jewish writings of Old Testament times is so rare as to make it negligible in this study.

Polybius (3, 41, 1) summarizes a series of events as having taken place "from the beginning of the war until the coming (*parousia*) of Hannibal." And in that same connection Publius, informed of the actual arrival of Han-

nibal, is said not to have believed the report, since the *parousia* (of Hannibal) could not, in his judgment, have been so sudden. In another reference to the same writer a record is found in which he states that counsel is given to send ambassadors to Rome in connection with the prospective coming (*parousia*) of Antiochus the Great.

A very interesting and clear-cut instance, affording a definite illustration of the real sense of the word "presence," when used to render *parousia*, is found in a papyrus of the Oxyrhynchus collection, dated in the second century A. D., where a certain woman named Dionysia, who is involved in a lawsuit, urges a petition for leave to return home since her home affairs demand her *parousia*. Still other papyri of the same collection, of somewhat later date, read: "The repair of what has been swept by the river requires my *parousia*;" "We await your *parousia*,"—a man writing to his brothers. Once again, we are informed in another papyrus, that a certain woman declares that her husband swore in the *parousia* of the bishops and of his own brother, "Henceforward I will not hide all my keys from her."

Are not these citations illuminating commentaries on the force of that word *parousia* as used by the apostle Paul in Philippians 2:12 and 2 Corinthians 10:10, where it is properly translated *presence*, meaning, of course, His bodily, physical, literal presence?

But the high point of interest and illumination in the force of this word is seen when it is employed to describe visits on state occasions of royal personages, emperors, kings, queens, and other persons of high rank. In these instances *parousia* comes to have a decidedly technical meaning, and it is very evident that this is the real force of the term when applied in the New Testament to the advent of our Lord.

The following quotation taken from that excellent work, "Light From the Ancient East," by A. Deissman, page 368, is to the point:

"We now may say that the best interpretation of the primitive Christian hope of the *parousia* is the old advent text, 'Behold, thy King cometh unto thee.' Zech. 9:9; Matt. 21:5. From the Ptolemaic period down into the second century A. D. we are able to trace the word in the East as the technical expression for the arrival or the visit of the king or the emperor. The *parousia* of the sovereign must have been something well known even to the people, as shown by the facts that special payments in kind and taxes to defray the cost of the *parousia* were exacted, that in Greece a new era was reckoned from the *parousia* of the emperor Hadrian, that all over the world advent coins were struck after a *parousia* of the emperor, and that we are even able to quote examples of advent sacrifices."

The earliest mention of this matter of *parousia* taxes is found in a papyrus of the third century B. C., where contributions for the

purchase of a crown of gold to be presented to a certain king at his *parousia*, are demanded.

Again, there has been found among the wrappings (papyri) of the mummy of a sacred crocodile, dating from about 113 B. C., a similar case, in which a great quantity of corn is called for in view of the *parousia* of Ptolemy the Second, who called himself "soter" (saviour). The corn is being collected at Cerceosiris, and the village fathers are responsible for this undertaking. How seriously they take the responsibility and how distressed they are about the matter may be gathered from the following:

"And applying ourselves diligently, both day and night, unto fulfilling that which was set before us and the provision of the 80 artabae which was imposed for the *parousia* of the king."—*Id.*, p. 369.

Another papyrus from the Tebtunis collection about the end of the second century B. C., mentions the *parousia* of the king, while a broken piece of pottery dating from the same century from Thebes, carries the account of the expenses of the *parousia* of the queen.

And once again, in this case not in Egypt, an inscription dated in the third century B. C., makes mention of "the *parousia* of King Saitapharnes," narrating also the distress of the city officials upon whom the burden of the heavy expenses of the *parousia* rested. As good fortune would have it, in the hour of their great perplexity a rich citizen steps forward and pays the entire sum required—900 gold pieces, a handsome present to the king on his *parousia* arrival. (See page 370.)

Another instance of unusual significance is the record on an inscription of the third century B. C., in which a cure is mentioned at the temple of Asclepius at Epidaurus, and it also tells of the *parousia* of the saviour-healer himself, the god Asclepius.

"Other examples of Hellenistic age known to me are a passage in Polybius referring to a *parousia* of King Antiochus the Great, and two letters of King Mithradates VI, Eupator of Pontus at the beginning of his first war with the Romans, 88 B. C., recorded in an inscription at Nysa in Caria. The prince, writing to Leonippus the Præfect of Caria, makes two-fold mention of this own *parousia*, i. e., his invasion of the province of Asia."—*Light From the Ancient East*, p. 370.

