

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 3

PAUL AND SIMON MAGUS

AN EDITORIAL



HE apostle Paul and Simon Magus of Samaria stand out in the Scriptures in vivid contrast. They clearly represent two types of professed Christians. These types have ever been in the church from the days of Christ till the present time, and will probably continue to the end.

Simon was a magician in Samaria, and had become both rich and influential by the use of sorcery before the people, who were amazed or bewitched by his work. "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries."

The church at Jerusalem, hearing that the Samaritans were accepting the gospel, sent Peter and John to join Philip in his evangelical work in Samaria, "who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet He was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Acts 8:15-17.

Now Simon was an alert man, and seeing that when Peter and John laid their hands on the heads of the people in prayer, "they received the Holy Ghost," "he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." Peter rebuked Simon in a way that must have astonished the people, and which struck the heart of Simon with fear:

"Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord

for me, that none of these things which ye have spoken come upon me." Verses 20-24.

Simon had professed to accept the gospel, and was a baptized convert of Philip's. He continued with Philip after his profession of religion. He had also heard Peter and John preach Christ. He had been a witness when the Holy Ghost fell upon the people. But Simon loved gain. He wished to add to his own gifts the power of imparting the Holy Spirit to men, that he might thus increase his influence over the people, as well as add to his income and popularity. He would still be able to hold the people as bewitched as in former times, and because of the gospel would become a greater man in the eyes of the people.

Simon Magus and all his followers have been a reproach to Christ from his day till now. Simony is what is supposed to be a spiritual function turned into a marketable commodity for financial or personal advantage. It is denounced by Christians, and yet it oftentimes breaks out in some form among God's people. It is as difficult to separate those tainted with simony from the church as it is to exclude men who live in sin in any other form.

In contrast to Simon Magus, we have Saul of Tarsus. Though Saul was a persecutor of God's people, and was active in trying to prevent the spread of the gospel, it is evident that he did this ignorantly, and with an entirely different motive from that of Simon.

When Saul was converted, he became a new creation of God. Old things were passed away. Henceforth he sought not his own, but the kingdom of God. He thus describes his experience in his epistle to the Philippians:

"What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

Dealing With Fellow Workers

BY N. P. NEILSEN



COMMITTEE dealing, in the course of its work, with men under its direction, can easily "talk a man up" by speaking of his virtues, his abilities, or his strong points. This will normally cause his "stock" to go up in the estimation of others. Or the same committee can "talk a man down" by dwelling upon his failures, his oddities, or his weak points. And this, too, will have its influence upon others, and his "stock" will usually begin to go down. It is therefore of the utmost importance, in dealing with other workers, to see that nothing be said that will unnecessarily lessen our confidence in them, or unjustly weaken their influence over others. The Spirit of prophecy has spoken very directly upon this point, in the following solemn words:

"So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil."—*Gospel Workers*, p. 473.

Surely any committee upon whom rests the responsibility of planning for the work within its jurisdiction, must necessarily give careful consideration to the fitness and ability of the different workers to meet the needs of the various lines of work that must be carried forward.

Unless this is done, grave mistakes may be made. All have not the same abilities, and therefore careful study must be given to the placing of workers for the different lines of the work. But when it becomes necessary to point out some weakness in a worker, it should be done in love and with much kindness. It should be done with sincerity of heart, that the work may be advanced, and that the worker be not weakened thereby. We should not unnecessarily say anything that will depreciate another, but in all our discussions we should be kind and considerate of one another.

Then, great care must be exercised by the members of the committee not to "peddle abroad" the discussions that become necessary regarding any workers. Usually such discussions should not be repeated outside of the committee room. Much harm may be done to the work, and the influence of the worker lessened by repeating such discussions, thus making them public. It should not be done! We must all recognize that none of us are perfect, only as we are in Christ. We all have our weakness. In ourselves we all are unprofitable servants, and this should lead us to walk in all humility, and to deal kindly with others. Let us note these solemn words penned by the servant of the Lord:

"Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God's blood-bought heritage."—*Testimonies to Ministers*, p. 495.

As leaders, we should do all we can to make our workers succeed in their work, by counsel, by helpful suggestions, and by words of encouragement. However, we recognize that not every worker will succeed in the line of work where he may be placed. But we should uphold him and help him succeed until it becomes evident to us that he should be asked to take up some other line of work. At all events, we should be kind and just in our dealings with him.

"The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another, may, in turn, be upheld by the hands to whom they ministered. God has so ordered matters that no man is absolutely independent of his fellow men."—*Id.*, p. 496.

May the Lord help us to carry well the burdens laid upon us! We must walk humbly before our God. We must rely upon Him for wisdom to carry the load. We must pray much, and then our weakness may become our strength in Christ. Then we may realize the truthfulness of the words, "Out of weakness were made strong," as we place our dependence upon the Mighty One. He is our all and in all.

THE AUTHORITY OF DOCTRINE

Its Fundamental Relationship to the Threefold Message

III. SCOPE AND CONTENT OF REAL BIBLE STUDY

BY M. L. ANDREASEN

IT may be well to consider just here some of the things that have been written through the special gift of God for the edification of His people at this time. Much has been said in the Spirit of prophecy concerning diligent Bible study. These extracts which follow, emphasize the need of such study:

"The Bible contains all the principles that men need in order to be fitted either for this life or for the life to come. And these principles may be understood by all. No one with a spirit to appreciate its teachings can read a single passage from the Bible without gaining from it some helpful thought. But the most valuable teaching of the Bible is not gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the careless or hasty reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up 'here a little and there a little.'"—*Mrs. E. G. White, in the Signs of the Times, Sept. 19, 1906.*

Every sentence in this passage is worthy of study. Note, however, these points: The Bible contains a "great system of truth;" not only truth in general, but a *system* of truth. Much of this truth lies "far beneath the surface." It "can be obtained only by diligent research and continuous effort."

"Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that He is a rewarder of those who diligently seek Him.

"Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.

"Search the Scriptures; for in them ye think ye have eternal life.' To search means to look diligently for something. Search for the hidden treasures in God's Word. You cannot afford to be without them. Study the difficult passages, comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before."—*Id., Sept. 5, 1906.*

Note that our salvation depends upon a "knowledge of God's will." Note further that "it is God's will that you shall know." This knowledge will come by digging "into the Word as the miner digs into the earth." We are even to "study the difficult passages."

"True, earnest, self-sacrificing Christians will understand more and more of the mystery of godliness. The Spirit of Christ abides with them. They are colaborers with Christ, and to them the Saviour reveals His purposes. There is seen in them none of the surface work which leaves the character dwarfed, feeble, and sickly. Daily they grow in grace and in the knowledge of God. They recognize the mercy which administers reproof and reaches out the hand to restrain evil. In word and deed they say, 'Lord, to whom shall we go? Thou hast the words of eternal life.'"—*Id., May 15, 1901.*

This is a most encouraging passage. The true Christian "will understand more and more of the mystery of godliness." "The Saviour reveals His purposes" to them. They are not doing "surface work."

"God intends that to the earnest seeker the truths of His Word shall be ever unfolding. While 'the secret things belong unto the Lord our God, those things that are revealed belong unto us and to our children.' The idea that certain portions of the Bible cannot be understood has led to neglect of some of its most important truths. The fact needs to be emphasized, and often repeated, that the mysteries of the Bible are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth. The limitation is not in His purpose, but in our capacity. Of these very portions of Scripture so often passed by as impossible to be understood, God desires us to understand as much as our minds are capable of receiving. "All Scripture is given by inspiration of God,' that we may be 'thoroughly furnished unto all good works.'"—*Id., April 25, 1906.*

These statements are really solemn ones. The apparent mysteries in the Bible "are not such because God has sought to conceal truth, but because our own weakness or ignorance makes us incapable of comprehending or appropriating truth." "The limitation is not in His purpose, but in our capacity."

What are some of the things we should study?

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AUTUMN COUNCIL HIGH LIGHTS

The Background and Spirit of the Occasion

REVEALING GOD TO MEN—NO. 2

BY L. K. DICKSON

BEFORE we can achieve a greater unity of spirit, purpose, and power, we must ask and answer such questions as the following: Shall we return to Rome, to Athens, or to Jerusalem? By Rome, we mean that for which pagan Rome was symbolical; namely, dependence on organized and only material power. By Athens, we mean that for which Athens became a symbol; namely, religious philosophy. By Jerusalem, we mean that for which the church must ever remember her; namely, the upper room. In other words, the danger which today is dogging the footsteps of the church is that of returning to Rome and to Athens rather than to Jerusalem and the upper-room experience.

Another question which we should ponder is, Shall we stand for the religion of a church, the religion of a book, or the religion of the Spirit as disclosed in the church and the Book?

Again, Shall we represent a religion of authority, or a religion of adventure? That is, shall we deal with realities exemplified in human lives, or theories which we do not demonstrate? Shall we stand for a religion of declaration, merely, or a religion of demonstration?

And finally, Shall the church take its cue from the world, or from Christ? Upon the answer to these questions—the correct answer in life and ministry—hangs acceptable service for God in this crisis hour. Away from the byways and highways of these dangers, Christ's words, found in our text (John 17:23), are calculated to lead us. Let us not miss the way. Let us not falter as we find the way.

We recognize that these are not separate and distinct questions. We have only enumerated them in order to catch the various shadings and aspects of much of the religion of our day, which the world is examining and refusing. God is also examining and likewise refusing. The trend today is earthward, and can never meet the spiritual demands of this hour. The precarious condition of the Protestant world has come about by a cherished and overindulged desire on the part of the church to be like the world, and like the great counterfeit and apostate church.

In a recent issue of the *World's Work*, William Pierson Merrill said: "Protestantism is today in a critical position. It may have had its day, and henceforth exist as a declining, weakening cause. It may burst into new vigor and go on into the splendor of a new day and a

new life. Whether this or that shall be its destiny depends on Protestants themselves, . . . on whether they let their churches remain partly Catholic, or make them wholly Protestant. . . . The simple remedy is in making Protestantism true to itself. . . . Protestantism will be doomed to dwindle and die, if it keeps on trying to compete with Catholicism on its own lines."

No truer words could be spoken than these. And the same will apply to any church that tries to ape anything in this old sin-cursed, selfish world. The pattern is in heaven. "I in them, . . . that the world may know," is to be the guiding star of Christians always. The ideals of the true Christian religion must now be lived so vividly that there can be no uncertainty about them anywhere in the world. That is what Christ longed for and prayed for. Will we not indulge Him in His heartbroken plea? Why are we so stupid? Why are we so slow?

Running all through the life and ministry of Christ was the compassion He had for the world because the world did not know. "They know not what they do," was His earnest plea in their behalf. This realization haunted Him night and day throughout His entire ministry. We must think of it more until it becomes in us, as in Him, a burning passion, a fire uncontrolled, bursting forth in loving, exemplifying service, like that of Christ Himself. Such a vision continually before us would affect our whole life and ministry.

We must never forget the fact that present-day doubt is concerning God. Men wonder if there can be a good God back of what they see going on. But when we reveal to them a Christlike life and ministry, we lead these torn, distracted minds to turn to Jesus and say with relief, "If God is like that, He is all right." To make Christ known, trusted, loved, obeyed, and exemplified in the whole range of individual life and ministry, and in all human relationships,—nothing less,—is the task to which we are called. Is this not the work most needed now across the breadth of earth? And is it not likewise true that it is the task most neglected? If it is the most needed work and the most neglected work, it then follows that it is the most important work that God has committed to men today.

Aside from this, is not such a work the most

productive work, judged by every test? Do not the centuries teach that it is the most enduring, yes, the only enduring work? Therefore, must it not be the most Christlike work? Then why, oh, why is it not the mainspring of all our counsel and planning and serving?

