

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 2

HAVING EARS TO HEAR

AN EDITORIAL



REQUENTLY Christ cautioned His hearers to take heed how they heard. Sometimes multitudes were listening to what He was teaching, and oftentimes they were a mixed multitude, representing peoples from nearly all stations in life. Some were seekers after truth, desiring light; others were anxious to find error in what He said, that they might have some excuse for rejecting His teaching; still others were curious, caring little for truth, and having no respect for the Great Teacher. Christ understood the common people, who "heard Him gladly." He understood the Pharisees and the Sadducees, who sought to find in His words something for which they could accuse Him. He understood the motives of all who came to listen, and thus He gave warning to all when He said, "Take heed therefore how ye hear." Luke 8:18.

The manner of hearing, as well as the motive that leads to listening, is important. If one has a sincere desire to know the truth, and seeks after it, he will find it. On one occasion Christ said to His hearers: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself." There is a great difference between listening in order that we may know the truth and obey it, and listening in order to quibble and pick flaws. The Pharisees had little intention to obey Christ. When they listened to His teachings, they were prejudiced against Him; for He taught not as their rabbis, and Jewish tradition was in their favor. Thus their eyes were holden, and they did not comprehend the truth in the sayings of Christ.

Prejudice is ever a hindrance to good listening. One whose mind is filled with hate and prejudice cannot comprehend the teachings of such a great teacher as Christ. That was the trouble with the Jews who heard the Master. They came to His teachings with their minds so prejudiced against Him that they could not

hear the truth. They hated and despised this humble Galilean from Nazareth. He was an innovator; His teaching was strange to their ears because it was contrary to what they had been taught by the rabbis. Though they listened to Jesus, they were so embittered that they did not comprehend His meaning, and they misunderstood and misapplied nearly everything He said. Instantly they wanted to combat what He was saying, and often they perverted His words, making Him say what He had no intention of teaching. When these scribes and Pharisees heard Him, they not only did not accept His messages of truth, but they were so infuriated against Him that they went about, while He was talking, devising how they might kill Him. Thus the scribes and Pharisees represent one type of hearers of the Word.

Another type is represented by Nicodemus. Such may be sincere, and desire to know the right way, and yet may misunderstand. Nicodemus misunderstood Christ. His mind wholly failed to comprehend the spiritual truths to which Christ gave utterance when He said, "Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Nicodemus applied the words of Christ physically, and asked, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" Patiently Christ explained to this honest heart the meaning of His words:

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto Him, How

(Continued on page 22)

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A Medium of Communication Between the
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Seventh-day Adventists

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The Hindering Cause

WE recently heard an expression to the effect that not time but a task stands between God's people and the second coming of Christ. There is much truth in the statement, but it is by no means the whole truth, nor even the major truth. It is the unpreparedness of God's people that is the determining factor. It is the sin, the selfishness, the lukewarmness, the apostasy, in our own lives that hinder that transcendent event of all times. A prepared people will finish their committed task, and will finish it on time. Hearts afire with love and devotion will complete the great commission, and that suddenly. Let us address ourselves to our basic need.

The Sovereignty of Truth

FIDELITY to "truth, the whole truth, and nothing but the truth" should be the passion of every gospel worker. Carelessness, inaccuracy, or exaggeration of statement is alien to this message; and misstatement, distortion, or suppression of fact is utterly at variance with the very spirit of truth and dishonoring to the God of truth. Moreover, loose and erroneous statements pass unchallenged only because the auditor or reader is uninformed thereon. If he were acquainted with the actual facts, he would be repelled instead of being unjustifiably impressed, as is sometimes the case. But for a public teacher to presume upon this ignorance of his hearers as license for inexcusable carelessness of statement should, wherever the practice is observed, draw the blush of shame and the frown of disapproval from all who are jealous for the cause of truth. Let us as a group of workers set ourselves against every exhibition of this character.

L. E. F.

Gates of Praise

BY FRANCIS M. BURG

With jasper walls and gilded domes
A city's built beyond the skies.
Her streets are paved with burnished gold.
Her fadeless light the Lamb of God.
Her shining gates are gates of praise
That swing toward earth on glittering hinge.
Thence waft the strains of gladsome song,
While heaven's pillared temples ring.

All clad in robes of shimmering white,
The angel throng around God's throne
Sing, "Holy, holy, holy, Lord."
And laud His wisdom and His power.
Yea, louder than the ocean's roar
We hear their alleluias ring:
And "Holy, holy," o'er and o'er
Comes from the anthem of the skies.

Her pearly gates stand open wide,
Ajar by day, ajar by night,
Inviting men who've wandered far,
"Return ye from the desert wild."
Bright angels from the hosts within
Fly quickly to these realms of night
To tell lost men now bound by sin,
"Your Father calls you, 'Child, come home.'"

They're coming now to Father's house,
Where gleam for them the welcome lights.
They've heard the tender call, "Come home,"
And joyful now are on their way.

These weary pilgrims of the night
Have caught the note from angel choir
That sings around the jasper throne,
And in refrain their voices ring.
They sing, as angels sing, of power
That piled the lofty mountains grand.—
These peaks that seem to mortal sight
Great pillars 'neath the dome of heaven.
They sing of Him who decked our night,
That glittering dome arched overhead,
With countless planets, blazing lamps,
To shed on earth their welcome ray.

They sing of power that made the sea,
Stretched far beyond our mortal ken
Till to our earthly vision seems
Again to join the arching sky.
Of power that spread o'er earth's wide plains
A flower-spangled carpet green:
That pours on all refreshing showers
And makes all nature shout and sing.
Yea, while on yonder glittering strand
The white-robed angel chorus rings,
These pilgrims sing in glad refrain
That echoes back from every hill.

But hark! I hear a louder strain
Than comes from realms these gates within.
I hear it ring from shore to shore:
"Praise God for His redeeming love."
The holy angels cease to sing,
And list to hear the notes that rise
In chorus long, from men redeemed,
Till vibrant are the listening skies.

No angel can this anthem sing;
'Tis sung alone by men below
Who know the joy salvation brings.—
Redemption through the cleansing blood.
Then, Church of God, awake the song
And open wide the gates of praise;
Yea, swell the joyful anthem loud
Till all on earth in chorus sing.

Then homeward to the open gates
That outward swing from jasper walls,
Where God, our Father, longing waits;
Whence oft has come His tender plea,
The blood-redeemed, a countless throng.
Will onward march toward heaven's gates,
And louder sing redeeming love
Till breaks the morn of endless day.
Then sweeping through the portals wide,
They'll wake the song those gates within:
"Praise Him, O sun and blazing star,
Who saved a world through grace unknown."

College Place, Wash.



AUTUMN COUNCIL HIGH LIGHTS



REVEALING GOD TO MEN—NO. 1*

BY L. K. DICKSON

"I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:23.

OUR attention is called to that part of the prayer of Christ which reads, "I in them, . . . that the world may know." The saddest fact in the world is that multitudes of mankind do not "know," and because of this lack of knowledge, are unprepared not only for the eventualities of the present, but particularly for those of the future. We have here the divine blueprint of Christ's great objective in the appointment of His gospel ministry. Here is the marching order which Christ gave to the church. If we fail in fulfilling this heart long-ing expressed in the great prayer of Christ just before His crucifixion, we shall fail miserably to serve Him acceptably.

We have reached a crisis in the cause of God, the greatest crisis in the history of the church up to this moment, because everything in the past, the present, and the future of God's work among fallen men hinges upon our acceptance of, and answer to, the question of this hour: Will the church falter on the threshold of her unparalleled triumph? Will she fail because of lack of such vision of the need and realization of the obligation, as would issue in mighty prayer and sacrifice, and in utter abandonment to her task? Without this complete abandonment to the fulfilling of this stated objective of Christ, the waiting task cannot be performed. But with it God will send resources, now hidden, to meet all the needs of the gigantic program in which He is unquestionably leading His people in every land and clime.

God recognizes in the church latent capabilities sufficient for the finishing of His work, which, if exercised under God's blessing, would make possible the meeting of the present unprecedented situation the world around. God is now challenging us to throw these latent capacities into His service.

"A thousand doors of usefulness are open before us. We lament the scanty resources at present available, while various and urgent demands are pressing us for means and men. Were we thoroughly in earnest, even now we could multiply the resources a hundredfold. Selfishness and self-indulgence bar the way."—*"Testimonies,"* Vol. IX, p. 38.

What encouraging words! and yet, what a

rebuke they contain for the selfishness and self-indulgence which block the way to the out-stretching of God's mighty arm in behalf of His people until the openings of Providence the world around shall be filled. "Were we thoroughly in earnest." What words of searching keenness! Can it be that insincerity and half-hearted service are striving to meet the exigencies of this mighty hour? O shame, thrice shame, be upon us if that is our condition!

We cannot avoid the conclusion inevitable from the foregoing statement of the Spirit of the Lord, that *we must not let the present needs of the world appall us*. It is God who has abundantly blessed the work of our faltering hands up to now. Because of the remarkable and unparalleled triumphs of the message in the recent past, the present calls are the greatest and most urgent in our history. There is need, however, of considering well where to place the chief emphasis in carrying out the great missionary enterprise to which we have committed our lives and our all. In our text, Jesus has plainly indicated where the emphasis is to be placed by His true disciples and leaders. "I in them, . . . that the world may know." Yes, "by their fruits ye shall know them."

Over and over again have we heard Christ's witnesses from far-distant lands recount experiences illustrating this thought. How often have the lives of our missionaries in heathen lands brought to the peoples of those countries the knowledge of God, and succeeded in leading them to the foot of the cross. It is the lives of the heralds of this message that must finish the work at home as well as abroad. "I in them, . . . that the world may know." The world is still saying, with doubting Thomas, "Except I shall see in His hands the print of the nails, . . . I will not believe." John 20:25.

We are in the time of close scrutiny of the church. It is under the severest cross-examination of its history. Under the fire of the examination, Protestantism has become self-conscious—self-conscious of the fact that she is not now fulfilling what God intended.

It is highly important that we Seventh-day Adventists realize that we too are under a severe cross-examination. The world is watching, our youth are watching, our associate workers are watching, the sick and suffering of earth are watching, heaven and angels and unfallen worlds are watching. Oh, how sad it would be

* Morning Devotional Study, Autumn Council, Louisville, Kentucky, October 30, 1935.

if we should now miss the mark! Christ set it before us, "I in them, . . . that the world may know."

Much, very much depends upon the course we now take. The danger we face is that of falling into the same situation into which Protestantism at large has fallen, namely, a custodianship of dead issues. The popular Protestant churches of today have fallen into a state of mind wherein they look upon themselves as do our political parties. They came into existence as champions of ideas and policies that had, or may have had, reality at the time. But most of the specific issues that called those parties into existence have been met, or manking has come to see that they were not as real as at first they seemed. So many of the churches, like our two major political parties, remind one of artificially animated ghosts of dead issues.

We should also note another likeness between the political parties and present-day Protestantism, and escape the pitfall, namely, that there is as great a variety of temperament and diversity of opinion *within* our political parties as *between* them. The same condition is as true *within* the Protestant denominations as obtains *between* them. They have outlived the reasons that called them into existence. God forbid that such should ever become true of the remnant church. The issues which brought us into being as a people can never die.

While, thus far, we can thankfully say that the remnant church has not passed the way of all other Protestant denominations, we should not fail to realize that *our imperative need is for an increasing unity*—unity of thought and purpose in finishing our appointed task. We must not allow our objectives in the finishing of the work to become blurred. I am not now speaking of what is commonly called "church unity." I have reference to that deeper unity of spirit and purpose such as will issue in the true fulfillment of the words of Christ, "I in them, . . . that the world may know."

We need a unity that will come as the result of a new vision of ourselves, and of God's purpose through us.—This can come only as the result of a new spiritual awakening,—an awakening, first of all, to the sin which Christ sees in our lives and ministry; that type of sin which is cloaked with, and clothed in, the atmosphere of ritualistic performance and high-sounding religious performance, which has no meaning except it is discovered in self-seeking and self-indulgence and unholy ambition for position and power, or in mere physical and material success.

That awakening must bring back to us the simplicity of true discipleship, the very sight of which will break hearts and win souls. "I in them, . . . that the world may know" is the very highest possible expression of the results of this awakening experience. Humility of

heart and life, and utter abandonment of ourselves and all we have that Christ may reign and rule supreme in all our lives, will be the sure result of this awakening.

(To be continued)

ANALYSES

Of New Testament Books

The Second Epistle to Timothy: "In Christ Qualified"

By H. CAMDEN LACEY

The Last of Paul's Pastoral Letters

Key Thought: "Abide thou in the things which thou hast heard!"

Watchword: "Guard the Good Deposit!"

