

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 11, No. 8

August, 1938

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NOTES AND NOTICES

Information and Sundry Items

NEVER in human history has the world been so distraught as at the present moment. Agonizing fear possesses men. It grips statesmen,

CONSECRATION IN SUCH AN HOUR

grips the masses, grips all nations. The anxieties of the past fade into nothingness in comparison. And the masses of the world know not what it all means, or where it all leads. They see no way out of the situation. They fear the destruction of civilization—and well they may. Without knowledge of heaven's prophetic forecast, unacquainted with the light of the advent hope, all is darkness and despair. To these multitudes, we are duty bound before heaven to disclose the real meaning and to outline the certain outcome of affairs. We have a message of utmost import to mankind. It is an explanation, a warning, and an appeal. It involves an inescapable answer and necessitates an unparalleled decision. It is the most sobering commission ever borne by mortal man, a challenge to consecration and fidelity upon our part. It calls for the discarding of all unworthy emphasis and the elimination of every trifling approach. We should be sober, persuasive, and appealing in our presentations. We should be in deadly earnest about our task. Away, then, with every vestige of carelessness and ease. We are to labor in a manner and a spirit commensurate with this hour of human anguish. Were the curtain drawn aside, we would see the time for completing our task to be alarmingly short. We must acquit ourselves like men.

☛ THE 1938 annual Ministerial Reading Course completes quadrennial course No. 6. All who finish the 1938 set, and have likewise read the 1935, 1936, and 1937 courses, should, with request for the annual credit card for 1938, ask for the large, hand-lettered quadrennial certificate.

☛ THE four fundamental reasons why Presbyterians should support foreign missions, as cited in the *Presbyterian* of February 28, are (1) they are obligated by the golden rule to do so; (2) Christianity is a universal religion; (3) it is essential to the spiritual life of the church at home; and (4) it is an expression of their love to Christ. This, without the slightest allusion to the approaching advent, the end of the world, and God's special message of warning and entreaty commissioned for proclamation to earth's utmost bounds today. Happy the lot and enlightenment of this advent people.

☛ THERE is room for artists of ability to serve the worker group of every great division or sector of our work. They can help explain the great prophetic symbols of Daniel and the Apocalypse. The symbols we use should be impressive and creditable. Some of the atrocities that have been employed should surely go into permanent retirement. Draw upon the services of artists whose productions will rightly represent the impressive, weighty message we bear. Do not fail to read the article, "Effective Prophetic Symbol Device," page 24 of this issue.

☛ ANCESTOR worship has appeared recently in Europe similar to that in vogue in Asia, with its ancestral tablets and art, declares the *Presbyterian* for April 14. The complexities of the last days thicken.

☛ "WE have taught the people to read, but we have largely left it to non-Christians to provide their literature," says the *British Christian* (April 7). This must never be true of our mission work.

☛ It is gratifying to see one of our affiliated educational institutions—the Nashville Agricultural Normal Institute at Madison, Tennessee—break into print in a journal like the *Reader's Digest*. In the May issue, under the title, "Self-Supporting College—Education and real life meet in this institution where students earn their way to learning," a very illuminating and interesting account appears of the practical, industrial feature, without mention, however, of religious affiliation. More and more, the sheer merit of our enterprises, founded on sound principles and true reforms, should be such as to command attention.

☛ MORALITY built upon the brain rather than founded in the heart is delusive and perilous, as illustrated in the case of the recent default of Richard Whitney, a man with the highest educational and social advantages and for five years president of the New York Stock Exchange. Before that were Brynar James Owen in Britain, Baron Kysland of Carmarthen, and Ivar Kruger, Scandinavian match king—all highly educated and all involved in the greatest money crimes of the decade. Nor are such conspicuous combinations of culture and crime isolated. In spite of all the advantages of civilization and education, this is one of the most crime-ridden generations in history. This we must remember in all our educational endeavors. Behind the intellectual must lie the spiritual.

☛ A GENERATION ago the world was mightily stirred by the disbeliefs of Paine and Ingersoll. There was a philosophic and theological challenge—an issue for debate. The question turned on the existence of God, and the argu-

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The Ministry

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Official Organ of the Ministerial Association of
Seventh-day Adventists

EDITOR LEROY EDWIN FROOM

ASSOCIATE EDITORS J. LAMAR MCELHANY AND IRWIN H. EVANS

I BELIEVE that definite responsibility rests upon all our ministers and leaders in trying to safeguard our church members from the deceptions brought to bear upon them by offshoots that arise from time to time. From the beginning of our work many have come to us, or have risen up from our midst, with burdens along lines intended to lead astray, or to confuse. And we are told that we shall see more of this as we draw near to the end.

Persons engaged in such movements have a method of approach that is intended to deceive. They do not announce themselves as enemies of the truth or as agents of the evil one. On the contrary, they pose as reformers having a message from God, manifesting a marvelous show of piety and devotion. They shrewdly draw statements from the Bible and the Spirit of prophecy, placing these in a setting that is intended to mislead. If possible, they would deceive the very elect.

They so use the message of reproof that God has sent to His church as to make it appear that the Lord has turned entirely away from His people. They artfully draw out statements that concern leaders and the ministry in such a way as to deceive the people into thinking that God is an enemy to any one occupying a position of leadership in the church today. Many who are new in the faith, or who are not well established, are brought into confusion and discouragement, and oftentimes are wholly deceived, by such deceptive methods.

I do not believe that it is incumbent upon us to spend time in making attacks upon the deceivers of God's people. I incline to think that a far better way is for us to carry on a ministry that will strengthen and establish our people more fully in this message. First of all, let me stress the importance of having our candidates for baptism well prepared to join the church. And obviously there is quite a difference between joining the church and being joined to the Lord.

PROTECTING AGAINST OFFSHOOT DECEPTIONS

By E. K. SLADE, *President*
North Pacific Union Conference

Many times persons are brought into the church prematurely. They should be well established in all the doctrines, and should know them well. In addition to this, I believe that we should go much farther than we do in establishing people in the provisions of justification, forgiveness, sanctification, and salvation through grace. *Herein lies our weakness in bringing people into this message.*

I recall that wonderful statement made by Paul when he wrote to make an appointment with the believers in Spain. He brought into his letter these words: "I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ." Paul understood by experience the power of God unto salvation, which is the very essence of the gospel. He was no stranger to the experience of the indwelling Christ. He was acquainted with other doctrines and theories that pertained to the Lord's work, but in a deep and definite way he knew what it was to have Christ abiding within.

I do not wish to dwell too long upon this point; yet I wish strongly to emphasize the thought that we should go farther than we have been in the habit of going, in thoroughly establishing people in a sound Christian experience. They should know what salvation through grace is. They should understand the gift of salvation fully. They should understand that a body of doctrines, and all that we may say about organization and financial responsibilities in the church, amounts to but little, unless this more vital principle is understood and experienced.

You will understand, I am sure, that I am not minimizing the importance of candidates' being thoroughly indoctrinated. What I am trying to say is that there is no salvation in the doctrines alone. These may be understood perfectly and yet the individual still be wholly unfitted to come into church relationship. There is no power in doctrine alone to hold

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THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

THE "MANIFESTATION" OF CHRIST'S COMING

By J. N. ANDERSON, *Professor,
Union College, Nebraska*

IN a former article (January, 1936, MINISTRY) we have seen how the writers of the New Testament took up the Greek word *parousia* and made use of it as a specific term for the literal, personal return of their departed Lord. We have noted particularly how fitting and effective that word must have been, since throughout the entire Greco-Roman world of Jesus' day it was employed quite generally as a technical word for a royal visit by an emperor, king, queen, or other distinguished person. The essential significance of the term was decisively set forth by the fact that all such royal visits called for the payment of taxes to defray the heavy expenses involved. In many cases sacrifices were made, commemorative coins were struck, and in some instances the visit marked the beginning of a new era in that part of the Mediterranean world. All these facts associated with the word *parousia* furnish a striking analogy to the soon-coming royal visit of our great King Jesus.

Not only will the *parousia* of our Lord be literal and personal, in the manner of a royal visit of an emperor, but it will also be with a great *manifestation* as is indicated by the Greek word *epiphaneia*. This term, both in the Authorized Version and in the Revised Version, is usually rendered by the English word "appearing." However, in one passage the Authorized Version uses "brightness," while the Revised Version employs the word "manifestation." (See 2 Thess. 2:8.)

Like the word *parousia*, the term *epiphaneia* and its cognates had come to have much of a technical meaning carrying the idea of "showing forth," "making manifest," "coming into view," as of the sun or stars (Acts 27:20), or the sudden appearance of an enemy. One of its most significant functions, really its most characteristic use, was to express the idea of an unusual or sensational appearance of an emperor, as, for instance, on the occasion of the accession of Caligula. Claudius, his successor, was denominated the "most manifest" (god); and Ptolemy V was not the "illustrious," but the "manifest" (one), much in the sense of the "incarnations" in India. In the same direction the word was further used of the supernatural powers by the gods on behalf of their worshipers. Honors were due Isis because of her "manifestations," in which

she was believed by her devotees to have brought gracious healings.

Similarly, Prof. W. M. Ramsay in "The Greek of the Early Church and Pagan Ritual," page 208, bears this testimony: "In the hieratic inscriptions the appearing of the god in visible form to men is commonly expressed by the same word (*epiphaneia*)." He then records how Artemis was "manifested" at Ephesus; Sabazios and Zeus at Pergamos. In the light of these facts, we are not surprised to find Josephus using that very term in describing God's signal intervention at the Red Sea. Employing the Greek language as he did, what more fitting term could he have selected to set forth the "manifestation" of the true God?

In the Greek Old Testament this word *epiphaneia* and its related terms occur only a few times, mainly in the Psalms, where the translators make use of these terms to express the thought of God causing His "face to shine" on His people. In one or two instances in the prophets, some form of this word is used to characterize the "day of the Lord." One of these passages is carried over into the New Testament and emerges in Acts 2:20. Moffatt translates, "Ere the great, open day of the Lord arrives."

Coming next to the apocryphal books of the Old Testament, we find this word used in a few instances to describe the divine intervention of God on behalf of the Jews. When Heliodorus sought to rifle the temple of its treasures, he and all his followers were plagued with great fear. 2 Macc. 3:24. (See also 2 Macc. 12:22; 3 Macc. 5:8, 51; 2:9.)

BUT it is in the New Testament that *epiphaneia* and its cognates come to their own. The apostles and other writers of the New Testament went forth into the very heart of the mighty Roman world with a new ringing message, a message that brought hope and life to its millions. But in doing that, they did not discard that finest of all language instruments, the Greek speech, so providentially made ready to their hands. They took the Greek terms just as they found them—saturated with the pagan religions of that day, filled them with a new content corresponding to the newborn religion—then applied them most effectively to their Christian message, making them decisive, clear cut, and withal rich with spiritual light.

First of all we note that *epiphaneia* is used to express the manifestation of God in the incarnation of His only-begotten Son, when, as it were, the infinite Father stepped down onto the plane of the human in the person of Jesus of Nazareth—the supreme event of all history. That was the hour in which, as Zacharias prophesied, God in His tender mercy would “make the Dawn visit us from on high, to shine on those who sit in darkness and in the shadow of death.” Luke 1:78, 79, Moffatt. It was that great deed of God in which, by the manifestation of our Saviour Christ Jesus, death was abolished and life and immortality were brought to light. 2 Tim. 1:10. It was that manifestation of God’s grace that offers salvation to all men. Titus 2:11. That unparalleled transaction, the act by which God became man, could be called by no other term than a manifestation, the showing forth of God Himself, since it was the one point in human history and the one event in the long span of human existence when God appeared in the person of Jesus Christ and spoke His final word, thus making His redemptive grace concrete to humanity.

It is clear that as the first full manifestation (*epiphaneia*) of God in the incarnation of our Lord Jesus stands as the overshadowing and unique event of all history, so the coming divine manifestation that is to attend the *parousia*, the second advent of Christ, particularly as set forth in the writings of Paul, will mark the final goal of all history. And as the first *epiphaneia* was a bestowal of unlimited grace for all time,—a grace that ceaselessly urges to repentance and kindles a joyous hope in the return of Christ (Titus 2:11),—so the coming *parousia-epiphaneia* will bring final world judgment, for good or evil, and be characterized as an unveiled forthshining of God’s majesty and glory. 1 Tim. 6:14 ff.; 2 Tim. 4:1, 8.

In full harmony with the foregoing, but with the addition of a striking detail, is the further word of the apostle Paul in 2 Thessalonians 2:8, which reads: “Then shall be revealed the lawless one, whom the Lord shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming.” Thus we see that this final *epiphaneia* attending the Lord’s *parousia*, will at once bring in the eternal kingdom of God and involve the “lawless one” with his whole empire of darkness in eternal ruin.



The Revelation (Unveiling) of Jesus Christ (His Postascension Gospel)

KEYNOTE: “Behold, I come quickly.”

PRELUDE.

Rev. 1:1-8

Title, contents, preface, introduction, central theme, church’s response, divine attestation.

The Ministry, August, 1938

I. The Word of God. 1:9-16

The risen Saviour unveiled. Our great High Priest in His sevenfold glory.

II. The Testimony of Jesus Christ. 1:17 to 3:22

What the Spirit saith to the *seven churches*. The inner spiritual history of the one church of Christ through seven successive phases.

III. All Things That He Saw. 4:1 to 22:5

The victory of the Son of God and His saints in the great drama of the universe.

1. As staged in the holy place of the heavenly sanctuary. 4:5 and 8:3

The opening of the priestly ministry on the day of Pentecost, 31 A.D.

The Lamb and the living ones.

a. *A sevenfold unveiling* of our great High Priest and His redeemed assistant priests. 4:1 to 5:14

b. *The seven seals.*

(1) The outer, secular history of the one church of Christ through seven successive phases. 4:1 to 8:1

(2) The 144,000 sealed on earth and the saved in heaven. 7:1-17

c. *The seven trumpets.*

(1) The history of the world throughout the Christian dispensation. 8:2 to 11:18

(2) The great second advent movement, 1840-1844 A.D. 10:1 to 11:2

(3) The witnessing Word (Old and New Testaments) during the papal supremacy (538-1798) and the French Revolution (1793-1797). 11:3-13

2. As staged in the most holy place in the heavenly temple. 11:19

The opening of the high priestly ministry on the day of atonement, 1844 A.D.

The ark of His Testament.

A sevenfold unveiling of the commandments of God and the creation Sabbath.

a. *The great controversy between Christ and Satan*, from its inception in heaven to its termination on earth. 12:1 to 16:21

(1) The seven mystic figures in the conflict. 12:1 to 13:18

(2) The threefold angelic message, emphasizing the judgment hour, the seventh-day Sabbath, the commandments of God and the faith of Jesus. 14:1-13

(3) The coming of the Lord and the twofold harvest of earth. 14:14-20

(4) The seven last plagues upon Sabbath-breakers. 15:1 to 16:21

b. *The final act in the great drama of deception.*

Scene 1. Satan’s impersonation of Christ.

During the sixth plague (?). 17:1-18

Scene 2. The downfall of Babylon, the threefold synagogue of Satan. 18:1-24

During the seventh plague (?).

Scene 3. The coming of the King of kings and Lord of lords. 19:1-21

Scene 4. The millennium, on earth and in heaven. 20:1-9

Scene 5. The lake of fire. Final destruction of sin and Satan. 20:10-15

c. *The new creation.*

The new heaven and earth, Paradise restored. 21:1

The New Jerusalem, the metropolis. 21:2 to 22:3

The eternal bliss of the redeemed. A sevenfold blessedness. 22:3-5

POSTLUDE: Closing counsels and benediction. 22:6-21

“Surely I come quickly.”

“Amen. Even so, come, Lord Jesus.”

H. CAMDEN LACEY.

[Pastor, Hollywood, California.]

THEOLOGICAL SEMINARY LECTURES

Reproduced by MINISTRY Arrangement to Aid All Workers

PRINCIPLES OF ADMINISTRATION—No. 6

By J. L. McELHANY, *President of the General Conference*

THE conference president is the presiding officer at all committee sessions. He needs the help and guidance of the committee. If the conference is a large one and it is expensive for the committee to come together for frequent meetings, doubtless the president will at times have to act himself in certain matters, where otherwise he would not. But if he is a wise leader, he will keep in touch with his associates in the work and with the leaders of the organization above him. He should not neglect or ignore the committee which has been elected to carry the responsibilities of the work with him.

Committee sessions should not be a place for visiting or for free-for-all discussions. The discussions should be held to the business in hand. Parliamentary rules should be followed to a certain extent, but we should not be such strict parliamentarians that we destroy the spirit of Christian fellowship and godly counsel. We should rather seek to make sure we are being led by the Spirit of God. Committee meetings should be conducted in the same spirit as the prayer meeting. The committee is doing business for the Lord. The presence of the Holy Spirit should be sought for and manifested. A spirit of lightness and frivolity should not be present.

Before coming up to the time for a committee session, the president and his secretary should have an agenda prepared and all information assembled that will be needed in considering the propositions in hand. Before bringing the various items to a vote, time should be allowed for full discussion of each topic so that the members can vote understandingly. After a committee has taken action on the items considered, the chairman should not pocket veto them. It is his responsibility faithfully to carry out the committee actions. The committee itself is elected by the same constituency that elected the chairman, and therefore has a responsibility to that constituency. All committee actions should be carefully recorded. If they are not recorded, confusion will result. I once attended a committee meeting in which the case of a worker was under consideration. The chairman recited a long list of instances in which the committee had taken actions in the case of this worker. I asked to see the minutes, and found that in not a single instance was an

action recorded in that case. If any such actions had been taken, there was a failure to record them.

The question has been asked, Does the local conference committee have a right to hold a committee meeting without the presence and approval of the union president? A balanced consideration of this question requires a two-fold answer. First, we may say that a local conference committee does have a right to hold a meeting without the approval or presence of the union president. A union president who denies this right is outside his own authority, and if he attempts to force this view on the local conference presidents, he is not building for strength in his field. If he is a largehearted and wise counselor, the local committee in his field will want him to attend their sessions; but if his presence is a matter of compulsion, his counsel will probably be resented instead of welcomed.

Secondly, we may say that one good reason for local committees' inviting the union president to their sessions is in order to secure united action among all the local conferences in the union. If there is to be a spirit of co-operation between the local and union conferences, the union president should help to bring this about. The local presidents are sometimes men of limited experience. If they are wise, they will realize their need of seasoned and experienced counsel, and will welcome the presence and help of their union leader. Such arrangements are usually worked out in a spirit of mutual confidence and good will, rather than by arbitrary order or forced decree. In general, we believe that a union president should attend a local committee meeting when his presence will be a help and a blessing.

General Conference officers and workers are always ready to give helpful counsel to those seeking it. However, the General Conference recognizes that the union conference is the next higher organization above the local conference, and that therefore the local conferences should go to the union conference for advice and direction in the conduct of their work. The General Conference recognizes this principle by refusing to pass on a call for a worker from one field to another, unless that call has been endorsed by the union conference.

An Expanding World-Wide Work

You are meeting here today in the General Conference Committee room. This is the counsel chamber for the world-wide work of this cause. It is impossible for any one man to comprehend the vast magnitude of this work as it has spread out to all parts of the world. Those of us who work here have to struggle ourselves to keep abreast of its developments. I might have brought here for your information some of our old Year Books that recorded our organization in years gone by. At one time the General Conference Committee was composed of three men—quite a contrast to the General Conference Committee of this present day which numbers around two hundred.