As we think of our text, "I in them, . . . that the world may know," and then think of the work of Christ and the church, do we not find it true that in every time and in every place where Christianity has been manifested in purest form and has revealed itself as the greatest transforming, world-conquering power, this central purpose of our Lord has been increasingly central in the minds of His ministering servants? Think of Paul, and of how nearly he struck the real objective in his life and ministry, and then hear him express his central aim:

"I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend . . . the love of Christ." Eph. 3:8-19.

The immeasurable difference between real Christianity and all other religions is found in this great central theme of Christ's prayer. "I in them, . . . that the world may know," fulfilled in the lives of God's leaders in this generation means much. It means, first of all, being in the world, but not of it. It means winning men from the world, but not borrowing from the world that with which to perform the task. Christ never so much as by a hair's breadth stepped over the line of worldliness to reach His divine objectives. Somehow, He always had hidden resources for every emergency. He was undaunted before every problem. His zeal was untarnished, regardless of what He was called upon to pass through.

There is no place where we as leaders so need to represent and exemplify Jesus Christ before the church as in resourcefulness for the accomplishment of the waiting task. "I in them" will also bring unlimited resources upon which they can draw for solving every perplexity and every emergency. It must be so, for "Christ is all, and in all."

As we look around us and realize how few, comparatively, are coming under the spell of our Lord, do we not hear the summons to seek and find the experience alluded to in our text? I grant that when we compare the numbers gathered into the fold these days, with those in any earlier century, we have much to cause

our hearts to leap high with gratitude and with confidence. But when we contemplate the lateness of the hour, and the great task yet to be performed within this single generation, do we not cry out in our very souls for some means, some method, by which our results may be greatly multiplied?

When we contrast the number who are being reached in certain areas with the number being reached in other areas, we think we see the secret; and instead of yielding to pessimism, we have a deepening confidence that were the same processes, the same emphases, brought to bear on these other fields, and particularly upon our great cities, we should see like signs and wonders, and a like expansion of the kingdom of Christ. We are therefore forced to think now of our sins of omission, of our falling short of what is God's obvious purpose for us. With fuller meaning we hear the voice of our praying Saviour calling back again over the two thousand years that intervene between us and the first century, the pleading words of our text: "I in them, . . . that the world may know."

There is all around us today a peculiar interest in religion and what it connotes. We find people today in the midst of reflections and discussions of more wide and more serious concern than in any previous time. There is, too, a responsiveness to the note of reality wherever it is struck today. There is also something deeply pathetic and moving in the kind of questions that are now being presented with such insistence. There is a reaching out for reality; and what means more, there is a willingness to pay the price in order to come under the spell of reality, a willingness upon the part of a very considerable number, which is highly reassuring and very refreshing.

Calculated by everything around us and every agency at our command, this hour is undoubtedly the most opportune time for the finishing of the work of God in all the earth by the means referred to in our text. Soon the agencies of evil will so control the world situation, because of the withdrawal of the restraining hand of God, that demons will dictate the thoughts and acts of men to a much larger degree than at the present moment. Deception then will sweep across the world "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." Shall we not now join together in a solemn covenant, as leaders of the hosts of God in the earth today, to move out into the program outlined in our text, "that the world may know," and that the work of God may triumph speedily?

APOSTASY.—It does not require the acute eyes of a prophet to discern the fact that the church of Christ at the present time is in a bad way. . . . We are in the midst of one of the greatest and worst apostasies in Christian history, and we may as well acknowledge it.—*W. E. McCulloch, in Religious Digest, January, 1936.*

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

LOW COST EVANGELISM

BY A. C. GRIFFIN

IT is possible to hold successful evangelistic efforts without heavy expense to the conference. This past spring and summer I held three such efforts in Kansas. The first was a short church effort—in fact, just an eight-day church revival. At the close of this meeting eleven were baptized. This was accomplished without any additional labor or expense to the conference.

The second was a six weeks' hall effort. The meetings started the first of April. M. H. Jensen, one of our regular conference workers, assisted. Forty were baptized. And the additional expense to the conference was only about \$15.

The third was a theater effort. It lasted some eight weeks. The conference furnished a music director and a Bible worker for this effort. Both of them worked for very meager

salaries. One hundred fifty dollars was also furnished by the conference. As a result of this effort twenty-nine were baptized.

It should also be said that both of these larger efforts were held where we had no church, and therefore did not have the support of a local church. But in each place we now have a church with an attendance of about fifty. In connection with one effort a church school has already been established.

To add to the economy of this picture, I am the pastor of the Topeka church, and the church just lent me for a few months to hold these meetings. The church has worked faithfully in my absence, and now I am organizing a baptismal class here in Topeka. The members also started the Harvest Ingathering work before I returned.

Topeka, Kans.

SUBJECTS USED IN EUROPEAN EVANGELISTIC MEETINGS

BY E. NEY

EXAMPLE NO. 1

I. The Unknown God

1. Is There a God? Seeking After a Living God.
2. God Revealed in His Created Works. Creation and Evolution.
3. The Word of God as a Sure Source of Light.
4. The Prophetic Word. Prophecy and History.
5. God With Us. God Revealed in the Flesh. Jacob's Ladder.
6. God's Voice in Us.

II. Our Unhappy World

7. Who Has Created Sin and Misery? The Fall of Lucifer.
8. Our Earth Under Dominion of the Enemy.
9. The Suicide of Civilization and of Humanity.
10. The Moral Perdition of the World.
11. "Mene, Mene, Tekel, Upharsin" on the Wall of Human History.

III. God's Interception in the History of Mankind

12. Redemption Through an Inestimable Sacrifice.
13. Kingdoms of Men Fall, the Kingdom of God Lasts Forever. Pan-Universum.
14. The Greatest Event of the Ages: Coming of the King of Kings (Daniel 2).

15. Signs of the Times.
16. Victory of the Gospel.

IV. Fallen Christianity

17. The Seven Churches. (Two lectures if necessary.)
18. The Seven Seals. (Two lectures if necessary.)
19. The Anti-Christian Power Overcomes the World. (Two lectures if necessary.)
20. Fallen Protestantism.
21. The Church of God in Conflict With the Powers of the Enemy.
22. The World-Wide Threefold Message.

V. The Law and the Gospel

23. Christ Our Righteousness.
24. The Law of God Has Unchanging and Everlasting Value.
25. Two Laws: Shadow and Substance.
26. Christ and the Sabbath.
27. Is Sunday the Right Day of Rest for Christians?
28. The Origin of Sunday. The Work of the Little Horn.
29. Christian Life in Light.

VI. Problem of Life and Death

30. What Does Death Mean?
31. Where Are Our Dead?
32. Is There Conversion After Death?

- 33. Spiritism.
- 34. Christ the Life-giver.

VII. Last Events

- 35. The Cleansing of the Sanctuary and the Time of Sealing.
- 36. The Seven Last Plagues.
- 37. Armageddon.
- 38. The Fall of Babylon the Great.
- 39. Two Resurrections, and the Millennium.
- 40. The Fires of Hell.
- 41. The New Earth.

VIII. Steps to Christian Standards

- 42. God's Call to Conversion.
- 43. Our Bodies as Temples of the Holy Ghost.
- 44. Baptism.
- 45. The Church of God.
- 46. Through Conflict to the Crown.

EXAMPLE NO. 2

- 1. The Discouraged World at the Border of Destruction.
- 2. The Crisis and Its Solution.
- 3. Fighting for Power (Daniel 2).
- 4. Establishing of the Everlasting Kingdom. The Falling Stone.
- 5. Wonders in Nature Proclaim the Coming of Christ.
- 6. Two Epochs—Noah's Day and Ours.
- 7. Class Hatred and Revolution.
- 8. Proclamation of the Message of Peace, a Sign of the End.
- 9. The Kingdom of God in the Hearts of Men.
- 10. Four Great World Kingdoms (Daniel 7).
- 11. The Little Horn.

- 12. The Anti-Christian Power in Opposition to God and His Church.
- 13. The Judgment.
- 14. The Unchangeable Law of the Lord.
- 15. The Old and New Testaments. Law and Grace.
- 16. The Christian Sabbath.
- 17. Sunday, the False Day of Rest.
- 18. In the Footsteps of Abraham. Faith and Obedience.
- 19. The Longest Prophetic Period—2300 Days.
- 20. The Cleansing of the Sanctuary.
- 21. The Red Beast of Revelation 13.
- 22. The Lamblike Beast With Two Horns.
- 23. The Mark of the Beast.
- 24. The Seal of Perfection and Rest of the Children of God.
- 25. The Last Message of Warning to a Perishing World.
- 26. Be Ready!
- 27. The Origin of Evil. Who Is the Devil?
- 28. Sin and Death. Has God Created an Unhappy World?
- 29. Where Are the Dead?
- 30. Can We Have Intercourse With Our Dead?
- 31. Life and Its Source.
- 32. Resurrection.
- 33. Millennium.
- 34. The Fate of the Ungodly. Where Is Hell?
- 35. The Happy Home of the Saved.
- 36. Conversion.
- 37. New Life in the Truth.
- 38. The Holy Ghost and His Work.
- 39. The Church of God and Her Task.
- 40. Baptism, the Lord's Supper, Feet Washing.
- 41. The Overcomer and His Reward.

Tallinn, Estonia.

COOPERATION BETWEEN PASTOR AND EVANGELIST

BY G. A. ROBERTS

THE writer received a letter from one of our faithful Bible workers connected with an evangelistic company, making a plea that the churches receiving new converts give more attention to establishing them in the truth. Her letter follows:

"I wish something could be done to help our new converts after we leave and turn them over to the local churches. Couldn't a committee of three or four good, representative members be chosen in each church to visit, strengthen, and show a real interest in these new souls who are just children in the faith—a committee who would make it their business to lead these new ones in service, and who would help rather than criticize them? This committee should be composed of individuals who have a real burden for souls, who will have the saving of the soul, rather than the making of a goal, on their hearts.

"It is surely as important to keep a soul faithful as to convert one to the faith. I find that because this work is not being done in our churches, many drop out of the church, and when they are visited at the close of the year, they have drifted too far to hold. I feel greatly

concerned about this. It is impossible for those who bring them into the truth to be at the various churches to make them welcome and see after them. If we could be at each place a year or more, it might be different, for by that time they would understand all about the workings of the church, and would also understand that many of the older members do not constitute a safe example.

"Many give up jobs for the truth, give up tobacco, jewelry, coffee, etc. If some one could be appointed to keep in close touch with the new believers, to do everything possible to help them find employment, and help them hold their faith, they would not become discouraged and give up. This committee in the church should know the minute a stranger steps in the church door, and be ready to greet him. There is need for work of this kind to be done. It really is the business of every Seventh-day Adventist in the church. But since they are not doing it, some truly converted ones should be appointed to the work. This is surely as important as selecting Sabbath school superintendents or other church officers. And we, as a tabernacle company, are very anxious

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THE BETTER WORKMAN



Improvement in Method and Technique

CUSTODIANS OF OUR YOUTH

BY D. A. OCHS

MINISTERS are the custodians of the young people in their charge. It is imperative, therefore, that they understand the youthful mind from the young person's point of view. We are told: "Youth cannot be made as sedate and grave as old age, the child as sober as the sire."—*Counsels to Teachers*, p. 335. And also, that dealing with young people "requires the most delicate tact, the most watchful consideration, the most earnest prayer for heavenly wisdom."—*Gospel Workers*, p. 207.

How frequently a minister has experienced, to his sorrow, utter futility in his efforts for the young people of his church, because he did not have their confidence. How to gain and hold this confidence is no less perplexing. Wherein lies the trouble? Is it just with the young people? Not always.

Not infrequently young people in our churches come and go almost unrecognized. They are left to themselves to plan and to do according to their own good pleasure, perhaps until Harvest Ingathering, once a year, when frequently a greater interest is manifested in the material goal than in the spiritual welfare of the young people.

Often they come and go, virtually unnoticed until they have staged some social affair that brings no little reproach upon the leadership of the church; or, because of their careless and indifferent attitude, they become subject to church discipline. Then suddenly how solicitous, how concerned, we become in their behalf—and generally, under such circumstances, too late.