I. Introduction. 2 Tim. 1:1-5

1. The writer—his name, rank, credential, commission. 1
2. The reader—his name, relationship, enablement. 2
3. The thanksgiving. 3-5

- a. For Timothy's love. 3, 4
- b. For the family's faith. 5

II. Steadfastness in Duty—"For the which cause I put thee in remembrance." 1:6 to 2:13

1. The call to holy courage. 1:6-8
2. The all-sufficing reason—"Eternal life through eternal grace!" 9, 10

3. Paul's unshaken reliance—"He will guard my deposit [my soul]!" 11, 12
4. The summons to loyalty and fidelity. 13, 14

- a. "Hold fast the model of faithful words!"
- b. "The good deposit guard!" (My gospel of grace.) 15-18

5. Examples to avoid and to emulate. 15-18

- a. Two traitors—Phygellus, Hermogenes.
- b. One true man—Onesiphorus.

6. An exhortation to heroic action. 2:1-10

- a. "Transmit the truth to faithful teachers!" 1, 2
- b. "Endure all hardship for Christ's sake!" 3-10

A THREEFOLD PARABLE OF A PASTOR'S MINISTRY (As a Soldier, an Athlete, a Farmer)

The Seventh Faithful Saying: "The death of Christ; our secret of fellowship!" 11-13

III. Soundness in Doctrine—"Of these things put them in remembrance!" 2:14 to 4:5

1. The charge to "Bible preaching." 2:14-16
- a. For the elders at Ephesus. 14
- b. For Timothy himself. 15, 16
2. The fatal tendencies of false teachings. 17-20

A THREEFOLD PARABLE OF A CHURCH'S WEAL OR WOE (As a Body, a Temple, a Palace)

3. An exhortation to purity and patience in the pastorate. 2:21-26
4. A prophetic portraiture of the perilous times ahead. 3:1-13

- a. A prevailing form of godliness without its power. 1-5
- b. A subtle propaganda of counterfeit Christianity. 6-9

- c. Paul's contrasted genuineness in life and teachings. 10-11
- d. The need of persecution to preserve purity. 12, 13

5. The power of holy memories. 3:14-17
- a. The example of faithful teachers. 14
- b. The plenary inspiration of the Holy Scriptures. 15-17

6. The solemn charge—"Preach the Word!" 4:1-5
- a. In view of the coming judgment. 1, 2
- b. Because of impending heresies. 3, 4
- c. To fulfill the ministry. 5

IV. Conclusion—"I am now ready to be offered!" "Do thy diligence to come quickly!" 4:6-22

1. Paul's swan song of a completed career. 4:6-7

A FIVEFOLD PARABLE OF A FINISHED LIFE

- a. As wine poured out on God's altar.
- b. As a ship ready for the sea.
- c. As a wrestler triumphing over his antagonist.
- d. As a runner winning the race.
- e. As a faithful soldier who has "kept his deposit."

2. Paul's assurance of the final award. 8
3. His yearning for the presence of Timothy. 9
4. The personal reasons why. 10-15
5. Paul's first trial before Nero. 16, 17
6. His trust as to the future. 18
7. Closing salutations and benediction. 19-22

THE AUTHORITY OF DOCTRINE

II. DOCTRINAL BELIEF PROFOUNDLY AFFECTS LIFE

BY M. L. ANDREASEN

DID Christ confine His public teaching to general statements concerning goodness, virtue, and repentance, or did He also definitely teach doctrine? The rallying cry among the popular churches today is, "Back to Christ." Just what does this mean? The Modernist is very sure that it means doing away with all doctrinal teachings, for Christ, he says, was not interested in theology, but only in life. This point might be worth scrutinizing, for much hangs upon it.

Christ was a teacher of repentance, as every true religious teacher must be. Like John the Baptist, He laid the ax at the root of the tree. He exposed sin and hypocrisy, and did not fear to denounce evil wherever found. To the weary and discouraged He spoke gracious words of pardon, and many were the sick, the deaf, the lame, the blind, who received healing and comfort. He assuredly went about doing good, bringing cheer and blessing to all.

But Christ was more than a teacher of the good life, as interpreted by the Modernist. He was emphatically a teacher of doctrine as well. What could be more doctrinal than the twenty-fourth chapter of Matthew? It fairly bristles with doctrinal statements. By every fair and recognized method of interpretation, this chapter deals in a very definite way with the subject of Christ's return to this earth. There are many places in the Gospels where Christ speaks of His coming kingdom, and there can be no doubt that He speaks of the kingdom within. Modernists love to quote these passages, and to interpret all texts dealing with the kingdom in the same way; that is, that all references to the kingdom refer to the spiritual kingdom of the heart.

The chapter under survey, however, can have no such application. Christ's coming is here spoken of as lightning that "cometh out of the east, and shineth even unto the west." Verse 27. This coming is to be after the time when "the sun" shall be "darkened, and the moon shall not give her light, and the stars shall fall from heaven." Verse 29. By no stretch of imagination can this refer to the kingdom within. It has reference to a literal, visible coming in the clouds of heaven. If the New Testament is accepted, the literal second coming of Christ must be accepted. And this glorious doctrine is founded on Christ's own words. It is He who is the author of the doctrine.

Christ is likewise the author of the doctrine of a coming judgment. "The Son of man" shall "sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats." Matt. 25:31, 32. The whole chapter is clearly devoted to the doctrinal aspects of the coming kingdom, and to the events connected with the coming of Christ. "Back to Christ" must evidently mean, if properly applied, not only back to a belief in the second advent of the Messiah, but also back to a belief in a judgment to come.

Christ clearly defined man's relationship to the law. To those who thought that He had come to abolish it, He stated: "Think not that I am come to destroy the law." Matt. 5:17. To those who believed (and to those who now believe) that He has nothing to do with the Sabbath, He states that He is Lord of it. Mark 2:28. To John, who thought that Jesus did not need to be baptized, He said: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:15. To those who omitted the major matters of the law, but were careful of the minor ones, He stated: "These ought ye to have done, and not to leave the other undone." Matt. 23:23. To such as held themselves too good to serve others, He said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14.

These references all concern doctrine. No one can read aright the story of the Master's life, and not feel that Jesus was intimately and vitally concerned with theology. He wanted His followers to have correct views of their duties and privileges. He wanted them to have correct views of the future, and what was in store for them. He gave them signs which would disclose to them what was coming, so they would not be dismayed when it should come. He seemed so anxious about this that He even revealed Himself to John on Patmos, to show him "things which must shortly come to pass." Rev. 1:1.

All this shows that Jesus was interested in many things in which some, at least, of His professed followers show no great concern. What, I wonder, would be the experience of Christ should He come to a popular church of today and repeat His sermon on the second coming? Might He not be told that such had

no place in the theology of this time, and that He was hopelessly out of date?

Modernism eschews all that has to do with theology. It is not interested in doctrine. It has no profound convictions for which it is willing to sacrifice or suffer. It holds that all beliefs are good, one about as good as another. It fails to understand that what the bony structure is to the body, what the foundation is to a house, theology is to Christianity. Religion without doctrine is as a spineless body or as a house without foundation.

It should not be supposed, however, that a formulation of doctrine is merely an intellectual pursuit without reference to life. On the contrary, doctrine is vitally concerned with life; in fact, it conditions it. What a man is, is ordinarily the product of his thought life, and what powerfully affects his thoughts correspondingly affects him. Let him have a certain idea of God, and that idea will affect his actions, and perhaps his whole life course.

An illustration of this is found in the history of the Inquisition. Many have wondered how it was possible for men who claimed to be Christians to be so entirely devoid of common humanitarian instincts as to torture their fellow creatures with all manner of fiendish inventions. The reason is to be found in their conception of God. The church used to teach, and men used to believe, that God in heaven would take little children "not an ell long" and condemn them to eternal torment, not through any fault of their own, but perhaps because the parents had neglected or refused to have them sprinkled according to the ordinances of the church. And the torment to which they were condemned was not an imaginary one. Souls were in agony day after day, year after year, world without end. Their pains would never end. The flames of hell would ever envelop them. The brain would boil in their heads, the marrow in their bones, the blood in their veins. Their cry for mercy would fall on deaf ears. Their day of mercy past, only misery, agelong and unendurable, awaited them.

Into this picture steps the inquisitor as an angel of mercy. He believes with his whole heart that such punishment as just pictured awaits every heretic. He would save some from such a horrible fate. Can it be done? Perhaps if a person here in this life should taste a little of what might befall him in the hereafter, he would pause and repent. Suppose he did torture a heretic a day or two, or a week or two? It might be hard indeed on the victim, but if he could thus save him from millions of years of torture, would he not be doing a deed of mercy? What if he should roast him over a slow fire? That would at most last an hour or two. And what would that be as against eternity? While it is possible to believe that there were some inquisitors who tortured their victims for the pleasure of

seeing them suffer, doubtless the great majority were solicitous for the souls of their victims, and were intent on saving them from a worse fate.

If we now raise the question: What turned these ordinary human beings into fiends who tortured their fellow creatures with devilish ingenuity, the answer must be: *Their conception of God*. They were following what they believed to be God's will. They believed that God wanted all men saved, that they had been commanded to "compel them to come in," and that they were doing their best. If they failed in their torture, their God would finish their work. They were working along right lines, for they were imitating God. Nothing seemed clearer to them than that they were engaged in a good work. Their conception of God was the motivating factor of their lives.

Paul's experience is a case in point. He persecuted the church of God. He haled men and women before the judgment seat. He himself testifies: "Many of the saints did I shut up in prison. . . . When they were put to death, I gave my voice against them. . . . I punished them oft; . . . being exceedingly mad against them, I persecuted them even unto strange cities." "Beyond measure I persecuted the church of God, and wasted it." Acts 26:10, 11; Gal. 1:13. Perhaps worst of all, he says, "I . . . compelled them to blaspheme." But Paul was honest in this. "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9. "I did it ignorantly in unbelief." 1 Tim. 1:13. With this harmonizes Christ's statement in John 16:2, when He says: "The time cometh, that whosoever killeth you will think that he doeth God service."

We are therefore not compelled to think that all who in times past have persecuted God's people have been evil at heart. Some, perhaps many, simply had a wrong conception of God. They did not know God as He really is. Christ puts it this way: "These things will they do unto you for My name's sake, because they know not Him that sent Me." John 15:21. Note two statements in this passage: They persecute "for My name's sake." Strange delusion! And they do this because "they know not Him that sent Me." How important, then, that we have a right conception of God! If men in the past have been led to persecute because of a faulty knowledge of God, we should beware lest we be led to follow their path by our ignorance of God's nature.

This brings us again to the need of thorough study of the teachings of the Bible. It is our only safety if we wish to avoid wrong doctrine, which leads to wrong living. As Seventh-day Adventists, and especially as teachers and preachers, we neglect such study only at the peril of the soul.

College View, Nebr.



THE BETTER WORKMAN



Improvement in Method and Technique

A GREAT SOUL WINNER'S METHODS

BY G. W. REASER

THOSE who were closely acquainted with the work of Elder W. W. Simpson, who passed off the stage of action some twenty-eight years ago, will doubtless concede that he was, during the period of his ministry, one of the most successful soul winners in the history of our organized work. Because of close association with him during the later years of his life, I have often been asked concerning the secrets of his success. The symposium of experience of successful workers now in active service, published in the August number of the *MINISTRY*, prompts me to submit certain personal impressions, written some twenty-nine years ago, concerning the evident secrets of success of this truly great evangelist.

Elder Simpson was a man of great force as a gospel minister. He had a pleasing personality, and a clear voice, which, while powerful, was not at all trying on the nerves of his hearers. He might have been truly called a "smiling preacher," but he became appropriately serious when his subject demanded seriousness. He studiously avoided giving offense to his audience, and always took his listeners into his confidence, rather than seeming to dictate their beliefs.

He was unusually skillful in preparing his advertising matter, constantly using special illustrations of his own design. It would be difficult to surpass the attractiveness of the announcements for his meetings for each succeeding night. This gift was a strong factor in the maintenance of a large and regular attendance throughout an entire series of meetings. He made the audience feel that they must not miss the next service, lest they suffer a great loss.

His first service in a series was nearly always on the subject of the millennium. For this meeting he would hire a popular hall, and then announce the second service to be held in a large canvas pavilion. He made the first night so interesting that a large proportion of his audience followed him to his tent, and held remarkably steady in size until the close of the effort. Elder Simpson had a large number of unique charts, and was clever and rapid in the use of blackboard and chalk to illustrate points in his discourses. He was tactful in getting large offerings, thus meeting the expenses of his meetings, except the salaries of the workers. By nature he was genial and friendly, a man of deep sympathy; his personality was a distinct asset in his work.

I have yet to mention three qualities which contributed largely to his success in winning souls. From the very beginning of each series of meetings, he made it a rule to give the people credit for recognizing a right principle when it was presented to them, and frequently gave them opportunity to express themselves by vote on the clear principles of the plan of salvation. The practice carried a large percentage of the people along to the point of taking their stand on the right side when the testing truths of the message were presented.