If you were to sit here with us week after week you would realize more fully the work the General Conference Committee is called upon to do. It may be a call urgently requesting us to hasten a doctor off to a mission hospital in Africa, where the need is great. Or it may be an even more urgent call for some one to head up a school in India or South America. We turn from that to hear a report on the situation facing our believers in Rumania. Next, we consider a cable to our leaders in China. In this way the world passes constantly in review before us, and day by day we are reminded that this is indeed a world movement.

We want you to know something about how the General Conference carries on its work. We want you to become thoroughly acquainted with the people who work in this office, and with their methods of work. We feel that one great advantage of having our seminary located here is that we may become acquainted with you and you with us. So we welcome the students of the Theological Seminary into our midst.

The Divisional Organization

As mentioned in past lectures, we have the world field divided into divisions. These are sections of the General Conference. The officers and departmental secretaries of the divisions are elected by the General Conference in session. In order to make clear that phase of the work, I shall quote somewhat at length from the "Working Policy of the General Conference," which in published form is combined with the constitution and bylaws of the General Conference. Under the general heading "Administrative Policies," we have these words:

"As the growth of the advent movement of the prophecy has led to the extension of the General Conference organization into the entire world, it is recognized that,

"1. As the Scriptures represent the church of Christ as one body, all the parts members one of another, so our Constitution, adopted by the representatives of the world-wide sisterhood of churches, seeks to express the unity and oneness of all our organizations that make up the world General Con-

ference, which represents the one undivided remnant church of God."

I shall pass by the second section and read the third.

"3. The General Conference is not something apart from the churches and conferences and union organizations, but is the sum of all these, the uniting of all the parts for unity and cooperation in doing the work which Christ instituted His church to accomplish. The administrative authority of the General Conference is therefore the authority of the entire church joining together by this form of organization for the doing of the gospel work and the maintaining of the unity of faith in all the world.

"4. As the churches unite in the local conference (or mission) for mutual help and cooperation in service, so the conferences grouped together unite in the union conference or union mission. In like manner the unions (and detached fields) in all the world are united together in the General Conference organization. For the more efficient administration of the world-wide work, the unions and the detached fields in great continental or geographical sections are set apart by the constitutional provision as divisions of the General Conference."

It is well for all clearly to understand this arrangement. That is why I am taking the time to read this.

"5. The larger and more extensive the work of these great divisions, and the less dependent any may become upon help from other divisions in the way of men or means, the greater the necessity of holding closely together in mutual counsel and fellowship. It is ever to be held in mind that as the church of Christ is one and undivided, so each division is a part of the General Conference. In the church of Christ, which is His body, there can be no such thing as one part or member independent of the whole.

"6. As the divisions seek to cooperate with one another by keeping in close contact with the General office, carrying out the general policies agreed upon in council, so within the division all the organizations, union or detached, should seek to maintain unity of action by keeping in close contact and counsel with the division office, carrying out policies agreed upon in divisional councils and executive committee actions."

Then follows a description of the divisional office, somewhat in detail.

"7. The general duties and relationships in the divisional office and field are as follows:

"a. The president of the division is the executive officer placed in general administrative oversight of all activities in the division. As vice-president of the General Conference he is an officer of the General Conference, responsible to that body for administration of the work in harmony with general policies, while being guided by the decisions of the executive committee of the division, of which he is chairman. It is his duty to stand as counselor to the officers of unions or detached missions, as well as to those in charge of divisional departments or institutions."

I shall now read the section entitled "Relationship Between Organizations."

"1. The distinction between the union conference and the union mission is generally to be regarded as follows: [This has to do with our mission field administration, and I think all our workers ought to understand that distinction or difference. But when I get out into these mission divisions I find just a little variation in the administrative procedure.] The union conference is composed of conferences mainly self-supporting and with membership and resources enabling the union to carry forward its work strongly as a supporting union conference in a division. The

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Implications of Catholicity—No. 2

By H. L. RUDY, *Secretary, Central European Division, Section II*

DURING the century of the Reformation and for several centuries following, Lutherdom and the more radical Calvinism held tenaciously to the distinctive name "Catholic." Later on, however, the newer German Protestantism applied the name "Catholic" exclusively to the Roman church. To them the word "catholic" stood for abomination and despicability. Heiler states the attitude thus:

"Everything that was terrible, which the polemicists of the Reformation could heap upon the pope and papists, was transmitted in the association of ideas connected with the term 'catholic,' which word finally became the substitute for the word 'papal' as heretofore used by the Reformers. From now on the name 'Catholic' was given to the hereditary enemy of evangelical Christianity. It became the subject of intense repulsion and dread fear. Howbeit not only the Roman ecclesiastical system, but everything that appeared similar to it, fell under this condemnatory term."—*"Urkirche und Ostkirche," p. 12.*

It is indeed astonishing to observe the change of meaning that was attached to catholicity. At first the Reformers seriously endeavored to call themselves Catholics, but when finally the reformation of the Catholic Church proved impossible, the very name "Catholic" became a symbol for everything that was regarded as objectionable, corrupt, and abominable in the Christian church. Catholicity then stood for the very opposite of what it was understood to represent originally. This transition in the application of catholicity is rightly regarded as one of the most significant appearances in church history. It reveals the great internal change that took place in Protestantism during the first few centuries following the Reformation. The old Protestantism that endeavored to preserve catholicity gives place to the new Protestantism that denies catholicity, and finds itself commissioned to protest against Catholicism as a whole. "We need not be surprised," says Heiler, "that the Roman Catholics see in this very process of development a testimonial for the true catholic character of the Church of Rome and the heretical nature of the Reformers."—*Id., p. 13.*

Evangelical Catholicity

Generally speaking, there is present in the world a strong movement toward recatholicization. Both Protestants and schismatic Catholics are parties to an endeavor to exonerate the name Catholic, seeking to take from it the stigma of former centuries. The first sign of a rehabilitation of catholicity is to be seen in the High Church of England, as early as the seventeenth century. Archbishop William Laud (1573-1645), a martyr to Anglo-Catholicism, confessed at his death: "There is no salvation outside of the Catholic Church." And in his will it is stated: "I die, as I have lived, in the very orthodox confession of the Catho-

lic faith of Christ, . . . a true member of His Catholic Church, of which the present Church of England is a part."

From this account it cannot be taken, however, that the Anglican Church had revived catholicity in the sense that Anglicanism was being identified with Romanism. The use of the appellation "Catholic" was lost sight of in the second half of the seventeenth century, but enthusiasm for the word was marvelously revived in the Oxford movement, beginning with its inception in 1833. The second issue of the famous "Tracts for the Times" (September 9, 1833) had already received the title, "The Catholic Church." Consciousness of being members of the Catholic Church was so great that the promoters of the Oxford movement soon called themselves "Anglo-Catholics." This appellation is all the more surprising since it occurs in a church that considered itself purely Protestant at the beginning. The American branch, however, still maintains its Protestant distinction in name (Protestant Episcopal Church).

The Catholic revival, brought about by the Tractarians, not only resulted in an addition of large numbers to the church, but even the strongest opponents of the movement have since laid claim to "catholicity" of the Anglican Church. This revival has become so deeply significant that an English bishop who is an avowed opponent of the Anglo-Catholics recently declared: "I extremely dislike the word 'Anglo-Catholic;' the whole Church of England is Catholic." Hardly a bishop or layman can be found in Anglicanism today who attributes catholicity solely to the Church of Rome.

Continental Protestantism Situation

Turning our attention to Germany and other Continental Protestant countries, what do we find? In the German Lutheran Church, a revival of catholicity began simultaneously with that of the Oxford movement in England. In a renaissance of Lutheranism an attempt was made in the nineteenth century to bring about a change in the Protestant conception of the word "catholic," seeking to restore to it again the meaning it had in the minds of the early Reformers,—that the true universal Christian church is catholic. But not so in Germany, where a Protestant countermovement, coupled with liberalism, hindered the attempted rehabilitation of catholicity in Lutheranism. It was not until after the close of the World War that a new, decided trend toward the appreciation of the word "catholic" could be initiated.

Following the war, the High Church union in Germany began to contribute toward a new understanding for catholicity. As early as 1917, Pastor Hansen published a series of theses, "Stimuli et Clavi," as a basis for High

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THE CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

JUST BETWEEN US MISSIONARY WIVES—No. 2

Love Both Sees and Overlooks

By MRS. E. M. MELEEN, *Wife
of a Missionary in India*

LIKE Benjamin Franklin's homely advice, "Keep your eyes wide open before marriage, and shut them afterward." "Bear and forbear" must be the rule even with the most saintly people. "Love is blind" is a true saying, and I am also thinking that the true love of God in the heart of a missionary's wife will make her blind, as it were, to the many faults of the people for whom she and her husband are laboring. There was that old village woman who liked my comb so much that every time she came to visit me she used it, and I had to wash it after she was gone. But she never borrowed it after I had made her a present of a comb. It was not *my* comb she liked particularly, it was a comb *like mine*.

Then there was the old woman who would sit on the doorstep half a day at a time, thinking that I had nothing to do but listen to her recount her troubles. There was that brother who just would not stick to any job we helped him get, and whose family would have been in want most of the time if the church had not helped. And there were those high-caste people who came to visit, and opened all the cupboard doors to see what was in the cupboards.

I remember, too, what a time Sister Willmott once had to get a baby buried. Because its mother, a widow, was a Seventh-day Adventist and we had not purchased a burying plot in that community, every one refused to sell a spot big enough for the grave. It is so hot in India that a body has to be buried the day of the death. Sister Willmott went from one official to the other, from one village elder to another. Nobody wanted to give space to a Christian. Finally, after she had entreated a native Christian pastor of another denomination, with tears, he sold a little space in his graveyard, and the baby was buried after midnight. Brother Willmott was hundreds of miles away at the time, working with his colporteurs, and here was his wife, caring for the home and the widows and the orphans. And she raised up a strong church in that place. Such is the love of a true missionary's wife. She sees in the people precious souls for whom Christ died, no matter how many faults they have.

Just now I am watching a potential young missionary couple in love. They are engaged and are soon to be married. I notice they are together every moment they can spare. They strive to please each other, and they always have many sweet things to say to each other. Whenever they can, they hold each other's hands, and there is a light in their eyes and a smile on their lips. How eagerly they are looking forward to the day when they will have a home together.

"Come back to your first love." "Do the deeds of your first love." "Remember your first love." How often ministers use these expressions! If we missionary wives stay close to God, if we plan on a definite time each day to be together with Him, then our love to God and man will increase and grow into a hundred deeds of love where there are now only a few. God so loved that He gave us His greatest treasure. We, too, would love more, if we gave more. If we would truly love, then we must pour out ourselves in service for God and man.

"Being rooted and grounded in love" is experienced only by those who let God hold their hand. God says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." If God holds our hand, service in His vineyard will be the greatest joy. We will love to do the smallest task. Teaching that kindergarten class or that reading course group, finishing that garment for the Dorcas Society, or giving that talk to the young people, will be done cheerfully.

And the man, too, to whom we have given our heart and pledge, we shall love enough to go with him, if need be, even to the ends of the earth in God's service. Brother Jespersen, our first missionary to Palestine, paid a beautiful tribute to his wife when he said:

"We were newly married when we set out for Palestine. The last stretch of the journey was made by sailing in a little boat from Cyprus to Jaffa. There was only one little room to crawl into—and it was dirty and smelly. The sea was rough, and often washed over our little craft, wetting the few boxes that held our belongings. The food was impossible.

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MAINTAINING A WORLD MOVEMENT

No. 1—The Tithe

By CLAUDE CONARD, Auditor
of the General Conference

THE financial support of the Seventh-day Adventist organization is derived largely from the tithes and offerings of its church members. The tithe is used principally in the administering of the conference work from the local to the General Conference, while freewill offerings carry the burden of mission and special expenditures.

The offerings may be separated roughly into two classes,—those for the support of mission endeavor, and those for local and church enterprises. For a number of years the offerings for missions raised in the world field have amounted to about twice the donations for local or home work; and the sum of all these

an extra per cent of tithe. Another percentage of the tithe, varying in different divisions, but now 9 per cent in the North American field, is paid by each conference or mission through the union to the division or the General Conference as the sustentation fund. The General Conference uses the tithe of the tithe from the unions in its administrative support, after paying into the general Sustentation Fund an equal percentage with the union and local conferences.

A number of the conferences and unions in various sections of the North American Division have found it difficult to carry on aggressive work without financial assistance other

	1929	Per Cent	1933	Per Cent	1937	Per Cent
Tithe	\$6,696,938.51	52.1	\$4,491,730.36	52.0	\$7,032,921.31	55.8
Missions	4,163,357.98	32.4	2,730,641.22	31.6	3,603,504.70	28.6
Local	1,061,795.85	15.5	1,420,280.85	16.4	1,976,753.61	15.6
	<u>\$12,821,192.34</u>	<u>100.00</u>	<u>\$8,642,652.43</u>	<u>100.0</u>	<u>\$12,613,179.62</u>	<u>100.0</u>

contributions has nearly equaled the total sum of the tithe. Stated proportionally, the tithe may approximately be represented by 3, the mission offerings by 2, and the donations for home or local work by 1.

In 1929, which was the peak year in Seventh-day Adventist finance, the total of tithe, mission, and local offerings in the world field amounted to nearly \$13,000,000. In 1933, which recorded the lowest receipts since 1922, the total was little more than \$8,500,000. The year 1937 showed an advance again, with more than \$12,500,000. Detailed comparisons of the three years, with percentages of the whole, appear on this page.

The Biblical tithe is a tenth of the personal income from labor or other natural increase. The regular channel by which the tithe passes from the individual is through the church treasurer to the local conference office. No portion of the tithe is retained in the local church, as local expenses are met by contributions of the members for those particular purposes.

The larger portion of the tithe is kept by the local conference for the support of its administrative and evangelistic work. Ten per cent, or a tithe of the tithe, is passed on to the union conference as its operating income. The union conference in turn pays to the General Conference a tithe of the tithe that it has received from the local conferences, and an additional sustentation percentage, besides passing on the local conference sustentation per cent, and in some instances

than that received in their own field. To secure funds for this purpose and for other requirements, the General Conference has arranged with the local conferences to pay into its treasury, through the union offices, an extra percentage of tithe, varying with the amount which the field receives from its members. At the present time this proportion is 1 per cent from conferences having an annual tithe less than \$26,000. The percentage rate increases for conferences with higher receipts, up to a maximum of 20 per cent for those receiving a tithe of \$130,000 or more in a year.

An Example of Disbursement

Suppose we take an example in which an individual member in North America received an income of \$100 and paid his tithe of \$10. This \$10 is passed intact through the church treasury to the local conference. And then \$1, which is 10 per cent, or a tithe, of the \$10, is sent to the union conference for its operations; and 90 cents, or 9 per cent of the tithe, is passed on as sustentation. Now, assuming that this conference is one receiving an annual tithe of \$80,000, 15 per cent of the \$10, or \$1.50, is forwarded to the General Conference through the union conference for the assistance of fields not able to meet their own full support. Thus a total of \$3.40 is passed on, leaving \$6.60, or 66 per cent of the tithe, for the local conference operating expenses.

Of the \$3.40 that goes to the union, the

\$1.50 for the assistance of other conferences and the 90 cents for sustentation, are passed on to the General Conference treasury. The union also sends on its own tithe on the \$1 tithe received—or 10 cents—and 9 per cent of its tithe—or 9 cents—for its contribution to the Sustentation Fund. The remaining 81 cents is used in the administrative work of the union.

Of this man's \$10 tithe, then, the General Conference receives through the union the extra percentage of tithe from the local conference, or \$1.50; the accumulated sustentation of 99 cents; and 10 cents of tithe for its administrative expense. Of the latter, it also pays 9 per cent, or nine tenths of a cent, into the Sustentation Fund.

Thus, of the \$100 received by the individual on which he paid a faithful tithe of \$10, the church has retained nothing; the conference has retained \$6.60; the union has retained 81 cents; the special appropriation fund has retained \$1.50; the Sustentation Fund has retained 99.9 cents; and the General Conference for administrative purposes has retained 9.1 cents. This is here listed:

Local Conference	\$6.60
Union Conference81
General Conference091
Sustentation999
General Conference for Appropriations.....	1.50
	<hr/>
	\$10.00

Outside North America, the individual tithe is likewise paid to the church treasurer; and the church treasurer sends it to the conference or mission treasurer. The conference or mission treasurer passes on to the union conference or union mission treasury office a tithe of the tithe that he has received, and such extra percentages as may be required for division sustentation funds and other purposes according to the decision of the division committee. The union treasurer pays to the division office a tithe of the tithe that has come to him, also the sustentation and other funds that have been received to be passed on. The division officer retains all these funds except the tithe. Because the division office administrative expense is met by appropriations from the General Conference treasury, the division does not keep the tithe of the union tithe that it has received, but passes this on to the General Conference headquarters office.

—To be continued in September

Illuminating Statistical Facts

No. 5—Institutional Development

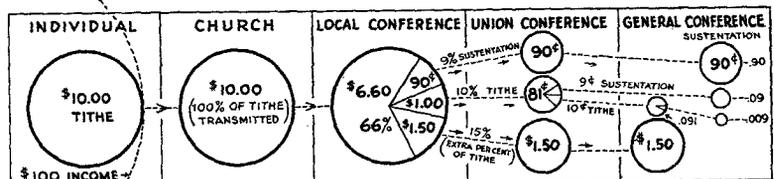
BEGINNING with the first number of Volume 3 of the *Advent Review and Sabbath Herald* (issue of May 6, 1852), this publication was printed on a Washington hand press and with type owned by Seventh-day Adventists. Previous to this the *Review* had been handled as a commercial job by local printers. The total cost of this initial printing equipment was \$652.93, and the contributions for that purpose amounted to \$655.84. Thus our first effort looking toward the establishment of institutional work was based on the sound principle of "Pay as you go."

FIRST PUBLISHING HOUSE.—The purchase of the printing facilities just mentioned occurred at Rochester, New York. In September, three years later, a committee was chosen to negotiate the moving of the *Review and Herald* office to Battle Creek, Michigan. At once they began the erection of a building in which to locate the office and equipment. This building—our first publishing house—was near enough to completion by December of the first year, to issue the paper from its offices. The first number published from Battle Creek was dated December 4, 1855, with Uriah Smith as editor. Since then many other publishing houses have been built by our denomination, scattered all over the world. In 1936 we had a total of 73 publishing houses and branches.

FIRST CHURCH.—The very first building erected by this denomination at any place was a church building at Jackson, Michigan, which was ready for worship in April, 1854. (See *Review and Herald*, April 25, 1854, p. 111.) During the next year, 1855, the next two church buildings were erected,—at Battle Creek, Michigan, and Buck's Bridge, New York. These early buildings were of crude structure and modest cost. The second church building in Battle Creek was erected for only \$881.39. From this humble beginning, thousands of places of worship have sprung up, until the latest report (1936) lists 3,738 Seventh-day Adventist church buildings.

FIRST SANITARIUM.—The act under which the Health Reform Institute was formed was passed by the Michigan Legislature March 13, 1867, and its incorporation was completed within two months, on May 17. This institute, later known as the Battle Creek Sanitarium, was opened for patients on September 5, 1867.

Disbursement Plan,
Showing Distribution of
\$10 Tithe in North
America



Thus began our medical work. The latest statistical report shows a total of 163 sanitariums, treatment rooms, and dispensaries.