Such procedure does not win our young people. "The youth need more than a casual notice, more than an occasional word of encouragement. They need painstaking, prayerful, careful labor."—*Id.*, p. 208. A minister cannot gain or hold the confidence of young people by coercion. Youth are not so constituted. Young people resent being forced into anything, be it ever so good. In this respect they are somewhat like their elders.

Allow me to digress just here for the purpose of reciting an illuminating incident in the life of Ralph Waldo Emerson as recorded by Phillips Russell in "The Wisest American," which obviously needs no comment:

"Emerson had read philosophy, science, poetry, and histories, but none of them had said anything about an effective and harmonious way of pushing a female calf into a barn. His

son Edward grasped an ear, the father pushing diligently from behind, and together they tried to propel the animal. The heifer resisted with calm obstinacy. The pale face of the sage reddened, and perspiring beads gathered on his high white forehead. And then an Irish servant girl came by. With an amused glance she thrust a finger into the animal's mouth, and the calf, seduced by this maternal imitation, at once followed her into the barn. Edward grinned, but Emerson was already absorbed in thought. After cleansing his hands of their hairy bovine smell, he recorded this telling declaration in his journal: 'I like people who can do things.'"

Moreover, a minister cannot expect to gain the confidence of youth merely by asking, pleading, begging for it, nor by repeatedly preaching to them about their relation to the church leaders, about their responsibility to the church, or, for that matter, by preaching long and laborious sermons on any theme, be it ever so timely. "Short talks, right to the point, will have a happy influence."—*Gospel Workers*, p. 208.

Nor can he gain confidence by always trying to impress them with the thought that he is uniquely a champion of their cause while perhaps others in the church are working at cross-purposes with their plans. It is utterly impossible to hold your own standing before your young people by minimizing a fellow laborer's procedure, be it ever so faulty.

And no leader can afford to compromise with youth in any way on any question for the mere purpose of holding them. It is a dangerous thing for a minister to sell out to young people. Youth expect firm adherence to high and noble principles—by ministers above all other people.

"With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view."—*Counsels to Teachers*, p. 335.

Young people look keenly for something deeper than the superficial make-believes. They look for genuineness of purpose, sincerity and honesty of heart, frankness of mind, godliness in the life.

This being true, what is a minister to do to place himself on vantage ground with his young people?

Much is being said about knowing the Lord

Jesus in order to lead young people to Him. But is it less important to understand young people in order to lead them to Jesus? We are counseled, "There must be more study given to the problem of how to deal with the youth, more earnest prayer for the wisdom that is needed in dealing with minds."—"Gospel Workers," p. 208.

To understand young people requires more than mere study. "Ministers of the gospel should form a happy acquaintance with the youth of their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of heaven."—*Id.*, p. 207.

"Talk less—do more" is no idle utterance in regard to dealing with young people. "Long speeches tire the minds of the young. Too much talk will lead them even to loathe spiritual instruction."—*Id.*, p. 209.

Youth is a time of action. They "will do something with their overflowing energies. Unless these energies are directed into right channels, they will be used by the youth in a way that will hurt their own spirituality, and prove an injury to those with whom they associate."—*Id.*, p. 211.

No one is in a more favorable, strategic position to guide and direct these energies into right channels than the church pastor. Have you ever overheard a group of young people confidentially discussing various ministers? This was my unfortunate privilege at a recent camp meeting. True, some unwise statements were made, yet in general the discussion was very enlightening. I will cite one or two of the favorable expressions.

In speaking of his pastor, one boy—not so young, either—said: "I like him. He preaches short, to the point, right straight from the shoulder. And he lives what he preaches." Another concurred by saying, "Yes, and he always speaks to a feller." A third one of the group took up the discussion, and at some length told of his pastor's interest in him, how he put himself out to talk to him and how he helped all the young people of the church. He concluded by saying, "We always want him with us when we plan for things."

It was evident that those ministers had the confidence of their young people. They entered into their feelings, sympathized with them in their joys, their sorrows, their conflicts, their victories. If such a personal interest, prompted by a true motive, is taken in them, the young people will soon detect its genuineness and make a hearty response to all done in their behalf. "He only whose heart is filled with love and sympathy will be able to reach those youth who are apparently careless and indifferent."—*Id.*, p. 208.

May not this be the solution to the problem of winning and holding more of our youth?

We learn from statistics taken in recent years, that of 4,832 young people (from fifteen to twenty-five years of age) of Seventh-day Adventist parentage, 2,060 were baptized and

2,772, or 63 per cent, were not baptized. In one large union conference 9,000 young people of Seventh-day Adventist parentage were surveyed. Of this number 3,400 were baptized and 5,600 were not. Of the 5,600 there were 3,730 over fifteen years of age.

What a challenge these facts present to the ministers of the gospel. In these days of stress and strain "the youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy."—*Id.*, p. 207.

Washington, D. C.

Use an Interpreter

BY J. F. HUENERGABDT

SOME people are inclined to regard an interpreter as an *interrupter*, but there are times when an interpreter is indispensable. It is interesting to recall that some of the greatest deeds recorded in the history of the people of God were accomplished through the aid of an interpreter. For instance, in leading Israel out of Egypt, Moses was very dependent upon the interpreter whom the Lord provided for him. Daniel became God's interpreter to King Belshazzar, of the handwriting on the wall. It was "as the Spirit gave them utterance" that the disciples were able to interpret the message of Pentecost to the representatives of "every nation under heaven" assembled at Jerusalem, and the results of this Spirit-filled interpretation led to the founding of the first Christian church.

One of the greatest problems in connection with the work among the foreign-speaking people in America is due to the lack of laborers speaking the different languages. Workers for these different nationalities are being educated as rapidly as possible, but why should the work be delayed in the meantime, and thousands of people die without a knowledge of truth? Much may be accomplished by the English-speaking pastors and evangelists who are laboring in centers where there are foreigners, organizing Bible classes for people of any or all nationalities represented, and conducting these classes through the aid of an interpreter.

In most of our larger English churches in the cities of the East, there may usually be found one or more members who speak a foreign language fluently, and yet have sufficient knowledge of English to act as interpreter for the minister; and such individuals are happy to be of assistance to the pastor in reaching people of their own nationality with the truth. The other members of the church should be enlisted to help in this extension of the gospel in the

(Continued on page 21)

OUR ADVANCED BIBLE SCHOOL

BY M. E. KERN

MY conviction deepens that God started this institution," said one of the workers after he had been in attendance at the Advanced Bible School a few weeks. Another worker of long experience said:

"We as workers are driven with a routine of detail that tends to put us into a rut. We tend to lose our perspective. We need to come apart and think and study and compare notes and sharpen our minds in discussion, having our courage renewed and our perspective restored. The school this summer is doing this for me."

It surely is in the providence of God that in these days of infidelity and unbelief, we as heralds of the advent message have such opportunity for graduate study in Bible, religious history, and allied subjects, as is offered by the Advanced Bible School.

Courses Offered

The Bible courses offered in the 1936 session are: two classes in Systematic Theology, taught by M. L. Andreasen, President of Union College; Seminar in Prophetic Fulfillments, by B. P. Hoffman, Dean of the School of Theology, Pacific Union College; The Corinthian Epistles, by F. A. Schilling, Dean of the School of Theology, Walla Walla College; Prophets of the Assyrio-Babylonian Period, by Professor Hoffman; and Bible and Science, by George McCready Price, Professor of Moral Philosophy, Walla Walla College.

In religious history there are courses in Judaism During the Second Temple and The Medieval Church, conducted by Professor Schilling, and The Catholic Church in Contemporary Europe, by H. L. Rudy, President of the Baltic Union. Elder Rudy has had exceptional opportunities as a schoolman and a conference leader in Europe to obtain firsthand knowledge of this important subject.

Work in Beginning Hebrew and New Testament Greek Translation is offered under the direction of L. L. Caviness, Professor of Biblical Languages, Pacific Union College. In order to encourage our ministers and teachers who may not have studied Greek, a beginning class will also be offered in this subject so essential to Biblical scholarship.

In Speech and Homiletics there will be classes in Persuasive Speaking and Radio Speaking, by C. E. Weniger, Professor of Speech and Journalism, Pacific Union College; and a class in Preaching by I. H. Evans, vice-president of the General Conference.

There is also offered each session a seminar in Scientific Efforts of Research, by G. F. Wolfkill, Professor of Psychology and Education, Pacific Union College. This course is of particular benefit to those who are preparing term papers, articles for publication, or theses for graduation. Professor Wolfkill will also have a class in Philosophy and Christian Education.

The 1936 Bulletin also gives tentative offerings for 1937 and 1938.

General Lectures

Aside from the regular curriculum, there will be a series of general lectures of public interest to the preachers and teachers of the advent message.

Elder F. D. Nichol will give six lectures on Current Religious Thinking in Relation to Seventh-day Adventist Doctrines. These lectures will show the absolute necessity of presenting our message in such a setting as will meet the particular needs of our day, and will help us to orient ourselves in the world of modern thinking.

We have a message for the entire hungry world. Two leading missionaries, Frederick Lee and J. G. Gjording, will discuss the presentation of Christianity to various types of non-Christians.

We are promised a series of six lectures on the Spirit of Prophecy, by W. C. White, veteran worker, the son of Mrs. E. G. White.

I. H. Evans will give a series of lectures on Evangelism; and the writer is scheduled for a series on Winning the Youth to Christ.

Come!

More and more we believe our progressive young ministers will take an occasional summer off to attend the Advanced Bible School. The summer session this year is divided into two terms of five weeks each. Each term is a separate unit. Some may be able to come for only one term, although it would be far better to stay through the entire session. The school begins June 15, four days after the close of the General Conference session, and closes August 21.

The "Testimonies for the Church" urge us to thorough investigation of God's word:

"I have been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavily veils of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment."—Mrs. E. G. White, in *Review and Herald*, Feb. 4, 1890.

The earnest and reverent spirit of research on the part of the students, the sound scholarship of the instructors, and the absence of unsavory and profitless debate, have characterized this work from the first. One of our college Bible teachers in attendance said:

"The instructors are men who hold the respect and confidence of us all, not only for scholarship, but for experience and spirituality. This school is providing graduate work of equal scholarship with that given in the universities, but free from the taint of such instruction, and adapted to the particular needs of this cause."

For further information, send for the Advanced Bible School Bulletin. Address, M. E. Kern, Dean, Takoma Park, Washington, D.C.



EUROPE'S NEED AND HOUR

THESE words are written on Christmas morning, in the midst of the Christmas service of a noted cathedral in a great state church at the capital of one of Europe's leading nations. The vast church is packed to the doors. Every seat is taken, and hundreds stand in the aisles. The mighty dome overhead, with its ornate architecture and resplendent marble and gold, surmounts the outspreading wings of the edifice. Stained-glass windows of marvelous beauty portray arrestingly the visitation of the Wise Men, the crucifixion, and the ascension of Christ. The giant organ pours forth melodious strains that make the very structure itself vibrate in response, and a large boys' choir adds to the attractiveness of the service.

The mighty mosaics of the four evangelists, and towering statues of the great Reformers, —Luther, Melancthon, Zwingli, and Calvin,—each with a clasped Bible in hand, look down from the heights upon the vast congregation of worshipers below. With impressive intonation the robed minister reads from the Psalter as the congregation stands, and the responses echo back from choir and organ or the congregation. High above us the storied scenes of Holy Writ are sculptured in bas-relief upon the encircling dome. The altar has its cross and suspended Victim, and its lighted candles. Seraph and cherub of marble look down upon that which now has but a name to live, and is spiritually dead. Complacency is writ in heavy lines upon the faces of the congregation of worshipers. Everything conspires to please the senses, and to satisfy human pride and instinct.