A second characteristic was that when the time came to present such testing questions as the change of the Sabbath and the man of sin, or other subjects which might give offense, he would spend perhaps five minutes telling the people that he had a great principle of truth and a solemn warning against error to present to them, but he greatly dreaded to present them lest the feelings of some would be wounded, but that he wanted all to know the truth and to obey it for their own souls' sake. He was successful in causing the people to believe that he took no pleasure in cutting across their preconceived habits or beliefs, but was under deep conviction to impart to them such truth as would, if accepted and obeyed, mean their eternal welfare. When it was evident that the people desired him to feel free to present the message that was upon his heart, then in a kindly spirit he would proceed with the testing truths of the threefold message.

The third quality was a really marvelous gift in preaching "Jesus Christ, and Him crucified." The Saviour Himself said, "I, if I be lifted up from the earth, will draw all men unto Me," and so honored the message of His servant.

Such were the outstanding characteristics of this truly successful preacher.

Glendale, Calif.

God uses various instruments to perform His will and work, some rugged, some fragile. Talents and equipments vary widely. Educational and intellectual advantages are just as diversified. But there is one feature in which all can excel, and that is in Christian gentleness, courtesy, and refinement, wrought by the Spirit of God, and required by the very spirit of the gospel we preach.

MAGNIFYING THE SCRIPTURE LESSON

BY M. E. CADY

IT is to be deeply regretted that the Scripture reading often lacks the instructional and devotional elements. The congregation is not edified, nor the spiritual life quickened and elevated. The propriety and value of this part of the service is freely admitted, but there seemingly is a listless indifference manifest by many during the time allotted to this reading.

The cause for this regrettable situation is not wholly with the congregation. It is largely due to the lack of preparation on the part of the reader. Many times the selected Scripture lesson does not fit into the rest of the service, nor reveal thoughtful study of the message it contains. It is often read too rapidly or in a quick, businesslike way, without any change of pitch or voice modulation, so necessary to a proper interpretation of the thought. Selections from the Old Testament and the New; from the Psalms and the prophets; the prayer of the penitent sinner; the rejoicing psalm of the saint; the thrilling and triumphant experiences of Joseph, David, Daniel, and Esther in time of crisis, are all read with the same dead monotone, which is a misrepresentation of the beautiful thought and stirring spirit of the Scriptures. This is lip service, of which those who are guilty should "repent" and from which they should "turn away."

If there were wiser selection and better preparation of the Scripture lesson, there would be better attention and assimilation. In other words, better reading would result in better listening. When the priests and Levites officiated in this capacity, "they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. . . . For all the people wept, when they heard the words of the law." Neh. 8:8, 9. And when Jesus read in the synagogue from the prophet Isaiah, "the eyes of all them that were in the synagogue were fastened on Him." Luke 4:20. The art of reading, which holds every eye and every ear, and moves the heart of the listener, cannot be acquired without careful, painstaking preparation. The matter of preparation of the Scripture reading may well be considered from three aspects:

1. The attitude of the reader toward the Bible.
2. The attitude of the reader toward the congregation.
3. The reader's personal preparation.

Attitude of the Reader Toward the Bible

In the reading of the Bible, God's voice is to be heard without creating fear or dread. A living heavenly Father is speaking to His children. The reader of the Scripture hears, first, God's voice speaking to his own soul; and then, as God's honored mouthpiece, he is privileged

to pass on to the people the message that has warmed and quickened his own spirit.

The Bible, through which God speaks, though not to be regarded as an object of worship, will be handled with care and thoughtful consideration. The reader will not carelessly handle God's Holy Book, ruthlessly opening its sacred pages, pounding it with his fists, or slamming it upon the desk. Every word spoken, and every act performed, will be with that dignity and reverence which is befitting one who is an ambassador of the heavenly courts, a representative of the King of kings.

Attitude of the Reader Toward the Congregation

The reader of God's message for the hour must have been in sympathetic accord with the sacred writer whose words he reads to the audience. He must be deeply concerned that the worshipers shall catch the spirit of the message and be abundantly blessed as they wait before the Lord. By earnest prayer and consecration of the powers of utterance, the reader's sympathy and burden for the souls of men has been awakened and deepened. He is not to read *before* the people; he is to read *to* them, and beseech them in Christ's stead, "Be ye reconciled to God."

The Reader's Personal Preparation

In order that the Bible reader may be qualified to minister to the people, a preparation of heart, of mind, and of voice is necessary.

PREPARATION OF HEART.—This is the spiritual preparation. The spiritual import of the message to be read to the congregation, must be discerned and experienced by the reader before it can be expressed to the congregation. The power and conviction of a soul at one with God and His message must be revealed in the attitude and voice of the messenger. This cannot be put on as a garment, but is gained only through an intelligent, earnest, prayerful study of God's message. Its sublime spiritual truth must be incorporated into his own life and experience, that he in turn may encourage others to hear and obey the voice of truth.

PREPARATION OF MIND.—The intellectual power of the mind must be under control, in both the study and the reading of the Scripture lesson. The mind must not only be clean, but it must be alert and keen, so that there shall be no hesitation in reading or incorrect pronunciation and substitution of words that are similar in construction but different in meaning. The proper pronunciation, especially of proper names, and the accurate meaning of all words, is a necessary part of the Scripture reading preparation, and should be mastered before the hour of service arrives. Otherwise the attention will be diverted from spiritual truths to

the intellectual deficiencies of the reader, and a false interpretation of the message will result.

PREPARATION OF VOICE.—Voice preparation is concerned not only with the physical, but also with the mental and spiritual powers. In fact, the *sources* of power in good reading are mainly in the mind and the soul. Yet there is a physical or material basis which must be understood and utilized if the human voice becomes an effective medium of communication. God has provided each human being with a voice instrument to be used in communion with Him and with our fellow beings. He also desires to use it in communicating with man. He has set in His church, apostles, prophets, and teachers, who are to be His mouthpieces in making known His will to the church and to the world. In their ministry to the people the voice instrument is their principal means of communication.

A knowledge of the voice instrument and of its proper and efficient functioning is very essential to the public reader and speaker, if his ministry is to be effective and fruitful. The fullness of the truths in God's Word, their power, beauty, and charm, cannot be expressed without fullness of power, beauty, and charm of voice. What a travesty and tragedy to have the hour of divine worship marred by defective utterance!

The importance and necessity of cultivating the voice is strongly emphasized in the following instruction:

"By diligent effort all may acquire the power to read intelligibly, and to speak in a full, clear, round tone, in a distinct and impressive manner. By doing this we may greatly increase our efficiency as workers for Christ."—*Christ's Object Lessons*, pp. 335, 336.

"Let all make the most of the talent of speech. God calls for a higher, more perfect ministry. He is dishonored by the imperfect utterance of the one who by painstaking effort could become an acceptable mouthpiece for Him. The truth is too often marred by the channel through which it passes.

"The Lord calls upon all who are connected with His service to give attention to the cultivation of the voice, that they may utter in an acceptable manner the great and solemn truths He has entrusted to them. Let none mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister; for they have yet to obtain the power to communicate."—*Testimonies*, Vol. VI, pp. 382, 383.

While the reader may have developed power and control of voice, yet by wrong emphasis and improper inflection, the thought of the Scripture may be misinterpreted, or may lack in force of expression. The following from John 4:2 may be read in two ways:

1. "Jesus Himself baptized not [none] but His disciples."

2. "Jesus Himself baptized *not*, but His disciples [baptized]."

The first reading indicates that Jesus baptized no one except His twelve disciples. The second, or true reading, indicates that Jesus did not baptizing, but that this rite was administered by His twelve disciples. This true meaning is expressed by emphasizing "not," giving it the falling inflection, and then making a short pause before finishing the sentence. The wrong interpretation results from lack of inflection and pause, and emphasis being placed on the words "*not but His disciples*."

Again, a wrong interpretation is given to James 3:2, "In many things we offend all [everybody]," if no pause is made. But if a pause is made after "offend," and "all" is given the falling inflection, then we learn that everybody offends, instead of all (everybody) being offended. Often the downward inflection is given to a word when the sense requires the upward inflection, as with "saying" in Matthew 5:2: "He opened his mouth, and taught them, *saying*."

These nonprintable elements,—emphasis, inflection, pause, touch, tone color, etc.,—cannot be inscribed on the printed page. They are inscribed on the tablets of the mind and of the soul of the intelligent, impressive reader, and are revealed in the human voice. The mastering of these elements of delivery is necessary to good expression. They are not seen, but heard, and make lasting and indelible impressions on the hearts and souls of those that hear. "The ear trieth words, as the mouth tasteth meat." Job 34:2.

Washington, D. C.

GEM STATEMENTS

Our Bible Study Inadequate

OUR course in regard to Bible study is not commendable. We rob ourselves of great blessings by not comparing scripture with scripture. We rob the people of increased light concerning the deep mysteries of godliness. In the study of the Scriptures there is large scope for the employment of every faculty that God has given us. We should dwell on the law and the gospel, showing the relation of Christ to the great standard of righteousness. The mediatorial work of Christ, the grand and holy mysteries of redemption, are not studied or comprehended by the people who claim to have light in advance of every other people on the face of the earth. Were Jesus personally upon earth, He would address a large number who claim to believe present truth, with the words He addressed to the Pharisees: "Ye do err, not knowing the Scriptures, nor the power of God."—*Mrs. E. G. White, in Review and Herald, Feb. 4, 1890, p. 65.*



KINDLY CORRECTIVES



Better Speech and Conduct

MINISTERIAL RESPONSIBILITY CONNECTED WITH THE MARRIAGE CEREMONY

BY H. H. VOTAW

IT is doubtless within the realm of exact truth to state that every social worker has been impressed with the variety of evils that spring from broken homes. Ignorance, poverty, and crime flourish best when the barriers formed by a united family are taken away. Many who have never formulated any creed for social betterment, nor read a single volume on social problems, nor even attempted to put into words the hazy ideas they hold, have definite opinions based upon observation.

If a child who has lost one of his parents grows to manhood showing traits of character that command confidence and respect, it is common for people to remark that he has done well in spite of having been without the care of a father or a mother, as the case may be. If the parents both die, it is recognized that the handicap which children suffer is much more than doubled; and if they succeed in spite of this, every one feels they are worthy of especial honor. It is a common practice also to praise a parent who has lost a companion, and yet has brought the children to honorable manhood and womanhood.

It is difficult to say just why it is so, but apparently the loss of a parent or both parents through divorce affects children more adversely than if the loss comes by death. Officers of penal institutions bear witness to the blighting effects of broken homes. During the time that I was connected with the United States prison service, in my capacity as chairman of the boards of parole of all Federal penal institutions, I had an opportunity to learn considerable of the life history of every one who applied for parole. This meant virtually all the prisoners, because every inmate in a Federal institution is eligible for parole when he has served one third of his sentence. Even a life sentence, for purposes of parole, is estimated at forty-five years.

Men and women who came from families where the father and mother had separated, as a rule, lacked an indefinable something that other prisoners convicted of the same type of crime seemed to possess. It is commonly noticed that the most discouraged prisoners—those who seem to have the least hope, and who apparently feel that life offers them nothing—are those whose own marital career has been wrecked. To the other class of prisoners one can often appeal for better efforts by a

reference to wife and children, but the former almost uniformly act as if they felt that life had shut them away from anything better in the future than they have had in the past. Added to their discouragement there is often a marked bitterness.

The things I observed made me realize more fully than would have been possible otherwise, the truth of the statement often made that the home is the foundation of society and the real support of the state. Appreciating this as I do, I have made it an invariable rule never to perform a marriage ceremony without first having an opportunity to spend at least half an hour with the prospective bride and groom. With those who are Christians, I, of course, set forth the Biblical teaching concerning the marriage relationship. For those who may not be religiously inclined, I take pains to state it as my positive conviction that apart from all religion and morality, viewing the subject only from the standpoint of a patriot and well-wisher of one's country, too much stress cannot be placed upon the sanctity of the home. I have been a bit surprised and very much pleased by the favorable responses I have had from those with whom I have talked.

Some five or six years ago a young couple who were not Adventists sought me out. I told them of my strong convictions, and set forth in the most impressive language I could command, that I did not care to be party to a marriage ceremony unless those who were entering it felt free to pledge unwavering devotion to each other at all costs. Two or three years later, this couple returned to me, bringing two of their friends who were contemplating marriage, and they said, "We want you to talk to these folks as you did to us. We have been happy in our married life, and feel sure that some of the things you said have helped us."

About two years ago a young man and woman came to me. As I talked, the girl's eyes were bright and she seemed to be responding to all I said. The man was of a different type, and I wondered what effect my words were having. When I finished talking, he looked at his bride-to-be and remarked, "It is nice to have some one talk to us thus, isn't it? It makes me feel better to know that what we think is so important seems important to others."

(Continued on page 22)

EDITORIAL



KEYNOTES

MODERNISM DISCLOSES ITS HEART

THE solemn obligation resting upon the heralds of the threefold message of Revelation 14 to declare the moral fall of "Babylon," together with the prophetic portrayal in Revelation 18 of a renewal and enforcement of this specific charge against apostate Christianity just before the last crisis, makes it incumbent upon us, as ministers in the remnant church, to have an intelligent knowledge of the condition of the professedly Christian forces of the world in this hour marked out by our warning message. We have accordingly dealt, in recent months, with Romeward trends in Protestantism, the struggle of Fundamentalism against Modernism in the same group, and just recently with the agitations and attempts at unification for moral pressure.