From all this* we clearly see how the word *parousia* was first used in its ordinary sense, meaning *presence*, the consummation of an

arrival, and then of the arrival itself, and finally how it came to be used in a technical sense to designate a royal visit by an emperor, a king, a queen. And still further we see how its full significance is made all the more vivid when it is remembered that these visits often marked the beginning of a new era in any province where the *parousia* visit chanced to be made, that in some cases coins were struck, a whole host of them in the case of Hadrian, and sacrifices offered in honor of such royal *parousiæ*.

Still one more illuminating quotation from Deissman may be allowed, since it contributes an additional feature:

"In memory of the visit of the emperor Nero, in whose reign St. Paul wrote his letters to Corinth, the cities of Corinth and Patras struck advent coins. *Adventus Augusti* *Cor(inthi)* is the legend on one, *Adventus Augusti* on the other. Here we have corresponding to the Greek *parousia* the Latin word *advent*, which the Latin Christians afterward simply took over, and which is today familiar to every child among us."—*Id.*, p. 371.

In the light of all these facts, how natural and consistent it was for the authors of the New Testament to take over this current and highly specialized word *parousia* as the one definite, clear-cut term with which to express concisely and intelligently the great truth of the second coming of their Lord and King!

And viewed in the light of these *parousia* visits of the emperor or the king, with all that such visits had come to mean, even to the masses, how luminous and appealing the word *parousia* must have been to the early Christians when used in relation to the glorious return out of the heavens of their crucified, risen, and ascended Lord and sovereign King! The *parousia* of the emperor must have been an occasion of transcendent importance, an event spectacular beyond every other event in the Roman world, hailed by the populace with the highest enthusiasm; but the Christians who had out of the very depths of their hearts given their allegiance to Jesus as the King of kings and Lord of lords, saw in all this earthly glory a mere faint analogy, an illustration, of the supreme *parousia* of their spiritual Emperor that would usher in the consummated kingdom of light and truth, and forever bring to nought all the powers of darkness.

Washington, D. C.

* The following authorities have been used in the preparation of this article: A. Deissmann, "Light From the Ancient East," 4th ed., pp. 368ff.; Geo. Milligan, "Epistles to the Thessalonians," pp. 145ff.; Prof. W. M. Ramsey, in "The Greek of the Early Church and Pagan Ritual," p. 208; and *Expository Times*, Vol. X; Liddell and Scott's New Greek Lex.; J. H. Thayer, Greek-English Lexicon of the New Testament; Moulton and Milligan, "Vocabulary of the Greek New Testament;" and a few others of less importance.

PALESTINE POPULATION.—Seven years ago Palestine housed 650,000 Arabs and perhaps 75,000 Jews, but the former now number 950,000 and the latter over 300,000. At the beginning of 1935 the census report was 307,312 Jews, representing 26 per cent of the entire population, but now that number is by far too low. In March of this year, alone, 7,000 Jews settled in Palestine; and Jewish refugees from Germany brought with them a total capital of \$50,000,000.—*Albertus Perry, Christian Advocate*. (Condensed in *Religious Digest*, November, 1935.)

NOTES AND NOTICES

Items of Interest to Workers

WITH this issue the MINISTRY enters happily but seriously upon its ninth year of service to the workers of the advent movement. It is provided for all English-reading evangelical laborers in active service in the various division fields of our world work. There is, at this writing, no known exception to this excellent rule. The conference by which you are employed authorizes the MINISTRY to be sent to you, and provides one half of the subscription price as a profitable investment in you. The General Conference subsidizes the other half of the cost of the printing, which is done for the General Conference by the Review and Herald Publishing Association. Thus the MINISTRY is made possible. This journal does not, therefore, have a circulation manager. The several conferences and divisions are reminded each autumn that the time of renewal of the conference clubs is at hand. The worker list is then checked by the conference, addresses duly corrected, and when the renewal is authorized, the list is returned to the printers. When transferred to a new location, do not fail to send in your new (and also old) address. If you fail to receive the MINISTRY, take up the oversight with your conference organization. May heaven's choicest blessing be upon you in your labor of love for the Master throughout 1936.

THE growing repudiation of the moral standards of the past is shockingly evidenced by a course in "sexual relationship" in one of America's most famous universities. Discussing this "course," the Roman Catholic *America* (October 26) says:

"Literature regarding the course says: 'Rational considerations suggest it would be wise to extend social approval to responsible parents whether inside or outside the marriage relationship. . . . Unconventional unions have assumed forms primarily designed for those who wish some sexual companionship without the close association and manner of life now urged upon married couples; and they aim to meet the need of those women who wish children without the constant association of a man which modern conventional marriage entails.' In a few words, the desire of these proponents is to secure the stamp of approval on that which society has condemned through the years as the lowest depth of civilization."