And now the minister ascends the high canopied lectern, and preaches with vigor and persuasion to thousands of receptive ears. Yet to these, and countless thousands like them, we must reach and give the message committed to our trust. We must present the full, saving gospel in the terms and setting of God's final threefold message for this consummating hour of religious apostasy. We are to declare the full, true, changeless, everlasting gospel that converts the soul and transforms the life, and prepares a people to meet God. We are to complete the arrested Reformation of the sixteenth century, which has been steadily slipping, until there remains but little semblance to the spirit and power of the movement that was then true to all light that had been received.

But now with hostile churches, hostile gov-

ernments, and indifferent and antagonistic peoples, our task is herculean. Everything is seemingly against it and contrary to it. It is seemingly new and unrecognized. It is unestablished as an organization back through the centuries. It has its roots in a foreign land and language, and is therefore an innovation, alien to national tradition and history. But, on the other hand, it alone satisfies the needs and longings of the human heart. It alone tallies with explicit demands of Holy Writ—its provisions, promises, and prophecies—and so alone meets the requirements and the challenge of the hour. It alone corrects the departures introduced through the centuries. It alone retains all truth regained through Reformation times, while going on to perfection through God's full provisions. And it alone has the approval of the divine commission for this day, and the promise of the Holy Spirit's confirming witness.

We must have this power from above, or we shall fail in our task. The Spirit of God must break through these baffling barriers, or success is not possible. O for that mighty flame to burn its way through sin and unbelief! O for that which will cause mankind to pause and listen, to hearken and to heed! Let there be a mighty, ceaseless appeal to God for power commensurate with the need, and for grace that matches the challenge of Europe, especially in lands where the sects are unrecognized, despised, and hounded by the state, and by the dominant church.

O God, hear Thou our prayers. Give power to Thy servants, as they witness and preach for Thee. Make them Thy men of God, mighty in the Scriptures, faithful and effective in turning men from error to truth, from sin to righteousness, and from darkness to light; for Thine is the work, and to Thee the glory evermore. Amen.

L. E. F.



It is easier to be dogmatic than discussional.

SUPERFICIALITY is the gospel worker's insidious and relentless enemy—both as to mental equipment and spiritual experience. It is so easy to take the easy road and catch up any current argument or bit of evidence that appears plausible, without personal assurance of its soundness or evidence of its trustworthiness. But such a procedure is unscholarly and unworthy of any worker in this cause.

GLIMPSES OF "ELMSHAVEN"

The Custody and Use of the Ellen G. White Writings

V—THE MANUSCRIPT FILE

BY ARTHUR L. WHITE

THE care of the Ellen G. White manuscript file constitutes a third and very interesting phase of the work of the White Estate trustees. As mentioned in a former article, the 72-drawer letter file cabinet, holding these manuscripts, is found in the smaller of the two vaults. Certain classifications of the more than 5,000 separate and distinct documents, comprising some 45,000 pages of typewritten matter, are indicated by key marks and dates on the drawers of this filing cabinet.

Before describing the content of this file and speaking of the use which is made of the manuscripts, we shall mention the steps which were taken in preparing this material and placing it on file. While the procedure we now outline relates more particularly to the period of the work while Mrs. White made her residence in Cooranbong, Australia, and St. Helena, California, it differed only in minor detail from that followed through most of her life, and serves to illustrate how the writings were handled.

Each of the manuscripts—except a few interviews and the sermons, which were stenographically reported—was originally written out in longhand by Mrs. White. The hand-written document was then placed with one of her secretaries for copying. Many times the original copy was carefully written, and needed few, if any, changes in spelling, punctuation, or grammar. Sometimes, however, when she had written very rapidly with the desire to place on paper, as quickly as possible, the thoughts that were pressing upon her mind, the copyist would find it necessary to make certain grammatical corrections. The secretaries were authorized by Mrs. White to make these mechanical, editorial changes.

The typewritten copy, thus transcribed, with whatever editorial changes had been made, was returned to Mrs. White for her further study. Wide spacing between the lines allowed opportunity for such additions and alterations in phraseology as she might wish to make in an effort to convey her thought more clearly to the reader. She often added words, phrases, and sentences to make the presentation more emphatic and as perfect as possible. With these revisions, the manuscript was again copied, and then, in most cases, again passed through her hands for final reading and her signature.

The communication was then ready to be sent to the person or group for whom it was

intended, or for preservation for some future use. A copy was recorded in the letter copy books, one copy was placed in Mrs. White's personal file in her writing room, and another was placed in the manuscript file, all three of which are now preserved in the "Elmshaven" vault.

It goes without saying that no one aside from Mrs. White had the right to make any alteration which would affect the thought being presented. This right has never been given to, or assumed by, any one in her employ. As has been stated, the changes in phraseology which were made by her helpers were submitted to her for approval.

Mrs. White was very desirous that the messages entrusted to her should be presented in the manner to convey most perfectly to others

OUR RELATION



WE must not think, "Well, we have all the truth, we understand the main pillars of our faith, and we may rest on this knowledge." The truth is an advancing truth, and we must walk in the increasing light. A brother asked, "Sister White, do you think we must understand the truth for ourselves? Why can we not take the truths that others have gathered together, and believe them because they have investigated the subjects, and then we shall be free to go on without the taxing of the powers of the mind in the investigation of all these subjects? Do you not think that these men who have brought out the truth in the past were inspired of God?"

I dare not say they were not led of God, for Christ leads into all truth, but when it comes to inspiration in the fullest sense of the word, I answer, No. I believe that God has given them a work to do, but if they are not fully consecrated to God at all times, they will weave self and their peculiar traits of character into what they are doing, and will put their mold upon the work, and fashion men in religious ex-

the thoughts imparted in the revelations given to her. These revelations were often in the form of an enlightenment of the mind, many times through scenes or views which passed before her. She must then describe as best she could these revelations, and in doing this, she would endeavor to use the best language at her command. This being the case, any mechanical editorial changes made by her secretaries, or any alterations or additions which she herself might make to bring out the thought more clearly or more forcefully, were fully justified.

In speaking of the words chosen in recording what had been revealed to her, she stated in the *Review and Herald* of October 8, 1867:

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."

Mrs. White, in telling of the work of those who were employed as her secretaries in handling her writings, and of erroneous ideas of their work, made the following statement in 1906:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled ex-

tensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward, we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true."—*The Writing and Sending Out of the Testimonies to the Church*, page 4.

All through the years, the denomination has recognized that the messages which were imparted to Mrs. White came through an enlightenment of the mind, and not through mechanical, verbal inspiration. In 1883, when considering the reprinting of the early published testimonies, the General Conference set forth these principles, and went on record as favoring the republication of the "Testimonies" with such grammatical and verbal corrections as seemed necessary. We quote its actions as published in the *Review and Herald* for November 27, 1883:

"32. WHEREAS, Some of the bound volumes of the 'Testimonies to the Church' are out of print, so that full sets cannot be obtained at the office; and,

"WHEREAS, There is a constant and urgent call for the reprinting of these volumes; therefore,

"Resolved, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

"33. WHEREAS, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,

"WHEREAS, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore,

"Resolved, That in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought."

With this brief discussion of the editorial work on the E. G. White writings,* let us return to our consideration of the Ellen G. White manuscript file.

* For a fuller discussion of these matters, we would refer the reader to the excellent presentation made by Elder F. M. Wilcox, in the chapter, "Verbal Inspiration," found on pages 67-71 of the book, "The Testimony of Jesus."

N TO TRUTH

perience after their own pattern. It is dangerous for us to make flesh our arm. We should lean upon the arm of Infinite Power. God has been revealing this to us for years. We must have living faith in our hearts, and reach out for larger knowledge and more advanced light. . . .

We do not claim that in the doctrines sought out by those who have studied the Word of truth, there may not be some error, for no man that lives is infallible; but if God has sent light, we want it; and God has sent light, and let every man be careful how he treats it. As the truth is proclaimed, men will say, "Be careful now, do not be too zealous, too positive; you want the truth." Of course we want the truth, and we want it as it is in Jesus. . . .

Our brethren should be willing to investigate in a candid way every point of controversy. If a brother is teaching error, those who are in responsible positions ought to know it; and if he is teaching truth, they ought to take their stand at his side. We should all know what is being taught among us; for if it is truth, we need to know it.—Mrs. E. G. White, in the *Review and Herald*, March 25, 1890.

While in Australia, instruction was received from the Lord regarding the care of the manuscripts. In response to the message, "Gather up the fragments that nothing be lost," special effort was put forth, about the year 1898, to gather together all the manuscript matter within reach, and this was placed on file in more systematic and accessible form. The manuscripts were grouped according to years, and then classified and numbered. After the institution of this filing system, the manuscripts were each given a designating file credit at the time of final copying, which indicates its location in the file and serves as a source reference for the card index to the file.

The documents comprising the manuscript file have been divided into two general groups of about equal number. Letters, addressed to individuals, churches, institutions, or groups of laborers (or in other words, letters by nature), were placed in the *letter file section*. General article matter, sermons, and interviews were classified as *manuscripts*, and were filed in the *manuscript section*. This phase of the classification is indicated in the file credit borne by each document.

There are three items of information indicated in each "Elmhaven" manuscript file credit. First, the general classification of the document, whether a letter or a manuscript; second, the serial number it carries in the file for a given year; and third, the year in which the document is filed, which in most cases is the year of writing.

Analyzing the file credit, "H-64-1906," we find the document to be a letter, "H" being the initial of the person addressed; filed as letter number "64" in the "1906" file drawer. The term "Letter" may be substituted for the prefixing initial, and the credit would read, "Letter 64-1906." In like manner "MS-117-1908" would indicate a "general manuscript," number "117," filed in the "1908" file drawer.

Inasmuch as the two component groups, manuscripts and letters, form one file, we speak of the combined assemblage as the manuscript file.

While this is marked as covering the years 1847 to 1915, we have but few original Ellen G. White documents of the very early years. For many years all the letters and manuscripts sent out were in the handwriting of the author or were copied by hand. Therefore, the preservation of these documents necessitated either the laborious work of making two copies or of inducing the recipient to make a copy and return the original. Consequently, it is not strange that the files for the early years are meager and incomplete.

Early in 1885, a calligraph, as one of the early makes of typewriters was called, was purchased in Healdsburg, California, and most of Mrs. White's letters after this were transcribed on the machine and were copied into letter press books; consequently, we have rea-

son to believe that the files for the thirty-year period from that time till she died in 1915, are very nearly complete.

Questions which very naturally arise in the mind of the visitor are these: Of what value are these files today? How are they related to what appears in print? and, What use is made of the documents found therein?

A considerable portion of the matter found in the manuscript file was selected for publication by Mrs. White, in conjunction with her associates, and appeared in many periodical articles and the later published works. Much of the matter, therefore, is in print.

Many lines of instruction given during the seventy years of Mrs. White's work, were repeated again and again. In most cases these are well represented in works now in print; consequently, if the manuscripts duplicating this instruction were now to be published, there would be a repetition of general subject matter already available to all.

Two other classes of matter composing the manuscript file, might be spoken of as that which is *local as to time* and that which is *local as to place*. Instruction was often sent out to meet some current issue or crisis in the work, and was thus limited as to time. When the particular issue was past, there was not necessarily a general need for the instruction, unless a similar crisis were to arise. When such an issue arises, then the instruction given in the years past, meeting issues similar in principle, is equally applicable. An illustration will make this point clear.

All through the years, from 1844 to the close of her life, Mrs. White was called upon to meet fanaticism. Much general instruction along this line appears in print, but there are also some specific statements meeting various fanatical movements, which, because the issues seemed mostly local as to time, or because of limited space in the E. G. White books, were not included in the published works.

However, if a fanatical movement should arise today, similar to those which have been met in the past, that instruction meeting those past manifestations would become applicable because of the similarity in the underlying principles in the movements.