The fact that a thoroughgoing Modernist rarely, if ever, joins this movement should indicate Modernism's bewitching influence and grasp upon those who come under its subtle, faith-destroying spell. Once this specious thing is accepted, belief in the Bible as an inspired book is lost out of the life, and its authority as a revelation of inerrant truth and the mandatory expression of God's will, is gone. Christ becomes a mere man, a noble example, but no more divine than other men; and His commands and commissions are no longer considered binding. Thus everything is left to the sovereignty of the blinded, alienated human mind alone to decide what is truth, and what is man's responsibility and relationship in a world gone awry.

We, as workers in this movement, need therefore to be acquainted with such amazingly bold declarations as the one appearing in the Modernist *Christian Century* of November 20, 1935, headed, "I Do Not Want to 'Christianize' the World." Here Modernism's stark repudiation of Christ's great commission is set forth in language that could not be plainer nor more incriminating. Christianity is here demoted to but one of the many religions that have noble and satisfying ideals, any one of which can save a man just as effectually as another—Judaism, Buddhism, Hinduism, Confucianism, or Christianity. The very nakedness of the position taken stuns one because of its frankness and because of its implications.

The writer of the article, says the editorial note, is Dr. Charles T. Holman, "a Baptist minister, teaching pastoral work and cognate subjects on the faculty of the University of Chicago,

and in charge of the extension lectures of the school. Professor Holman is also the staff correspondent of the *Christian Century*." He is, therefore, a spokesman of position and authority in Modernistic ranks, and his article carries this editorial sanction,—that it "is designed to provoke international discussion, which it will undoubtedly receive. The article is peculiarly timely."

With this introductory word, we shall let the outstanding paragraphs speak for themselves, without further comment. We desire only to place them in your hands. They tell their own dark, appalling story of departure from every semblance of the Christian faith and gospel commission, and need only to be read in the light of Revelation 14:8 and 18:1-4.

"I simply do not hold the view expressed by Dr. John R. Mott, in his 'Decisive Hour of Christian Missions'—and still, I suppose, the view held by the great majority of sponsors of the missionary enterprise—that 'Christianity . . . is the only religion for all mankind.' I believe that there are other religions which will meet the needs of other men, just as there are other cultures and other forms of government than ours that will meet their needs. I have no more desire to 'Christianize' the world than I have to 'Americanize' it. Both seem to me to contain elements of imperialistic desire to dominate and egoistic desire to cast all lives into our mold which are contrary to the truly Christian spirit. The kind of missionary enterprise which I should like to see promoted is one which seeks the cooperation of all men of good will, regardless of religion, color, or race, for the enrichment and liberation of human life and the building of a better world.

"A Viewpoint That Has Changed

"This is, indeed, a very different view from that which I once held. I have done my share of preaching that we must 'go into all the world and make disciples, baptizing them.' (And, since I am a Baptist, insisting also that the baptism be in proper form.) This, of course, on the basis of an alleged command of Jesus, of very doubtful authenticity. It is interesting, to me at least, to inquire of my own soul what has caused this change of views.

"A few years ago I was asked to serve on the board of enterprise which was to conduct a mission to the Jews, but declined. And I began to ask myself why I declined. The answer was not hard to find. I did not want to convert Jews. The most admirable Jews I knew were not converted Jews, or those who professed conversion; they were just ordinary honest-to-goodness Jews. When I sat down in confer-

ence with them, I found that we were seeking the same ends and cherishing the same values. Coming to any problem with the background of their own religious tradition, my Jewish friends were seeking the establishment of love and righteousness in individual lives and social relationships, even as were Christians. They did not need, I was convinced, to accept my theological formulations in order to be saved, and I could see no other reason why I should attempt to win them to the Christian faith.

"But if not Jews, why then Buddhists, Hindus, Confucianists, or Moslems? Well, they were a long way off, I did not know them as well, and I had heard horrible stories about their benighted condition. 'Shall we whose souls are lighted with wisdom from on high, shall we to men benighted the lamp of life deny?' It was very flattering to my personal and cultural and religious ego, and, of course, I must try to win them to my religious faith. Then I heard such men as Natarajan of India, Hu Shih of China, and others, and I talked with men, particularly students, who professed other religious faiths, and began to feel about them precisely as I had felt about my Jewish friends. Further, I began to suspect that those who painted the black pictures of 'heathen' lands were only revealing the 'Tobacco Roads' of other cultures, and that there might be other compensating things to be said. After all, I have read some rather severe indictments of our own 'Christian' civilization as it actually works out in practice. . . .

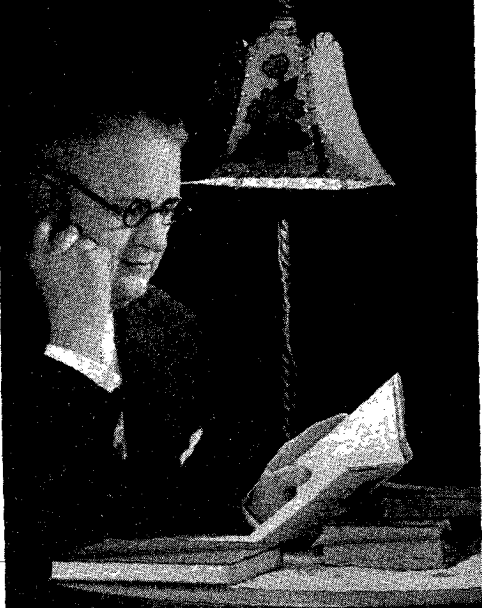
"So, I do not want to 'Christianize' the world. I am too well aware that other religions have produced nobility of character, unselfishness, devotion, love, integrity, yearning after God, and authentic fellowship with Him. Other religions besides our own have inspired their believers to spend themselves in the service of their fellows. And consequently, I should seek means of cooperating with them in the quest for and sharing of the goods of life. No doubt we have much to contribute, but also we have much to learn. . . .

"But what if converts come? They will, of course, and we should welcome them. There is no reason to be exclusive. If some men and women come to believe that our Christian interpretation of religious experience is more adequate than that in which they have been reared, well and good. We should share completely. But there is a vast difference between welcoming converts on such terms and making proselytizing our chief task. And we should not be too greatly surprised if some Christians come to see other religious interpretations of experience as more satisfying than that to which they have been accustomed. . . . The truth, when found, may not turn out to be exactly the truth that we have told other people they must 'accept,' but it will be the life-giving truth that makes men free."

L. E. F.

HUMANISTIC social service is rapidly supplanting what still remains of real gospel, vision, and message in the Protestant churches. The hour rapidly approaches when, virtually unique and isolated, we shall stand as bearers of the everlasting gospel to the remnant of the race.

For that GOLDEN STUDY HOUR



GENERAL CONFERENCE STUDY PROGRAM for 1936

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THE MINISTER'S BOOKS

Reading Course and Reviews

Modernism's Inadequacy Is Our Opportunity*

BY F. D. NICHOL

IT is common knowledge that Modernism is in the ascendancy, that a very great majority of the clergy and of the theological schools are to an increasing degree contaminated with liberalistic ideas. But it is not so widely known that Modernism is beginning to be questioned in the house of its friends.

Dr. Harry Emerson Fosdick, who long ago made himself known as a champion of Modernism through his widely discussed sermon, "Shall the Fundamentalists Win?" now expresses thoughts that sound strangely different. The *New York Times* of November 4 reports his sermon of the day before under the title, "Modernist Faith Held Inadequate." He first paid a compliment to Modernism by declaring that it had accomplished a certain necessary task in giving to the ministry a new viewpoint, but he is reported as adding, "That is no kind of religion to speak for the eternal and claim the allegiance of the soul." His indictment was specific:

"First, the Modernistic movement has been excessively preoccupied with intellectualism, whereas spiritual life sweeps a far wider ambit than that. . . .

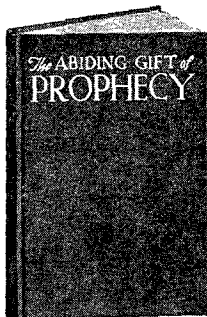
"Second, Modernism adjusting itself to an intellectual culture that was obsessed with the idea of inevitable progress, has been predominantly sentimental. Modernistic faith even largely dropped the God of moral judgment, as though this were a soft and lovely world full of roseate elements only and blessed by inevitable progress with nothing at all to fear. This, however, is no longer the late nineteenth and early twentieth century. This is another era altogether—after the first World War of history has shaken the earth to its foundations, and the God of judgment has spoken.

"Third, Modernism harmonizing itself with a man-centered culture has oftentimes let the idea of God grow vague, whereas these are days when we need profoundly a philosophy about what is ultimately real in the universe.

"Fourth, Modernism has commonly lost its ethical standing ground and its power of moral attack."

This very recent sermon by Dr. Fosdick is in line with his strictures on Modernism as pre-

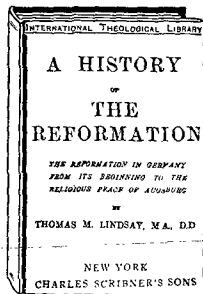
* Believing without reservation in the thesis of Elder Nichol's book, "God's Challenge to Modern Apostasy," written for the 1936 Ministerial Reading Course, we asked the author to enlarge upon and enforce the vital principle that called forth this important volume. We requested the marshaling of the evidence of immediately current events in the religious world, as a reading help for all registrants for the course, and to constitute a stimulus to further enrollment in this annual, united study program. The situation portrayed is a challenge that should, yes, must be met.—*Editor.*



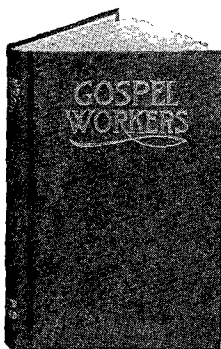
By A. G. Daniells



By F. D. Nichol



By T. M. Lindsay



By Mrs. E. G. White

sented in a sermon early in 1932, where he confessed that Modernism is often only a "fair weather" religion, and that "in comparison with the hardheaded candor and fearlessness with which the old theology faced the terrific facts of this world, our Modernism often seems soft and lush and sentimental."

But Dr. Fosdick is not alone in his views. Some four years ago a well-known liberal, Reinhold Niebuhr, wrote an article entitled, "Let Liberal Churches Stop Fooling Themselves." He opened his article by a stricture on the optimistic remarks of "a well-known liberal clergyman" who had given public expression to very roseate views concerning world peace and good will:

"There is no real health and there are only a few signs of convalescence in the body politic of continental Europe. But liberal religion has a dogma, and it views the contemporary world through the eyes of this dogma. The dogma is all the more potent in coloring opinion because it is not known as a dogma. The dogma is that the world is gradually growing better, and that the inevitability of gradualness guarantees our salvation.

"The liberal church has held to this dogma ever since John Fiske and his school made the doctrine of evolution acceptable to the religious mind and heart."—*Christian Century*, March 25, 1931.

He charges that liberalists fail "to understand the diabolical aspects of human life," because they hold that man is essentially good, and that he needs only the right environment to ensure the development of perfect character for a perfect society.

Paul Hutchinson, when writing in the *Forum* two years ago on "The Future of Religion," expressed a closely related thought:

"I believe that we are living in a day which sees the final destruction of the illusion of inevitable progress which Herbert Spencer and the Victorian evolutionists fastened upon the prewar liberalism of the West."—*April*, 1933.

He feels that "the terrific task of Western religion" is "that of maintaining for man direction and meaning in his life." There is great significance to these admissions. They reveal that the real fruitage of Modernism is a barren, sentimental view of God and evil. As Dr. R. W. Dale wrote some years ago: "The difference between our religion and the religion of other times is this: We do not think God has any great resentment against sin or against those who are guilty of sin."

This statement by Dr. Dale is quoted in an editorial in the *Presbyterian* (Jan. 5, 1933) entitled, "The Lost Note." Says this editor:

"We seldom hear sin mentioned at all. The results of sin are never spoken of. . . . One can attend most churches, year in and year out, and never have a sense of sin at all. It is the lost note. Man's sin and God's merciful forgiveness in Christ have been cast out, and that is the trouble in the church today."

There is a direct relationship between this failure to cry out mightily against sin, which has robbed the churches of any real message, and the evolution theory, which is the basis of Modernism. This is evident in two distinct ways:

First, the doctrine of evolution, which denies the Bible account that our first parents were created perfect and upright, was compelled to deny, next, the record of the fall of man, for the fall requires a belief that man formerly was on a high plane. But with the fall discarded, the whole Bible basis for the doctrines of sin and of salvation is removed. Hence those who accept Modernism could not possibly preach against sin, as that term has always been understood in the Scriptures and in Christian history.