THE groundless expectation of the return of the Jews, the literal rebuilding of Jerusalem, and the rehabilitation of Palestine, is again exploited through the *Sunday School Times*. Introducing editorially a series of articles on "Palestine Prophecies Fulfilled," we are told (October 19), "The present generation is the first one in nineteen centuries to see the most amazing fulfillment of prophecy, so far, in the Christian Era." Also, "A more remarkable exodus than that which Moses led out of Egypt is taking place. Jeremiah's prophecy is being fulfilled." Here are typical sentences from the first article (by George T. B. Davis):

"Palestine may well be termed the most prosperous country in the world today. The eyes of the nations are focused upon it. Men everywhere are wondering why the land of Palestine is enjoying abundant prosperity while the rest of the world is lying in the throes of depression.

"The answer is very simple. Long ago it was prophesied in the Word of God that Palestine should be rebuilt and restored in the latter days, and God is fulfilling these predictions to the very letter. . . .

"The writings of the Old Testament abound in prophecies regarding the latter-day return of the Jews and the transformation of Palestine. . . .

"More than 2,500 years ago Isaiah gave a graphic picture of exactly what is taking place in Palestine today. . . .

"Note with what wonderful precision this prophecy of long ago is being fulfilled. In Palestine today they are not rebuilding the ruins of a score of years or of a century or two, but of 'many generations.' This phrase, 'the desolations of many generations,' gives us an accurate description of the nearly 1,900 years of desolation from the destruction of Jerusalem in 70 A. D. until the close of the World War in 1918. . . .

"But today the period of 'the desolations of many generations' has been completed, and the new era of building 'the old wastes,' and raising up 'the former desolations,' and repairing 'the waste cities,' is in active operation. The period of reconstruction was ushered in by the deliverance of Palestine from the rule of the Turks during the World War, and by the League of Nations giving Great Britain the mandate over the land to make it 'a national home for the Jews' Since then there has taken place a rapid and remarkable transformation. Barrenness has been changed into fertility, idleness into industry, poverty into prosperity."

* * *

DANIEL'S ETHIOPIA.—Daniel makes mention of a king of the south, which the author feels must be the king of Italy, and Daniel says this of him in reference to the subject in hand: "He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. And he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

Read this interesting eleventh chapter of Daniel and form your own conclusions.—*Edwin T. Aldrich, Religious Telescope*. (Condensed in *Religious Digest*, November, 1935.)



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FALLING OF THE STARS, 1833. This is another of several new designs made for evangelistic advertising. For catalogue, send to T. K. Martin, 8 Ash Avenue, Takoma Park, Washington, D. C.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

UNAVOIDABLE WAR.—The whole civilized world is preparing for war. The armaments industries are going full speed ahead. The terrible acceptance of future war as something we must prepare for as unavoidable, is creating fear and despair and intolerable tax burdens among the masses of people in all lands.

Many voices are heard blaming this nation and that. We have all sinned and come short of the glory of the Christian way of life. Once more in the world's history, civilization is at the parting of the ways. If we take the road that leads to war, we are all quite sure religion, morals, and civilization will collapse and the world relapse into barbarism.—*Zion's Herald*, Oct. 30, 1935.

MISSIONARY CURTAILMENT.—The United Church of Canada is faced with a distressing foreign mission situation. The *United Churchman* says: "The givings of the United Church are steadily and swiftly declining—a deficit of \$1,663,000 bars contradiction of that statement. We have reduced our foreign mission staff from 407 in 1927 to 315 in 1935, and now sixty more must be sacrificed; and we have just cut another \$100,000 from the foreign mission grant.—*The Watchman-Examiner*, Nov. 7, 1935.

NEOPAGANISM'S ORIGIN.—To lay the blame [for neopaganism] at the door of Hitler would be a first-class error. Before Hitler, was Nietzsche, and before Nietzsche, were the new German theologians. The tree of which neopaganism is the awful fruit, was planted by those German professors of the last century, who, however excellent their personal qualities, became the intellectual instruments of the powers of darkness in loosening a large part of Protestantism from its foundations in an infallible Book, and leaving the tottering edifice to tremble on the insecure sands of skepticism, rationalism, and unbelief. The name of the tree is the vainglorious one of "higher criticism."

De Wette, the Tübingen school, and the rest of the higher critical cause headed up in Wellhausen, methodically removed the barrier behind which lay pent up the turbid flood of worldly wisdom and materialistic philosophy. . . .

German neopaganism is the terrible monument which remains to blast the memory of the German higher critics. It is a solemn warning of the inevitable end of the process which begins by casting doubt upon the veracity of God's Word.—*Moody Bible Institute Monthly*, November, 1935.