Manuscripts spoken of as *local as to place*, were addressed to laborers in a particular field, and gave instruction regarding their work in that field. This may be illustrated by the instruction sent to those in charge of the work of the St. Helena Sanitarium. More than 200 pages of manuscripts covering a period of thirty years fall into this grouping. While this is of great value to those engaged in the administration of the work at the St. Helena Sanitarium, and they have copies which are studied diligently, yet there is no general call for this instruction which is localized in character.

A fifth class of communications found in the

(Continued on page 21)

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

PAGAN WEEK, DAY OF THE SUN, AND CALENDAR*—NO. 3

BY R. L. ODOM

AMONG the Jews and early Christians the days were reckoned by number, although the sixth and seventh days were often called "the preparation" and the "Sabbath" respectively. When the Teutonic peoples adopted the week from the Romans, the Latin names were changed to those of Teutonic mythology. The following comparison is to the point:

<i>Modern English</i>	<i>Old English</i>	<i>Roman</i>
Sunday	Sun's day	Dies Solis
Monday	Moon's day	Dies Lunæ
Tuesday	Tiw's day	Dies Martis
Wednesday	Woden's day	Dies Mercurii
Thursday	Thor's day	Dies Jovis
Friday	Frigga's day	Dies Veneris
Saturday	Saturne's day	Dies Saturni

There is one thing puzzling²⁰ about the order of the days among the pagans, the Babylonians as well as the Romans. Saturn and his day invariably come first, and Venus and her day come last, in literature as well as on the monuments. The many references of literature of those times, however, show clearly that "the day of Saturn" corresponded to the Sabbath, or seventh day, of Christians and Jews; and "the day of the Sun" was the first day of the week (called by Sundaykeepers "the Lord's day"). I have failed to find a satisfactory explanation of why the pagans began with Saturn and his day, but I will venture a suggestion:

It was the sanctification of the seventh day (Gen. 2:2, 3; Ex. 20:11) that gave rise to the week. The seventh day not only completed the septenary cycle, but was the point from which the first day of the next cycle began. Hence, the Sabbath may have come to be looked upon as the point of reckoning for the week. Hebrew and Chaldean history are believed to converge back in the days of Abraham, so that the forefathers of both must have once had the week and the Sabbath in common, which is attested by some historians.²¹ But as the Chaldeans drifted into apostasy (Joshua 24:2, 14; Gen. 31:19, 30-34) and began to worship the planets, the seventh day was devoted to Saturn, the "highest" of the planets, instead of to Jehovah, the Creator. And the day of Saturn continued to be looked upon as the point of reckoning for

the septenary cycle, even after Persian Mithraism exalted the sun and his day to a greater degree of reverence.

In the New Testament itself we see that the word *sabbatōn* is also used to denote our idea of "week," as if they counted the days thus: "The first of [from] the Sabbath," and "the second of [from] the Sabbath," etc. Josephus²² employs the same usage, and so do early church writers⁹ who use the Greek language.

It is frequently asserted that the Roman calendar did not include the week until the time of Theodosius (379-395 A. D.). That assertion is misleading, for it causes some to reason that the Romans had no week at all in the early centuries of the Christian Era. Such ideas cannot be maintained in the light of the facts above presented nor before the tribunal of reason. Otherwise the evidence is false, and the repeated references to the days are meaningless in classical literature and on the monuments. The Romans must have employed some system of keeping an accurate record of the days, for they never fail to identify "the day of Saturn" with the Sabbath (the seventh day) of the Jews; and Christian writers always coincide in making "the day of the sun" the same as "the first day of the week," on which Jesus' resurrection took place, as is done to this day.

It is true that the Romans used the Calends, Ides, and Nones for state and business purposes in the fixing of dates; and the *nundinæ* were the market days. The dedication of the days to the planets was rather a matter of religious superstition at first, but later took on more importance, especially when the state began to enforce Sunday observance.

We have mentioned the nundinal calendar with the names of the days on it. And Tertullian expressly mentions "the register [*lateculum*, which some have rendered "calendar"] of the seven days" among the pagans.¹⁹ The requirements of Mithraism, in its round of prayers and sacrifices to each planetary deity on its particular day, makes such an accurate computation of the days necessary.

It is generally admitted that Constantine (in 321 A. D.) decreed that courts, townspeople, and trades (save agriculture) should rest on "the day of the sun;"¹⁷ that litigation should cease, and that manumission not be forbidden on that

* This is not a study of how Sunday was adopted by Christians, but a presentation of facts concerning the pagan week in the early centuries of the Christian Era. These facts contribute to a better understanding of the history of the Sabbath question.—R. L. O.

All notes below 20 refer to previous articles.

day, and that the principal religious obligations be performed on it;²⁷ and "by provision of his piety, he ordained that the market be held on the day of the sun perpetually throughout the year" in Upper Pannonia;²⁸ that he made a law allowing the Christian soldiers to have liberty to attend church on Sunday, while a second law required the heathen troops to be marched out into the field on the same day to recite a prayer, at a given signal, with eyes and hands lifted toward heaven.²⁴

Now, I ask, how could such laws be obeyed by the people, and how could they be enforced by the civil and military authorities, if there was not some *official* system of computing the days by septenary number so as to determine accurately which was the day referred to by such legal requirements? Reason and fact compel us to assert that the Romans did employ the week even in state and business matters before the reign of Theodosius.

It is fitting to close this treatise with a few remarks on the difference between the week in the calendars of Latin countries and that in those where the English and similar languages are employed. In Spain, for example, the days are called thus: *Domingo* ("Lord's," from the Latin *dominicus*, "lord's"); *Lunes* (from *Lunæ*, "of the moon"); *Martes* (from *Martis*, "of Mars"); *Miércoles* (from *Mercurii*, "of Mercury"); *Jueves* (from *Jovis*, "of Jupiter"); *Viernes* (from *Veneris*, "of Venus"); and *Sábado* (from *Sabbatum*, a transliteration of the Hebrew word *Shabbath*, "rest"). In the Latin countries the names of the first and the seventh day of the week are designated as "the Lord's [day]" and "the Sabbath" respectively, instead of "of the sun" and "of Saturn."

The encyclopedias and Latin theologians generally attribute this difference to an effort of Sylvester, bishop of Rome (314-337 A. D.), by means of the Roman clergy, to abolish the use of the pagan titles for the days of the week. But custom is hard to uproot, and he succeeded only with the first and the seventh days of the week, which were long observed together by the Roman Christians as holy days. Archbishop Rabani Mauri (776-856 A. D.), said to have been "probably the most cultured man of his time, and exceptionally learned in patristics" (which a perusal of his voluminous works will show), says:

"Likewise also *feriae* from *fando* is derived, on account of which cause Pope Sylvester I ordained among the Romans that the names of the days, which before they called after the names of their gods, that is, of the sun, of the moon, of Mars, of Mercury, of Jupiter, of Venus, and of Saturn, that they should thereafter call them *feriae*, that is, first *feria*, second *feria*, third *feria*, fourth *feria*, fifth *feria*, sixth *feria*, because in the beginning of Genesis it is written that God said on each day: on the first, Let there be light; on the second, Let there be a firmament; on the third, Let the earth bring forth green herbs, etc. But the Sabbath he

(Sylvester) commanded to call by the ancient term of the law, and the first *feria*, 'Lord's day,' because on it the Lord rose from the dead. Moreover the same pope decreed that the rest of the Sabbath should be transferred rather to the Lord's day, in order that we should rest from earthly works to the praising of God," etc.—*De Clericorum Institutione* ("Concerning the Instruction of Clergymen"), book 2, chap. 46.²⁵

He repeats the same idea in his *Liber de Computo* ("Book Concerning Computation"), chap. 27, art. *de Feriis* ("About Holidays").²⁶ The Venerable Bede (672-735 A. D.) had repeatedly stated that Sylvester attempted such a change of the names of the days.²⁸ And Sicardi, bishop of Cremona (about 1221), among others, wrote:

"Besides, he [Sylvester] changes the names of the days into *ferias*, and he decreed the fast to be held on the fourth (Wednesday), on the sixth (Friday), and on the Sabbath on account of the Lord's burial; but on the Lord's day a solemnity on account of the resurrection, and on the fifth *feria* (Thursday) on account of His ascension."—*Chronicon* ("A Treatise on Chronology"), ad annum 310.²⁷

Sylvester did not institute Sunday observance nor the Sabbath fast. Sunday had been kept in the Roman church since early times as a joyous, merry festival, but not as a day of rest. Since the time of Marcion (in the second century) it was the practice of many to make the Sabbath a day of fasting to show their contempt for it as Jewish. What Sylvester and his associates (chiefly the emperor Constantine and Eusebius of Caesarea) did, was to sanction the Sabbath fast, and to attempt to transfer the idea of rest from the Sabbath to Sunday. Until his time the Sabbath, and not Sunday, was generally the Christian rest day. Sunday was merely a festive holiday hitherto. The Sabbath fast continued in the Latin church until Pope Urban II in the Council of Clermont (1095 A. D.) dedicated the Sabbath to Mary, the mother of Jesus. It is still Mary's day in the Spanish churches, but knowledge of this is largely confined to the theologians.

The custom of beginning the days at midnight is also of pagan origin, and was followed in Rome by the pagan priests, who were custodians of the calendar. Pliny the Second, who perished in the eruption of Vesuvius in 79 A. D., wrote: "The Roman priests and those who define the civil day, and likewise the Egyptians and Hipparchus, from midnight to midnight."—*Natural History*, book 2, sec. 77 (in some editions, 79).¹

²⁰ M. L'Abbe Martigny vainly tried to explain this puzzling feature of the Babylonian week as revealed in the Chaldean astronomical tables. See his *Dictionnaire des Antiquités Chrétiennes* (Dictionary of Christian Antiquities), art. "Semaine" (Week). Paris, 1865.

²¹ The research of certain eminent scholars has brought to light the fact that the Chaldeans and Assyrians observed the seventh day in primitive times, and called it *Sabbatu*. Some authorities, however, affirm that there was no general observance of that day as a Sabbath, but that the king and priests were forbidden to do certain things on that day. (See Dr.

Ira M. Price's "The Monuments and the Old Testament," pp. 85-87; "The Bible and the Spade," by Edgar E. Banks, Ph. D., pp. 85, 86; A. T. Clay's "Amurru, the Home of the Northern Semites," p. 57; "Transactions of the Society of Biblical Archeology," Vol. IV, p. 363; George Smith's "Chaldean Genesis," etc.) The Chaldeans are said to have known the week before they had begun to call the days by the names of the planetary gods: "The men of Mesopotamia paid more attention to chronology, and to them are due the division of time into years, months, and weeks (the designation of the seven days of the week after certain deities is later), the subdivision of the day into twelve double hours, and the sexagesimal system."—*The Cambridge Ancient History*, Vol. I, p. 147. Cambridge University Press, 1928.

²² Josephus' "Wars of the Jews," book 2, chap. 14, sec. 5.

²³ Janus Gruterus' "Inscriptiones Totius Orbis Romani" (Inscriptions of the Whole Roman World), Vol. I, p. 164, fig. 2. Amsterdam, 1707.

²⁴ Eusebius, "De Vita Constantini" (On the Life of Constantine), book 4, chaps. 18-20.

²⁵ Migne's "Patrologia Latina" (The Works of the Latin Fathers), Vol. 107, col. 361.

²⁶ Bede's "De Temporibus" (Concerning the Times), chap. 4; "De Divisionibus Temporum" (On the Divisions of the Times), chap. 10; "De Temporibus Ratione" (On the Calculation of the Times), chap. 8; "De Ratione Computi" (On the Calculation of Computation), chap. 5, all of which works are found in Migne's "Patrologia Latina" (The Works of the Latin Fathers), Vol. 90, cols. 658, 281, 330, 584.

²⁷ See Migne's "Patrologia Latina" (The Works of the Latin Fathers), Vol. 213, col. 467.