Second, the doctrine of evolution, with its basic concept of gradual progress upward from the ameba and the mire, has provided a kind of blanket assurance that ultimately all will come out perfect in the end, though that end may confessedly be a painful distance in the future. Why, then, be too disturbed over the sinfulness of the human heart, for all distressing manifestations of what Fundamentalists describe as sin are nought but the hang-over of some primitive animal trait that will ultimately be expelled as evolution makes progress. This second reason is the basis for the critical remarks of Reinhold Niebuhr, already quoted.

But today scientists are not so certain that evolution necessarily means inevitable progress upward. It may mean movement in any direction, even downward. This new viewpoint of science toward evolution has removed the major premise from the optimistic reasoning that has characterized liberalists in increasing degree for a half century. Couple with this the fact that Modernism has no sword of the Spirit to pierce the conscience of sinful men or to bring to their hearts a vision of a perfect and holy God who loves righteousness and hates iniquity. There you have the reasons for the discontent and the forebodings of certain Modernists whom we have here quoted.

We are confronted with a Protestantism largely gone over to Modernism, and with a Modernism already revealing by its fruits its complete inadequacy to deal with the problem of eternity. A few years ago the well-known religious writer, Charles Stelzle, in an article entitled, "Decline of American Protestantism," declared in the closing paragraph:

"There is no doubt that what is needed more than anything else is a great prophetic message which will stir the church to its foundations. Nothing less heroic than a new voice with a great challenge can stir the Protestant church."—*Current History*, October, 1930.

Now, if the decline of Protestant power is due to the dearth of a vital message on God and sin, and if the absence of such a message is due to a turning away from the foundation truth of crea-

(Continued on page 22)

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

PAGAN WEEK, DAY OF THE SUN, AND CALENDAR—NO. 2

BY R. L. ODOM

IN the reign of Diocletian (284-305 A. D.) Vulcatius Gallicanus wrote of Avidius Cassius, the tyrannical general of the armies of Marcus Aurelius (161-180 A. D.) the following:

"On the seventh day he inspected the arms of the soldiers, also the clothing, footwear, and boots. He commanded them to spend the winter under the tents, unless they should mend their ways; and he would have carried it out, had they not lived decently. The exercise of the seventh day was of all the soldiers, that they should shoot arrows and exercise with arms."—"The Latin Writers of the August History," "Avidius Cassius."¹*

Lucian, a Greek sophist (125-200 A. D.), designates one of his characters "the Seventh, because just as the children on the seventh (days), also he misbehaves in the assemblies of the people."—"Pseudologista" (*False Reasonings*), *Against Timarchus*, chap. 16.¹

Among the Roman inscriptions preserved there appears one which states that a certain L. Caecilius was "born in the month of May, at the sixth hour of the night, on the day of Mercury; he lived six years and thirty-three days, and died the third of the calends of July." In the marginal notes the collector states that Joseph Scaliger, the noted chronologist, has traced back and found the date of the birth above mentioned as having been on May 27, 179 A. D.—"*Inscriptiones Totius Orbis Romani*" (*Inscriptions of the Whole Roman World*), Vol. II, p. 965, No. 1, by Janus Gruterus, Amsterdam, 1707.

According to "The Perfect Calendar for Every Year of the Christian Era," arranged by Henry Fitch and published by the Funk & Wagnalls Company, New York, May 27, 179 A. D., fell on Wednesday (Mercury's day). This indicates, therefore, that the week of seven days has not been interrupted since that date.

We see an allusion to the planetary gods and the days of the week in this passage from Clement of Alexandria (about 200 A. D.):

"He [the Gnostic] understands also the meaning of the fourth [day] and of the preparation [day]. For they are called, the one, of Mercury, and the other, of Venus. Wherefore, he fasts [or abstains] throughout the lifetime from love of silver and from love of pleasure, from which all evils flow."—"Miscellanies," book 7, chap. 12.¹¹

Wednesdays and Fridays were in those days (and Fridays are still) fast days in many of the churches. J. N. Andrews comments thus upon this passage:

"As in heathen mythology Mercury is the god of commerce and Venus the god of beauty and love, playing upon this, Clement justifies the position of the Gnostic, who repudiates literal fasting, and, instead, abstains from avarice and from lust."—"History of the Sabbath," 4th edition, p. 352.

In another passage Clement also refers to "the seven days" and "the seven planets" as follows:

"And the Lord's day is understood by these [words] in the tenth [book] of 'The Republic' by Plato: 'But after seven days have passed to each one of them in the meadow, having risen up, they are to set out from there on the eighth, and to arrive in four [days].' By the meadow is understood the fixed sphere,¹² as a tranquil and quiet region, a place of the pious; but by the seven days, each movement of the seven planets, and all the busy workmanship speeding on to the end of rest. But after the wandering [orbs], the journey leads to heaven, that is, to the eighth movement and day.¹⁰ And in four days the souls are gone, he says, showing the journey through the four elements.¹³ But also the sacred seventh [day] not only the Hebrews, but also the Greeks know it, according to which [number] revolves the whole world of all the animal and plant life."¹⁴—"Miscellanies," book 5, chap. 14.¹¹

Tertullian (about 200 A. D.) addressed two apologies to the heathen, who were reproaching the Sundaykeeping Christians as being sun worshipers. Two very significant passages are found on this point:

"Others, indeed, with more culture and truthfulness, believe that the sun is our god. We shall be taken for Persians, perhaps, although it is not permitted that we worship the sun depicted on the linen,¹⁵ having him everywhere in his disk. The reason for this is, I suppose, because it is known that we pray toward the east. But also most of you at time, in affection of worshiping the heavenly bodies, move your lips toward the sunrising. Likewise, if we devote the day of the sun to festivity (from a far different reason than sun worship), we are in a second place from those who devote the day of Saturn to rest and eating, themselves also deviating by way of a Jewish custom of which they are ignorant."—"Adversus Gentes" (*Against the Peoples*), chap. 16.¹⁶

The other is thus:

* All notes below 11 refer to the previous article.

"Others, certainly more cultured, think the sun is the god of the Christians, because it is known that we pray toward the east and make a festivity on the day of the sun. Do you do less? Do not most of you, in affectation of worshipping the heavenly bodies, at times move your lips toward the sunrising? You certainly are the ones who also received the sun into the register of the seven days, and from among the days preferred it, on which day you leave off the bath, or you may defer it until the evening, or you may devote it [the day] to idleness and eating (*Vos certe estis, qui etiam in laterculum septem dierum Solem recipistis, et ex diebus ipsium praelegistis, quo die lavacrum subtrahatis, aut in vesperam, differatis, aut otium et prandium curetis*). And you certainly make a deviation from your own to other religions. For the feasts of the Jews, the Sabbaths, and clean foods, and the Jewish rite of lighting lamps, and fasts with unleavened bread, and seaside (or riverside) prayers, are certainly foreign to your gods. Wherefore, as I turn by digression, ye who make the sun and his day a reproach to us, know ye that we are in a neighborhood not far from Saturn and your Sabbaths."—*Ad Nationes* (*To the Nations*), chap. 13.¹⁶

These passages cited show abundantly that Tertullian is dealing with "sunworship," and the allusion to "Persians" indicates that it was Mithraism with which Sundaykeeping Christianity had been confounded.

In his works addressed to Christians, Tertullian does not refer to the days of the week by the names of the planetary gods. He also, like Justin Martyr, evidently adapted his language in these passages to his heathen readers. They show beyond a shadow of doubt that the sun worshipers did observe Sunday. He not only mentions the observance of that day by Christians as a possible cause of their being taken for sun worshipers, but charged the pagans with first taking up the practice:

"You certainly are the one who also received the sun into the register of the seven days, and from among the days preferred it, on which day you leave off the bath, or you may defer it until the evening, or you may devote it [the day] to idleness and eating."

Some, evidently, among the pagans kept "the day of the sun" by some degree of abstinence (which is also noted above in the remarks concerning Melchisedes, bishop of Rome); and others spent it in *idleness* (*otium*, that is, rest, or cessation from work), as well as in feasting.

When Constantine, in 321 A. D., spoke in his Sunday laws to the Roman world about "the venerable day of the sun" (*venerabili die Solis*) and "the day of the sun, noted for its venerable character" (*diem Solis, venerationis suae celebrem*), it¹⁷ evidently was not a new and unheard of thing. Tertullian is a witness to that fact.

After Tertullian's time, references to the days of the week by their planetary titles become more and more frequent. But we must not pass from this point without mentioning Dion

Cassius (155-238 A. D.), who held many high government offices under four emperors, and was well informed on Roman history and customs. And he wrote a history of Rome in Greek. He speaks of the Sabbath day as being "the day of Saturn" when Caius Sossius and Herod took Jerusalem (37 B. C.), and when Vespasian led a campaign against them.—*The Roman History*, book 49.¹

To Dion Cassius we are indebted for this explanation of the pagan week and the manner in which it was reckoned:

"The dedication of the days to the seven stars which are called planets was established by Egyptians, and spread to all men not so very long ago, to state briefly how it began. At any rate, the ancient Greeks knew it in no way, as it appears to me at least. But since it also prevails everywhere among all others and the Romans themselves, and is already to them as an ancestral custom, I wish to say a little concerning it, as to how it has been thus established.

"For if any one would start the harmony that is designated by fours, wherein it has been believed the supreme power of music to consist, and over the stars by which the whole cosmos of the heaven has been governed, according to the order by which each one of them revolves, and commencing from that having been given to Saturn forward, then skipping the two having the lordship of the fourth, and after it again passing over two others, he would come to the seventh; and in this manner both going and passing around the two ruling gods he would name the days, he will find them all having come harmoniously in accord with that which of the heaven shall have been arranged.

"This, indeed, is one explanation. But there is another: The hours of the day and of the night having been commenced to be counted from the first [hour], and that [hour] given to Saturn, and the following [hour] to Jupiter, and a third to Mars, a fourth to the sun, a fifth to Venus, a sixth to Mercury, a seventh to the moon, according to the order of the revolutions, by which the Egyptians are wont to do it, and this also having done, thus for all the four and twenty hours going around, thou shalt find the first hour of the coming day being come to the sun. And this also with those four and twenty hours having gone through according to the same manner to those forward, thou shalt attribute the first hour of the third day to the moon. And if thuswise also through the rest one may carry it, the day coming to each self-same god will be received."—*Roman History*, book 37, chaps. 18, 19.¹

Dion Cassius claims that the Romans received this custom from the Egyptians, who he supposed invented it. The Egyptians probably received it from the Babylonians, who used the same system. Concerning the Babylonians it is said:

"To each planet belongs one day of the week; each hour of the day belongs to a special planet, and the whole day to the one to whom belongs the first hour after midnight; the second hour to the one which, after the first, is nearer to the sun, etc. The Chaldeans affirmed that they

could attenuate the forces which these fates produced and retain them in amulets¹⁸ or images (*teraphim*), which the Babylonians always carried with them."—*Dr. J. B. Weiss, "Historia Universal" (Universal History), 15th edition (1927), Vol. I, p. 488 (Spanish edition by R. R. Amado, S. J.)*.

Dion Cassius declares that the Egyptians were "wont" to follow the same thing in his day. And he ought to have known, since he was governor in Africa. M. Baron de Witte wrote a scholarly work entitled, "Les Divinités des Sept Jours de la Semaine" (The Divinities of the Seven Days of the Week), published in the French *Gazette Archeologique* (Archeological Gazette), books 2 and 3, in 1877, to which many writers on this subject refer, and he sustains Dion Cassius' claim, that the custom of calling the days after the planets came west via Alexandria about the time of Julius Cæsar. It is about that time that the days are first mentioned in classical literature by planetary titles. And Alexandrian astronomy was in high esteem, since Julius Cæsar, the high priest of pagan Rome (for the priesthood was in charge of the calendar), sent there for Sosigenes to reform the calendar in 46 B. C.

The first explanation by Dion Cassius, that of the music by fours, was based on the astronomical doctrine of "the harmony of the spheres," attributed to Pythagoras. It was believed that the universe is a great celestial organ, which emits seven sounds corresponding to the seven planets. Cicero describes in detail this notion in his "De Republica" (Concerning the Republic), book 6.¹ And Lucian says of the lyre of Orpheus: "This lyre produced a harmony similar to that produced by the seven planets."—*"De Astrologia" (Concerning Astrology), chap. 10.¹*

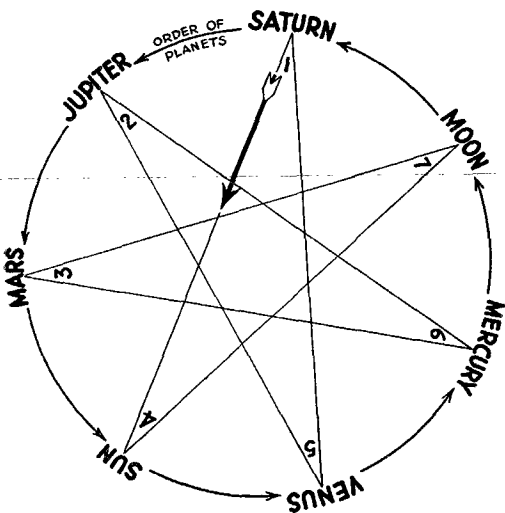


Figure 1. The harmony by fours for the planets and days. Begin from Saturn, and follow the line of the star to sun, then to moon, etc., and note how every fourth planet is touched in the order of the circle, and in the order of days of the week.