FOUR HORSEMEN.—Spectators at that tragic scene at Geneva [three years ago], wrote the *New York Times* correspondent, were moved to tears by the army of human remnants who had come to ask peace for their children's sake. What the veterans said, wrote John T. Whitaker, correspondent of the *New York Herald Tribune*, "was less eloquent than the clatter of their crutches, and less moving than the sight of one speaker being led to the platform, and a second pausing until a friend had wiped his perspiring face."

But eloquence of voice and crutch was in vain. Three days later the delegates to the Disarmament Conference returned to debate the question of limiting tanks to sixteen tons. A year later the cost of world armament had increased by \$500,000,000. Today the Four Horsemen ride again. In fact, they have not left the saddle since they mounted on a July day in 1914.—*"Peace Cries Resound in an Unheeding World," Literary Digest*, Nov. 9, 1935.

RITUALISTIC LUTHERANS.—Though perhaps not of great magnitude, such a [liturgical] movement [in the Lutheran Church] undoubtedly exists on a scale sufficient to give concern to some who oppose it. The Society of St. Ambrose is the high church organization in the United Lutheran Church; the Society of St. James in the Missouri synod. The ministerium of Pennsylvania and adjacent States last May appointed a committee to investigate and report on the Society of St. Ambrose. More recently the *American Lutheran* contained a strongly worded editorial in criticism of the ritualistic extravagances of the Society of St. James. The writer of this article, formerly a supporter of the society, believes that Lutheranism needs a liturgical revival. But when

it goes so far as "genuflections, acolytes, altar boys, miters, chasubles, kissing the altar, the elevation of the host, candle ceremonies, the alb, the amice," and the like, he is not surprised at "a reaction of resentment and animosity" among the rank and file of the Lutheran clergy and laity. The extent to which this high ritualistic practice has spread cannot be stated with precision; probably not very widely. A correspondent writes of one group in which the laity address their pastors as "Father," and speaks of having witnessed a scene where the clergy sitting in the chancel during vespers wore their birettas during the sermon, doffing them ceremoniously at every mention of the name of Jesus.—*The Christian Century*, Nov. 13, 1935.

BAPTIST DISCUSSION.—No good cause ever gained by the deliberate suppression of freedom of speech. Men who fear discussion may well be suspected of harboring purposes that will not bear the light. "Talk is persuasion, and persuasion is force," says the historian Green. When men, by word or act, say, "We will not have talk; we will suppress discussion; we will put down our opponents by main strength," they confess the weakness of their case, and show that their trust is rather in brute force than in the persuasive force of reason. Of all people on earth, Baptists should be the last to fear a free discussion of any matter that comes before them for decision. It is by discussion that they have won their way to the strong position that they now hold among the religious forces of the world, and it is by discussion that they should seek to settle every difference of opinion.—*The Watchman-Examiner*, Nov. 14, 1935.

PETITION DENIED.—In an open letter to Catholic authorities issued last week through Secretary of the Interior Gonzalez, President Lazaro Cardenas of Mexico declared that his government held unjustified the recent arguments of Catholic leaders for the restoration of the right of the church to hold property and to impart religious education. In view of the absurdity of trying to teach school children all religions in order that each might select the one best suited to him, President Cardenas said, the government decided to teach no religion at all, "thus allowing the rising generation to form its own judgment of life on realities unfettered by dogmas and beliefs the mysticism of which has always obstructed the path to true scientific investigation." Answering the Catholic contention that absolute liberty of conscience is permitted in numerous other countries, the president's statement said that in such countries "the Catholic Church has always observed absolute respect for laws and complete submission to the civil power. But in Mexico, the Roman clergy has been the instigator and sustenance of most of the bloody internal warfare, and is still guilty of treachery to the fatherland, seeking and assisting foreign invasions." The statement further asserted that the government is not attempting to stamp out religion, that churches and homes are the proper places for worship, and that in these places the government will always respect such activities. Although the church situation is not conceded to be materially altered by this development, observers consider it significant that Catholic officials, for the first time in several years, have felt secure enough to make public their demands, and that the state, instead of ignoring them, has issued a reply.—*Zion's Herald*, Nov. 13, 1935.

AMERICAN "SAINT."—A woman who toiled and taught in the frontier wilderness of Missouri and Kansas and is buried in Missouri soil at St. Charles, near St. Louis, has become the first American saint of the Roman Catholic Church. The beatification of Venerable Mother Rose Philippine Duchesne was in recognition of her work as the founder of the first institution of learning west of the Mississippi River and of the Society of the Sacred Heart in America. She died in 1852, after thirty-four years of heroic missionary work in St. Charles and among the Indians of Kansas.—*The Christian Century*, Nov. 13, 1935.