MINISTERIAL TRAINING NEWS

From America and Abroad

China Training Institute

BY S. H. LINDT

FIFTY-SIX students are enrolled this school year in the two pastoral training classes conducted by the China Training Institute. Last year the class numbered thirty-two, twenty of whom are back this year continuing their studies. Of last year's class, eighteen came on the ministerial scholarship basis, and only two of this number failed to come back this year to carry on the second year's work. The new class of students receiving this training numbers thirty-two, the same as last year, sixteen of whom are receiving financial aid through the scholarship plan.

The setting of this plan into operation has served to place the work of the ministry before the youth of our Chinese church, and has put it in a place of vantage in which it has not been before now. And with this group of nearly a score of students coming into the institute yearly to pursue this course of study, a nucleus is formed around which it is possible to gather many others to take the same course.

The students of this group are leading out in the spiritual activities of the student body. They are active in all the group meetings and departmental activities that are regularly conducted here. The second-year students are doing special work in the near-by villages such as has never been done before. Weekly Bible studies are being given in a dozen homes and villages in the surrounding territory. Nearly two score people are listening with great interest to the Word of God as it is given them

weekly by these young men. In these meetings the second-year students take the lead and give the Bible readings, while the first-year students assist in singing, visiting, and in other ways. In Chiao Tou Tseng we now have a Sabbath school organized and regularly conducted by our students. This is by far the most thoroughly systematic work that has ever been conducted for the people of this vicinity.

The regular seminar of the pastoral training group meets each Thursday evening at 6:45, and in this meeting, reports are given of the work being conducted, new groups are organized to fill new calls for village Bible readings, visiting brethren are called in to give instruction as opportunity affords, and round-table discussion of mission work and problems is conducted in a systematic manner with capable persons chosen to lead in the presentation of the assigned topic, after which, opportunity for questions is given. A general discussion follows.

It is sincerely hoped that the ministerial scholarship plan may be continued until a few groups have been graduated and sent into the field. Then, as they take up their work and come shoulder to shoulder with the workers who have been trained in other ways, it will be possible to make comparisons and determine scientifically the real worth of the scholarship plan.

We solicit the interest of all our workers in this phase of our educational work. Will you not continue to remember this group of students and their teachers before the throne of grace, that the work done here may truly bear the impress of the divine?

Chiao Tou Tseng, Kiangsu, China.

SOVIET RUSSIA.—The bitterest opponent of our profession of faith today is Bolshevism. Bolshevism is denying and fighting against all faith in God, and in particular against every aspect of the Christian faith.

Lacking a sense of sin, Bolshevism has not the slightest understanding of Jesus and His redeeming work. The ruthless Bolshevik derides the gentle Saviour as a weak revolutionary who recoiled from force, and, therefore, ended on the cross.

Bolshevism is so steeped in materialism that it can make nothing of the teaching of the Holy Spirit. Living only for this world, the Bolshevik cannot grasp the idea of the resurrection. Cemeteries in Russia have been turned into playing fields.—*D. C. Shabert, Evangelium und Osten*. (Condensed in *Religious Digest*, November, 1935.)

TOBACCO CONQUESTS.—Away back in the early part of the seventeenth century King James I of England issued what he chose to call a "Counterblast to Tobacco." In it he said that the use of tobacco was "a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs, and in the black stinking fumes thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." In Russia at that time the playful practice of cutting off the noses of those who smoked tobacco was in vogue.

How times have changed! Today when we wish to act nonchalant, all that is necessary is to reach for a particular brand. Some of us, so it is said, would even walk a mile for the "weed." The younger generation knows that the art of "drawing" and "puffing" is quite indispensable for admission into the smart set. . . . A survey of this industry which produces more than 100,000,000,000 cigarettes a year, along with its other products, is illuminating indeed.—*The Commonwealth (R. C.)*, Nov. 15, 1935.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

AMERICAN MORALS.—Charles Lindbergh's father came across the sea because America offered to him greater freedom and opportunity. He made the best of both. Now his famous son finds it necessary to leave "the land of the free" and seek a country where his family will be free from intrusive publicity, and from the terror by night and by day which threatens to make prey of his second child, having already cruelly done away with his first-born. To Americans of serious mind this stealthy flight of the Lindberghs comes as a staggering blow. They have become hardened to the news of the breakdown of credit, the fall of stock values, the failure of guarantees, the repudiation of gold debts, even to kidnaping and gangster massacres. But an occurrence like this hits them between the eyes. For it tells them in words so loud and clear as to be audible all around the world, that American morals and morale have declined to a point where almost any assault may be made upon a private citizen's personal rights without protection, remedy, or punishment.—*The Christian Advocate*, Jan. 2, 1936.

PRESENT ISSUES.—The church must face these issues:

1. The breakdown of family and home life.
2. Sex laxity, with its disregard for the sanctity of marriage.
3. The divorce evil.
4. The obscenity of soiled celluloid and lascivious literature.
5. Sex perversion (alarmingly on the increase).
6. Vicious birth-control propaganda.
7. Wastefulness in civil and private life.
8. The conflict between capital and labor, poverty and wealth.
9. Racketeering, gambling, graft, and corruption.
10. Lawlessness and crime.
11. Unemployment and shortened hours of labor.
12. The new leisure that so often leads to dissipation.
13. Indiscriminate public relief and sentimental charity, destroying personal initiative, self-reliance, frugality, thrift, and responsibility.
14. Unsound monetary policies which affect the work of the church.
15. Administrative measures which interfere with the work of Providence.
16. The false philosophies working from within and without, such as communism, Coughlinism, and others, which threaten the social, economic, and political welfare of the nation.—*F. J. Mittermaker, "Correcting Social Ills," in Religious Digest*, January, 1936. (Condensed from the *Pastor's Monthly*.)

CALENDAR REFORM.—Chiefly from business organizations and scientific societies, but from many other groups as well, have come the demands for calendar reform that may lead to results during the year just beginning. The matter will be placed on the year's agenda of the League of Nations if two important nations make the request, and it is understood that two are prepared to do so. Two plans have been given prominence. One would have a thirteen-month calendar, with twenty-eight days in each month, and an extra "year day" without a week-day name, at the end of the year. There would be a "leap day" as now, but it too would be without a week-day name. The other plan would have twelve months of different lengths. The year would have four exactly equal parts, each quarter consisting of three months of thirty-one, thirty, and thirty days. There would be a "year day," to be considered an extra Saturday and a "leap day," to be called a special Saturday, too. These Saturdays would have their own designations. The American Philosophical Society is one of the scientific groups favoring the twelve-month plan; the Chamber of Commerce of New York State is one of the business groups urging the same plan.—*T. Otto Nall, in the Christian Advocate*, Jan. 9, 1936.

WORLD UNREST.—Greed and nationalistic ambitions motivate men and nations, while moral idealism is more or less silenced, and nations which could and should have checked the flames of warfare in their very incipency have been quiet, negative, and self-complacent. However, these nations will be sucked into the whirlpool of war, carnage, and death

as the deafening roar of cannon and the hum of bombing planes extend their radius.

Today with feverish haste Great Britain's fighting forces are unloading war supplies and rations at the port of Alexandria while her engineers hasten the building of fortifications along the borders of Egypt. She also strengthens her naval bases in the Mediterranean and her air forces, which can rain down shells of destruction, gas, and poison upon civilians as well as combatants. England, Italy, Japan, Germany, France, and the United States place enormous orders for fighting aircraft. Our War Department signed yesterday a \$10,000,000 contract for ninety odd bombing planes and flying fortresses. Increased millions for war, but diminished millions for education and social betterment!—*Harry Earl Woolever, in the Christian Advocate*, Jan. 2, 1936.

WORLD POPULATION.—World population is increasing at a rate that is hard to conceive of. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian's heart. One of these is that about three fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Saviour of sinners. Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are falling down on the job of carrying out the command of their Saviour and Master to make disciples of all nations. The church is not only failing to do that, but it is not by any means keeping up with even the growth of population. Indeed, the increase of the heathen population in two years is greater than the membership of all the Christian churches of the world.—*Moody Monthly*, January, 1936. (From the *Presbyterian of the South*.)

GOING ROMeward.—The appeal of discontented Protestant Episcopalians for obedience to the Roman See is not new. Forgetting the age-old tradition of English independence of Rome, they have lost their nerve, and, like the Israelites in the wilderness, sigh for the fleshpots of Egypt. When they discount the Protest Ecclesiasticism, they know they say no more than many evangelical Christians would heartily second. On many pressing issues the Roman Church sounds a ringing note of supernatural Christian assurance. Evangelical Christians honor this forthright testimony, often in sharp contrast with the temporizing and humanitarian note sounded by self-appointed Protestant ecclesiastical spokesmen, but evangelicals will not willingly appoint any human receiver for the church of the Lord Jesus Christ.—*The Presbyterian*, Jan. 2, 1936.

MILITARY TRAINING.—Taking exception to statements incorporated in Secretary of War Dern's annual report criticizing the views of those opposed to compulsory military training in civil schools and colleges, a group of prominent educators from various parts of the country communicated a protest directly to President Roosevelt, in a letter dated December 27, according to an announcement made public on Monday of this week by Dr. George A. Coe, chairman of the Committee on Militarism in Education of New York City. The educators' letter to the President denied the truth of the Secretary of War's statement that the military training provisions of the National Defense Act are "entirely democratic" and "consistent with the aspirations of the most idealistic lover of peace." To support their denial, the educators cited the facts that compulsory military training exists in 118 nominally civil schools and colleges; that students in various States have been suspended for refusing, upon conscientious grounds, to participate in the work of such military units; and that various courts, including the United States Supreme Court, have rendered decisions upholding such suspensions. The letter said further that the efforts of the educators to ascertain and make known the truth regarding the educational aspects of military training, are not "a mark of deficiency in patriotism," and they declared that they would not apologize for their views even if they happened to indicate the necessity of amending or revising the National Defense Act. Among the signers of the letter were Dr. Coe and Dr. John Dewey, both of Columbia; Prof. Reinhold Niebuhr, Union Theological Seminary; Prof. Edward A. Ross, University of Wisconsin; and Prof. Guy M. Wilson, Boston University.—*Zion's Herald*, Jan. 1, 1936.

"RETHINKING MISSIONS."—This conception of missionary activity is very unlike that which actuated the launching and developing of the missionary enterprise. Until our time this enterprise has proceeded on the theory that non-Christian peoples were benighted and lost without the Christian gospel. We whose souls were lighted by wisdom from on high could not to men benighted the lamp of life deny. The modern spirit cannot express itself in those words. Why? For various reasons, the most fundamental of which is a new conception of salvation which stresses the this-worldly aspect of religion as well as or even more than its other-worldly aspect. Such a salvation is not a super-cultural possession. It is integral to and conditioned by the natural cultural environment in which the salvation takes place. For many minds this conception seems to destroy the absolute character of any religion, and to reduce all religions to a dead level of social process. The utmost we can do when our religion comes in contact with other religions is to exchange spiritual goods with them, to share in a mutuality of giving and receiving, so that both may be enriched.

As a consequence, the whole vocabulary of Christian missions is being overhauled. Sensitive Christian people find it unpleasant to use the antitheses of Christian and heathen, of civilized peoples and backward peoples, of mature races and backward races. The very terms "mission" and "missionary" make us wince. There is an implication here of superiority and inferiority which it is felt we have no right, under the new theory of religion as a phase of culture, to assume.—*Charles Clayton Morrison, in the Christian Century, Nov. 27, 1935.*

GODLESS RUSSIA.—From my observations last summer I have the distinct impression that before long, Russia will be, in the main, a godless and a churchless land. Organized religion in the land of the Soviets is on the way out. On every side, in Russia, one sees unmistakable evidences of the liquidation of religion.

There are, to be sure, a number of churches in Russia still open and doing business. I visited some of these churches. What I saw, however, only confirmed my impression that the U. S. S. R. is going godless. The worshipers were mainly old people. I saw very few young people in the churches. This, to my mind, is the most convincing evidence of the decadence of religion in Russia.