FIRST COLLEGE.—Attention was next directed to the educational phase of our message. A school had been opened by J. F. Byington on February 1, 1858, in Battle Creek, and conducted for several years, but had been discontinued at the time of the Civil War. The first permanent school to offer advanced work was opened by Professor G. H. Bell, in the same place, on June 3, 1872, under the supervision of the General Conference Committee. At the conference session the next year more than fifty thousand dollars was pledged toward the establishment of a denominational college. The Seventh-day Adventist Educational Society was organized March 11, 1874, and Battle Creek College was opened in the new building on April 5, 1875. Our first college had come into existence, and another branch of our work was provided with institutional facilities.

It was not long until other schools were established. Healdsburg College, in California, was opened for students on April 11, 1882. South Lancaster Academy, in Massachusetts, was opened only eight days afterward, on April 19. Schools rapidly sprang up in various places in this country, as well as in other countries where our work had been established. The latest report (1936) shows a total of 221 advanced schools.

In order to show how our various institutions have grown with the movement, we tabulate the number by decades, as follows:

Decade	No. of Institutions
1865	1
1875	5
1885	11
1895	29
1905	126
1915	147
1925	266
1935	446

In the following summary we consider the various kinds of institutions:

Year	Publishing Houses	Sanitariums	Treatment Rooms	Advanced Schools	Food Companies, etc.	Grand Total
1920	45	33	8	97	..	183
1925	53	34	31	148	..	266
1926	56	31	31	121	16	255
1927	56	32	39	144	20	291
1928	56	30	51	175	16	328
1929	58	44	51	204	18	375
1930	67	51	55	201	25	399
1931	68	58	54	196	41	417
1932	68	58	50	204	44	424
1933	69	66	57	207	42	441
1934	69	69	62	214	29	443
1935	69	72	64	208	33	446
1936	73	95	68	221	32	489

CHURCH SCHOOLS.—Prior to 1897 many churches in various conferences had made efforts to organize and conduct church schools, but at that time the matter was taken up in a

stronger way, and special attention was given to it. By 1902 there were 354 church schools conducted in various conferences, principally in the United States. In 1903 there were 430 such schools; in 1913, 510; in 1923, 1,205; and by the end of another decade (1933), 2,064. At the close of 1936, there was reported in all the world, 2,514 primary schools, with 3,283 teachers, and an enrollment of 83,605. Buildings and equipment were valued at \$1,504,293.20, and the cost of annual maintenance was \$703,231.97.

The enrollment of the 221 advanced schools in 1936 was 29,227, making the entire enrollment of all denominational schools 112,832, taught by 5,715 teachers, with buildings and equipment valued at \$10,475,559.90. Thus we see how this work has rapidly advanced.

H. E. ROGERS. [Statistical Secretary.]

BIBLE WORKER INTERCHANGE

Methods, Experiences, and Problems

African Bible Worker Institute

By F. G. CLIFFORD, *Departmental Secretary, South African Union*

FOR some time our evangelistic program in the South African Union has suffered from a lack of a sufficient number of trained Bible workers. From time to time, a number of our faithful lay sisters have had to be called from their home cares and pressed into service during an effort. Their home responsibilities have sometimes prevented their staying by the work long enough to gather all the fruit of their labors. Other sisters who are unencumbered by home cares, have been pressed into service, but their lack of training has been a considerable handicap.

With a view to strengthening our force, the union conference decided to hold an institute at which all the Bible workers and likely recruits to the work might receive help which would better fit them for service. The institute was held over a three-week period, and the conferences bore the expense of those who attended. A staff of teachers was chosen from among the more experienced workers in the field. The following topics were studied: Bible Doctrines, Meeting Objections, Secular History, Church History, Church Organization, Denominational History, Methods, Demonstrations.

Notebook work was required of each student, and abundant opportunity was given to answer queries raised in class. At the close of the convention all those in attendance expressed their appreciation for the studies which had been given. The institute will doubtless prove of benefit in strengthening our force of Bible workers in Southern Africa.

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

THE PARAMOUNT LESSON OF ISRAEL—No. 1

By LYNN H. WOOD, *Professor,
S.D.A. Theological Seminary*

WE are living in a machine age which is so filled with the whirlwinds of conflicting philosophies that all sense of serenity is lost. Amid all the confusion and evil in which we find ourselves, concerning which there is no need to speak in detail, there comes to us the wonderful promise, like a star in the night, that the heavens are open to those who in humility will keep the covenant relationship with God.

"The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.

Doctor Driver, in his Hebrew lexicon, defines the words translated "them whose heart is perfect," as meaning "those who keep the covenant relationship" with God. It is a construction indicating a state of action as continuing, enduring, permanent. It denotes free moral agency and the omnipotent power of God in behalf of those who choose Him.

From a study of the conditions existing just before Christ's first advent—having first placed them in the proper setting of the previous centuries—we may gain a glimpse of some of the pitfalls that are before us, and of God's method of saving to Himself those who specially desire to keep covenant relationship with Him. There is a divine King! The whole world is in His keeping. Here is a message of courage to those storm-tossed souls who are in the midst of the conflict, and who are battling against all kinds of opposition, trial, and persecution. Lift up your eyes, for there is a God in heaven who keepeth faith with His children.

Dr. W. C. Graham says in "The Prophets and Israel's Culture:" "The supreme Reality in the universe is personal, and whoever sets himself in alignment with the antipersonal and unmoral forces against that personal and personality-producing Power, will break himself against the universe itself."—Page 54. God is not only personal, but His is a personality-producing power, and it is His desire to come to this last generation, amid all the evil found here, and develop a personality in your life and in mine that will perfectly reflect the Saviour. Never has there been such an opportunity for leaders as at this present time. It is in times such as these that real leadership is born.

Archeology is showing that, contrary to the statements of critics for decades, man was monotheistic for at least a short period after the flood. In 1929, Langdon, one of the most famous English archeologists, said: "I have become convinced that totemism and demonology have nothing to do with the origin of Sumerian or Semitic religions. . . . Monotheism preceded polytheism and belief in good and evil spirits."—"Mythology of All Races," Vol. V, p. 18. Henry Field, of the Field Museum of Natural History in Chicago, agrees with Langdon by stating: "In his [Langdon's] opinion, the history of the oldest religion of man is a rapid decline from monotheism to extreme polytheism, and to widely spread belief in evil spirits. It is in a very true sense the history of the fall of man."—*Museum Leaflet 28, pp. 13, 14.*

After the dispersion from the tower of Babel, man fell into the extremes of demonism, totemism, magic, polytheism, and various so-called fertility cults, by which he hoped to influence the various gods to accede to his will. The economic growth of civilization soon caused the various independent city-states to group themselves into monarchies. These in turn developed into theocratic monarchies, in which the king declared himself to be the incarnation of the god, and thus his vicegerent and head of the temple.

Feeling his dependence on the fertility of his orchard, field, and flock, he introduced the licentious worship of the virgin mother goddess and her divine son-consort, establishing death and resurrection feasts with increased ritualism. Then followed imperialism

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"Dress Reform" Counsels—No. 2

By W. A. SPICER, *Field Secretary
of the General Conference*

AT the first "Dress-Reform Congress," in Boston in 1874, Dr. Mary Stafford-Blake, a woman physician, in a lecture declared that in the good time coming, which they could see already appearing, "nothing will astonish and grieve us more than to reflect upon the life and energy we have squandered in clinging to that worst form of barbarism in our

dress—the trailing skirts.” She added that women blinded by this custom of dress were “converted into city, town, and country scavengers.”

We would not dare use such language now, but these women were turning their scorn upon a universally prescribed custom that had taken health and strength and self-respect out of the lives of many. In the revolt against it many women had gone to extremes. The instruction that came to the sisters of our church by Mrs. White in 1865 warned against any approach to imitation of men’s dress, such as was seen in the “American costume.” She wrote:

“Those who adopt and advocate this style of dress, are carrying the so-called dress reform to very objectionable lengths. . . . They could be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes.”—*How to Live*, No. 6, chap. 6 (1865).

The group of sisters in the Battle Creek church then worked out a design which they felt represented the conservative costume called for. One early critic of the Spirit of prophecy, I recall, represented this design as forced upon the sisters. But in the little tract of that period, “The Dress Reform,” written by Mrs. White, describing the mode and reasons for reform, she said at the close: “We recommend the reform dress to all. We urge it upon none.”

Not a Test Question

Those who lived in that time and later know that many wore the recommended dress, and many did not. It was a matter for individual conviction; but, as might be expected, some made quite a trial out of the recommendation. Mrs. White wrote regarding this:

“With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. . . . To those who put it on reluctantly, from a sense of duty, it became a grievous yoke. Still others, who were apparently the most zealous reformers, manifested a sad lack of order and neatness in their dress.”—*Testimonies*, Vol. IV, pp. 636, 637.

Perhaps the most regrettable feature was the attempt by some “to control others’ conscience by their own. . . . They forgot that none were to be compelled to wear the reform dress.”—*Id.*, p. 636.

It can be seen from the foregoing that although a better way was pointed out, and our sisters were counseled to dress in a manner which would be beneficial to health rather than a detriment, not all accepted the counsel aright. There was the tendency with some to turn counsels regarding better physical habits into ironclad rules and prohibitions. Again, it was written:

“Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use.”—*Id.*, p. 637.

These conditions led to the discontinuance of the agitation regarding “reform dress.” Writing of this experience in 1883, Elder G. I. Butler commented:

“A point was reached where it became evident that the short dress, which was designed to be a blessing to our people, became an actual hindrance to the cause, because of the unreasonable course of many among us concerning it. Sister White ceased to speak in its behalf, and did not wear it herself, and it soon ceased to be generally worn.”—*Supplement to Review and Herald*, Aug. 14, 1883.

The reform dress gradually disappeared from among our sisters, but they did not return to garments so conspicuous for their objectionable features as those originally condemned. A change in general styles had begun with the early seventies. I am old enough to remember it well. Although improvement was not as rapid as might have been desired, a modest, healthful style developed.

In her original counsel of 1865 (pamphlet, “How to Live,” No. 6), Mrs. White suggested that if the world adopted a reasonable style of dress, our sisters would in no wise be doing wrong if they, too, accepted it. One of the most reasonable and balanced statements I have ever seen on dress is this paragraph from the instruction that appeared in this pamphlet:

“Christians should not take pains to make themselves gazingstocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence, and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God, or to the world, to adopt such a style of dress. Christians should follow Christ, and conform their dress to God’s word. They should shun extremes.”—*How to Live*, No. 6, chap. 6.

We rejoice with the women of the present on the better day that has come, when common everyday usage prescribes a costume that is the neatest, most artistic, and most healthful in our generation. But we must not forget the battle that earlier women fought against what Elizabeth Cady-Stanton called “tyrant custom.” Our own sisters of the sixties and seventies had their part in preparing the way for the better modes that came about, led as they were by instructions through a gift that always pointed the path to a better way. This instruction never magnified the matter into great prominence. “The dress reform was among the minor things that were to make up the great reform in health,” wrote Mrs. White, in the *Review* of October 8, 1867. It did contribute its part, of course, in bringing about the better day that came. The critic who heaps ridicule upon our sisters of that time and upon the gift that gave such well-balanced and sensible instruction to them has missed the heart of the story.

THE ASSOCIATION FORUM

A Round Table on Methods and Problems

This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial, theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Contributions of value are invited for these columns.

Are We Feeding the Sheep?

EDITOR, THE MINISTRY:

A MAN who attended services for several weeks in one of our large churches called on the pastor one afternoon and said, "I wish to ask you a question. I am a deeply religious man myself, and I have been attending your services several Sabbath mornings. What I am about to say is said with a desire to understand your mode of procedure. I am not critical; in fact, I am quite in sympathy with your endeavors. But since I have been attending your services, I notice that one Sabbath you have a big campaign for missions extension, the next Sabbath you are promoting literature work, and again you give the time to reports from foreign lands. When do you preach the gospel to your people and feed their souls?"

The pastor tried his best to make clear to the visitor that the eleven o'clock service is only a part of our extended program. In the Sabbath school, in the prayer meetings and other services, further attention is given to the spiritual needs of our people. However, the incident may well suggest a rethinking of our endeavor. We should not do less to promote missions and extend literature distribution, but may there not be a possibility that in striving to reach goals and accomplish quick results we put forth stronger efforts on shearing the sheep than in feeding them? In the long run, the soul that is fed upon the living bread and filled with the love of God will more readily give his money and effort than the one who is merely led on by the sweep of a campaign.

As we think of the relation of the individual to the church, we realize that the church can never carry any one through to the kingdom. In fact, the church only lives and prospers by the lives of those who have a living hold on God in personal fellowship, and whose souls are daily refreshed from the living springs. The church will only prosper to the degree that the individual members are prospering in a living, spiritual way. The way is pointed out in "Gospel Workers," page 160:

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to the Lamb of God. Lift Him up,

the risen Saviour, and say to all who hear, Come to Him who Hath loved us, and hath given Himself for us. Let the science of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the Word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."

Many times our dear missionaries, although burdened with the vastness of their subject and perplexed with the slowness of their hearers, do find time to present the living Saviour in the mission report in such a way that souls burdened with care see Jesus anew as a present help in daily problems. Doubly blessed is the congregation when the speaker in his mission presentation also presents the Lamb of God who takes away the sins of all, both at home and broad.

C. M. SORENSON. [Instructor,
Southern California Junior College.]

The Spirit of Friendliness

EDITOR, THE MINISTRY:

HAVE you ever gone to one of our churches as a stranger, and as soon as you stepped inside the door had some one come to you, greet you warmly, and then show you to a comfortable seat? Don't you feel at home in such a church, and isn't your heart all aglow with friendliness and Christian fellowship? The church that has a definite plan for greeting every one who enters the church—member or stranger—is performing a service that should be a distinguishing mark of Christianity.

What is your feeling when you enter one of our own churches as a stranger and endeavor to find your seat in a crowded room while many are giving you the "once over"? If you are a worker and are accustomed to visiting many of our churches, you overlook the matter, introducing yourself at the proper time to those close by, and soon you feel at home and one with those of "like precious faith." But what about the stranger who drops in who is somewhat timid and retiring? Will he be able to feel warm Christian love in the hearts of the brethren unless there is some outward expression of it?

As Christian people, we find it easy to take too much for granted. Our hearts are full of

love for the message and for our fellow believers, and also for those not of our faith. But do we show that love and spirit of friendly fellowship in a manner that warms the hearts of others, draws them to us and ultimately to the Source of that love? Some one has said that an individual hasn't very much religion if he hasn't enough to make him pleasant.

I have seen this statement on the announcement and bulletin boards of some churches: "You are a stranger here but once." There are friendliness, heart warmth, Christian fellowship, and love back of that thought. We need more of that spirit expressed in our churches and made so effective that our churches will become known as friendly places of worship—homes of Christian fellowship, with friendliness to the believer as well as to the unbeliever.

J.-E. WEAVER.

[General Conference Educational Dept.]



¶ It is well to be aware of current religious attitudes that we are bound to meet. The following denial of a Biblical heaven, with its misconception of the promised kingdom as a present reality, is taken from the *Pulpit Digest* of December, written by A. J. Funnell of the First Presbyterian Church, Sandusky, Ohio:

We must remember that the heaven of golden streets, gates of pearl, fields of sloth, riverside groves of soul-destroying inactivity, originated in an age when altruism was the least cultivated of all the virtues, when much of the world was unknown, when terrifying mysteries lay just beyond the terrestrial horizon, where devils roamed at will and lurked in cavernous recesses of shadow, when the shrieking of the wind through the bare boughs and branches of the trees was thought to be floating in water; when just above the firmament were the heavenly seas, when gods and demigods were made and multiplied at will; when beneath the feet were subterranean realms of gloom, the abode of the lost. The old dream of heaven was born of selfishness. . . . Yet heaven is real, and happiness may become the universal and permanent possession of men. It is to be found in living the kingdom life here and now, always and wherever we shall be. It is not a place. Heaven roots deeper than environment. It is a state of soul—it is a matter of life.

¶ DR. WALTER A. MAIER writes cogently in the *May Religious Digest* on the hurt of flattery. It is counsel we all may well heed:

Our age has developed flattery into a commercial technique. We are told that Vienna has an institute for models, a school for smiles in which prospective saleswomen are told when, how, and how much to smile. And in our own country imposing books are written and widely publicized courses offered in which the lesson of ingratiating, the idea of succeeding through flattery, is the outspoken objective. Under the dictates of these principles, our age is rife with flatterers. Countless and meaningless exaggerations abound. To hear introductions over the radio, in public and in many private meetings, one would be inclined to conclude that the speaker introduced is a superman, a nonequaled genius—when as a matter of fact, both the master of ceremonies and the people to whom the introduction is made often accept the glowing testimonials as a conventional fanfare and subconsciously make their own drastic discounts.

KINDLY CORRECTIVES

Correct Speech and Cultured Conduct

Safeguarding Our Properties

By CHARLES A. RENTFRO, *Accountant,*
General Conference Office

FIRE engines! Trained horses dashing down a stone-paved street pulling careening engines! Sparks flashing from steel-shod hoofs. Firemen grimly hanging on, buttoning their coats on the run! These memories of childhood days in old Portugal now give way to others.

Today, powerful motor-driven engines have displaced the spectacular fire horses, but the demon of destruction still applies his torch—more relentlessly than ever. He seems always to be just a pace ahead of scientific fire fighters. He is accused of leaving at least 15,000 dead in his wake last year; and a property damage of half a billion dollars is charged up against him in the United States alone.

On several occasions I have had brought vividly to my mind what strong forces are tugging to be unleashed when a raging fire threatens disaster, and have learned by experience to follow the advice: "First send in the alarm, then put out the fire"—if you can!

At one time when I was a student in college, I heard the terrifying shout, "The barn's on fire!" I was in the barn, and the fire was directly over my head in the hayloft. Milk pails went into frantic action, and the college volunteer squad rallied in answer to the alarm. By the mercy of the Lord, the barn was saved. Insurance compensated for the loss of twenty-five tons of charred alfalfa; nevertheless, the winter rations of hay were shortened.

The scene shifts to South America. The burden of business responsibility in an institution now fell on my shoulders. It was the noon hour. Suddenly I heard the terrifying crackle of fire. A careless student workman had left a large can of tar unattended under the front porch of the men's dormitory. It was belching flames and smoke. In this emergency, the flame from the tar was smothered with a burlap sack, and the fire on the ground was put out with dirt.

Lack of forethought at another time led a student to take a shop blowtorch to rout a small colony of bees from the flooring of his room. He told me proudly that he had extinguished an incipient fire himself; but I immediately gave him my opinion of his method of fighting bees with fire instead of smoke. Some school fires are averted, of course, but what about the tragic disasters of many others? When fire knocks in earnest at a door, it will dash down corridors and drafty stairs faster than any human being possibly can.

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

¶ A conference president student gives heartfelt praise

OUR PRICELESS THEOLOGICAL SEMINARY

By E. L. BRANSON, *President of the Missouri Conference*

EVERY true Seventh-day Adventist minister longs to see our special message heralded to the ends of the earth. Most of our men are ardent preachers of the fundamental principles which we hold sacred. Yet, in a world filled with doubt, perplexities constantly arise. Historical landmarks are sometimes questioned, and Biblical references to geography appear to confuse. Scientific problems of all sorts demand attention. Where is the scholarship to really assist in such matters? How can the average busy minister have access to library facilities adequate to meet these current questions? Our Theological Seminary at Washington, D.C., has not solved all such problems, but in this school we have a plan which will come nearer to meeting the present exigencies than anything yet devised.