PALESTINE'S RADIO.—The broadcast of the Christmas services at the Church of the Nativity in Bethlehem will mark the opening of Palestine's first radio station, which is located in Ramallah, near Jerusalem. Programs will be broadcast in three languages—Hebrew, Arabic, and English.—*The Christian Century*, Nov. 20, 1935.

HINDU CHALLENGE.—Hindus are becoming increasingly sensitive to conversions to Christianity effected by missionary bodies. In the last week of September Mr. Gandhi made an important statement

about conversion. The occasion was the controversy over the conversion of a whole village of depressed class Hindus to Christianity. In this statement he has once again given expression to views which the world knows are his. Only one sentence from this statement need be quoted here: "It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India if they can persuade themselves to confine their activities to humanitarian service without the ulterior motive of converting India, or at least her unsophisticated villagers, to Christianity and destroying their social superstructure, which, notwithstanding its many defects, has stood now from time immemorial the onslaughts upon it from within and without."—*The Christian Century*, Nov. 20, 1935.

BAPTISMAL CUSTOMS.—Immersion continued to be the prevailing form in the West until the late Middle Ages; in the East it continues so to the present time, the usual custom being a threefold immersion. The practice of affusion was defended by Cyprian (200-258 A. N.), and gained in favor in the Roman Catholic Church on the grounds of greater convenience and of the right of churchly authority. Among most Protestants it is recognized as a valid form of baptism, on the belief that the method is indifferent and that the application of water in the divine name is adequate. The Baptists, the Disciples, and some other bodies hold to immersion as the Scriptural and exclusive mode.—*The Christian Century*, Nov. 20, 1935.

REVIVALISM EXHAUSTED.—Mr. [Billy] Sunday was the last of his line. Revivalism reached in him its final expression. Those characteristics which marked Billy Sunday's revivalism found their significance beyond the mere fact that they were his personal idiosyncrasies; they were signs of the desperate and hopeless condition of the evangelical type of piety. It was a type that had run its course. But before it would consent to give way to a more Christian type, it had to make a last desperate attempt at its own resuscitation. It lacked the reality, and so it resorted to irrelevancy—to those unconventional traits in Mr. Sunday's methods which one shrinks from reviewing in the moment of his death. This revivalism had been running down by progressive stages since the great days of Finney a hundred years ago. In Billy Sunday it exhausted itself. We shall have, please God, another revival of religion, an upsurge of spiritual life affecting great multitudes of people,—perhaps whole nations,—but it is to be hoped that we have had our last religious revival.—*The Christian Century*, Nov. 20, 1935.

SAFEGUARDING MARRIAGE.—As a civil official temporarily acting with the power of the state, the minister brings the couple into a union which is legally binding, but it is more in accord with his function to help them enter into a union that is spiritually vital.—*Moody Monthly*, August, 1935.

EPISCOPAL CLAIMS.—High Church Episcopalians insist that they belong to the Catholic group because, they claim, they possess apostolic succession and valid orders the same as the Greek schismatics. They like to consider themselves one of three branches of the great Catholic Church, of which the Roman and Greek are the other two.

The emptiness of this claim must be evident to the one who considers that a branch must be connected with and draw its life and nourishment from the trunk; and that by rejecting the very center of government and authority instituted by Christ, they were guilty of schism, which necessarily cut them completely from the trunk.

It is true that Episcopalians might have had valid orders the same as the Greeks, but when those responsible for the schism not only repudiated the mass, but actually prohibited its celebration, there was evidently no intention on the part of consecrating bishops to confer holy orders in the Catholic and historical sense. In fact, the ritual of ordination was so altered that it could convey no transmission of the principal powers and purposes of the priesthood.—*Our Sunday Visitor (R. C.)*, July 28, 1935.

JEWISH IMMIGRATION.—At the beginning of 1935 there were 307,312 Jews in Palestine, forming 26 per cent of the population. This more than doubles the Jewish population ten years ago, when the Jews numbered 146,994, representing 19½ per cent of the entire population. It is thought possible that in 1935 there will be a legal immigration of 60,000, which is seven times as many as returned

from Babylon under the decree of Cyrus, 536 B. C.—*The Watchman-Examiner*, Sept. 12, 1935.