The present youth generation in Russia is the youth generation of the communist revolution. These youngsters have been brought up on a diet of atheism. They are strongly antireligious. They do not believe in God. They have no use for the churches. I talked with many of these young people. They laughed at me when I sought to interpret religion as something more than creeds and dogmas. They replied that they were through with God, with religion, and with the institutions of religion. One day I visited a kindergarten where I found a hundred little children. I asked these children what they thought about God, and I was politely informed by these little ones that there was no God. . . . The churches, not only in Russia but elsewhere, have too often been on the side of the "haves" and against the "have-nots." But the antireligious movement in Russia has gone far beyond an attempted correction of the abuses formerly practiced by the church. Russia is in the business of getting rid of religion as well as of ecclesiasticism.—*Walter W. Van Kirk, in Federal Council Bulletin, November-December, 1935.*

REPEAL'S RESULTS.—The second year of repeal has come to a close, and is submitting to the inspection of the nation the same record of confusion, corruption, and general demoralization which characterized the first year. What every sensible man knew—that repeal would only restore the intolerable conditions of the preprohibition days, which created the public opinion which in turn enacted the Eighteenth Amendment—has now come true. And the people are seeing it! In less than two years the tide has turned.

Sure evidence of this fact is contained in what is the most important event in the second year of repeal, namely, the national poll taken by the American Institute of Public Opinion on the liquor question today. The institute, it should be said, is a non-partisan organization, devoted to the task of testing opinion on public questions among all classes of people in every State in the Union by a rigorously scientific method of inquiry. Its results are published from time to time by a syndicate of high-class newspapers, and are accepted without question as the most complete and authoritative record of public sentiment now available in this country. Its report on repeal was announced on November 10, in a

tabulation of answers to the question, "In your locality is the situation in respect to the use of alcoholic beverages better, about the same, or worse than it was the last few years of prohibition?" . . .

Of the hundreds of thousands of typical citizens voting in this poll, 31 per cent said that "the situation in respect to the use of alcoholic beverages" was "the same"—no improvement after all the millennial promises of the repealers; 33 per cent said that the situation was "worse," and only 36 per cent could find any reasons for believing the situation was "better." Sixty-four per cent of the voters of the country today, in other words, cannot see that repeal has accomplished any good, and of these, more than half assert that it has definitely done evil.—*John Haynes Holmes, in the Christian Century, Dec. 4, 1935.*

RENOVATED SUPERNATURALISM.—The struggle of the near future in the religious thought of America will not be between religious loyalties and scientific findings. It will be a struggle between naturalistic religion and a renovated supernaturalism that can swallow any scientific theory without the slightest indigestion.

The need for mediating between science and religion is rapidly diminishing. The religious person who is informed today can go all the way over into naturalism or all the way over into supernaturalism without experiencing any sense of conflict. It is true that the mass of religious people are not yet sufficiently informed to be able to do this, and will not be able to do it for a good time to come. But it is not necessary that the total mass be able. It is only needful that they have access to a guide and mentor who can do it for them. Doubtless even this is not yet possible for most. But a glance at the movements now current in religious thought shows that we are rapidly moving in that direction.—*The Christian Century, Jan. 8, 1936.*

YOUTH'S MOOD.—Youth today is caught in a vortex of swirling and conflicting forces over which youth has almost no influence. Pressing with most clamant urgency for immediate action, is the problem of unemployment. The "elders" tend to read youth's spiritual perplexities in terms of that problem. They see youth going out into a world which is unprepared to welcome a very large number of them, unable to meet their most basic public need—livelihood—which indeed the founders of the Republic might well have substituted for "liberty" in their great trinity. For without livelihood there cannot long be "life," and certainly there cannot be "pursuit of happiness." No one can exaggerate the gravity of the problem, or the necessity for its cure.—*The Intercollegian and Far Horizons, January, 1936.*

PROTESTANTISM DENOUNCED.—Twenty-nine Protestant Episcopal churchmen have made public an appeal to their church for a reunion with the Roman Catholic Church. This appeal contains a denunciation of Protestantism as being bankrupt ethically, culturally, morally, and religiously.—*Edmund B. Chaffee, in the Christian Century, Jan. 8, 1936.*

KAGAWA'S MESSAGE.—What is the unique message which Kagawa, on this, his third visit, is bringing to America? He sums it up in two words, "economic theology." His secretary tells us that today, Kagawa calls upon America to live the gospel of love, to abolish poverty, to bring in the reign of God's love. His suggested method is threefold: "Evangelism always comes first and foremost." "Education is a close second." "Social organization, in which the organizing of the cooperatives is the chief feature, completes the trio."—*Norman E. Richardson, in the Presbyterian, Jan. 9, 1936.*

ISAIAH'S ALMAH.—Isaiah 7:14 brings [us] to the logical conclusion that virgin, an unmarried woman, is in the prophetic vision. The word "almah" is always used in connection with a virgin, while the word "bethulah" is used in connection with virginity, and may designate a female child, even when but three years old. "Almah" means a virgin who has already developed into womanhood, and has reached the age of sexual maturity.

As used in the King James Version, "almah" means a marriageable maiden. In Genesis 24:43, Rebecca is unmarried. In Exodus 2:8, Miriam is unmarried. Isaiah's Hebrew is the purest and the diction is the most elegant. Therefore it would not have been euphonious for him to employ in his prediction concerning the coming of that remarkable child the word "bethulah." "Almah" is the most natural expression to use.—*B. A. M. Shapiro, Hebrew-Christian Scholar, in Religious Digest, December, 1935.*

THE GOSPEL MUSICIAN

Responsibility and Opportunity

Music as an Act of Worship

BY H. B. HANNUM

THE subjects usually considered of first importance to the ministerial student in our schools are the various lines of English, Bible, a knowledge of Greek and Hebrew, public speaking, methods in pastoral work, and kindred studies. It is imperative that the minister specialize in these important studies, as he can never become too mighty in the Scriptures and in personal evangelism.

The study of music, however, has a right to be placed as high in importance as some of these other subjects. In fact, we are told concerning the schools of the prophets in Israel, that the "chief subjects of study were the law of God, with the instructions given to Moses, sacred history, sacred music, and poetry."—*"Fundamentals of Christian Education,"* p. 97. Thus the study of sacred music is listed among the major subjects studied in these schools.

"The art of sacred melody was diligently cultivated. No frivolous waltz was heard, nor flippant song that should extol man and divert the attention from God; but sacred, solemn psalms of praise to the Creator, exalting His name and recounting His wondrous works. Thus music was made to serve a holy purpose, to lift the thought to that which was pure and noble and elevating, and to awaken in the soul devotion and gratitude to God."—*Id.*, pp. 97, 98.

There is no doubt that music was an important part of the life of Israel. David is an outstanding product of this educational system in which music was turned to serve a holy purpose. One of the most loved books of the Bible, the Psalms, is a product of inspired music and poetry. This hymn book of Israel is one of the most quoted books of the Bible, and has brought consolation and courage to thousands.

It is from the Psalms that we get such counsel as this:

"It is good to sing praises unto our God." Ps. 147:1. "Oh, sing unto Jehovah a new song; for He hath done marvelous things. . . . Make a joyful noise unto Jehovah, all the earth: break forth and sing for joy, yea, sing praises. Sing praises unto Jehovah with the harp; with the harp and the voice of melody. With trumpets and sound of cornet make a joyful noise before the King, Jehovah." Ps. 98:1, 4-6.

In order for the musical part of our services to be most effective and most pleasing to God, the minister should understand something of the art of sound, and how music can be made to minister to worship. In the world, music is looked upon mainly as a means of entertainment. While this is a legitimate use of music in the secular field, we have fallen far short

of its spiritual possibilities if we look upon music simply as a means of attracting people to our meetings and as a method of entertaining them.

The minister should know the relative merits of the piano and the organ as a church instrument. He should understand the place of orchestral instruments in religious work. He should know what kinds of music should be considered religious and suitable for church work. He should realize that the proper use of music in the service gives it a far greater dignity than is implied in the designation of the musical part as the "preliminaries."

Instrumental music should serve a religious purpose in our meetings, else it should be excluded from the service. The minister who understands these facts will be conscious of the power that instrumental music of the right kind exerts upon his congregation.

Hymn singing is an act of worship, and should be treated accordingly. Indifference to this part of worship is on a par with half-heartedness in the public prayer.

A very important field of study for the minister is that of hymnology. He should know his hymn book, its background of experience, the types of music found therein, how the various hymns should be sung to be most effective, and how various hymns have been soul-winning hymns. There are hymns that are good, bad, and indifferent, and hymns for various occasions. The minister should know these things if his ministry would be most effective.

Many times a sermon of great spiritual power and beauty is followed by a hymn of trivial sentiment and cheap music, which tends to neutralize the effect of the sermon. How much more effective if a hymn suited to the occasion had been selected.

It is very helpful to the minister to have a practical knowledge of the piano or of some other instrument. A knowledge of singing is also essential, and should be acquired if at all possible. Both Luther and Wesley were above the average in their knowledge of music, the Reformation under these men of God being aided greatly by this means. They understood the value of using good music in connection with the preaching of the word.

It is not new songs and hymns which we need so much as it is a new realization of the dignified place which music should occupy in the worship of God. If we sensed fully the meaning in the statement that the musical part of the service is an act of worship, we would be successful in making music the hand-maid of religion.

Berrien Springs, Mich.

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CHURCH SMOKING.—Smoking in church used to be common, and the first edict against tobacco came from Pope Urban VIII, in 1642, who forbade it because of the noise set up by steel and flint among echoing naves during mass.—*Reader's Digest*, November, 1935 (reprinted from *Fortune*).

Manuscript File

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manuscript file is that made up of letters which were strictly confidential,—messages of a personal nature from the Lord to those engaged in forwarding the work,—messages of courage, of counsel, of warning, and sometimes of reproof. These documents have no legitimate general field of circulation, the principles of instruction having been largely covered by published articles of a less personal nature.

The trustees have recognized that there were in the manuscript files certain lines of instruction not so well covered by the publications already in circulation. This point may be made clear by referring to a recent publication.

Much of the valuable counsel regarding medical missionary work was written at a time when there were but few medical institutions or physicians among our people. This counsel was therefore limited in its circulation to a few leaders in the medical work, not having been put into print for general reading. In view of the rapid and large growth of the medical department of our work, not only in professional lines, but as an important branch of lay evangelism, the trustees, recognizing the value of such instruction for all our people, authorized the gathering of this material for publication and general circulation. As a result, in 1932 "Medical Ministry" appeared, bringing within the reach of all who care to secure it, valuable instruction not so well covered in previous volumes.

On the other hand, there is not, as some have thought, a large amount of unpublished matter representing lines of instruction of general importance not now covered by the published works. All through her life, Mrs. White labored untiringly to bring forth in published form the instruction given to her for the church. Near the close of her work she was able to say:

"Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands."—*Writing and Sending Out of the Testimonies to the Church*, p. 12.

A study of the Ellen G. White writings which are available to all, reveals that the most important phases of instruction are comprehensively covered in the published works.

The Card Index

To make it possible to refer to the many subjects dealt with in the 45,000 pages of manuscripts and the 2,000 Ellen G. White articles appearing in our periodicals, a card index has been prepared. The work on this was begun thirty years ago, but at first it was rather rudimentary, and not until the last four years has it neared completeness. Now, this subject index,

recorded on 12,000 cards, is to the manuscripts and periodical articles what the printed "Index" is to the Ellen G. White books.

In the next article we shall speak of the definite provisions made by Mrs. White for the handling of the manuscript files after her decease.

Use an Interpreter

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home-foreign field, by searching out the people of different nationalities and inviting them to join the pastor's Bible class conducted in their own language, and also by helping to supply the literature which is needed. This method of using an interpreter has been successfully employed by a number of city pastors, and has resulted in souls' being won to the truth. The great work of giving the gospel to the vast throng of foreigners who have come to this country cannot be accomplished through the efforts of foreign-speaking workers alone. We appeal to our American ministers to assist by organizing Bible classes for foreigners, and to follow the divinely indorsed plan of making use of an interpreter.