TO WHOM THE HOURS 1, 8, 15, AND THE DAY	TO WHOM THE HOUR		1ST HR. OF THE NEXT DAY
	23	24	
SATURN	JUP.	MARS	SUN
SUN	VEN.	MER.	MOON
MOON	SAT.	JUP.	MARS
MARS	SUN	VEN.	MERCURY
MERCURY	MOON	SAT.	JUPITER
JUPITER	MARS	SUN	VENUS
VENUS	MER.	MOON	SATURN

Figure 2. The hours and days dedicated to the planets. Note.—Order of planets was thus: Saturn, Jupiter, Mars, sun, Venus, Mercury, and moon.

The basis of Greek music was the *tetrachord* (a harmony produced by four strings), two of which made an *octachord*, which completed the musical octave. Since there are two half steps, eight sounds are needed to make up the perfect seven. This musical theory seems to lie at the basis of the Gnostic practice of calling Sunday "the first" and "the eighth day." For as in the musical octave the last note is but a repetition of the first, so in the Gnostic mode.¹⁹ (See Figure 1.)

The second explanation by Dion Cassius is generally admitted as being the original basis of the custom of calling the days after the planets. They were supposed to revolve around the earth in this order: Saturn (farthest), Jupiter, Mars, the sun, Venus, Mercury, and the moon (nearest). Each of the twenty-four hours of the day was dedicated to a special planet, and the day to the god to whom pertained the first hour of the day. Hence, if Saturn takes the first hour of a day, it is Saturn's day. And in his order, he takes also the 8th, 15th, and 22d hours, while the 23d goes to Jupiter, and the 24th to Mars. The sun, being next in the order, takes the first hour of the following day, which is, therefore, the sun's day. The sun then takes the 8th, 15th, and 22d hours, while the 23d goes to Venus, and the 24th to Mercury. The moon, coming next in order, takes the first hour of the next day, which is the moon's day, etc. (See Figure 2.)

(To be continued)

¹¹ See Migne's "Patrologia Graeca" (The Works of the Greek Fathers), Vol. IX, cols. 504, 161.

¹² The "fixed sphere," according to ancient astronomy, is the earth, the center of the universe, about which revolved the wandering stars.

¹³ The "four elements" of the ancient science were earth, air, water, and fire.

¹⁴ As seen above in the passages from Tacitus and Dion, the ancients believed that the universe turned under the direction of the planets, which were supposed to function according to the number seven.

¹⁵ The use of sun images is still common in the Roman Catholic Church. In Spain one may see them abundantly on furnishings, decorations, and walls in the churches; and in Toledo, the seat of the primate of the Spanish Church, I saw sun images depicted on some of the vestments of the priests in the main cathedral; and a flaming sun adorned the facade of another church. The Persians carried a picture of the sun painted on their standards and shields.

(Continued on page 22)

GLIMPSES OF "ELMSHAVEN"

Studies on Fundamentals of the Message

IV—THE FOREIGN BOOKWORK

BY ARTHUR L. WHITE

THE Saviour's parting command to His disciples, "Go ye therefore, and teach all nations," rang with insistent appeal in the ears of Mrs. Ellen G. White, His chosen messenger for these last days. As the church was developing its foreign-language work in America and in Europe, the most prominent of her books, such as "The Great Controversy," and "The Life of Christ," were published in a number of the leading foreign tongues to help in fulfilling the command, "Teach all nations."

This phase of the work was not forgotten when Mrs. White was laying the plans for the future of her writings and preparing the instruction for those who should carry forward the trust after her decease. We find that to the board of trustees, appointed by her in her last will, were entrusted the "right, title, and interest in the copyrights" of her books "in all languages" [italics mine], with definite instruction and provision "for the securing and printing of new translations thereof."

In connection with this charge to the trustees, we refer also to instruction written in 1907 regarding the publication of the Ellen G. White books in foreign languages. Speaking of her son, Elder W. C. White, who for many years prior to her death assisted in her bookwork, and who since the death of his mother has devoted his entire time to the work of the Estate, she says:

"I have instructed him to labor untiringly to secure the publication of my writings in the English language first, and afterward to secure their translation and publication in many other languages."—*The Writing and Sending Out of the Testimonies for the Church*, p. 14.

The two hundred and more volumes representing the various foreign editions of the principal Ellen G. White books issued in over fifty leading tongues, bear witness not only to the burning desire of Mrs. White to provide her writings in many languages, but also to the untiring efforts of the trustees in forwarding this phase of their work. Their part of this task includes not only the arrangement for, and promotion of, the Ellen G. White books in foreign languages, but also the preparation of manuscripts for translation.

Selections and Abridgments

Two years before Mrs. White's death, she and those assisting her in her bookwork, together with representative workers from several dis-

tant fields, gave careful study to the needs of many foreign lands. They clearly saw that if the people of these countries were to have the benefit of the instruction in her larger books, it would have to be in the form of selections or abridgments. In talking with her associates about this, she several times expressed her approval of this work. She maintained that it was better for ten thousand people to have a portion of what she had written than for one thousand to have it all.

In many of the foreign lands to which the message is being carried, the people are poor, the cost of translation and publication is large, and there can be at best only a limited circulation of the books thus made available. In addition to this, we must consider that in most of the languages, a book will expand from ten to twenty-five per cent in size when translated from the English. These difficulties would rule out from many a needy foreign field the larger Ellen G. White books, were it not for the plan of selecting portions or making abridgments.

In the beginning of this work, initiated during the last two years of her life, Mrs. White took a great deal of satisfaction. The endeavor received her unqualified approval, and the workers were cheered on by her assurance that the Lord had several times presented to her the necessity of making selections from her writings for publication in many foreign lands. Most of the projects which were begun before her decease have been pushed forward to completion, and new tasks in this line have been undertaken by the trustees.

As an illustration of this work, the book "The Great Controversy," is typical of others. In the English, this book contains 690 pages, and the full book is published in such leading languages as German, French, Spanish, Danish, Swedish, and Japanese. The trustees, with the help of representatives from foreign lands, have developed an abridgment containing 419 pages, or a reduction of about two fifths. This abridgment has been published in such European and Asiatic languages as the Russian, Bulgarian, Icelandic, Tagalog, Panayan, and others.

"The Desire of Ages" has likewise been reduced from 835 large pages to 690 standard size pages, in an effort to bring it within a scope that would make its publication possible in many languages. In this abridgment, it appears in German, in English for the British people, and will soon be published in French.

It is no small task to select for foreign publication only sixty or sixty-five per cent of the subject matter of such books as "The Great Controversy" and "The Desire of Ages," and at the same time maintain the principal lines of consecutive thought and preserve the most precious and practical spiritual lessons. In making these selections, chapters either in their entirety or in part are used. Rarely are paragraphs broken into. The greatest care is exercised in the performance of the work, to make sure that no modification or change is made in the thoughts or teachings of Mrs. White. Diligent, prayerful study is given to this work,—first, by experienced workers under the direction of the trustees, and later, by a larger group.

Several others of the larger books have been similarly abridged for foreign use, but those mentioned serve to illustrate this line of work. The trustees have been glad to join the workers of other fields in an effort to make available to their peoples at least portions of the Ellen G. White writings.

In some instances, in an effort to provide the church members in foreign lands with the "Testimonies," selections have been made from the nine volumes. The amount of matter selected has been determined by the conditions existing in the field calling for the selections. For our Spanish and Portuguese believers, selections from the "Testimonies" and other E. G. White writings are being published in a series of five volumes of about three hundred pages each. In many of the European countries, selections from the "Testimonies" are available in one or two volumes. While the brethren in each of these foreign lands would eagerly welcome all of the nine volumes in their respective languages, yet they are very happy to have a portion of what is available in English, and they report that these volumes of selections from the "Testimonies" greatly help in building up and stabilizing the church.

Another specific instance of a task of selection is of interest. During 1933, a manuscript was prepared which will supply India with a brief selection of the E. G. White writings for translation into twelve vernaculars. Because of the limited church membership in each of the language areas, the book must needs be very small. About one hundred pages of biographical and introductory matter were recommended for the first part, and then from the nine volumes of the "Testimonies" and a few other books, selections were added, making a second part of one hundred pages of most vital instruction for the church members.

This important phase of the work of the Estate is being carried forward continuously, and the appearance of one of the E. G. White books in a new tongue, every few months, brings great satisfaction to the trustees, as another step of progress in the sacred trust bequeathed to them as custodians of the writings.

(To be continued)

VALUABLE QUOTATIONS

Extracts From Current Literature

NEW CARDINALS.—The college of cardinals, whose number has run down from a theoretical seventy to an actual forty-nine, is to be reinforced by the appointment of twenty new cardinals at a secret consistory to be held on December 19, according to an announcement from Rome. Fifteen of the twenty are Italians. Of the other five, two are French, one is Spanish, one Czech, and one Argentine. With these new appointments, the Italians will be in a majority by thirty-nine to thirty. . . . The chief significance of the Italian majority in its membership is that it makes still more certain the election of an Italian as successor to the present incumbent. But that was already as certain as anything could well be aside from the multiplication table and the axioms of mathematics. Occasional rumors are heard of the possibility of an American pope. But the wind is not blowing in that direction.—*The Christian Century*, Dec. 4, 1935.

BIBLE DISTRIBUTION.—The Bible is the most widely circulated book in the world. In 1933 the American Bible Society alone distributed 7,800,000 volumes, inclusive of the Bible or portions thereof, in 153 languages and 28 additional characters.

In 128 years this society alone distributed more than 253,847,000 copies of the Holy Scripture or portions thereof, and during the recent five-year period, averaged 10,800,000 volumes a year. One would have to multiply these figures three or four times over to include the work as well, of the British and Foreign and the Scottish Bible Societies.

The whole Bible is published in one hundred and seventy-five languages and additional whole books of the Bible in four hundred and eighty-one other languages and dialects. Inclusive of the British and Foreign Bible Societies, the Bible and parts of it have been published in 940 languages and dialects.

The Bible or some portion of it appears in a new language as often as once every five weeks.—*The Presbyterian*, Oct. 17, 1935.

STARTLING STATISTICS.—Figures compiled by the United States Census Bureau for Health Service and published last week showed an increase of 258 deaths from chronic and acute alcoholism in 1934 over 1933, the total number of deaths from this cause in 1934 being placed at 3,655. The death rate per 100,000 population was 2.5 in 1932, increased to 2.6 in 1933, and jumped to 2.9 in 1934. One official of the bureau, who did not wish to be quoted, said that the figures could not be considered altogether accurate, since many family physicians are inclined to list another cause than alcoholism on death certificates if this is at all possible. Only fifteen States showed decreases in deaths due to alcoholism, Rhode Island leading with 21 in 1934 against 29 in 1933. The apparent increase in drinking ties up well with the increase in motorcar fatalities, which reached a new high of 28,760 for the first ten months of 1935, according to the National Safety Council. To illustrate the enormity of the slaughter:

American soldiers killed in 18 months of the World War	50,510
American citizens killed in motor accidents in 18 months of peace during 1934-'35 . . .	51,500

AN UNUSUAL MISSION.—As a united effort to bring about a deepening of Christian faith and life throughout America a "National Preaching Mission" is announced, to be held for three months during the fall of 1936. A group of at least ten of the most convincing interpreters of the gospel in Christendom will be assembled, who will go together to more than a score of the major cities of the nation. They will remain for at least four days in each city, bringing their message not only to popular mass meetings, but also to a wide range of other groups, and utilizing every available channel for making a pronounced impact upon the spiritual life of the community. . . .

Dr. E. Stanley Jones, of India, beloved and esteemed throughout the world because of the inspiration which he has brought both through his messages and through his books, like "The Christ of the Indian Road" and "The Christ of Every Road," has consented to give his whole time and energy to the Preaching Mission throughout the entire three months. . . .

Among those who have agreed to give at least one month of continuous service to the Preaching Mission are: Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church, New York; Dr. George

W. Truett, of the First Baptist Church, Dallas, Texas; Dean Lynn Harold Hough, of Drew Theological Seminary; President Albert W. Beaven, of Colgate-Rochester Divinity School; Dr. Ivan Lee Holt, of St. John's Methodist Episcopal Church, South, St. Louis; Dr. Paul E. Scherer, of the Lutheran Church of the Holy Trinity, New York; and Bishop Arthur J. Moore, of San Antonio, Texas.—*Federal Council Bulletin*, November-December, 1935.

RELIGION'S COMPLEX.—In the West, science and religion appear to have developed incompatible temperaments in the twentieth century. Modern science, preeminently a Western achievement, having but recently freed itself from the religion of the Middle Ages, still entertains a lively suspicion of religion. It is engrossed in its own phenomenal problems and their fuller and further development. Religion, on the other hand, lacking comparable achievements in its own domain, is suffering from something very like an inferiority complex. The separation of science and religion has given Western thinkers a scandal of the first magnitude to consider.