SPORT-CRAZED POPULACE.—It was quite an experience to pass a newsstand on the day when what may prove to be another world war opened and find the three-inch headlines shrieking: "Cubs Lead in Third." Nor is this said in disparagement of the newspapers. The press made a commendable effort to inform the public as to what was happening in Northeast Africa, and to make clear the importance of Mussolini's resort to war in the face of British protests. But the man on the street simply could not be bothered. Of what interest to him was the fighting in Africa when it was still unknown whether Hank Greenberg's wrist was sufficiently healed to allow him to get into the game that afternoon? . . . If the world's masses should actually see the condition of their planet as it now is, might not sudden panic sweep us all the more surely and swiftly to destruction?—*The Christian Century*, Oct. 16, 1935.

FOUNDATIONS SHATTERED.—There was a time—and not long ago—when there was a great body of Christian conviction and passion, but too meager recognition of the social tasks to which spiritual resources should be harnessed. Today the situation is reversed. We see clearly great causes of human welfare to be served, but lack the religious faith and energy which are essential to high achievement.

There was a time—and not long ago—when it was generally assumed that Christianity is necessary for the highest morality and character. Faith in God was regarded as the foundation of "the good life." Today the situation is radically different. A point of view prevails (commonly described as secularism) which denies the very thing that was formerly taken for granted. . . . Once it was of crucial importance to arouse Christians to action. That need still remains, but the thing of most crucial importance today is to *rebuild the foundations of Christian faith.*—*Federal Council Bulletin*, October, 1935.

SHOCK TROOPS.—With the forces of secularism and religion locked in a life-and-death struggle, with some ominous signs of retrenchment on the part of the church, we stand in need of troops of crusaders who will lift us out of our trench warfare into open attack.—*Edgar H. S. Chandler, in the Advance*, July 18, 1935.

DANGER AVERTED.—Whether the churches or the government first perceived the dangers implicit in the proposal to use WPA funds to finance additions to the staffs of Chicago Protestant churches [see December *MINISTRY*, p. 2] will probably never be known. But all concerned should feel happy that the threat pointed out in the editorial, "A Birthright Not for Sale," which appeared in these columns last week, has been averted. Without ever bringing the proposal to a formal vote of the Chicago church federation, it is announced that other means will be found to provide for the recreational and educational program which had been outlined. Whatever the government does of this nature in the Chicago area it will do as a government, and not as a government subsidizer of the churches. There may be a few lingering ministers and church administrators who still regret the abandonment of a scheme which promised to swell church budgets without necessitating any added direct drain on the financial resources of the church membership. But most pastors and thoughtful laymen have by this time perceived the pitfall which lurked beneath the WPA offer—a pitfall of the same sort as that in which the Protestant churches of Germany now find themselves entrapped. And it may be hoped that government officials as well now understand that American Protestantism values its freedom too highly to permit approval of any proposal, however generous it may appear at first sight, which would put it under obligations to the state.—*The Christian Century*, Oct. 9, 1935.

WAR SCOURGE.—That this ["the outbreak of another world war"] cannot (humanly speaking) be avoided, and that within the next five years the scourge will be let loose upon humanity, is now the fixed conviction which appears to be dominating the policy even of the pacifists, or certainly of many of the pacifist organizations. Unquestionably, in order to check Italy's assault upon Ethiopia, the organized peace societies appear willing to push a policy which leads straight to the disaster which, theoretically, they are striving to prevent.—*The Commonwealth (R. C.)*, Oct. 11, 1935.

Living Within Our Means

(Continued from page 9)

No doubt most ministers with family responsibilities are finding it difficult to meet their obligations, and at the same time keep up a respectable appearance on the present reduced wage scale; but, even considering this, we must resist the temptation to spend beyond our income. The chance to buy nearly every commodity of life on the installment plan is becoming more enticing. Here lurks a great danger. We should never permit ourselves to borrow from members of our congregation because of our poor business ability. This course not only lessens our influence with the church members, but it creates the impression that the minister is being paid a wage far below his actual needs.

Experience has taught that the safest plan of operation for Christ's ambassador is to pay as he goes. True, there may come times in the minister's life when he may have to resort to credit in order to save his family from embarrassment, but these should be limited to emergencies. We should operate on the cash plan.

It takes careful budgeting to keep expenses within the income. Budgeting is simply calculating expenditures before they are made, and not after. When the monthly check is received, the budget should be set for the month. The following items would cover the average worker's family budget:

1. The tithe.
2. Offerings.
3. House rent for the month.
4. Estimate for groceries.
5. Estimate for clothing.
6. Estimate for operation of automobile.
7. Miscellaneous expenditures.

These items should be estimated according to the actual needs of the family. They should be totaled, and then compared with the sum of the check. If the check is the larger amount, the budget is safe. But if the budget is the larger, then the only safe policy is to bring the budget within the limits of the income.