Los Angeles, Calif.

Pastor and Evangelist Cooperation

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that the pastor of the church be the one who visits the new converts before they are taken into the church, not leaving this work to the church council or clerk, for oftentimes such are not tactful. Some go about this work in such a blunt way that they really harm those they visit. This committee, I suppose, should be a standing committee, doing that work throughout the year."

This letter was published in our union paper. Two replies are here reproduced, which stress the matter of more thorough work on the part of the evangelist, and closer cooperation with the church during the effort:

Response No. 1

"Your article which appeared in the *Recorder* recently, about church officers' taking better care of new converts, was timely. However, there are two lessons which can be drawn from the Bible worker's letter. It seems the one intended by the writer is to call attention to the fact that church officers are not doing their full duty in behalf of the new converts. No doubt this is true, and should be corrected.

"The question arises as to how this can be brought about. Some feel that the evangelists have been so busy in their efforts bringing converts into the church, that they have failed to permit the church officers to get well acquainted with them. The evangelist usually does all the preaching, is before the people all the time, baptizes the new converts, etc., so that when he leaves the church the new ones feel that their leader is gone. And some of

them are not overly willing to take counsel from local officers. Anyway, there is not that acquaintance existing between the new members and the officers of the church which draws them together. There is need of closer fellowship.

"Is this need, however, only on the part of the church officers? We believe there should be more cooperation between the evangelist and the local workers and church officers, while the new converts are being brought into the church. Some evangelists say, 'We are afraid they will not know how; that they will hinder and not help.' Unless they have some training along this line, they will not know how to help. But how are they ever to learn unless they have the opportunity? If they do not know anything about how to help bring souls into the church, how are they expected to know how to keep them, after the one has left who did most, if not all, to bring them in? May the Holy Spirit be privileged to do the work so necessary in the lives of us all, so the church will soon be prepared to finish its work."

Response No. 2

"The article, 'A Cry of Distress,' in the *Recorder*, touched a phase of our work about which I have thought much. It is rather difficult to encourage new members who have lost their positions. If they had the faith in God that some of the more experienced have, our prayers would be sufficient to carry them through the testing time. I can look back to my own experience, when I gave up family, home, and everything for this message. . . . One dear brother I will never forget. When I told him my story, busy as he was, he took time to listen; and when I had finished, offered me money and encouragement that was sincere. I told him I did not want his money, that I wanted work so I could keep the Sabbath.

"I believe we had prayer together; and shortly after that the Lord opened the way for me, and for a number of years my services were in demand. I left one position and in just a few days had another, at increased salary, at which place I stayed until I saved about a thousand dollars, which I invested in an education at Pacific Union College.

"I believe we should get acquainted with every new member, and take time to encourage and strengthen each one in the message. We spend a thousand dollars to get new members, and when we get them, we are too busy to take time enough to establish them on a sure foundation, and to let them know that we are interested in their financial troubles as well as their spiritual welfare. A little time and effort at the right time may save a soul for eternity and make a valiant worker in the cause of God."

These letters illustrate the principle that whenever an evangelistic effort is to be held in connection with a church, there should be the closest cooperation between the evangelistic workers and the local church workers. To accomplish this we suggest that council meetings be held preceding the effort, so that there may be a clear understanding between the church and the evangelistic workers. Let all points be

considered; then let us all do the work agreed upon, and much better results will be obtained.

Los Angeles, Calif.

Real Bible Study

(Continued from page 3)

The following quotation will give some light on the subject:

"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."—*Review and Herald, Feb. 4, 1890.*

Here are mentioned the law and the gospel, the mediatorial work of Christ, and the grand and holy mysteries of redemption. The following extract adds a few more specific subjects:

"This earth has been honored and blessed with the presence of the Son of God. In the Scriptures we read of His incarnation, His teaching, His miracles, His death, and His resurrection. The effort to understand these wonderful subjects puts to the tax the highest powers of the mind, and then there is an infinity beyond, which cannot be exhausted. The oftener the mind is called to this study, the stronger and clearer it will become. In the daily life will be revealed the mysteries of godliness, which may be experienced, but cannot be explained. Throughout the ceaseless ages of eternity the redeemed will study these subjects, ever gaining from them a deeper and clearer knowledge of God and of Christ."—*Signs of the Times, April 26, 1905.*

Can anything be known of the character and attributes of God, or are these subjects among the prohibited ones?

"At no period of time has man learned all that can be learned of the Word of God. There are yet new views of truth to be seen, and much to be understood of the character and attributes of God,—His benevolence, His mercy, His long forbearance, His example of perfect obedience. 'And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father,) full of grace and truth.' This is a most valuable study, taxing the intellect, and giving strength to the mental ability."—*Fundamentals of Christian Education,* p. 444.

In the following quotation note the seven subjects which we are to seek to understand:

"Every one should seek to understand the great truths of the plan of salvation, that he may be ready to give an answer to every one who asks the reason of his hope. You should know what caused the fall of Adam, so that you may not commit the same error, and lose heaven as he lost Paradise. You should study the lives of patriarchs and prophets, and the history of God's dealing with men in the past; for these things were 'written for our admoni-

tion, upon whom the ends of the world are come.' We should study the divine precepts, and seek to comprehend their depth. We should meditate upon them until we discern their importance and immutability. We should study the life of our Redeemer, for He is the only perfect example for men. We should contemplate the infinite sacrifice of Calvary, and behold the exceeding sinfulness of sin and the righteousness of the law. You will come from a concentrated study of the theme of redemption strengthened and ennobled. Your comprehension of the character of God will be deepened; and with the whole plan of salvation clearly defined in your mind, you will be better able to fulfill your divine commission." —*Review and Herald, April 24, 1888.*

College View, Nebr.

Paul and Simon Magus

(Continued from page 1)

found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3:7-10.

Simon desired to gain all; Paul, to give all. Simon would retain his sorcery unless he could by paying money buy greater power and influence over the people; Paul would give up popularity and position and all he had of any worth in this life, that he might, as he declared, "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death."

Paul had nothing to sell, nothing to barter. He surrendered all that he might know Christ. He knew no bargaining for gain, either financial or for advantage in position in the church. He withstood Peter to his face because, to his mind, Peter did not stand for what Paul taught,—Peter, the very man to whom Simon offered to give money if he could secure the power of imparting the Holy Spirit. Paul stood for truth, and for promoting the kingdom of God.

To enrich himself, Simon sought to buy the power to do what only God can do.

Simon had seen the power of the Holy Spirit; he had seen converts uplifted, changed, transformed by it; yet in the very presence of the Holy Spirit and His manifestations, his mind was on personal gain and power and influence. He wanted this power in order to turn it into gain. Some workers and professed believers have sat in these latter days amid God's people, have seen and heard what He is doing in the world, and have listened to appeals for higher standards of spiritual life while they were even living in the realms of gain, self-promotion, and sin.

In all we know of Paul, from what others wrote and from his own epistles, there is a straightforward message to lead men to seek eternal life. He never faltered; he never weakened. None of his critics ever charged Paul with a hidden purpose to advantage himself in any way, in seeking gains or in securing positions of responsibility.

Some may desire to promote certain men to some important position, or favor a certain policy, or seem to join in spiritual devotions,—all with a hidden purpose of self-advancement. What is that but secret simony? So common is this sin, so obscure, so subtle, that often men are blinded to the truth, and claim to be led of the Holy Spirit when they are seeking their own advancement or advantage.

With the true child of God there must be no self-seeking, no party or clique of men with whom he joins in order to promote self or selfish aims in securing position in the church. As ministers of God we are to proclaim the whole truth, which, if followed, will lead men into the coming kingdom of glory.

Every worker must decide for himself whether he will be a disciple like Simon Magus, serving the Lord for gain and self-advancement, or like the apostle Paul, who cared for nothing but to preach Christ and Him crucified.

"Take heed to yourselves therefore."

I. H. E.

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ENLARGEMENT!—The hour has manifestly come for a broader, clearer, truer view of our world field, and the world-wide character of our objectives and working relationships. We incline to be too provincial, too local, too isolated, too national, in our thinking. We are fettered by our more limited concepts of the past. But with the growth of our work and the enlargement of our movement, the circumference of our vision must be pushed back, so that we shall see farther and with truer and fuller perspective. The enlargement of the great divisions of our work, and the development of strong leaders in the various nationalities and languages, necessitate a readjustment in some of our thinking and planning. Increasing national and international perplexities, with their sudden and often unforeseen isolations and restrictions, call for an intensive development of an indigenous ministry and leadership that can cope with crises and emergencies incident to such situations. Responsibility needs to be put back increasingly upon men who must take the responsibility of decision and action under such circumstances. Dependence must not be placed in continued leadership just from a few nations or sections of the world field. God, in His providence, chose our nation as the focal point and source of initial supply of men and means. Now the hour is upon us for a greater measure of self-support and self-propagation by the several divisions where the work has been advanced through the pioneer period by the gifts and sacrifices of America.

STRATAGEM!—As the devil well knows, attacks from without upon the remnant church are not overly successful, so he tries to break its unity and to frustrate its efforts by the more subtle and effective trick of fostering variance, personal antagonism, and strife within the ranks. This accomplishes far more, for it divides effort, retards advance, estranges friends, discourages and breaks down leaders, and bewilders and misleads the rank and file. Such indulgence paralyzes spirituality, changing men from builders to wreckers. No sorer blight could touch the remnant church than to be racked by internal dissension wherein one group would eye another with suspicion, calling others "unsafe," "liberal," "disloyal," or "reactionary," "narrow," "dangerous," as the case might be. And worse than the epithets is the spirit that prompts them. It is from the earth beneath, not from heaven above. It bears the devil's benediction, not the smile of Heaven. It is Satan's most astute trick, and his most successful stratagem. Used through the ages, it constitutes a very real danger to the remnant church. Those who pro-

mote such disruptive tactics are playing directly into the evil one's hands, however blindly.

CONFIDENCE!—Nothing will so break the morale among us as a band of workers, as justifiable loss of confidence in our associates or leaders. Duplicity, deceit, violation of promise or agreement, manipulation, hypocrisy,—these are the things that nauseate every high-minded man of integrity. Yea, more, they stanch the flow of means, and stifle the impulse of missionary activity, if natural reactions are allowed to control. We believe such occasions for distrust are not common, but they are nevertheless to be found in some instances, as, alas, they have been from the days of the apostles. And that is the tragedy of it! There are some such cases. Better for such, says the Master—not this writer—were a millstone hanged about his neck, and he vanish in the depths of the sea, than thus to offend the Father's little ones. Our integrity and our influence are inseparable.

PROBLEMS!—It is unseemly for a laborer in this cause to become irritated when an associate worker—just as loyal and self-sacrificing, and loving God and His present truth just as devotedly—submits a problem that has baffled him. He may be struggling to find a satisfying solution to some difficult question or seeming contradiction, the very existence of which is unknown to the blithely superficial thinker. Such individuals are to be sympathetically and constructively helped, not censured. Ridicule but repels and discourages, or hardens. Denial of the existence of such problems is an affront to reason, and is a gauge to the caliber of the denier. There are very real problems in the realm of the theology and in the details of prophetic interpretation. Indeed, their existence is inevitable when the finite seeks to grasp the things of the Infinite. Such problems are not to be denied, glossed over, nor lightly brushed aside; nor is the sincerity and loyalty of the one candidly seeking the solution to be impugned. Let us join with such in reasoning, studying, and seeking for a consistent and harmonious solution. Some things will never be understood this side of the "pearly gates," but a host of others can be solved by open-minded and united study.

ENVY!—Do you sometimes become a wee bit envious or sensitive because of the prominence and acclaim of those in the lead? Remember, great responsibilities and cares and criticisms press upon them as well as the spotlight. It is not where but how we serve that counts.