It was my privilege to spend six weeks last winter in the classrooms of the seminary. Confused and conflicting opinions had been expressed by some, and I wanted to find out for myself. I enrolled in three classes—the Sanctuary, Near Eastern Antiquity, and Hebrew. The class periods were one and one half hours each, four or five times a week. The time I was not working on definite assignments, I spent in the General Conference library, the Review and Herald library, and the Library of Congress. I gathered together some facts I had long wanted to secure, and this in itself was of great value to me.

And what about the teachers in the school? Truth should be able to stand any amount of investigation, yet we have seen brilliant men become vague on definitely revealed doctrines. So I wondered, Will this group of men who have specialized in various fields of history, archeology, theology, prophecy, etc., be real Seventh-day Adventists? I can gladly say that the Spirit of the Master was indeed present at every class period. Never have I seen closer devotion to the principles of our distinctive faith. The Spirit of prophecy was consulted constantly as authoritative. It is the faculty that makes a school.

As a people we must avoid the two extremes exemplified in various religious organizations,—monastic scholasticism on the one hand, and

enthusiastic misstatement on the other. Certainly the president and faculty of the seminary are staying in the middle of the road. Their desire is that our message might be fervently preached with evangelistic power, and that correlated facts be historically true and scientifically accurate. The seminary needs a building to house its growing library. Well might it also provide space for the valuable Ellen G. White manuscripts, and the more than seven thousand advent source documents acquired by the General Conference in the last few years.

A worker of years of experience asked me recently, "Tell me seriously, what do you think of the seminary now that you have been there?"

I replied, "I feel it is the greatest forward step this denomination has taken in many years."

He then soliloquized: "And no one paid you to say that either."

Brethren in the ministry, it is true! I feel that I have been on a quest and have found a priceless treasure. I do not wish to appear overzealous, and if my expressions appear too enthusiastic, then I can only say that my appreciation is so profound that it would be impossible to overstate the esteem in which I hold this institution.

I believe in action in the field and hard work along all lines; but I am convinced that any conference worker will receive a fresh inspiration, will be more confident of the foundation principles of this message, will feel refreshed, and will accomplish more for the cause if he can spend some time at our graduate school. Scholarship should be put to use, and those dealing with sacred truths should be scholars. I trust that the time will come when every active minister can attend the seminary for twelve weeks at least once in five years. Teachers are constantly studying to keep up in their fields. Doctors must go away for postgraduate work periodically. Doubtless if we came aside for real study from time to time, our ministry would be more effective than it is now. Not only does one learn important facts, but he is associated with fellow ministers and teachers from all

over the world. It reminds one of the school of the prophets of old.

I appreciated the strong counsels given by the General Conference officers during the school session. Elder McElhany and others gave excellent practical lectures, bringing to us a larger view of our world program and stressing fundamental truths. President M. E. Kern deserves real praise for his spirit of helpfulness at all times. His leadership is definite and kind, and is appreciated by all.

If you are a wide-awake, progressive worker for God and want to find sanctified scholarship, then attend our seminary. If you question the program, then be fair to yourself, and investigate it. I am confident that you, too, will say with the students of the first winter session of the school's history (1937-38), that this school is an answer to our fervent prayers.

BOOK REVIEWS

DISPENSATIONALISM, by Lewis Sperry Chafer, President, Dallas Theological Seminary. Bibliotheca Sacra Press, Dallas. 1936. 59 pages. Price, 25 cents.

This pamphlet is a reprint from *Bibliotheca Sacra*, a journal for many years edited by Melvin Grove Kyle. The pamphlet gives in compact form the teachings regarding events connected with the second coming of Christ and the end of the present age, as commonly taught by those who denominate themselves "Fundamentalists." These are represented by the *Sunday School Times* and other journals, and such organizations as the Moody Bible Institute.

Every Adventist worker ought to get this pamphlet and make a study of it. Not that I accept its teachings; for I consider that it has more heresy to the page than almost any publication I have read in a long time. But I do think that we as Adventists ought to make a study of the subjects of which it treats. And I do not know of any similar publication that gives this information in such a compact form.

Many of our controversial methods of answering the "no-law" argument are quite out of date or beside the mark, so far as meeting these "dispensationalists" is concerned. The brief notice I present here is by no means an attempt to answer this pamphlet or the line of argument it represents. My entire aim is to appeal to some of our thoughtful students of theology to make a thorough study of this subject. Too long have we neglected this aspect of contemporary theology, and it is highly ineffective for us to go on fighting straw men—as we continually do in our evangelistic efforts—when dealing with the problem of the law and the Sabbath. Of course, there is a Biblical and effectual line of argument in favor of the Sabbath and the perpetuity of the law, but when a public speaker

knows nothing of the subtle methods used by these dispensationalists, his arguments may prove quite inadequate in the minds of his hearers. So I strongly advise our theologians to make it their business to understand the line of argument presented in this pamphlet.

Dispensationalism is based on an extreme type of Calvinism, with its doctrine of "once in grace always in grace," and several other modern additions which are the outgrowths of such ideas. Among these supplementary doctrines are peculiar views about the covenants, about the kingdom of Israel on this earth, and other doctrines too numerous to mention.

Doctor Chafer makes sharp distinction between God's methods of dealing with the Gentiles, the Jews, and the Christians, and maintains that these racial or religious distinctions are to be maintained to all eternity. He claims that the Christians (who constitute the church) have their ultimate home in heaven; but that the Jews, with whatever Gentiles are saved in the future age, will have their eternal habitation on this earth. He admits that his views do "departmentalize" the Bible in such a way that large portions of even the New Testament are not of specific importance for the present-day Christian. About all there is left for the Christian is the Gospel of John, "especially the upper-room discourse;" the Acts; and most of the epistles of Paul. The Synoptic Gospels, he says, though containing much of value for the Christian, must be read with much discrimination. For large sections, such as the sermon on the mount, and even the Lord's prayer, do not apply to Christians in the present age.

It is one of the outstanding features of these dispensationalists, in common with Calvin and others of like character, that they recognize no limitations to the human mind, and no problems in connection with the interpretation of unfulfilled prophecy which they are not determined to solve by sledge-hammer methods. Accordingly, when they arbitrarily fasten on certain ambiguous passages, like those relating to the doctrine of election and the "times of the Gentiles," giving these passages a meaning of their own, they then resolutely drive ahead and compel all other parts of the Bible to conform to the scheme thus arranged. They are never troubled with the pathetic plea of Oliver Cromwell which has come down to us through the centuries: "My brethren, by the bowels of Christ I beseech you, bethink you that you may be mistaken."

Calvinism, with dispensationalism as its modern revised edition, is what Prof. Alfred North Whitehead would call a system of "one-eyed reason." It sees things in a certain way, but has no sense of depth in its vision and lacks logical and historical perspective. "Thought is abstract," says Whitehead, "and the intolerant use of abstractions is the major

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ENCROACHMENTS OF SECULARIZED HISTORY

Separation From Corrupting Principles and Postulates Imperative

The lessons of history teach unerringly, if rightly interpreted, the outworking of God's immutable purpose for the human race. When rightly understood, the conclusions to be drawn from the study of history point unmistakably to the triumph of God's eternal purpose, and forecast the outcome of the struggle between Christ and Satan, and the setting up of God's eternal kingdom. But the secular historian misses all this and merely records what to him are largely unrelated facts, divested of their real meaning, their sequence, and their sequel. Realizing the danger that grows out of this secularization of history, Elder Froom presented a paper in the Theological Seminary on the subject of "Secularized History, an Encroaching Menace." This study is a valuable contribution to a theme of surpassing importance to every Seventh-day Adventist worker. Believing that all ministers and teachers in our ranks should share in its benefits, we have asked that the presentation be reproduced in THE MINISTRY, and it begins herewith.—J. L. McELHANY.

THAT we live in a world growing increasingly hostile to the distinctive message committed to Seventh-day Adventists for this remnant of time, is a commonplace among us. We perhaps sense this most keenly in the *theological and ecclesiastical realms*. More and more we have become a people separate and apart, as concerns doctrine. This is not because of changes upon our part, but because of increasing departures upon the part of others. With the devastating ascendancy of religious liberalism in all the great Protestant denominations, we are being automatically separated farther and farther from their dominant attitudes and current teachings.

There is similarly an estrangement relative to certain positions of the *scientific* world about. The well-nigh universal substitution of the evolution hypothesis for the doctrine of creationism, permeating likewise the entire realm of theology, has been so flagrant a perversion of revealed truth, that we have been increasingly aware of its phantasies and its departures, particularly in the fields of geology, biology, and cognate sciences. But the evolution issue has been so sharp and clear that our perception and avoidance of its ruinous influence have been both decisive and satisfactory.

Even more subtle and dangerous for us than some of the patent theological and scientific perversions current are structural changes that have come in the university classroom and current *historical* treatises. In the field of history, there is danger that we shall not as

clearly sense the subtle, subversive character of fundamental changes. This is true not only as to secularization of content, but also as to method of investigation and appraisal such as have taken place within the last few decades, profoundly affecting us as a movement at every vital point in our program and witness.

Believing as we do in the divine hand of God in human affairs, in His overruling providences in the life of mankind during the long conflict between good and evil, and that He has foretold the great, outstanding events of this conflict as waymarks to the children of the covenant, history is a vital consideration in our preaching, and occupies a central place in the curriculum of the separate denominational school system that we were compelled to build up to preserve our own distinctive concepts. So we are vitally affected by this subtle but foundational departure. Here, then, is a threatening danger that demands our most earnest consideration.

Compelled, as we must be, to repudiate the worldly interpretation of the present-day history teaching and investigative method, we shall find ourselves more and more estranged and isolated from those committed to the dictums of the paganized historical attitude. A crisis is coming over this very issue, and we must not be taken unawares. As I view it, a break with the secularized historical postulates of the scholarly world is as inescapable as was our break with the permeations of evolution in the field of science. This we must expect and be prepared for, and in this battle we must acquit ourselves like men. We must be able to defend our "antiquated," "outmoded" allegiance to the Bibliocentric history thesis even more convincingly than we have opposed the whole evolutionary scheme. And our fundamental attitude and positions will in both instances be much the same.

We have as yet scarcely "scratched the surface" in revealing to the world the handwriting of God in history, in constructing what may and should be one of the mightiest arguments yet devised in behalf of truth, and in unanswerably justifying our existence as a separate movement. Thus we are to persuade and win the honest, open-minded seeker for truth. Research in the distinctive fields of history and prophecy will vindicate our thesis, for truth witnesses to truth; and evidence—

ample and inescapable—supports the revealed outline vouchsafed to this people. With such a general statement of the case, let us now turn to a more specific consideration of the problem.

THE peril of the situation lies in the fact that the secularized historian *ignores the divine element in history*—an element all-essential in formulating a true appraisal. He ignores or repudiates the inspired, and therefore only inerrant, key or interpretation of recorded history extant. There is for him no “far-off, divine event” toward which the whole creation moves, no clear unfolding of divine purpose springing from the councils of eternity, no divine drama with its human, celestial, and demon actors, no supernatural restraint of nations, no controlling relationship to immutable moral purpose that determines the destiny of nations, the world, and the universe.

This attitude profoundly affects his entire outlook, and thereby inevitably controls his method of historical appraisal. Neither recognizing nor admitting *revealed truth*,—and thus having no inspired criteria to guide him,—he *gropes for historical truth and certainty by human deduction alone*. He regards all historical data as merely relative, and therefore not to be wholly relied upon. He knows that the records with which he works were written by biased minds, often with an ulterior purpose to serve. This causes him to take an ostensibly scientific, impartial, detached, and almost challenging position as regards all data and documents, sedulously balancing, weighing, and evaluating all available evidence to find a residuum of truth. Thus Professor Edwin P. Booth, of the Boston University School of Theology, recently declared:

“History is not an exact science. Time was when men hoped it would become so, when with the increasing exactness of scientific method one might hope to lay the measuring rod against the actions of men. But it cannot be. It is the story of men, prejudiced in mind and body, told by men of the same prejudiced structure. The good historian accounts for the presuppositions and prejudices in his subject and in himself.”—*Zions Herald*, Feb. 23, 1938.

The expounders of history are, as all concede, subject to the frailties and prejudices common to humanity. This creates a very real problem. Take the Protestant Reformation, for instance: Read stanch Roman Catholic sources, and it would seem to have been a tragic revolution, or apostasy, from truth and right; read stalwart Protestant authors, and it was obviously the greatest spiritual revival and advance among men in a thousand years. Or, take the French Revolution: Read Michelet, and it seems glorious; read Taine, and it appears to be one of the most horrible transactions in history. Yet both appraisals were formed from essentially the same body of data.

Faced by the dilemma of conflicting documentary accounts, the historian is often compelled to make his choice between alternative positions. He finds reputable, able chroniclers speaking with assertive but opposing voices. Which shall he believe and follow? Human judgment alone is inadequate here. There must be some safe guidance, some inerrant clue, some inspired specification, if his conclusions are to be more than the uncertain chance of arbitrary choice.

The secular chronicler deals with the Papacy, for example, as with a purely human institution, seeking by comparison of Catholic charges with Protestant claims to reach what is considered a just understanding and intermediary evaluation of its actual status and relationship historically. Many a historian has, of course, been disgusted with the gross caricatures of Christianity that have marred the past. But he takes for granted that both sides are biased and distorted in statement, and assumes that he must find the accurate mean. He is driven to this expedient because he is without the inspired clues that give direction to his investigations, and certainty to his findings. Thus he fails to recognize the Papacy's real place and relationship in the course of human affairs. Such is the fruit of historical relativity, with its denial of the existence of the divine element in human affairs.

VOLTAIRE once said, “History is a nightmare, from which I am glad to awaken.” *Prophecy is the only key that unlocks the mysteries and intents of history*. But for the profane historian there is no divine philosophy that explains time's apparently tangled maze of events. For him no prophetic finger has written, no divine panorama is unfolding. Therefore he gropes toward what *seems* to him to be sound conclusions and plausible explanations for a strangely behaving world. The predetermined succession of prophetically named world powers,—Babylon, Medo-Persia, Grecia, and Rome,—followed by Rome's division and the Papacy's ascendancy, its wounding, resurgence, climax, and overthrow (with related factors and time periods that for us integrate all history and give its large meanings), has no especial meaning or fundamental significance for him. The relentless controversy between truth and error does not for him rotate around the divine plan of human redemption and the moral law with its Sabbath seal.

The central issues in church history are consequently not perceived. Episodes are seen as a series of unrelated events, rather than as the unfolding of a connected plan and counterplan with definitely known causes and effects. The Papacy is just a cunning, religio-political institution that has spanned the centuries. Its real genius is not discerned, nor are the funda-

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A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

WINNING AND HOLDING THE YOUTH

By J. L. WILSON, District Leader,
British Columbia, Canada

EVERY audience before whom we stand holds its portion of young people, and every church and district has youth whose hearts our message should reach. This ever-present youth problem is a constant challenge to ministers, teachers, and parents to bridge the gulf between our age and theirs with a quickening, saving message.

FROM WHAT ARE WE TO WIN THEM? There have been temptations peculiar to every age. The youth of early Christian times were attracted by the gilded glory of Greek culture and philosophy, combined with Rome's allurements to physical prowess and sensuous living. The national calls to knighthood, which beckoned the young people of the Middle Ages to do and dare for love and fame, concealed a carefully laid snare of the fowler to turn the loftiest ideals into low, unhallowed channels. But the last decade seems to have combined all the allurements of past ages, and to have added increased facilities for amusement and travel. There is no need to detail the temptations of these last days. We have only to walk the streets of our cities to see them.

TO WHAT MUST WE WIN THEM? When understood and accepted, the message we carry to the world sweeps away from young people all their former aspirations and associations. What do we offer in exchange? Having denounced in loving-kindness, but in all fearlessness, the things that have heretofore made up their lives, we must be prepared to provide a new and a sure foundation. Jesus is preeminently the Foundation. In His life are portrayed all the Christian graces; and only as youth builds on Him will their superstructure rise beautiful and strong. Firmness in the cause of right, fearlessness when called to defend principle, helpfulness in place of threatening despair, abiding peace in place of restlessness and discontent, ambition sanctified by love to God and fellow men—these are Jesus' offerings to youth. Adherence to the rules and duties of home and school, with courtesy and kindness to all associates, are necessary building blocks in this beautiful edifice of Christian experience.

A poet has written, "At the devil's booth all things are sold, each ounce of dross costs its ounce of gold." The young people need

to be given gold for dross. No counterfeit or sham will do to supplant the gaiety or gaudiness of the devil's program for the youth of today. Only the genuine will attract and hold them. We have Jesus only to offer; there is nothing else. But Jesus we can hold forth to them with all assurance.

"By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being."—*Christ's Object Lessons*, p. 326.

HOW CAN WE WIN THEM? There can never be a set formula for winning souls. There are perhaps as many methods as there are individuals to be won, and only as souls are sought after and labored for individually will they be won. The young people for whom we labor and ways and means of reaching them may be divided into three classes, as follows:

1. *Young People Who Come to Our Evangelistic Services.* A certain number of young people help to make up the congregation in a public effort. The fact that they are there indicates the presence of a measure of interest, though it may not be far developed. They may have come because of the importunity of a parent or a friend. Pick them out in your audience, thank God that they are there, and deliver a message from Him direct to their hearts. This is your privilege and should be your purpose. You ask, How shall we do this? Here is the answer:

"The Saviour was the greatest teacher the world ever knew, and His voice was as music to the ears of those who had been accustomed to hear the monotonous, spiritless preaching of the scribes and Pharisees. . . . The old and young, the ignorant and the learned, could catch the full meaning of His words, but this would have been impossible had He spoken in a hurried way, and rushed sentence upon sentence without pause. . . . Jesus' manner of teaching was beautiful and attractive, and it was ever characterized by simplicity. He unfolded the mysteries of the kingdom of heaven through the use of figures and symbols with which His hearers were familiar, and the common people heard Him gladly. . . . He illustrated the glories of the kingdom of God by the use of the experiences and occurrences of earth. In compassionate love and tenderness He cheered, and comforted, and instructed all who heard Him; for grace was poured upon His lips that He might convey to men in the most attractive way the treasures of truth. This is the manner in which He would have us present His truth to others."—*Christian Education*, p. 126.

The specific truths for our day and generation may still be clothed with Jesus' graciousness, appealing to hearts as did His talks by the sea, on the hillside, or in the homes of the people. An up-to-date grasp of current events, a knowledge of important advances in science and inventions, an interest in popular but practical reforms, make a point of contact in our sermons and are an absolute necessity in reaching young people. But keep the latest sports news, frivolous stories, and obscene tragedies as foreign to your sermon as you hope to have them foreign to the lives of your youthful converts.

The music in all services may be made a most effective means of winning young people. Careful selection and good leadership in this matter will pay a hundredfold. Your song leader should make them feel that their help is needed. Thus those who come simply to sing, may remain to pray. For a moment of appeal in your sermon, it is sometimes helpful to suggest the singing of a hymn, with a call to surrender to and fellowship with Jesus. Interest is often sustained in this way, and this phase of our work is rich in possibilities.

2. *Young People We Meet Casually in Their Homes.* Perhaps in no part of our work are we more under observation than in the homes of unconverted young people, and particularly of those who may be opposed to the truth. Unconsciously, these young people are measuring us by our profession. Our graciousness in their homes, our evidence of personal piety without show, our ability to meet their prejudice or their questionings kindly, may be the only attributes that will arrest their interest. In the home, religion becomes intensely personal and practical, and our young hosts and hostesses will put ours to the test.