We must give careful thought to our personal affairs in these days of financial stress. But our business is to save men; and we should heed the injunction: "Be thou an example of the believers, in word, in conversation [A. R. V., "manner of life"], in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

Albany, Ga.

English Bookwork

(Continued from page 13)

proved of very real service to our workers, we might add several pamphlets which have been compiled from the Ellen G. White writings, by the trustees, such as "The Remnant Church Not

Babylon," "A Call to Medical Evangelism," "True Temperance," "Gospel Temperance Work," "Preach the Word," etc.

As an aid to the study of the "Testimonies," a series of outlines prepared by the Estate, have recently appeared in a pamphlet entitled, "Selected Readings for a Systematic Study of the Testimonies."

The trustees are keenly interested in the proper appearance and extensive circulation of the Ellen G. White books. The responsibility which accompanies the trust weighs heavily; for they realize the importance of a wide circulation of the heaven-sent messages placed within their care. As they review their work in the preparation of manuscripts for, and promotion of, the English books, it is with a feeling of gratitude for what has been accomplished in the fulfillment of their trust. As they press forward with this important work, it is with a fervent prayer for guidance that comprehensive plans may be formed and executed which will place within the reach of every Seventh-day Adventist—and many seekers of light not yet in our ranks—the Spirit-indited writings in their custody.

(To be continued)

Golden Hour for Radio

(Continued from page 6)

the expense of my work was paid by Seventh-day Adventists; the greater part has come from the outside listeners. When I closed my meeting, I received a check for \$100 from one woman, another for \$50, and a colored woman gave me \$50. These were not members of the church. I cannot make a call for money over the radio, so must get donations by appeals to those who write in.

For two weeks I talked on missions over the radio. Then I sent our Harvest Ingathering magazines to many on my mailing list. As a result nearly every mail brings us money for missions. The missions broadcasts have made it much easier for our Harvest Ingathering solicitors.

I feel this is the golden hour to step out in radio work. Many stations are offering free time, and others are giving very low rates. Of course, there should be much care in the way the message is given. That which can be a great agency for good could very easily, if improperly conducted, cause great harm.

Our Supreme Need

(Continued from page 1)

leave us subject to the plagues upon Babylon, and place us outside the kingdom forever.

Do we have this solemn fact sufficiently in

mind as we seek to serve this people with our ministry? Do we ourselves adequately sense that the purpose of the message is to make God's people unworldly? Do we fully recognize the absolute necessity for us, as their spiritual leaders, to be ourselves unworldly? Our people sorely need the help that the example of a truly spiritual ministry should at all times provide. Not for a moment should they find excuse for their own wrongdoing in an example of weakness set by their minister.

Never has the gospel minister been more responsible than in the second advent phase of gospel service. Never has it been more necessary for him to be an unworldly man. Brethren, are we just what God has called us to be before His people? Are we watching unto prayer in all things that concern the well-being of His flock? Are we keeping the world out of our own hearts?

The leaders of conferences, missions, and institutions, gathered at the Autumn Council this year, decided unanimously to call our people everywhere away from worldly practices and pleasures, to repentance for sin, and to whole-souled surrender to God. This call is expressed by written appeal sent out through the columns of the *Review*. It is clearly understood, though, that such a call will but weakly meet the purpose of its being sent unless we, the ministers, first respond to the call ourselves, and then bring it fervently to the people. If the cold and indifferent are to be warned by spiritual fire, and renewed in interest and power, we must ourselves draw near to God, and be pardoned for our own shameful failure to keep the fire of ardent love for our Saviour burning brightly in our own hearts. If in the experience of the needy in our membership, love for God is to rule where now love of the world and of the things of the world is the prevailing force, then we ministers must acknowledge no other rulership in our own hearts than God's love and peace; for it is impossible for a sinful,

worldly-minded minister to be an effectual force in fortifying the hearts of our people against soul-destroying love of the world.

"Those who preach the word of the Lord must live that which they teach. If we receive the grace of God in the heart, we must reveal to others this grace in every word and act."—*Medical Ministry*, p. 255.

My dear brethren in the ministry, our high calling demands that we be dead indeed to sin, and raised again to life. Having been raised to life with Christ, shall we not keep our hearts set on "the things that are where Christ is, above, seated at God's right hand"? Shall we not heed carefully the admonition:

"Fix your thoughts on the things that are above, not on those that are on earth. For you have died, and your life now lies hidden with Christ in God."

"Let the ruling principle in your hearts be Christ's peace. . . . Let the message of Christ live in your hearts in all its wealth of wisdom. . . . And whatever you have to say or do, do it all as followers of the Lord Jesus." Col. 3:2, 3, 15-17 (Goodspeed).