In contrast to the inspiring part which modern science has played in the conquest of the external environment, religion appears to many in the West to be falling man signally in his inner needs. This is because, on the one hand, the psychology of man has changed profoundly. Facilities of transport and communication, the printing press and literacy, machinery and newspapers—all the bequest of science—have produced a psychology among the people of the West very different from that of the simple Jewish disciples of the Eastern Christ of two thousand years ago.

On the other hand, the church, overlooking the obvious fact that man is not a creature that is finished, has been grimly hanging on to the laurels of her past achievements. By rigidly insisting on the importance of observing old forms and maintaining outworn creeds, by condemning the new knowledge if it shows itself in conflict with the old assumptions and beliefs, by looking on science as an enemy rather than a friend, she has not kept pace with the demands of the day.—*Boshi Sen, British India Scientist, in the Forum*, December, 1935.

EXTINCTION THREATENS.—According to a clergyman not of our denomination, the Protestant church will be extinct before long, if the membership does not show more zeal and devotion in the future than in the last few years.—*The Presbyterian*, Oct. 17, 1935.

GANDHI CHANGES.—On a recent tour in India, Dr. E. Stanley Jones, noted missionary and author, called on Mahatma Gandhi.

"Gandhi," says Dr. Jones, "has been taking the position that there should be no change in religion; that every one should stay in the faith in which he is born. This has had a very decided influence in keeping Hindus from declaring their allegiance to Christ and coming out and following Him.

"He now said, however, that he would approve of their staying in their Hindu homes without penalty if they wanted to be followers of Christ. He said that if his own son should become a Christian, and there should be no brandy or cigars or Westernization involved, he would keep him as an honored member of his household."—*Religious Digest*, November, 1935.

SALVATION ARMY.—Seventy years ago the Rev. William Booth stood on a box in the east of London and preached the gospel to the masses. Shortly afterward the Christian Mission was founded, from which evolved the Salvation Army.

Today the Salvation Army numbers about two million soldiers.

The Army flag flies in ninety countries and colonies throughout the world.

The army has 16,418 corps and outposts, 1,605 social institutions, 1,041 day schools, and 26,359 officers.

The Army publishes 131 periodicals, with a total weekly circulation of 1,581,650 copies.—*Religious Digest*, November, 1935.

PAGANISM REVIVED.—New heathens are reporting themselves elsewhere than in Germany. In Hungary certain curious folk are trying to revive the old Hunnish traditions in sacrifice to Hadur, the Scythian war god. They would renew the great memories of Attila, the Scourge of God. So in Poland a union called *Siew*, organized among the young peasantry, contrasts the vigorous tradition of the early Slavs with Christianity, which, they say, has brought Polish society to its present worm-eaten corruption. Christianity it declares to be a cemetery, which no doubt is true of the type they are conversant with, Polish Catholicism.—*The Sunday School Times*, Nov. 30, 1935.

POPE'S EMBARRASSMENT.—Pope Pius is visibly embarrassed, and his best friends are embarrassed for him. He knows that war is barbarous and anti-Christian; he has absolute authority, in the minds of Roman Catholics, to declare what is right and what is wrong, and to impose spiritual penalties for sin as he defines it; it is a Catholic nation that is making of East Africa, in the words of the ranking member of the Catholic hierarchy in Great Britain, "the focus and playground of scientific slaughter." And yet the pope can do nothing about it.

A large but unknown percentage of the individuals who constitute the Italian army are Roman Catholics. They acknowledge, as a fundamental principle, the right of the pope to deliver infallible judgment on all matters of faith and morals. They admit his right to teach and to exercise discipline, and to support his decisions by spiritual sanctions, even in cases where he does not care to draw upon the resources of his infallibility.

But the pope does not dare to exercise his authority by denouncing an unjust war as a sin and forbidding participation in it under penalty of withholding the sacraments from those who disobey. His authority is such a big gun that he dares not fire it.

Moral leadership here staggers under the weight of its own authority. This is the essential weakness of absolute authority in human hands, backed by a power that necessarily falls short of omnipotence. He who holds it does not dare to use it in the most crucial situations. Such power is effective only so long as it is not formidably resisted. It cannot risk the loss of its own prestige by putting a too "grievous burden on the consciences" of those who profess allegiance to it, but who have also another loyalty to which they might give the preference if there were a sharp issue between the two.

We are accustomed to hear of the various dilemmas of Protestantism. It is involved in plenty of them, but it has no monopoly on dilemmas. It is weakened by division. It cannot speak with a united voice. It seems only to debate and advise; it seems to have thunder but no lightning. It can prophesy, but it cannot punish. Its spokesmen—or the spokesmen for its sundered fragments—may declare what they believe to be the will of God, but they do not command the power of God to discipline the contumacious and coerce the recalcitrant. The panel discussion is more congenial to their temper than the ex cathedra deliverance.

Protestantism's weakness as an authority is its strength as a moral force. Its judgments are democratically derived. They win their way, if at all, by persuasion. It does not possess all power, but what power it has it dares to use. The pope's strength as an authority is his weakness as a moral leader. Claiming absolute and divine authority, he dare not exercise it upon a formidable minority lest his prestige be weakened by open resistance.—*The Christian Century*, Oct. 23, 1935.

IMPRESSIVE PREACHING.—Impressive preaching is not the ideal Christian type, which is regenerative. A deep impression is not yet a new creation; and to create an impression is not to new create a soul, nor to set up an authority for all life. This is one reason why out of much impressive preaching to which audiences crowd we have not so much in the way of personal conversion or church power. Churches are made by conversion, rather than by mere impression. It is not easy to say how much impressive preaching yields in the way of deepened communion with God as a habit of life. Yet nothing less than such communion, on the basis of forgiveness, is the object of Christianity. Christianity is nothing less than habitual communion with a God of holy love on the basis of a historic revelation and redemption.—*The Principle of Authority*, by P. T. Forsythe, p. 69. London and New York.

ARCHAEOLOGICAL ANTIOCH.—Antioch's five-year plan is in its fourth year, and archeologists interested in the lore of this city, where followers of the Way were first called Christians, are elated over the results. During the year's campaign they have dug out of the ground 177 mosaics. These pavement tiles are rich in art and in history, for they "fill in a gap in the history of ancient painting which has existed for lack of monuments," to quote Prof. William A. Campbell, field director. "The most early Christian find of the season," his report continued, "was the discovery of an early Christian church dated by its mosaic inscriptions at 384 A. D., and presenting the peculiar plan of an open square from which four basilican churches radiate. . . . Two ancient cemeteries dating from the second century A. D. were located."—*T. Otto Nall, in the Christian Advocate*, Nov. 28, 1935.

"REVERENT SCIENCE."—Even though I honor scientists, I do not think that the knowledge and skill required to remove an appendix makes a man competent to reconstruct the temple of Christian truth. Yet that is what certain scientists propose to do.

At a meeting of the American Association for the Advancement of Science held in Boston, Dr. William Morris Davis, Emeritus Professor of Geology at Harvard, gave an address devoted to religion. In his lecture Dr. Davis assumed the role of prophet and theologian of a new religion, which he calls the "Reverent Science."

An examination of the articles of faith which appear in this new religion reveals that there is nothing new in it except perhaps the "combination of ideas." The religion of "Reverent Science" appears to be a curious mixture of Agnosticism, Naturalism, Evolutionism, Stoicism, and Pharisaism, flavored with a naive mysticism in the realm of morals and duty.—*Aiva J. McClain, in Religious Digest, December, 1935. (Condensed from Christian Faith and Life.)*

CHRISTLESS RELIGION.—Nazi believers in the Teutonic conception of worship have started a fresh campaign against existing religions.

"The Bible Unveiled" is the title of a pamphlet announced to be the first of a series designated as "the Aryan defense." In it, Hanns Obermeister, the author, rejects the Bible as the work of man, badly done at that and utterly untrustworthy. Its Jewish translators are branded as rogues and swindlers.

DENIES CHRIST EXISTED

Jesus Christ, says Obermeister, never existed, nor did the apostles Peter and Paul. "There is no original sin; man needs no Redeemer, and there is no hell fire," the writer goes on.

Obermeister is not yet forty, but claims to have made a special study of religious systems for many years. He traces the origin of the Scriptures back to the rig veda of the Indo-Germanic peoples.

"There is no question but that the Jews derived their religion from the Egyptians.

"The story of the flood is an allegorical description of the destruction of Atlantis, the sunken continent from which the Aryan tribes emigrated."

CRITICIZES LUTHER

The old church Fathers come under heavy fire from Obermeister, who does not even exempt Luther from blame.

"Luther was a slave to dogma, and his translation of the Bible from Greek is full of errors," Obermeister asserts.

"Wotan, the old Germanic god, is the divine principle that dwells in us all," he concludes, "and the Nordic spirit alone can free us from outworn and mythical church dogmas."—*Washington Star, Dec. 22, 1935.*

REPEAL'S PROMISES.—The saloon was to go, but it is still here! The bootlegger was to disappear, but he still flourishes! Crime was to end, but it waxes ominously! Unemployment was to be reduced, but it does not budge! Prosperity was to return, but it still lingers! Drinking was to diminish, but it is worse than ever! Alas, for the expectations so confidently proclaimed of the liquor millennium!—*John Haynes Holmes, in the Christian Century, Dec. 4, 1935.*

DENOMINATIONALISM FADING.—The denominational appeal is fast fading out. The doctrinal distinctions have long since lost their reality. The morale of the membership is deteriorating. Today's generation of youth is two generations removed from a family life and a community life in which denominational morale was inculcated. Such loyalty as there is, is largely a survival loyalty, existing in the middle generation which remembers with a touch of nostalgia the habits and atmosphere of the old home and the old church, but they have nothing of this kind to pass on to their own children. The result is that one can hardly name a subject about which present-day youth are so utterly benighted as the history or significance of the denominations in whose traditions their fathers were reared.

Even in theological seminaries, students preparing for the ministry and expecting to labor within a particular denomination are with difficulty persuaded to study the history and the doctrines which are supposed to distinguish their own communion. They call it a waste of time. In the presence of living issues, the creeds and claims of the sects seem like dried leaves.—*The Christian Century, Nov. 27, 1935.*

CHURCH LIFE.—What of religion during 1935? Here and there small episodes of importance, bearing the seeds of hope, have occurred. On the whole, however, the year has produced little of memorable import to the world of religion. One is struck, on reading over again the news pages of 1935 in the denominational press, with the routine and unimportant character of most church life. There is plenty of activity among the churches, but there is little accomplishment except in parochial and transitory terms. Most church energy is devoted, directly or indirectly, to budget balancing.—*The Christian Century, Dec. 25, 1935.*

OUR AGE.—It is also an age of danger. Our younger generation is largely without guiding principles and strong social codes; Western civilization has invaded the less-organized peoples of the world to their harm and to the lessening of the prestige of white peoples; anti-religious movements have let loose a destructive religious influence. There is needed a positive world plan, a relevant social program, a dynamic leadership, a youth plan, a missionary enthusiasm and a passion oblivious to death.—*John R. Mott, as reported in the Christian Century, Dec. 25, 1935.*

ANOTHER MANUSCRIPT.—A recent press dispatch from England tells of the finding of a very early manuscript fragment of the Gospel of John. It was discovered in a collection of Egyptian papyri in the Rylands Library at Manchester. Dr. Henry Guppy, the librarian, is quoted as saying, "It probably was written before the ink of the original dried, in the early part of the second century, or even in the last part of the first century."—*The Presbyterian, Dec. 5, 1935.*

AGAINST EVOLUTION.—What is known as the Evolution Protest Movement, which we have previously noticed in these columns, is moving along apace in England, Canada, and other countries. It is being sponsored by a number of leading scientists, among whom may be mentioned Sir Ambrose Fleming, Douglas Dewar, O. R. Acworth, and W. Bell Dawson. Enthusiastic meetings have already been held, and more are being planned. The movement also circulates much literature of a scientific character, showing just why the theory of evolution should not be taught as a scientifically established fact.—*Leander S. Keyser, in Christian Faith and Life, January, 1936.*

BIBLE READING.—In rejecting the application of President Joseph Lewis of the Free Thinkers of America, who protested against the use of the Bible in the public schools of New York State, Justice William T. Collins of the supreme court had this to say: "Authentic freethinking involves the indubitable right to believe in God as well as the unfettered license not to believe or to disbelieve in a Deity." . . . "It is not urged," he added, "that any particular sect or religion or Biblical version is being taught or insinuated. It is not maintained that dogmatic religion is being foisted on any pupil. No special creed or sect or tenet is favored. Even those who do not accept the Bible as an accurate, historical chronicle, enthusiastically regard it as possessing sublime literary qualities."—*The Christian Advocate, Nov. 7, 1935.*

EVOLUTION'S FRUIT.—The Reds are all evolutionists. Evolution has given them their program and method. They got this practical evolution from Carl Marx. He learned it from Hegel, who took it from Spinoza, who got it from the pagan Greeks, who borrowed it from the spirit-medium priesteraff of Egypt and Babylon, who taught the transmigration of souls and the transmutation of species.—*Dr. Gregg, in Christian Faith and Life, January, 1936, p. 23.*

PROTESTANT DISUNITY.—Every Sunday congregations representing more than 200 denominations in the United States gather in their respective churches to pray and worship God in separate ways.