This is our golden opportunity to show sympathy with their problems. Make them feel that we have a common ground, that youth has not entirely passed us by, and that this beautiful message of ours is eternally young. The steps in the winning of these young people will lead from confidence in you as a minister to appreciation of you as a personal friend. This will give you an opportunity to present Jesus as the friend of friends and as the great Master Comrade. Every visit of this kind should be preceded by a most earnest season of intercession, that God will make us wise and kind.

3. *Young People of Adventist Parentage.* The young people who come constantly under our ministry in the churches—the growing children and the mature youth who are yet unconverted—are often harassed by the same temptations that beset the youth of the world. We should bear this in mind and build against it just as we do in working for those not of our faith. A connected series of studies on present truth, especially adapted to their

needs, will do much to make the church dearer to these young people. Many of them may never have attended a series of sermons on doctrinal topics, and so may have only a sketchy knowledge of the fundamentals of our faith.

Our pastoral visits to the homes of our people in a social capacity, will help cement friendships with the young people, and give us the privilege, as occasion arises, of being counselor or comforter to those in special need.

HOW CAN WE HOLD THE YOUTH? Over and over, Mrs. E. G. White has stressed the importance of caring for the youth, holding them in the church, using them in service. To quote one very familiar passage:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Counsels to Teachers*, p. 555.

An enthusiastic, lucid presentation of every phase of the message will do much toward holding the interest and enthusiasm of our youth. A place of usefulness in the church and in work for those outside the church, will unite their interests with ours, and do much to strengthen the cords that bind them to the church. They will not easily desert that for which they labor.

Another point of contact in the holding of our youth lies in their social life. It is our duty and privilege to see that legitimate and recreative entertainment is provided. We need to replace restraint with recreation.

"Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right. They may enjoy such recreations . . . as will not disappoint, and leave a sad afterinfluence to destroy self-respect or bar the way to usefulness."—*Id.*, p. 342.

Summing up, there are three main factors in winning and holding the youth:

1. Well-adapted, constant instruction in doctrinal truths, keeping always before them Christ as their life, example, guide, and friend.

2. Definite place of responsibility in the church, and consecrated service for others outside the church.

3. A sanctified social life, calculated to refresh mind and body.

The magnitude of this task may sober us, but we need not be discouraged, for united with us are heavenly intelligences. The resources and suggestions of the General Conference Missionary Volunteer Department are ours to make use of. We have besides, as allies, the whole church organization, including the Sabbath school, appointed by God to help us build into the lives of the youth, attributes that will hold them close to God and faithful to His cause. Let us win and hold our youth.

An Eff
PROPHETIC
DEV

By L. E. NIEMME
Salem, O



IN these days of mechanical and scientific progress, the ministry of this movement should be up to date in the use of methods and illustrations. This is especially true, I believe, of the prophecies of Daniel and Revelation which contain descriptions of the beasts, angels, etc. The device which I use to illustrate these prophecies is very effective, both in attracting a crowd and in holding their attention. Its effectiveness is due, first, to the fact that it is a work of art; and secondly, to its unique illustrative quality. When set up for use, it is nine and one half feet high and fourteen and one fourth feet wide—large enough to be used in a big tabernacle, and yet small enough to be used in a city church.

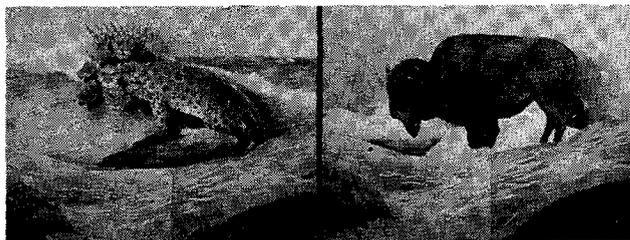
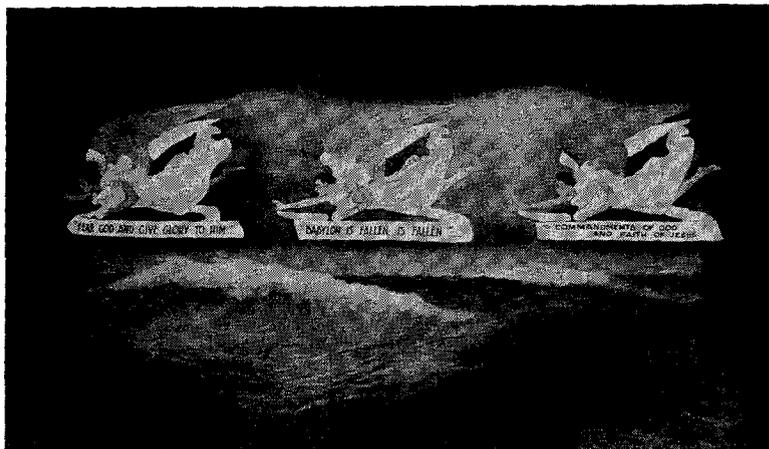
The background, as shown in the cut, is made in two parts—the upper part showing a beautiful sky above and a turbulent sea merging into it. This portion is painted on seamless unbleached muslin, ninety inches in width, which is first sized with glue to strengthen it and to keep the colors from running while painting it. The lower edge of this is glued and tacked to a cardboard roller so that it can be rolled down when not in use. This roller is made by using the cores around which newspaper stock is rolled (newspaper plants throw them away), and is joined together by inserting short pieces of two-by-fours inside at the ends and nailing these to it to make the desired length. The lower and foreground section is done on three-ply board, one-fourth-inch thick. This is cut in sections,

after being painted, and joined together with pin hinges, so that it can be easily handled when dismantled. This is set eight inches to the front of the upper part of the painting, so that the animals, when not raised into position, are hidden behind the large rock at the right. The upper edge is not cut straight, but follows the outline of the upper edge of the rocks. The entire painting, however, is so skillfully done that the congregation cannot see that it is in two sections, the lower part set ahead of the upper part.

The animals, or symbols, are also made of three-ply board, painted in colors, true to life in every detail. They measure approximately three and one half feet long by three feet high. When the device can be located with the pulpit placed at one side, the speaker himself can raise the animals into position by pulling a cord, unseen by the audience. The other end of the cord is tied to an arm that operates as a lever, at the upper end of which the beast is hung. The lower end is held in place by being inserted in its compartment of a quarter circle with a sixteen-inch radius and eight inches wide. There are eight of these compartments, each three fourths of an inch in width. In every other one is inserted the supporting arm for an animal. A bolt eight inches long holds the entire group in place so that they work freely from a horizontal to a perpendicular position. Thus the animals are raised and lowered. This quarter circle, also made of three-ply with three-fourth-inch strips be-

ective
C SYMBOL
ICE

AYER, *Evangelist,*
Oregon



ART
SPECIFICATIONS

By P. J. RENNINGS, *Artist,*
Salem, Oregon

tween, is screwed to the baseboard of the supporting frame. Four beasts can be used in a single sermon, and others can replace them for the next sermon.

The supporting frame consists of a box fourteen and one quarter feet by ten inches by ten inches in dimension, two upright side pieces on each side, screwed together in the form of an angle; and the base or floor board. The box and uprights are made of three-ply panels ferruled in strips of three-quarter inch by one and one half inches by the proper length. The box forms the top of the frame, resting on the top of the upright side pieces. From this the angels are hung; it is also from this that the canvas part of the painting is drawn up by means of two small pulleys. On the front I hang the valance and drapes, which are made of black velveteen. Behind the valance the angels are hung by invisible wire, so that they can be lowered at the proper time.

The device makes a beautiful background for the platform even when not in use. When dismantled, it is easily transported by putting the beasts, angels, the lower foreground, etc., in the rear of my car. I carry the box containing the rolled canvas, the uprights, and the baseboard on the side of my car in two upright supports made of one and one quarter inch strap iron which I bolt to the right end of the front and rear bumpers. The symbols and the scene were drawn and painted by P. J. Rennings, formerly of the art department of the Pacific Press, assisted by my wife.

PICTORIALLY, the background of water on this symbol device, which is in subdued colors, makes an interesting resting place for wandering eyes. The sky is of pale blue, blending to a light blue-green at the horizon. A low bank of purple-gray clouds hangs just above the water. Above this are seen a few streamers of cloud lightened with bright touches of color.

The water is blue-green with a large transparent wave of light yellow-green about to break on the rocks. The whole background of water and sky is light in tone; thus when the beasts are brought up, they take first place in point of color value as well as subject interest.

For the four beasts of Daniel 7, the lion is colored an ocher-yellow and orange; the bear, blue-black; the leopard, orange-yellow; and the fourth beast, orange-vermilion—all the four contrasting well with the blue-green of the water. The vermilion of the fourth beast climaxes the intensity of interest pictorially as well as prophetically. By graduation in color of the beasts up to the vermilion in the fourth beast, the people are brought by stages of absorbing interest to the vital climax of the terrible beast with the little horn. The beast symbols of Revelation, likewise, are colored to make them appear as natural as possible.

The angels, illustrating the three messages of Revelation 14, are clothed in white, and blended with the violet-blue shadows, so that they will not appear too detached from the sky in which they appear to be flying.



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Devoted to the interests of the Medical Missionary Association of Seventh-day Adventists. This Association is organized for the purpose of uniting all our church agencies in gospel medical missionary work, and teaching by precept and example our broad, balanced principles of healthful living.

MEDICAL MISSIONARY WORK AND THE PROCLAMATION OF THE GOSPEL

By G. A. ROBERTS, *Vice-President of the Inter-American Division*

COMBINING as He did the work of healing with His ministerial labor, Jesus stands before us in His ministry on earth as the great Medical Missionary. In the light of His divine example, the place of medical missionary work in the proclamation of the gospel is of supreme importance. His one work was proclaiming the gospel, but of so great value did He consider ministry to the sick as a medium of effectual approach, that He spent more time healing and ministering to bodily needs than He did in public preaching.

"Jesus went about all Galilee, *teaching* in their synagogues, and *preaching* the gospel of the kingdom, and *healing* all manner of sickness and all manner of disease among the people. And His fame went throughout all Syria: . . . and there followed Him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Matt. 4:23-25.

We read in 1 Peter 2:21, that "Christ also suffered for us, leaving us an example, that ye should follow His steps." Again, in "Medical Ministry," page 20, we read: "What, then, is the example that we are to set to the world? We are to do the same work that the great Medical Missionary undertook in our behalf. We are to follow the path of self-sacrifice trodden by Christ." Truly Christ is the pattern that each worker for God is to follow. He is the true Minister, the Prince of preachers. He, therefore, who most nearly imitates His ministry will be most successful in proclaiming the gospel. Note the following:

"Medical missionary work is the pioneer work. It is to be connected with the gospel ministry. It is the gospel in practice, the gospel practically carried out. I have been made so sorry to see that our people have not taken hold of this work as they should."—*Counsels on Health*, p. 532.

"You will never be ministers after the gospel order till you show a decided interest in medical missionary work, the gospel of healing and blessing and strengthening."—*Id.*, p. 533.

"I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. The work of a minister is to minister. Our ministers are to work on the gospel plan of ministering."—*Ibid.*

"Again and again I have been instructed that the medical missionary work is to bear the same relation to the work of the third angel's message that the arm

and hand bear to the body. Under the direction of the divine Head they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it."—*Id.*, p. 513.

With this instruction, none can fail to understand the place of the medical missionary work in the proclamation of the gospel. Not only is the place of the medical missionary work set forth as the right arm of the body and the helping hand, but it is the only kind of ministerial work that can finally be done.

"The gospel ministry is an organization for the proclamation of the truth and the carrying forward of the work *for sick and well*. This is the body, the medical missionary work is the arm, and Christ is the Head over all. Thus the matter has been presented to me."—*Medical Ministry*, p. 237.

We are made to understand that the ministry is held responsible for carrying the message to the sick the same as to the well. Why is it that as ministers and people and church organizations we have confined ourselves in so much of our work to *teaching* and *preaching* only? And in doing this, according to the figure, we have failed to employ one of the most important and useful agencies—the "right arm."

Dr. I. S. Ritchie and C. E. Moon recently made a trip through Indian territory in the mountains and some of the large cities of Mexico. I glean the following from a letter written to me by Doctor Ritchie:

"Would space only permit I could write many thrilling experiences. However, I must tell you that through foresight and appreciation of the medical missionary work as an aid to gospel work, C. E. Wood, president of the Mexican Union, called all our workers together in Mexico City, where they were given medical instruction at our clinic. There were forty enrolled in the first class. They were taught to lecture on temperance, diet, sanitation, hygiene, and other health subjects. They were given courses in hydrotherapy, the study of diseases and their causes, prevention, and cure.

"The government was so well pleased with this training that it gave our workers cre-

dentials under the Public Health Service and recognized them as medical missionaries. They were given official cards as members of the Anti-Alcoholic Department of Public Health, of which the president is chief. All this was providential, for the members of this department of the government have great influence. And surely we found this true on this last trip. We were given front seats at their public gatherings, and articles concerning our work appeared on the front pages of the daily newspapers in the cities. Everywhere the schools and various organizations gave us precedence in inviting us to address their assemblies.

"Surely the Lord has blessed this act of faith in following the blueprint given to this people—that of using the 'right arm,' or the 'entering wedge,' in the giving of this message. For now instead of being persecuted, beaten, cast into prison, and even killed, our workers are free to carry on our work on a higher plane than ever before and are rated as officials of the government, even having been given military escort in some regions."

What other method of approach could possibly have caused such favorable reception and hearty response? And what other method of labor could have changed people and authorities from persecutors to supporters of our workers? The following statement from the Spirit of prophecy indicates clearly that medical missionary work will give just such favorable entrance to new fields:

"In new fields no work is so successful as medical missionary work. . . . For thirty years the necessity of health reform has been held before our people. By the practice of its simple principles, the sick and suffering are relieved, and fields otherwise unapproachable, become most interesting fields of action. The seeds of truth, cast into good ground, produce an abundant harvest. . . ."

"Medical missionary work brings to humanity the gospel of release from suffering. It is the pioneer work of the gospel. It is the gospel practiced, the compassion of Christ revealed. Of this work there is great need, and the world is open for it. God grant that the importance of medical missionary work shall be understood, and that new fields may be immediately entered."—*Id.*, p. 239.

Experiences in California

In the old California Conference some years ago, simple medical missionary endeavors were begun in the churches. Some thirty home-nursing and home-dietetics classes were conducted, and in several churches medical missionary units were established with facilities for simple treatments and minor surgery. All this was done in harmony with instruction from the Spirit of prophecy to conduct such work even though the place might be "inelegant and even crude."

Immediately following these endeavors, the Harvest Ingathering campaign of that conference was most energetically and efficiently promoted in the regular way. As the result of this very strong campaign, the following results were seen:

Thirty-nine churches which had no work in home-nursing or home-dietetics classes and no medical units, made a gain of 65 per cent in Harvest Ingathering over the previous year. Eleven churches under the stimulus of the same strong campaign, but having had home-nursing and home-dietetics classes and having done general medical missionary work, made a gain of 105 per cent in their Ingathering. And six other churches that had carried on a definite medical missionary ministry, made a gain of 109 per cent.

We speak of these gains in the Harvest Ingathering to show the favorable influence of medical missionary work upon the public. The greatest benefit was not, however, the increase in Harvest Ingathering funds, but the influence going out from these churches to the public, and the spirit of ministry permeating the hearts of the members. Not only was this true, but during that time a number of our good doctors and nurses in private practice contributed, and continue to contribute, their time, experience, and personal effort to the work of educating the people and ministering to the poor. Clinics for minor surgery were held in these medical units, and hundreds of children and others were cared for practically free.

Our doctors and nurses are well educated, and technically proficient. Their principal work is contacting the people, and yet their potential service as the right arm of the message has been too little recognized and too little used in our regular church work.

The example of the Master and the instruction He has given to His church through the Spirit of prophecy excludes none from having a very definite part in the medical missionary work of this denomination. It is not enough that as a denomination we have an educational system that *teaches*, a ministry that *preaches*, and a medical system of sanitariums that does a work of *healing*. We should have all this and more of it, but this alone does not produce the full picture or completely carry out the plan given us of God.

It is true, departmentally speaking, that we are carrying out the plan of the Master, but we must remember that in the example set, Jesus did not segregate nor specialize the work of the gospel into three parts. He did not assign Luke, the beloved physician, to heal only; and John, the beloved disciple, to preach only; and Nathaniel or some other one to teach only. Neither did He divide the twelve into three groups of teachers and preachers and healers, restricting or confining each to one special line of work. Nor did He do this with the seventy or with the five hundred. He did, however, combine the three in His own example, and He commissioned His followers to teach and to preach and to heal. We find these three commissions as follows: Commission to teach, Matthew

28:19, 20; commission to preach, Mark 16:15; and commission to heal, Luke 10:8, 9.

"God's people are to be genuine medical missionaries; for they are to learn to minister to the needs of both soul and body."—*Counsels on Health*, p. 497.

—*To be continued in September*

Forest Children of Peru

LIMA, famed "City of the Kings" and three-century seat of Spanish-American government and culture, is actually about one and a half days' journey from the outpost of one of the largest untamed portions to be found on earth. The vast Peruvian hinterland is peopled by scores of tribes of Indians in a semisavage state. During four centuries they have successfully resisted the encroachments of Christianity and civilization. Today these children of the forest follow unrestrained their immemorial customs handed down from father to son. . . .

Although school in the civilized sense of the word is unknown, the secrets of the forest are learned at an early age. For every emergency, the savage seems to be prepared. The painful, and sometimes dangerous, sting of tropical insects, as well as the bite of the poisonous snake, are each treated with specific herbs. While his palefaced neighbor will spend a day in securing a string of fish, he secures more than he can take away in less than half an hour with nothing more than the application of his knowledge of the properties of these same herbs. The only diseases from which he suffers are those brought in from civilization. . . . Among them there is no dentist, for their teeth never decay. . . .

But each of these children of the forest needs something which his culture does not provide him, and stubborn and self-sufficient though he is, he recognizes this lack. He knows no remedy for sin or death. The great beyond terrifies him as it does every son and daughter of Adam, and like Ethiopia, he stretches out his hand for a knowledge of God. He may have conquered the fear of the mysterious forest, and wrung from nature the knowledge necessary to cure his minor ailments and to live an almost effortless existence, but he can find nothing in his pharmacopoeia against death or its terrors.

In answer to this plaintive call, Seventh-day Adventists sent their veteran missionary, F. A. Stahl, in 1921. He who had carried health, hope, and happiness to thousands of semi-civilized Indians of the south Peruvian highlands, now directed his attention to the savages of the hinterland. And romantically enough, our first mission station was established on the site of a former Franciscan Friar establishment. It had been abandoned a hundred years before, when the Indians rose up and massacred their would-be benefactors.

In 1928, our endeavors on behalf of the Indians of this region were pushed farther into the forest, and at a site called Cascades, a wonderful work was done by a disciple of Pastor Stahl, an Aymara Indian lad by the name of Samuel Condori. One hundred eighty were baptized on one occasion. Later, because of persecution on the part of the authorities, inspired by the established church, our work was moved to a site on the Perene River. . . .