As a people we greatly need a revival of spiritual power to enable us to live our everyday life victoriously. We need the labors of Christ to reform our homes, to reclaim our children, to call again the backslidden, and to lift up the fallen. We need to feel the movings of His mighty power among us, just where our lives are lived. We need to have our vision cleared, and our senses kept in proper spiritual balance. We need to learn anew the infinite values of eternal things.

We believe that it is God who is stirring up our hearts to seek Him concerning our own need and the need of our people at this time. With humble but thankful hearts we cry to Him to come and revive us, and make us what we ought to be as we work together with Him for His people. May grace, guidance, and the rulership of His peace, be with us each, for Christ's sake.

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EDITORIAL



POSTSCRIPTS

PERSECUTION!—When milder means fail, God allows persecution to come to purify and unify His church, and to spiritualize and energize His people. Persecution automatically banishes petty rivalries, and unites clashing personalities to face the common foe. It calls back from diverting nonessentials, that consume time and scatter effort, to the supreme things of Christian life and witness. It drives men and women to God, closing the gap that indifference, formalism, and worldly conformity have made. Persecution stimulates flagging missionary zeal, and gives impetus to sacrificial giving, by centering affection on the vital things of God. It puts time and eternity, and earth and heaven, into proper perspective and contrast, weaning the heart from the earthly and ephemeral. And it leads to importunate seeking for purity of heart from God. Thus are the robes of Christian righteousness donned through tribulation. When other means fail, God uses persecution.

POWER!—Power intoxicates, just as “the cup that cheers.” It stimulates and gratifies, and ever calls for more and greater power. Thus men begin to plan and to scheme, both to have and to hold, to gratify the lust for power—and oftentimes for seemingly pious ends. This is the motivating principle and practice of the world about us. It is the very heart of all political activities. It has likewise been the bane of the worldly churches through the centuries, and it seeks to intrude everywhere. It takes ready root because of man’s inherently carnal nature. This was true of the Jewish church of old, but Christ rebuked this evil spirit—at utter variance with His gospel—when it appeared among His disciples. There was not to be “greatest” or “least” in rulership; only greatest in capacity and extent of humble, loving service. The trouble with Peter was that he was not converted when he was concerned about the “greatest.” And this explains some of our trouble today. Let us examine our own hearts.

TEMPORARY!—We need constantly to remember that much sooner than some are prone to believe or expect, we as a people will be deprived of liberties now looked upon as inherent, and denied the use of facilities at present regarded as vital. Our educational institutions, for example, will be hampered and ultimately closed through increasing restrictions. And the principle will extend to other phases, such as literature distribution. The material sinews of war will be proscribed. Our lines of contact and our sources of supply and distribution will be threatened, and finally cut off. This

sobering fact should have due weight in our present plans, our investments, and our emphasis. Recognition of these truths will help to hold matters in right relation now, and will prevent panic when present plans and procedures are inoperative. We are not to confuse methods with objectives and their accomplishments, nor the scaffolding with the essential structure. The saving of the greatest number of souls is the goal of every rightful endeavor in the church of God.

PIONEERS!—Most of us *must* build, and should, upon the foundations laid by other men. And to those who conspicuously develop or triumphantly complete such concepts or projects, proper recognition is assuredly due, though not always bestowed. But after all it is the pioneer, the man who first discovers a new principle, or conceives a new mode of procedure, the one who first ventures into an unknown field of knowledge or research, or who lays the foundation stones in a new project, who richly deserves the oft-forgotten meed of praise. Such know frequently, if not indeed usually, the lonesomeness of isolation. They know full well the distress of misconception and misunderstanding by cautious and conservative associates, whose blind devotion to the past or apathy toward the future, prevents ready acceptance of the new and untried. But with tenacious faith in his project, and clear vision of its value, the pioneer must lead busy and oftentimes reluctant associates to see what he sees, and to support what they once questioned, but sometimes later would take the credit for initiating. That is the most curious experience of all. Such are the paradoxes of life.

KINDNESS!—A word of appreciation, a friendly handclasp, a whispered expression of confidence, or an open assurance of Christian love and moral support,—these cost little, yet mean much. Why, then, are we as workers so sparing in their use? Kindness is but Christianity expressed, and such thoughtfulness is but Christianity in action. No one knows the personal perplexities or discouragements that may be pressing upon a fellow worker. Most men conceal their personal trials, sorrows, and problems, and rightly so. We should not parade our tribulations. They are, however, most real and inevitable, and few escape them. Let us not be so busy in the service of the Master as to forget the very spirit of the Master in these common contacts. Let us more diligently apply our Christianity. In this way we help to share one another’s burdens.

L. E. F.