These congregations range from fifty having fewer than 1,000 adult members each to twenty-four having more than 200,000 members each. In forms of worship they vary from those which follow a prescribed ritual to those which depend on pure emotionalism. Such, in brief, is the variety in faith and practice in the American scene today.

However, eleven denominational "weddings" in recent years afford grounds for believing that the Protestant sects may ultimately form a larger union, and thus end what the late Dr. Peter Ainslie, of the Disciples of Christ, called "the scandal of Christianity."—*The Literary Digest, Oct. 26, 1935.*

Pagan Week, Day of Sun, Calendar

(Continued from page 17)

¹⁶ See Migne's "Patrologia Latina" (The Works of the Latin Fathers), Vol. I, cols. 425, 650.

¹⁷ "Codex Justiniana" (Justinian's Code), book 3, tit. 12, law 3; and "Codex Theodosiani" (Theodosius' Code), book 2, tit. 8, law 1. The first work is the edition Jacobi Anallii de Bottis, Venice, 1621; the latter, Jacobi Gothofredi, Lyon, 1665.

¹⁸ A number of Orientalists and Hebrew scholars have claimed that the worship of Saturn (Chiun) and his images (teraphim) are referred to by Amos 5:26 and Acts 7:43.

¹⁹ In the titles of Psalms 6 and 12 appears the word *Sheminit*, which is translated "the eighth" in the margin. It is generally believed to be a musical term, meaning perhaps some eight-stringed instrument. Victorinus of Petau (290 A. D.) appealed to Psalms 6 for support of Sunday observance on the ground that Sunday is "the eighth" day. (See his work "On the Creation of the World.")

Modernism's Inadequacy

(Continued from page 14)

tion, then the prophet that is needed today is one who will raise his voice to proclaim the great truth of creation, with all it involves of our relationship to a personal God, our fall from perfection, and our need and provision of salvation through Christ, if we are to escape eternal death.

And behold, when we examine the message which God has given us to preach, we find that we are to call men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." And those who proclaim this message are described as "having the everlasting gospel to preach unto them that dwell on the earth."

How significant that this should be the first of the three messages that most definitely distinguish our preaching to the world! Men have turned from the God of creation. We are to call them back. They have turned to "another gospel," to borrow, further, the words of the previously quoted Presbyterian editor. We are to call them back to "the everlasting gospel." The more evident the failure of Modernism becomes, the more effectively can we proclaim the message that would call men back to the most fundamental of all truths, the truth of creation.

But all this, of course, is but another way of saying that our Sabbath truth stands revealed today as the most timely message to the world, for the Sabbath is a memorial of creation, and the sign and pledge to the believer that the God who originally made man perfect stands ready to recreate him, to sanctify him, so that he shall be free from sin. In keeping God's holy Sabbath, we show ourselves to be the real Fundamentalists, for we are witnessing to the world our belief in the most fundamental truth of Bible religion. We can call upon men today to accept the Sabbath and live it out before their neighbors, not as a cold, legalistic requirement, but as a living testimony that they

believe the most primary truths of revealed religion.

Washington, D. C.

Responsibility in Marriage Ceremony

(Continued from page 10)

About three months ago I seized the opportunity presented when a young couple came to ask me to officiate at their marriage, to talk with the young man about eternal things. He had been reared in an Adventist home and had attended one of our schools, but was passing through a period of discouragement. It was encouraging to hear both say, "We will not disappoint you."

It is my conviction that ministers of the gospel have a grave responsibility resting upon them in connection with the performing of the marriage ceremony. The attitude of the minister to the marriage relationship is bound to leave an impression upon the contracting parties. The fact that this institution is as old as the race and that it was given to man by God, can be profitably stressed. More than once I have seen the faces of young people lighten as I referred to the fact that Jesus Christ performed His first miracle to make a wedding reception a joyous occasion. That the Lord has chosen the marriage relationship as the symbol of the union that exists between Him and His people on the earth, and that the church is called the bride of Christ, are always impressive thoughts. It is not hard for any one to see that from the first book in the Bible to the last, from the Garden of Eden to the earth made new, the marriage obligation is set forth as one of peculiar sacredness.

It is my conviction that the light, casual, almost profane way in which the "marrying parsons" of the country relate themselves to marriage is responsible for much of the divorce evil. Surely every Seventh-day Adventist minister will lend all his efforts to combating a thing that not only ruins nations, but destroys souls. Proper education of those contemplating marriage constitutes the best guaranty of its stability.

Washington, D. C.

Having Ears to Hear

(Continued from page 1)

can these things be?" Never could a teacher set before a hearer spiritual truth more plainly than Christ set such truth before Nicodemus.

The Samaritan woman at Jacob's well misunderstood Christ, and applied His teachings literally to physical things. Jesus said to her: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." She did not

understand the meaning of these words of Christ at first; but she followed on, and all became plain to her because she had a heart to believe and obey.

On another occasion Christ said, "Take heed what ye hear." Mark 4:24. This admonition is as important as the other, "Take heed how ye hear." One must never forget that his own soul is all-important to himself. If he is lost, it matters not what he may have gained, he has lost everything. Nothing else matters. "Take heed what ye hear," is the command. Often people say they can listen to error and escape harm. They can study the questionings of infidels and arguments against what they know to be truth, thinking that they are strong enough to keep their faith regardless of what others may say. If such reasoning is true, what is the meaning of the command, "Take heed what ye hear"? Does it grant license to listen to false teachings that destroy faith, and uproot the very foundations on which our faith rests?

"Take heed what ye hear" has a deeper meaning than many suppose. It is not a license to hear error and to listen to the scorners or apostate ranting against the truth and the humble believer, destroying the Word of God and the truth. "Take heed what ye hear" means that we should not listen to untruth and error argued and the Word of God torn to pieces by the blasphemy of infidels and unbelievers. It means what it says, "Take heed what ye hear." The New Testament command is: "Now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat." 1 Cor. 5:11.

Suppose an unbeliever or an infidel wishes to present his views in order to convince you that what you believe is not true, and insists that what he teaches, which is contrary to what you know to be truth, will open your eyes. Shall you listen to him? Every man must, of course, be responsible for his own soul. It is his in-

dividual gain to receive eternal life, and his own personal loss to lose it. We know that error cannot save, and that the man who destroys our faith is our very worst enemy. Can you listen to error, and still keep the same implicit faith that you now have? Have you not weakened the foundations and removed the pillars that have made you what you are?

When I was a young man, in the conference where I was living a man much older than I wanted to pitch his tent in a place where the Spiritualists were encamped and holding forth strongly. He was advised not to do this. But he asserted that he wanted to come in contact with the Spiritualists, that he might destroy their teaching. He followed his own course, and the ultimate result was that he gave up preaching the truth in the midst of his effort, and joined the Spiritualists. Later, in a meeting, he confessed that he was a lost man, and exclaimed, "I have tried to repent, but repentance is taken from me, and I am lost."

When Christ said, "Take heed what ye hear," He meant that we should keep our faith. Simple faith in God and His Word is something to be prized. Once I was on a boat with a businessman as a roommate. This man was brought up as a Christian, and attended a college not twenty miles from where I attended school. We were talking about faith. He had lost his faith. After being together for many days and talking repeatedly, he said to me, "I would give all the money that I have accumulated, and all that I ever hope to have, for your simple faith in God's Word."

Every Christian must keep his own faith. Many cast away their faith for some professedly "new light," some teaching of those who try to attract disciples unto themselves. In every age apostates have drawn away disciples after themselves. We need not be of such unless we so choose. But in order to avoid these delusions, every Christian must follow the injunctions of the Master: "Take heed how ye hear," and, "Take heed what ye hear." I. H. E.

CONTENTS OF THIS ISSUE

HAVING EARS TO HEAR (Editorial)	1
POEM: Gates of Praise	2
AUTUMN COUNCIL HIGH LIGHTS: Revealing God to Men—No. 1	3
ANALYSES: The Second Epistle to Timothy ("In Christ Qualified")	4
THE AUTHORITY OF DOCTRINE: II. Doctrinal Belief Profoundly Affects Life	5
THE BETTER WORKMAN: A Great Soul Winner's Methods—Magnifying the Scripture Lesson	7
GEM STATEMENTS: Our Bible Study Inadequate	9
KINDLY CORRECTIVES: Ministerial Responsibility Connected With the Marriage Ceremony	10
EDITORIAL KEYNOTES: Modernism Discloses Its Heart	11
FEATURE: Reading Course Advertisement	12
THE MINISTER'S BOOKS: Modernism's Inadequacy Is Our Opportunity	13
STUDIES IN CHURCH HISTORY: Pagan Week, Day of the Sun, and Calendar—No. 2	15
GLIMPSES OF "ELMSHAVEN:" IV—The Foreign Bookwork	18
VALUABLE QUOTATIONS	19
EDITORIAL POSTSCRIPTS	24



SUPERIORITY!—The term “inferiority complex” is a familiar one. But the converse—“superiority complex”—is as verily a reality. It is strange indeed how men who can scarcely carry a tune can easily give forth dictums on sacred music; who have but a smattering of history, can unhesitatingly declare themselves on historical problems; who are not scientists, but tremble not to adjudge an article or book written by an expert; who have no literary gifts or training, but who blithely criticize the skilled products of others. And it is likewise a strange confidence that leads some who have but scratched the surface of theology or prophecy to assume to speak with finality. Let us nourish the admirable virtue of modesty, and recognize the confines of our own limitations.

UNCERTAINTY!—Uncertainty possesses the world—uncertainty as to the past, the present, the future. The modern mind questions everything. It challenges everything. It has cast away its moral standards and its Guidebook. It has lost its bearings and is drifting blindly. And the spirit rife in the world about seeks to invade the church. This sinister uncertainty threatens to rob many Adventists of an effectual witness. They are not quite sure of their beliefs. They do not know. And this is not with reference to details wherein there is lack of decisive evidence, but of elemental truths and positions upon which, if we do not speak with certainty, we are gravely remiss as heralds of this specific advent message—the great prophetic outlines, the immovable historical foundations of this movement, and above all, such elemental verities as the assured nearness of the end, the sanctuary truth, and the gift of the Spirit of prophecy. God preserve the ministry of the advent movement from the blighting corrosion of uncertainty!

FRIENDSHIP!—Distinction must be made, unfortunately, between the sincere friendship and comradeship that springs from wholesome attraction of soul to soul, with admiration of some noble trait of character or achievement of life, or even of pity for some worthy unfortunate who needs a friend, and that expediency that cultivates a friendship and an accompanying sense of obligation preparatory to seeking some favor, and which often lapses with the end achieved. Akin thereto is that patronizing of those in positions of authority and influence who may prove helpful in case of need, or whose disfavor would be disadvantageous. This detestable sort is a travesty, a utilitarian perversion of the beautiful scheme of friendship. Unfortunately, this spu-

rious thing sometimes creeps into church matters, though it is contrary to the whole spirit of the gospel and consequently of this message.

PERILS!—Solemn are the lessons of history. Every church that has struggled into being as the movement of God for a specific time and purpose, has, to this present moment, drifted or shifted from its founding platform of following the unfolding light of God, and the simplicity and candor of its early positions. Losing the ardor of its pioneer message and messengers, it has begun to conform to surrounding conditions and attitudes. It has codified and creedalized its beliefs, and driven in its stakes in protection against apostates and assailants. It has institutionalized and grown conservative. It has lost the basic evangelistic passion, and has become a great and efficient organization. Seriously and soberly should we review the history of past catastrophies, and brace against a fatal repetition in our own movement.

INSTITUTIONALISM!—The very life of our movement as an expanding, evangelizing force, in harmony with our heavenly charter, is dependent upon unceasing and increasing emphasis on evangelism. The expansion of our lines is built upon fidelity to this basic principle. Our evangelists are our major constituency builders, our greatest producers. And an enlarging membership in both home base and foreign mission field is the designated program of this movement. We will swing to any overemphasis of institutionalism, with its consuming financial burdens, only at great peril to the fundamental objective of our commission. Let us observe the proper balance, keeping the evangelistic ministry sharply in the forefront.

ENLARGEMENT!—We have ample reason for expecting a large influx from honest truth seekers of every persuasion as the final issues are sharply drawn and men take their stand in the climax of the last great conflict of truth with error. Some of those who will join us are richly endowed by nature, training, or experience. Serious thought should be given as to adequately using such conspicuous recruits. At present we are not flexible enough to utilize them to advantage, when they have not grown up in our organization. They would feel cramped and restive, as is sometimes now the case. Should we not lay larger plans and expect greater things? The counsels of the Spirit of prophecy warrant, and common sense enforces, this thought. The hour is upon us for enlargement.