In order to reach this mission station, it is necessary to cross the main Andean range, the highest, excepting the Himalayan, on the face of the globe. Hitherto, this trip has been made by train, but may now be made over a hard-surfaced modern highway by motorcar. The descent on the eastern side of the range is picturesque and dangerous. If any one is thirsting for dangerous living, the road from Oroya, the point where the railroad is left behind, to the coffee plantation on the bank of the Perene River, operated by the Peruvian Corporation, holds possibilities. And in case the appetite for adventure is still unsated when the latter point is reached, the river trip from the civilized outpost mentioned to Zutsiki ought to qualify. . . .

Perhaps a typical day at the mission station would interest the youth. At six-thirty in the morning, the bell is sounded, and from all over the encampment—which we shall presently describe—men, women, and children begin to pour into the meeting house. The short morning worship, based on a set of special memory verses used for this purpose, is soon under way. An interpreter must still be employed for all except the advanced students of the school. Many hymns, however, have been memorized, and one of these is sung. There are many who rise and recite the memory verse. After prayer the missionary and his family stand at the door, and, with right arm raised, salute the outgoing throng. . . .

After breakfast, and before school, a man comes running and asks for Wanda, the missionary's daughter who, because of having learned the language, has been adopted into the tribe. When Wanda appears, she is informed that the wife of one of the most faithful members—Napoleon, by the way, is his name—has just returned from her garden plot, about a mile away, and is suffering from snake bite. A new apparatus for the treatment of snake bite, which requires several assistants, is put into action. After half a day of work, the woman is left to rest. The treatment seems to be successful, for after twenty-four hours the poison seems still to be confined to the foot. . . .

There are eighty children in the school, and the work given is approximately grades one to four inclusive. Two teachers giving the instruction are consecrated young women graduates of our Lima Training School. A good grade of work is being done, and there

is no need of a truant officer to see that the pupils attend.

Each Indian family lives in a house which they have built under the direction of the missionary. The houses are laid out in streets. The entire encampment is scraped clean at least once a month. This is a hygienic measure as well as a protection against roving wild animals, since they will not come into a clearing. The houses are made of bamboo and straw and palmetto thatch. Each family has a little garden or farm plot of from one-half acre to an acre, on which they raise the food they need. With a minimum of effort an ample amount of food is raised.

The missionary is at the same time judge, priest, and ruler. Difficulties are brought to him for settlement. All are made to feel that the encampment is theirs, even the mission canoe and outboard motor. They respond to this confidence, and very seldom, indeed, is there any trouble because of theft.

At the close of the day, a quarter of an hour before sunset, the vesper service is held, and after studying the Sabbath school lesson, all are dismissed with a pleasant *steneneveg* (good night)! The missionary retires to his two-storied thatch-roofed house to plan for another day's work.—*H. B. Lundquist, in South American Bulletin, April, 1938.*

SOURCE MATERIAL ON HEALTH EDUCATION

Suggested Books

Rosenau, M. J.: "Preventive Medicine and Public Health," Sixth edition, 1935. D. Appleton-Century Co., New York City. \$10.

Wood, Thomas D., and Rowell, H. G.: "Health Supervision and Medical Inspection of Schools." 1927. W. B. Saunders Co., Philadelphia, Pa. \$7.50.

Clendening, Logan: "Behind the Doctor." De luxe edition, 1936. Alfred A. Knopf, New York City. \$1.69.

Clendening, Logan: "The Human Body." 1932. Garden City Publishing Co., New York City. \$1. (Reissued by A. A. Knopf, completely new, October, 1936. \$4.75.)

Cramp, Arthur J.: "Nostrums and Quackery." Vol. II, 1921; Vol. III, 1936. (Volume I out of print.) American Medical Association, Chicago, Ill. Each, \$1.50.

Sherman, Henry C.: "Food Products." 1933. Macmillan Co., New York City. \$3.

Bradley, Alice V.: "Tables of Food Values." 1931. Manual Arts Press, Peoria, Ill. \$2.

Bauer, W. W.: "Health Questions Answered." 1937. Bobbs Merrill and Co., Indianapolis, Ind. \$2.

Bauer, W. W. and Hull, Thomas G.: "Health Education of the Public." 1937. W. B. Saunders Co., Philadelphia, Pa. \$2.50.

Stoddard, Cora Frances: "Some Practical Aspects of Scientific Knowledge of Alcohol." Scientific Temperance Federation, 400 Boylston, Boston, Mass. 10 cents.

Transeau, Emma L.: "Effects of Alcoholic Drinks." Scientific Temperance Federation, 400 Boylston, Boston, Mass. Board cover, \$1.50; paper cover, \$1.25.

White, Ellen G.: "Counsels on Diet and Foods." 1938. Review and Herald Publishing Association, Takoma Park, Washington, D.C. \$2.75.

"What to Tell the Public About Health." American Public Health Association, New York City. 1933. \$2.

"Health Education: A Program for Public Schools and Teaching Training Institutions," by the Joint Committee on Health Problems in Education of the National Education Association and the American Medical Association. 1930. American Medical Association, Chicago, Ill. Paper, \$1.25; cloth, \$1.75. (1937 revision in preparation.)

Suggested Journals

Hygeia, The Health Magazine. Monthly. \$2.50 a year. American Medical Association, Chicago, Ill.

Journal of Health and Physical Education. Monthly, except July and August. \$2 a year. American Physical Education Association, Ann Arbor, Mich.

Bulletin of the National Tuberculosis Association. Monthly. Free. National Tuberculosis Association, New York City.

Bulletin of the American Society for the Control of Cancer. Monthly. \$1 a year. American Society for the Control of Cancer, New York City.

The Journal of School Health. Monthly, except July and August. \$1.50 a year. American Association of School Physicians, Albany, N. Y.

Public Health Reports. Weekly. \$2 a year. (Free to public health officials.) United States Public Health Service, Washington, D.C.

Life and Health. Monthly. \$1.20 a year. Review and Herald, Takoma Park, D.C.

Health. Monthly. \$1.50 a year. Pacific Press, Mountain View, Calif.

COME APART, AND REST AWHILE

By DANIEL H. KRESS, M.D., *Washington Sanitarium, Washington, D.C.*

IT is impossible for any one to violate the laws of health without sooner or later paying the penalty. Because sentence is not executed upon us speedily, we may be led to believe that in some way we are an exception to the rule. But the laws of health are no respecters of persons. The sinner who obeys them will be treated as if he were a saint, and the saint who disobeys will be treated as if he were a sinner.

"Whatsoever a man [any man] soweth, that shall he also reap," applies to all alike. This law is universal in its operation, whether applied to the physical, moral, or spiritual life. Being a doctor or a nurse or a minister will not protect me from injury if I deliberately put my hand into the fire. If I think otherwise, I shall soon discover that fire knows no favorites.

One who has a knowledge of the laws of health and violates any one of them *knowingly*, will not only suffer, but will suffer to a greater extent than will one who in ignorance violates such a law. He who *knew* his master's will, and did it not, was beaten with many stripes. He not only suffered the physical results, but in addition suffered mentally and spiritually. Spiritual suffering is the worst kind known; for it injuriously affects every organ and cell of the body. As workers, we sometimes act as if the blessings consisted merely in knowing the laws of health, but this is not so. The blessing is in *doing*. Knowledge may prove to be either a blessing or a curse. "Blessed are they that *do His commandments*, that they may have right to the tree of life."

As commandment *knowers*, we may be tempted to take liberties in violating the laws of health with the belief that in some way we shall have spiritual protection and deliverance from the results of transgression. This is a delusion. No man can do ill and be well. Even prayer may become an abomination if the ear is turned away from hearing the law because of an unwillingness to obey. Prayer was never designed to persuade God to ignore the operation of His laws, or to change His ways. Rather, prayer is to change our ways, and to bring us into harmony with God's laws.

Satan once came to Jesus saying, "If Thou be the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." But Jesus knew better than to follow his suggestion. Satan quoted a very precious promise for Christ to claim; but it was not a promise for a presumptuous violator of the law of gravitation to claim.

Jesus knew that, even as the Son of God, He could not claim that promise should He cast Himself down. He met Satan with, "It is written again, Thou shalt not tempt the Lord thy God." Should He have accidentally fallen from the pinnacle of the temple, or should He have been cast down by wicked hands, God would undoubtedly have protected Him, and the promise would have been fulfilled. Angels would have had charge concerning Him, and would have kept Him from dashing His foot against a stone.

On this point, possibly more than on any other, those who are engaged in God's work are being tempted today. We must meet the tempter as did Jesus, recognizing that our safety lies not in mere knowledge of God's laws, but in strict obedience to them. To us in a special sense are the words addressed: "Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day." Deut. 11:26-28.

Overwork Not Excused

Referring to his companion and fellow worker, Epaphroditus, Paul said, "He was sick nigh unto death: but God had mercy on him." The duration of his disability is not given, but it was evidently due to overwork; for it is said, "For the work of Christ he was nigh unto death, *not regarding his life*." Phil. 2:25-30. He was taught a valuable lesson. No doubt he worked when he should have been resting. Many faithful workers have shortened their lives in this way. Even in doing God's work, care must be exercised not to go to excess. We must be temperate in *all* things.

Those who came to Jesus full of enthusiasm saying, "Even the devils are subject unto us through Thy name," evidently felt that the work was so important that they could not be spared for even a brief period. But Jesus said to them, "Come . . . apart into a desert place, and rest awhile." They were admonished to keep in health, and no doubt were able to do better work after their brief period of relaxation and rest.

What applies to labor applies with equal force to all the laws of health, including our eating and drinking—what we eat and how we eat. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The great principles of truth to which God has called our attention "are life unto

those that find them, and health to all their flesh."

Only to the obedient is the promise given: "The Lord shall establish thee a holy people unto Himself, as He hath sworn unto thee, *if thou shalt keep the commandments of the Lord thy God*, and walk in His ways. And all people of the earth shall see that thou art called by the name of the Lord." Deut. 28:9, 10.

Need for Health Education

A STATEMENT of Daniel Webster's propounds this fundamental truth: "If truth is not diffused, error will be; if God and His word are not known and received, the devil and his works will gain the ascendant; if the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness, will reign without mitigation or end."

We cannot conceive of a time when health education was in greater demand than at the present time. The American public is "health conscious" and eager for information. In every one there is a more or less strong inborn desire to be well, to be free from sickness and pain, to be capable of doing things, to be happy and of good appearance. This thirst for knowledge on the subject of health has been capitalized by many who are incompetent to give dependable counsel and by some who are quacks and imposters.

"Whatever individuals may think about the desirability of health education, we face a condition, not a theory. The public is eager for information about health. Quacks, faddists, racketeers, cranks, and those with something to sell are feeding this appetite. Unless there are enlightening forces, the public will be seriously misled, to its own detriment."—"*Health Education of the Public*," p. 28, *Bauer and Hull*.

The average individual is very credulous regarding medical matters; he is often exploited and in danger of being attracted by the high sounding promises of those whose medical advice is spurious and whose conscience is dulled. This group makes the loudest boasts and the most extravagant claims concerning their exceptional ability and guaranteed cures. It is very unfortunate that unfair advantage is thus taken of man's credulity by the unscrupulous. The program of healthful living has been given a prominent place among us as a people, and with this special light has also come the responsibility of teaching others by precept and example.

"We should educate ourselves, not only to live in harmony with the laws of health, but to teach others the better way. Many, even of those who profess to believe the special truths for this time, are lamentably ignorant with regard to health and temperance. They need to be educated, line upon line, precept upon precept. The subject must be kept fresh before

them. This matter must not be passed over as non-essential; for nearly every family needs to be stirred up on the question. The conscience must be aroused to the duty of practicing the principles of true reform. God requires that His people shall be temperate in all things. Unless they practice true temperance, they will not, they cannot, be susceptible to the sanctifying influence of the truth."—"*Counsels on Health*," p. 449.

"If we would elevate the moral standard in any country where we may be called to go, we must begin by correcting their physical habits."—*Id.*, p. 505.

"The work of health reform is the Lord's means for lessening suffering in our world and for purifying His church. Teach the people that they can act as God's helping hand, by cooperating with the Master Worker in restoring physical and spiritual health. This work bears the signature of Heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently."—"*Testimonies*," Vol. IX, pp. 112, 113.

Is not our duty and privilege here clearly outlined? Almost unlimited opportunities lie before members of this Association to engage in health education, and "there is room for all to labor." If we hold back and neglect this important work, what excuse can we offer or what can we say to our people when they seek advice of the faddist or the incompetent? A new zeal and earnestness for this medical ministry must take hold upon us if we ever accomplish the task before us. For a long time many have wanted to see the "right arm" functioning. Who will now actively engage in this work that "bears the signature of Heaven"?

H. M. W.

A Doctor Thinks It Over

Rewards of a Medical Missionary

JOY came out on the veranda, saying, "Dad, look at my new dress that I made out of that old one." Then she did a few gymnastic stunts and the new dress ripped from end to end. She looked at it and said, "Love's labor lost."

When I saw her keen disappointment, for she had worked nearly two days over this garment, I said, "Don't you often wish your dad had taken up some other line of work than that of a medical missionary? Then you would not always be making over old dresses." She flashed back in the "spirit of '76," "If I could ever be a missionary like mother was and you are, I would ask for nothing more on this earth."

Joy, who is seventeen, is a real girl—she possesses medals for swimming and lifesaving, from both South Africa and England; has most of the badges of the "Girl Guides"—rides, shoots, plays tennis with the best of them, and loves all those pretty things dear to every girl's heart. So this statement, coming from her, had to be challenged.

I said: "Look at Mr. A (our nearest neighbor—a recruiter of native labor for the gold mines in Johannesburg), he came out here about the same time I did. He is nearly

the same age. We have about the same average business ability. He gets ten times the amount of salary I do, besides servants paid for, and allowance for entertaining. His hours are about five or six a day, with Satur-

**MEDICAL
MISSIONARY
EXPERIENCE
NO. 7**

ENCOURAGEMENT TO THOSE WHO HAVE LED A LIFE OF SIN.—Recently I cared for a man who was suffering from a stroke. I found he had been reared a Seventh-day Adventist, but his father had left the truth when he was twelve and his mother

had died. He was driven away from home by his stepmother and wandered as a tramp until he joined the Navy at the age of fifteen. He had lived a life of excess and sin until he came to the sanitarium in a dying condition. He told me one day that death seemed so long to him, and I told him that eternal life was just as long and that he should prepare for it.

I gave him the book, "The Other Side of Death," which he read. Later he told me about being reared an Adventist and how he had been driven out of his home. He said he had been too great a sinner to ever hope to get into the kingdom, and that God could not forgive him now at his last moment of life when he could no longer serve Him.

One night I went to his room and told him that I was impressed to talk with him about being saved. I read the eighteenth chapter of Ezekiel, showing that the Lord will not hold us accountable for the sins of our parents. Even though a man has been a wicked sinner, if he will only turn to God, all the wickedness that he has done will not be remembered, and his soul will be saved. God says, "Repent, and turn yourselves from all your transgressions: . . . for why will ye die? . . . For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." And Isaiah tells us: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

I pointed out to this patient that we cannot save ourselves, and it was for this reason that Christ was sent into the world, and I quoted various texts such as John 3:16 and Revelation 22:17. We are given the assurance that God does not deal with us as man does, and I emphasized His just dealings by reading a number of verses from Psalms 103 and Isaiah 55. We have this wonderful promise: "As the heaven is high above the earth, so great is His mercy toward them that fear Him." And as for our temptations, Paul says, "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

God does not promise us length of days, but He will accept us today. Tomorrow would have been too late for the thief on the cross. Jesus said to him: "Verily I say unto thee, Today shalt thou be with me in paradise." God pleads, "Today if ye will hear His voice, harden not your heart."

I then had prayer that God would forgive this man's sins, and give him the courage of his convictions to go back to the experience he had when he was a boy of twelve, and that the Saviour would help him to give up tobacco and to keep the Sabbath. I left him the book, "Steps to Christ," and when next I visited him, he said he had read into the night and was almost through the book. Only our blessed Saviour can know what comfort and peace this patient experienced. May each of us be led by the Spirit "to speak a word in season to him that is weary." [A SENIOR STUDENT NURSE.]

days and Sundays free. Two months each year in the mountains, and one month each year for hunting. Every third year a furlough in Europe. My hours are fourteen to eighteen a day, Sunday also. A holiday of seven weeks every three years in the mountains, and a furlough in the United States every five or six years, when we spend most of our time in studying and deputation work. His house has all modern conveniences,—radio, electricity, refrigerator, two modern bathrooms with hot and cold water, all supplied by his firm. Our home—no modern conveniences. I have bathed in a washtub for twenty-five years."

While I was sputtering away, Joy interrupted with, "But, daddy, you are paid better than gold." Then she said: "Let me talk a little. You would not take a bag of gold for the trip we took the other night!" (We left about sundown, traveled over ninety miles of the roughest road I know. For four hours we fought for the life of a woman who was bleeding to death, and won. We came home singing all the way, and hit the big hill just as the sun was coming over the bay, ready for another day's work.)

"You would not take a bag of gold for the look of gratitude you received from those parents yesterday when you handed back a baby free from disease to that weeping mother and father." Then running away, she called back, "Your pay is better than gold, and I know, daddy, you would not exchange places with Mr. A."

Yes, Joy was more than right, I would not exchange places with my rich neighbor, or any one else in the world. As I sat long into the night, looking over the moonlit bay and listening to the rustling of the palm trees, what a sweet, satisfying peace filled my heart as I thought of these words coming from Joy, who had rather a hard time as a child—no white children to play with, tropical heat and malaria to fight, away from home after ten years of age, at times a lapse of nearly two years before she could see her parents, yet feeling like this about it all!

Then my mind wandered to the thousands of my black friends to whom I am not only physician, preacher, teacher, but friend. So many I have helped into this world,—cared for them in their baby colics, guided them through childhood, advised them in the bashful years of adolescence; have been their confidant in courtship and marriage, chief guest at wedding feasts (and many an old grandmother has slipped an extra-big piece of fat meat on my plate, saying, "They are your children, you must have the best," while I in turn slipped the big fat piece under the table to my waiting dog). I have fought all night for the life of the first-born, and often have given comfort when God called some loved one home. Yes, with many families I have

gone the whole round of life, birth, marriage, death, in these twenty-five years of service.

But what loyal, true friendships formed! What joy to see so many of these men and women become a real power in the kingdom! What fellowship with Comrade Christ, who was always at our side! Yes, Joy was more than right when she said, "Your pay is better than gold."

CHARLES J. STAUFFACHER, M.D.,
Portuguese East Africa, reprinted by permission from Zions Herald, May 11, 1938.

Book Reviews

TWO books recently from the press—"Science Speaks" and "Plain Facts"—deserve favorable mention and wide circulation. They were published by the Pacific Press Publishing Association, and sell for twenty-five cents each.

Both books deal with the question of alcohol, narcotics, and tobacco, and are addressed particularly to the mental reactions of young men and young women. In the book "Science Speaks," an appeal is made to the future leaders—young men in the community and civic life who must bear the responsibility for success or failure when the directing and controlling power is in their hands.

The authors of this book for young men,—George Thomason, M.D., F.A.C.S., in collaboration with Alonzo L. Baker,—present an array of facts in such a pleasing style that both young and old will find the material interesting, informative, and scientific—not just dry figures. It deals with these questions in a winsome approach to the intelligent reader by placing evidences that are at once awakening, appealing, and convincing to the mind. The book should prove very effective in educating the youth on these matters when placed in their hands to read, and it should be made available to all youth.

"Plain Facts," written by Dr. Belle Wood-Comstock in collaboration with Alonzo L. Baker, deals with the same subjects but with a viewpoint intended to reach the reactions of young women and girls. What is the effect of alcohol, tobacco, and narcotics upon the delicate nervous system of young women? The clear, convincing answer should have a deterrent influence upon every reader. Here is an appeal to women who have health, honor, and a love for sane, beautiful living, and suggestions as to how to break the habit once formed. The book should be a help to every addict, and prevent those who are still free from acquiring the habit.

It has been said that we spend more money for tobacco than for education. Then surely it is time that we did more for education. The material in both of these books is educational, based upon the findings of modern science—not influenced by any puritanical at-

titude, but backed by the laboratory test tube and the physician's consulting room. If one wishes facts, here they are! M. A. H.

"Counsels on Diet and Foods"

ALTHOUGH this book has just recently been issued, it is not a new book, but rather an enlarged edition of a paper-bound volume entitled, "Testimony Studies on Diet and Foods," compiled from the writings of Mrs. E. G. White. The original work was designed primarily as a textbook for medical and dietetics students, but there was soon created a more general demand for the instruction contained in the volume. This widespread interest justified the issuance of a new and enlarged edition called "Counsels on Diet and Foods."

An effort has been made to include in the volume the full range of instruction from the pen of Mrs. E. G. White on the specific dietetic topics, and in treating the more general subjects the instruction is fully represented. A large part of the selections are drawn from published sources of Mrs. White's writings, including early books and articles not generally available today. Some of the passages have been drawn from the Ellen G. White manuscript files. I believe this book will be found to be of great help and value to every reader, and that it should find a place in the library of every Seventh-day Adventist worker. Its instructions and warnings will be found applicable to present-day needs.

F. M. WILCOX, *Chairman,*
Board of Trustees, Ellen G. White Publications.

CURRENT SCIENTIFIC NOTATIONS

WHY is alcohol so much used and its effects so sought after? The reason for the use of alcohol is mainly the sensation of escape from unpleasant reality, a state of sensibility spoken of as euphoria, which consists of a false sense of exaggerated well-being. Persons unable or unwilling to face the hardships, annoyances, anxieties, and emotions, conflicts of individual and social adjustments in life, find in alcohol temporary and occasional relief, and they commonly become so dependent upon it as to exaggerate their weakness and difficulty and become chronic drinkers even if not drunkards. Neurotics and psychotics often become regular users of alcohol.

The use of alcohol is the commonest contributory factor in that letting down and weakening of self-control and discretion that leads to looseness in sex conduct and to the acquisition of syphilis and gonorrhoea.—*Haven Emerson, M.D., in the Journal of Health and Physical Education, December, 1937.*

RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

Aldersgate Bicentenary Anniversary

METHODISM is this year celebrating the two-hundredth anniversary of the Aldersgate Street experience,—the epochal prayer meeting of Wednesday, May 24, 1738, at which time John Wesley, already a Church of England minister, had his heart "strangely warmed" and went forth a new man to perform his mighty work of spiritual revival for the church of God. He had arisen at five on that morning and read in 2 Peter 1:4 of the exceeding great and precious promises given us whereby we should become partakers of the divine nature. In the afternoon he went to St. Paul's, where he heard the anthem based on Psalms 130 which told how the psalmist cried from the depths, seeking forgiveness and covering, and was waiting for the Lord and His plenteous redemption, just as men watch for the dawn.

In the evening he unwillingly attended a prayer meeting on Aldersgate Street, where some one read from Luther's "Preface to the Epistle to the Romans" concerning justification by faith and of faith's divine, transforming work in us, making us "to be born anew of God;" how faith is a living, daring confidence in God's grace, giving certainty and peace—a living, active, busy flame, so that it is impossible for one who has it not to do good incessantly; that such a man will go anywhere gladly, without compulsion, and serve any one, suffer anything in praise and love; and of how it is impossible to separate heat and light from the divine fire. Then something happened. Here are Wesley's own words:

"About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt that I did trust in Christ alone for salvation; and an assurance was given me, that He had taken away my sins, even mine, and had saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all there what I now first felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then was I taught that peace and victory over sin are essential to faith in the Captain of our salvation; but, that as to the transports of joy that usually attend the beginning of it, especially in those who have mourned deeply, God sometimes giveth, sometimes withholdeth them, according to the counsels of His own will. After my return home, I was much buffeted with temptations; but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from His holy place. And herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace; but then I was sometimes, if not often, conquered: now, I was always conqueror."—*Christian Advocate*, April 8.

Wesley was never the same after that prayer-meeting night. The new man in Wesley was born, and a new procedure for his whole life was inevitable. He had been unusually religious and was a diligent preacher. But, like the rich young ruler, he had lacked the "one thing" until his heart was strangely warmed that eventful night. It was not new doctrine but new life that came to him. Before Aldersgate, he was seeking the salvation of his own soul by self-examination and rigid discipline; after Aldersgate, his passion was the salvation of others. Before, he was unwilling to preach and travel among the poor, but after that heart warming he was more than willing to spend his life and have it be spent for others.

Wesley had an encyclopedic mind and compassed much of the knowledge of his time. He read Hebrew and Greek, and both read and spoke Latin, German, French, Italian, and Spanish. He traveled extensively, and read constantly. He avoided authoritarianism on the one hand and mysticism on the other. Out of Aldersgate sprang the great revival compassing Britain and touching the far shores of America. The Christian church was saved from general lapse into formalism and spiritual decay. New life was restored, and new hope reborn.

Methodism and the heart warming rapidly spread, and by the time Wesley died there were 79,000 adherents in England and 20,000 in America. It was God's movement, in its time, owned and approved of Him. Today there are 12,000,000 members of the various groups called Methodists, and millions more are denominated adherents. But the "heart warming" has largely passed, and formalism, worldliness, higher criticism, liberalism, and departure have sadly changed the noble revival Wesley started. The experience stands as a sobering lesson to us. Neglecting the imperative spiritual experience, and refusing to accept heaven's advancing light on the second advent, the judgment hour, the sanctuary, and the Sabbath, Methodism has fallen from its high estate until it constitutes part of the apostate religious Babylon out from which God is calling His remnant people.

This sketch should not be closed, however, without alluding to the fact that we as workers must have personally that same strange, fundamental "heart warming" experienced by Wesley and Luther and every other great instrument of God through the centuries. The solemn charges of the Spirit of prophecy concerning formal, unconverted men whose ministry is light, mechanical, and unspiritual, should send us all to our knees in heart searching. Prominent names of men, living and dead, might be cited as serving in our ministry for years before a true spiritual awakening transformed their service. This is the great imperative taught by Aldersgate.

Modernism's Changing Course

AN amazing transition is taking place in the modernist camp in North America, the significance of which must not be lost upon the advent worker. Never within memory of this observer has such a sharp turn been taken in the religious world as is revealed within the past year, and particularly within the last few months. This is revealed through the religious press of the country. The *Presbyterian* titles its editorial of February 24, "Repentant Liberalism," and writes rather optimistically of changed attitudes and the "thirty repudiated doctrines of liberalism," declaring:

"The last century saw an enormous resurgence of this under the guise of an enlightenment which degenerated into Modernism and now struggles with the Spirit of God under the guise of liberalism. But the truth is mighty and shall prevail. Men are coming over to God."

But the *American Lutheran* (February), with truer insight into the change, heads its editorial, "Modernism Thou Hast Triumphed!" Here are its observations:

"The Modernists have suddenly ceased to deny the nativity, the virgin birth, the divinity of our Lord. Their dwindling congregations have taught them this supreme folly. Today they are working with great zeal at the task of substitution. The writer sat for a week at the press table at the World Conference on Life and Work at Oxford last July. Not a word was said by anybody against the divinity of our Lord, the incarnation, the atonement. Today the work of the liberalist is to put something else in the Saviour's place. We hereby coin a new word. The liberal churchman of today is a substitutionist. Shrewdly he has succeeded in crowding out the Christ Child in our printed liturgies. O substitutionist, thou hast conquered! But it is a temporary victory, even as his loudmouthed verbal attack on the virgin birth and the divinity of Christ, of a decade or so ago."

The term "substitutionist" is a rather happy and accurate one, for the nature of this change, misconceived by some, is clearly perceived by others. It is not a return to Fundamentalism, but a substitution for the genuine, that will deceive many. The *Christian Century* (February 16) speaks in Modernistic analysis of what is happening to the church. Thus:

"As the church awakes to the truth of the Christian gospel and seeks to reestablish in its own life the historic faith which it had allowed to become uncertain and confused, it will also become aware of the vast distance which separates modern secular society from the presuppositions upon which the Christian faith rests. The comfortable belief that the world was steadily becoming Christian will be seen to have been a delusion. Instead of becoming Christian, modern culture has been steadily drifting away from the Christian faith and has been drawing the church with it. The church has been fascinated by the ideology of science. Its intellectual leadership has been trying for a hundred years to adjust the ideology of the faith to the prevailing secular culture, an effort which reached its fulfillment in the psychology of religion which has finally imprisoned the Christian faith in the subjective walls of religious experience."

Referring to recent discussions in its editorial columns, it adds:

"The church is now beginning to react from the complacent assumption that its faith must be adjusted to the concepts of secular or scientific culture. It is beginning to assert the autonomy of its own faith. It is losing its awe of science and its servile attitude toward it. Instead of asking the secular intellect what it may believe, it is beginning to affirm the Christian faith in the terms in which this faith was given, in terms that are appropriate to it, even though these terms are incommensurable with scientific concepts. The church is having an experience of self-evangelization, as though it were receiving its gospel for the first time. This experience rests upon a declaration of the church's ideological independence of secular culture. It affirms that Christianity is itself a culture, a culture distinguished from secular culture by its orientation toward God. It claims that science cannot create a culture oriented toward God. Only God Himself can create such a culture, and this He has already done in His creation of the living historic community called the Christian church."

Realizing the difficulties created by Modernism's own former rankly secularized attitude, it senses the hostility that will now confront its changed position. Strange seem the words:

"But if the church effectively declares its independence, it will at once become conscious that it stands over against secular culture with the responsibility of evangelizing it. And here it will make an unexpected discovery. For this undertaking will prove to be surprisingly reminiscent of the evangelistic activity of the early church. Our modern world presents many features strikingly like those of the world into which the young church was thrust at the beginning. For many it will be difficult to believe that there is any such parallel. We have grown so accustomed to the assumption that Christianity has 'transformed the world' that it seems like disloyalty to question the assumption. A generation ago no one would have questioned it. At that time the leaders and prophets of Christianity cherished the belief that the Western world was well on the way toward becoming a Christian world. There were then no 'pessimists' or 'cynics' or 'realists' to tell us how lightly the claims of the Christian faith rested upon our secular civilization. Nations were supposed to be becoming more and more Christian. Business, said even Walter Rauschenbusch, prophet of the social gospel, was becoming Christian. The social order was believed to be evolving steadily toward the kingdom of God. The evangelization of the world might be completed within another generation."

But disillusioned Modernism has been forced to change, which fact is frankly acknowledged:

"A wholly different mood has come upon thoughtful people. Disillusionment with respect to the foundations of Western civilization is general, both within the church and outside it. The modern church, once it has committed itself fully to its own gospel, must have no illusion as to the character of the world it will then confront or the kind of hearing it will be accorded. It will confront a world in many respects like the pagan society of the first century, and in certain respects more hostile to Christianity than was that society. . . . Christians do not realize how far the world of our time has drifted away from Christian faith. We imagine that there still burns in the contemporary secular mind a backlog of Christian conviction and a strong predilection for the Christian faith. But we are uncritical observers. So long as Christianity follows the course of adjusting itself to secular culture, we will obviously be quite unaware of any gulf between Christianity and the contemporary world. But the moment the church checks itself in this procedure and returns to its own true character, affirming the truth of its historic ideology, it will

be startled at the distance which separates the typical modern mind from the Christian faith. And when it undertakes to present Christianity to this modern mind it will learn by its own experience what the primitive Christian community faced."

That they expect to meet hostility from a world led astray by their former positions which are now repudiated, is freely admitted:

"The first Christians believed something that had never been believed before. They confronted a world that had never heard of the faith which they preached. They did not expect an easy acceptance of their evangel. They expected indifference, controversy, hostility, with occasional hospitality and commitment. So the modern church, affirming afresh that Christianity is true, rejoicing in its faith as an almost new discovery, and going everywhere preaching the word, will find its evangelism confronting a society once predisposed in its favor but now listening as to one who speaks in an unknown tongue. The truth is that the Western world, though it still calls itself Christian, has gone far adrift from the Christian ideology."

Modernism is responsible for the tragic present drift and misconception. It cannot pass on the responsibility to another. In the Reformation, the Bible only was taken as the platform of the protesting church. But the incoming of radical criticism stripped the Bible of authority. Human fancy took the place of divine revelation, and the evolution theory supplanted the doctrine of creationism, resulting in tragic, utopian secularization and an emasculating breakdown of faith. We witness today the strange dilemma, together with Modernism's attempt to extricate itself from a fatal course.

☛ OF 1,700 students in Baylor University, Texas, only thirty-seven are reported as not professing Christians.—*Religious Digest*.

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Consecrated Violin

By JOHN HICKMAN, *Gospel Musician,*
Baltimore, Maryland

THE value of the consecrated violin in evangelistic meetings and in the church service has not been capitalized by many. This instrument is often used by the musician to glorify self instead of God. The music is technical, and the player demonstrates to the audience that he is master of his instrument. Music of this type has its place in programs and concert halls, but is not commonly adapted to the purposes of the religious service.

The proper function of the musical organization of an evangelistic or church service, is to prepare the hearts of the people to receive the message of the word of God. Music played on the violin should be such as will unlock the heart's door to the Holy Spirit. I have found that Kreisler's "Old Refrain,"

Schubert's "By the Sea," and other selections of that type, are good; but nothing can take the place of the fine old hymns that everybody knows. I have used some old hymns such as "Home of the Soul" or "What Hast Thou Done?" just before the sermon or the decision call, with the result that the people have been greatly moved by the Holy Spirit.

Some musicians feel that they lower themselves and their standing by playing "just a hymn," but that is a great mistake. I have played an entire group of hymns at public recitals with encouraging results. Only today my wife, who accompanies me, and I gave a concert before a large high school audience, and after playing a number of regular concert selections, we played "just a hymn"—"Home of the Soul." We were made happy at the close to see that students' hearts were impressed deeply by the message borne in that good old hymn.

We arrange the hymns for solo use. Usually the chord progressions do not need to be changed. But the soprano and alto parts often do not fit so well when played together on the violin, so the double stopping is arranged from the other parts as well as from the alto part. By a little care in arranging, varying from single to double notes, the most simple hymns become the most beautiful and effective numbers to be found. There are many songs beside those here mentioned which make appealing solos. "A Clean Heart," "Where He Leads Me I Will Follow," "The Lord Is My Shepherd," and "What Hast Thou Done?" are of the type best fitted to the violin.

It is well for us to remember that if we wish to speak to the souls of our listeners, we must speak in a language they can understand. We are to use the technical as a means of presenting more beautifully the simple.

☛ It is refreshing to read the writings of some one who has convictions, and who has, furthermore, the courage and ability aptly to express them. The *American Lutheran* (quoted in December *Pulpit Digest*), qualifies under these terms in voicing the feelings of many long-suffering congregations and gospel workers concerning certain anguishing types of special music that are even more out of place in Adventist houses of worship:

Something ought to be done about the church soloist who arises dramatically before a long-suffering congregation, without music, but with clasped, half-raised hands, and with intense pectoral heavings and distorted facial expressions and a liberal dental display, and with an operatic gasp at the end of her phrases tries to remember all the hints given her by a misguided vocal teacher while she bleats heroically and professedly to the glory of God. And there we sit with fascinated horror with all our reverence knocked out, mourning because of our much-abused Lutheran order of service, and concluding that the ways of vocal teachers are mysterious and past finding out.

Come, Ye Weary

(Dedicated to my son, Fenton)

L. E. Froom

L. E. F.

p Slowly

1. When the heart by grief is torn; When life's trou - bles come to test, Then we learn that
 2. When life's cares up - on thee press; When in dark - ness all seems night, Thou dost take our
 3. When the soul is sick from sin; When, des - pair - ing, all seems lost, Then comes calm 'mid

rall. *poco rit.* CHORUS 1st & 3rd Stanzas *a tempo*

Thou hast borne All our sor - rows - off - ring rest.
 sore dis - tress, Ban - ish night and give us light. Come, ye wea - ry, care - worn souls;
 earth's wild din, As we grasp re - demp - tion's cost.

cast Thy bur - dens at His feet; Find in Christ life's goal of goals; Praise Him for His

rit. CHORUS 2nd Stanza

rest com - plete. Come ye wea - ry, care - worn souls; Cast thy bur - dens at His feet;

mf *ff* *rit.*
 Find in Christ life's goal of goals; Praise Him for His rest com - plete.

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THE REALM OF RESEARCH

Historical and Scientific Findings

The Revival of Romanism—No. 3

By LEO ODOM, Editor, *El Centinela*,
Cristobal, Canal Zone

CATHOLIC ACTION AND PUBLIC OPINION.—"The first objective of Catholic Action is that of forming consciences."—"Un Programa de Accion Catolica" [*A Program of Catholic Action*], by D. Angel Herrera, president of the Central Board of Catholic Action, Madrid, Spain. Also: "As an immediate end and condition 'sine qua non' for achieving its own vision, Catholic Action directs itself to the formation of consciences."—"Accion Catolica" [*Catholic Action*], published by the Central Board of Catholic Action of Spain. (Italics theirs.) The Catholic Action organization is out to make the world think Catholic and it is called "a peaceful army whose mission is to penetrate the consciences without disturbing them and without wounding them."—*El Ideal Gallego*, May 31, 1936.

CATHOLIC ACTION AND POLITICS.—Although Catholic Action is not a political party, it may "collaborate with those that are acceptable." It stands aloof, ready to throw itself on the side of the political balance which may be most favorable to Rome's objectives.

"But although standing above party politics, it develops, as has been said, an activity very useful to the public good, forming good Catholics, and therefore good citizens, who shall know how to make good use of politics, defending well the Catholic principles." "Likewise politics has much in relation to morals. There is open, therefore, an extensive field where Catholic Action shall be able to develop a good work, because—as has been justly said—at the bottom of every social question there is a moral question."—"Accion Catolica" [*Catholic Action*].

In an address before the Assembly of the Italian Federation of Catholic Men on October 30, 1926, Pope Pius XI said:

"Catholic Action, although not dealing in party politics, wishes to prepare for making good politics; she wishes to prepare politically the consciences of the citizens, and form them, even in this, Christian and Catholic-wise. To the extent that this formation is being realized, there are being prepared, parallel to it, in a Christian and Catholic sense, great decisions and great things; and in this sense, therefore, not only does Catholic Action not impede private persons in dealing in good politics, but she makes it a positive duty, obliging them to intervene in political matters with a conscience most enlightened and reflexive."—"Horas Graves" (*Solemn Hours*), p. 52 (Italics mine).

PAPACY'S BOASTED GAINS.—Roman Catholics boast of their accomplishments thus:

"We can affirm also that Catholic Action has fulfilled its mission to such a point, that, as much by

means of the formation of the conscience of divers social classes, as due to opportune intervention before public authorities, it has exerted an undeniable influence, not only on public opinion, but even to the editing of some of the best legal dispositions in force at present."—"Accion Catolica."

Pius XI himself, speaking of the encyclical "Rerum Novarum" by Leo XIII, says:

"It encouraged some Catholics to collaborate profitably in this matter with the rulers, they [the Catholics] being frequently the most illustrious promoters of this new politics in parliaments; but even more, priests of the [Roman] Church, wholly saturated in the doctrine of Leo XIII, were the ones who in not a few cases proposed for the vote of senators the very social laws recently promulgated, and who decidedly demanded and promoted their fulfillment."—Encyclical "Quadragesimo Anno," May 15, 1931.

NON-CATHOLICS AID PAPACY.—He goes further to say that non-Catholics are doing the same for the Papacy:

"But the benefits which the document of Leo XIII brought forth are not reduced to these limits [i.e., Catholic activities]. . . . Already we see with joy the eternal truths so highly proclaimed by our predecessor of undimmed memory, with frequency alleged and defended not only in non-Catholic books and periodicals, but even in the bosom of parliaments and before tribunals of justice."—*Ibid*.

THE REAL ISSUE.—Hilaire Belloc, a well-known Catholic writer, says of the European turmoil: "The real issue is not the immediate quarrel of the rich against the poor; it is the quarrel between those who would maintain and those who would destroy the Church of God." By this he says he means the Catholic Church. See *Catholic Digest*, September, 1937.

A WAR OF PRINCIPLES.—Writing on "The Catholic Attitude Toward War," Christopher Dawson lines up the future conflict of Europe thus:

"If there is a great European war in the near future, it will not be a capitalist war for markets, but a war of creeds for the possession of men's minds. And each side will be firmly convinced of the justice of its cause. The fascist powers will believe that they are defending Christendom and European culture against communist atheism, while the democratic and socialist states will believe that they are defending justice and peace against militarist and capitalist tyranny. Hence I believe we are entering on a new phase in the history of warfare, a phase which the *Osservatore Romano* recently described as one of 'international civil war,' since even the extreme nationalists are coming to realize that their cause is solidarity with that of peoples of kindred views, even though they are foreigners. In this phase the war-makers will not be capitalists or armament manufacturers, but the idealists and propagandists; and principles will be as important as poison gas."—*The Catholic Digest*, June, 1937 (Italics mine).

WARNINGS.—In many sections of Europe, it is felt that the promises of the Vatican are preferable to the plight of Russia. The kind and gracious gestures of Rome, concealing the old, intolerant spirit of the Dark Ages, cause many to feel confident that there is no danger. And the opinion is growing in prominent Protestant ecclesiastical circles that religion, collaborating with civil government, is the key to the world's social problems.

"God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. *Stealthily and unsuspectedly she is strengthening her forces to further her own ends when the time shall come for her to strike.* All that she desires is vantage ground, and this is already being given her. We shall soon see and feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God, will thereby incur reproach and persecution."—*"The Great Controversy,"* p. 581 (Italics mine).

Watchmen on the walls of Zion, let us faithfully preach the *third* angel's message as well as the messages of the other two. And let us prepare the people of God to the best of our ability for the terrible ordeal of the future, rooting and grounding them in the truths of God's word.

THE QUERY CORNER

Bible Questions and Worker Problems

"The Sanctified Life"

*What is the source of the content of the newly published work from the pen of Mrs. E. G. White, entitled, "The Sanctified Life"?**

THIS question logically arises because of an oversight in connection with the issuance of the initial edition of the book. An acknowledgment should have appeared, stating that the work was a reprint of "Bible Sanctification," first published in 1881. "The Sanctified Life," which has been in the field for only a few months, has enjoyed an excellent circulation. The third printing is now being made; and in its opening pages a statement appears concerning the source of the material. A brief statement regarding the book may be of interest.

The January 18, 1881, issue of the REVIEW AND HERALD carried on page one an Ellen G. White article entitled "Sanctification." And for a number of weeks there appeared in each issue, on its front page, succeeding articles of a series under this same title. Each article opened with the text: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23. One week before this helpful series drew to a close, an announcement appeared on the back page of the REVIEW which stated:

"New work. A pamphlet of 80 pages on the subject of 'Sanctification,' by Mrs. E. G. White, is now ready. Price, postage paid, ten cents. Free to those

* A 1938 Ministerial Reading Course volume.

who, for want of a dime, choose not to purchase this valuable little work."

The eagerness of James White to see the message of this booklet in the home of every Seventh-day Adventist is evidenced by the fact that price would not be allowed to stand in the way of its wide circulation. The eleven chapters composing the work were a republication of the major part of the Ellen G. White articles on "Sanctification" which had just been run through the REVIEW.

This pamphlet was not only published at the Review office at Battle Creek, but an edition was brought out almost simultaneously on the Pacific coast. Again, in the year 1889, "Bible Sanctification" was reprinted by the Pacific Press—an indication of the high esteem in which this little work was ever held.

Last year, in order that its message might again come to Seventh-day Adventists, the Review and Herald Publishing Association made a reprint of this valuable early publication under the title, "The Sanctified Life;" and thus there is made available, to all who read the English language, the message regarding sanctification which was so highly prized in yesteryear. One paragraph from the E. G. White book, "Prophets and Kings," which deals with the experience of the three worthies, was added to chapter four, and sub-headings were inserted. Aside from these changes, the new book is an exact reprint of the earlier work.

We trust that as this stirring message—setting forth in a simple, forceful, illustrative manner the importance of the sanctified life—is earnestly studied by our workers and our people generally, the volume may be the means of leading many to a better understanding of the most important work of a lifetime—sanctification.

ARTHUR L. WHITE,

[Secretary, Ellen G. White Publications.]



That Life Sermon

By ROBERT HARE

NOT the sermon you preach, but the sermon you live,
The strongest and deepest impression will give;
The words that you utter are lost in the flow
Of the life sermon preached by actions below,
And the mightiest story man ever can tell,
Is found in the voice of the life lived well!

What matters the tinsel of miter or gown,
The glory of fame, or worldly renown?
Fame's loveliest winding sheet cast o'er the dead,
Can never give life when the spirit is fled!
And he toils in vain whose life would deny
The message he offers to men who pass by!

Go then, preach on, but live out the Word;
Be sure your example will tell for the Lord;
Go then, and sing, but see that no wrong
Comes into life's picture to mar its sweet song!
The life sermon still is the mightiest known,
This side the light of the glory throne!

New South Wales.

THE RELIGIOUS PRESS

Valuable Current Excerpts

WORLD COUNCIL.—Momentous action was taken on Friday of last week [May 13] at Utrecht, The Netherlands, looking toward the development of a world-wide organization for church cooperation by delegates from 130 denominations meeting in that city. They drew up a constitution for a "world council of churches" which will be sent to participating churches for ratification. The functions of the organization, as indicated in the constitution, will be as follows:

(1) To carry on the work of the two world-wide movements for faith and order and for life and work. (2) To facilitate common action by churches. (3) To promote cooperation and study. (4) To promote the growth of ecumenical consciousness in members of all churches. (5) To establish relations with denominational federations of world-wide scope and with other ecumenical movements. (6) To call world conferences on specific subjects as the occasion may require, such conferences being empowered to publish their own findings.

The chairman of the Utrecht conference was the Archbishop of York. Dr. John R. Mott of New York was appointed a vice-chairman of a provisional committee to act until the council is established. In this most inspiring undertaking, the Roman Catholic Church, as usual, has shown no signs of cooperation.—*Zions Herald (M.E.)*, May 18.

MAJOR SINS.—Gambling, drinking, divorce, vile moving pictures and magazines are our country's [America's] major sins. It is said that there are more women selling intoxicating liquors in our modern roadhouses, taverns and tap-rooms than there are students in our institutions of higher learning. Many of these women are potential prostitutes. Here are the figures for Washington, D.C., the city which should set an example for the nation: Population on July 1, 1936, 618,000; saloons, 1,874; drunken men in a year, 21,338; drunken women in a year, 1,251; churches, 389; 4.69 saloons to every church. In the same proportion there would be in the United States with a population of 130,000,000 people, 83,932 churches and 394,207 saloons, with 4,751,731 drunken men and women—the fathers and mothers of our nation. To what will this lead? We cannot camouflage our sins by giving to charity or even celebrating Lent. There must be a remedy, and that remedy is Christ and Him alone. A new philosophy which our modern youth have adopted is that whatever is natural is right. God's word says that whatever is natural is wrong. Men and women must be born again.—*W. E. Pietsch in the Voice (Fund.)*, May.

WAR'S COST.—In the eighteen years since the war-to-end-wars there have been seventeen wars, large and small. Right now, in Spain and in China, about a fourth of the world's population is engaged in war. The shadow of Mars is lengthening, and no one knows which country it will cover next. Since 1930 the nations of the world have spent an estimated \$48,000,000,000 on armaments. No less than \$12,000,000,000 of that enormous sum was spent in 1937. This year the world will probably turn over to the bank of Mars a total of about \$14,000,000,000.—*Shepherd Stone in the Commentator*, April.

CALENDAR REFORM.—The proposal to endorse World Calendar Reform met with little interest in the [Presbyterian] Church. The "Blue Book" for the 1938 Assembly reports 43 presbyteries thought well of the idea, 31 presbyteries definitely opposed it, 30 presbyteries took "no action," and 172 presbyteries failed even to respond. So only 43 out of 276 presbyteries favor this fantastic plan. We wonder at the recommendation in the stated

clerk's report: "that the General Assembly urge the presbyteries to continue their consideration." Better drop it and turn to more important things.—*The Presbyterian*, May 5.

PAGANISM'S INCREASE.—Paganism is increasing more rapidly than Christianity. We are told that in the forty-five years between 1890 and 1935, Christian churches throughout the world made a net gain of 200,000,000. During the same time, the heathen population increased by 470,000,000.—*Walther League Messenger (Luth.)*, February.

MODERNISM CRUSADE.—Nothing succeeds without enthusiasm. As Modernists we are out above all things for religious truth—we believe that we have discovered a great deal of late years. Should not this very fact kindle enthusiasm—the enthusiasm of pioneers and discoverers eager to share with others the good that they have found? My belief is that with more enthusiasm and more drive, Modernism could at the present time make much headway to the great benefit of the church and of religions generally. Has not the time come to "launch out into the deep and let down our net for a draught"? As long as we are content to be a small academic coterie, meeting once a year, listening to papers and discussions, and then going home to chew the cud till next year, we shall never influence to any great extent the rank and file of the laity or increase our membership. We need to be up and doing. We need the enthusiasm that will make us all go out for truth and reality in religion, regardless of consequences, and start a campaign of educative penetration.—*F. S. Horan in the Modern Churchman (Brit.)*, May.

MISSPENT MONEY.—A Midwestern sociologist has just compiled the statistics which show that America spent in bets on horse races exactly the amount spent on the public school system of the nation. In New York a gambling house was found to be operated by relief checks. In fact, a person could not get in that gambling den except by showing a relief check at the door. Chicago alone spends \$250,000,000 annually for commercial amusements—movies, dance halls, etc. Think of the food, clothing, and other lines of business which would be helped if the money could be so used.—*Moody Monthly*, June.

JEWISH PLEBISCITE.—Under the auspices of the American Jewish Congress, a plebiscite of American Jewry is to be held on June 25, 26, and 27. In this plebiscite, a question of policy will be submitted to the Jewish community and in addition 400 delegates will be chosen for an extraordinary session of the congress, at which a "united democratic front" will be formed to mobilize "the strength and influence and resources of the entire Jewish community . . . in defense of Jewish rights."—*Christian Century (Mod.)*, June 1.

RESTRICTIONS REMOVED.—It was an occasion for great rejoicing in church circles in America when news by wireless came that the Chinese government had removed its restrictions on religious courses in Christian schools. The announcement of the removal of these restrictions was made by Madame Chiang Kai-shek in an address on April 6 at the monthly conference prayer meeting of American and British missionaries in Hankow, the present capital.—*Religious Digest*, June.

SPANISH PROTESTANTS.—Spanish Protestants are not numerous, for reasons not to their discredit, but neither are they negligible. Those within the territory occupied by the rebels have naturally suffered many hardships. Pastor Fliedner of Madrid, whom many Americans met at Oxford, made public some facts which were the more moving for the restraint which he exercised in recounting them. More recently there has come, via Geneva, confirmation of the report of the shooting of nine Protestant ministers. Pastor Fliedner's own

work in Madrid has continued without interruption, and it is surprising to learn that the Protestant college, *El Porvenir* (The Future), in Madrid still functions. What the future may hold in store for Protestants and for the cause of religious liberty in Spain, when and if the insurgents are victorious, only the future can disclose, but there is little in the history of prerevolutionary Spain to give promise of any sort of religious liberty except that extolled by Leo XIII—the liberty to believe and practice what the Roman Catholic Church declares to be true.—*Christian Century* (Mod.), June 1.

WORLD PREACHING MISSION.—A proposal for a national preaching mission in America during the autumn of 1940 and the spring of 1941 to be held in conjunction with similar national preaching missions in fifteen other countries of the world, will be presented to the Federal Council of Churches of Christ in America by its Department of Evangelism, Dr. Jesse M. Bader, secretary, said. The preaching mission, he added, will culminate a three-year program of his department to be launched this fall. Doctor Bader declared that plans do not call for a world preaching mission but rather simultaneous and coordinated missions in the various Christian countries of the world with each country having sole jurisdiction over the activities within its borders. The whole program, he said, will be tied together by world radio hookups which, it is hoped, can be effected every week. It is also planned to have a number of visiting missionaries to this and other countries.—*Religious News Service*, reprinted in *June Religious Digest*.

WAR DANGER.—In the course of an address before several hundred members of the 101st Infantry at the Algonquin Club in Boston on Saturday evening, Secretary of War Harry H. Woodring, who recently aroused the ire of fascist leaders in Europe by his severe criticism of their policies, pointed out the "very real danger" of a general war. "Today, in widely separated regions," he said, "thousands are being slain daily in deadly combat. The peace and safety of hundreds of millions are menaced by armed conflict. Practically every major power is feverishly increasing its armament, fearful lest it may be caught unprepared in the maelstrom of war. Bitter experience teaches us that whenever two or more countries are engaged in armed hostilities, there is a very real danger of a general war. Anything that profoundly disturbs the peace of the world cannot leave us unscathed."—*Zions Herald* (M.E.), May 25.

EDUCATION'S LACK.—Thanks to the founding fathers of our country, education is everywhere in the land. . . . The founding fathers were committed to the principle that education would have to be general if democracy was to work. . . . So we have built more and more schools and put more children into them. . . . But we don't seem to be getting any brighter. If we were, we should not be bewildered, and the world is more bewildered today than at any time in history. In spite of the extent of education, we are the victims of all sorts of propaganda. In spite of the multiplicity of inventions and comforts, we are no happier than our ancestors.—*Robert M. Hutchins in the Saturday Evening Post*, Dec. 11, 1937.

ANTI-SEMITISM INCREASE.—The ninety-fifth anniversary gatherings of the British Jews Society were held at the Friends' House, Euston Road [London] on May 13. Mr. A. Lindsay Glegg, J.P., who has recently accepted the presidency of the society, took the chair at both meetings. The report presented by the secretary, Rev. Arthur G. Parry, suggested that "never in living memory have the days been so difficult and the problems so many. Anti-Semitism has not decreased, but has gathered greater force and momentum. Hundreds of thousands have been deprived of everything, robbed of their possessions, and brought to the verge of starvation." The income for the year reached £15,560.—*The Christian* (Brit.), May 26.

NOTES AND NOTICES

Information and Sundry Items

(Continued from page 2)

ment centered on the question of design and purpose, the marks of intelligence in nature, cause and effect, etc. The conflict of theist and atheist was sharp and clean-cut. Today we have a new conflict, this time *within* the Christian ranks. The Methodist *Zions Herald* (April 20) describes it under the anomalous and seemingly contradictory title, "Christian Atheism."

Our trouble in this twentieth century is practical atheism. In trying to account for this, it does no good to oversimplify the problem of declaring that the unbelief of our daily lives has its source solely in our doubting heads. There are many other factors also at work—fickle hearts, bad examples, superficial living, the craze for pleasure, the feverish activities of the days. These likewise play their part in the making of practical atheists. We live as though there were no God. This is the great, the terrible tragedy. . . . It is shocking to say it, but there are many practical atheists within the church. These "Christian" atheists, to be sure, are not always fully aware of their disloyalty to God or of the wide ramifications of their influence as living deniers of what the Bible teaches, but nevertheless they retard the progress of the kingdom by their unbelief.

☞ THERE is both a true and a false emotionalism, and we as ministers should eschew the false. The fundamental principle that separates the two is pointed out by a contemporary:

Emotions that are aroused by the oratorical art, by pathetic incidents, or by the animal magnetism of throngs, are like the crackling of thorns under a pot. The emotions that are aroused because a great idea is presented, because a great truth is accepted, are like the anthracite fire under a boiler, that will drive an engine across the continent.

☞ PUBLISHED in mid-Atlantic aboard the North German Lloyd liner "Europa," the *Lloyd Post* of May 20 carried an interesting discussion of discoveries made by the Admiral Byrd Expedition, titled "Flowers in Perpetual Ice." Discussing first contemporary plant and animal life in the perpetual ice fields of the polar regions, this significant paragraph appears:

Now the question arises, how all these plants and small animals could reach this region, as five hundred miles of ocean separate the antarctic isles from the other continents. It is this question which occupies the minds of modern scientists. Has there once been a bridge of land across which life advanced to the antarctic continent before this land was submerged? Have currents of the sea, winds, or birds carried the germs of this life into the ice fields of the south pole? As the plants found here doubtless are postglacial, one of these suppositions must be correct. One of the most surprising discoveries of the Admiral Byrd Expedition is, however, that there is real coal near the south pole. It is even supposed that next to the United States, the antarctic region contains the largest stores of coal in the world, a proof that in times immemorial a mild and damp climate must have prevailed here,

in which a rich vegetation could thrive; forests and swampy thickets, which could form layers of coal.

ACCORDING to Modernists, present-day science has set aside former interpretations of Scripture. They therefore demand such a reinterpretation of the Scriptures as would be in harmony with the Modernist view. This is presented in the May *Modern Churchman*:

With the new knowledge that has come with the proved facts of science, research, and criticism, much of the old interpretation will no longer hold water. It served its purpose once, but it will not serve for our day and generation. The glory of Christianity, that which gives it perpetual youth, is that it is capable of reinterpretation, that it has a marvelous power of adaptability, without sacrificing a jot or tittle of principle. It has met the needs of men in the generations that are past. Both learned and unlearned have found it their strength and their stay. It can meet the needs of men today, whatever their status or culture; but it must be presented as a truth that fits in with all other truth and knowledge that has come to mankind in the passing of the years. For this it obviously needs reinterpretation, which the church should have the faith and courage to give, beginning with a thorough overhaul of creeds, doctrines, and liturgy.

MODERNISM'S real anti-Christian nature cannot be concealed. We need to be familiar with its denials of the great fundamentals of Christianity, which at one stroke it sweeps into discard. Thus the British *Modern Churchman* (April) bears witness:

There are many Englishmen who cannot accept the doctrine of the divine incarnation in Jesus Christ because it is made dependent upon belief in the virgin birth. There are many who do not believe in the atonement because it is united to a doctrine of expiatory sacrifice which belongs to the "blood-theology" and "angry God" conceptions of an outworn evangelicalism. Even the hope of immortality has been discredited, for [by] not a few, by the crudities connected with the resurrection of the flesh and the dramatic horrors of the Great Assize. The coming of the divine kingdom on earth, if taught as dependent upon the church's response to divine grace, might be credible to many if the irruption of archangels with flaming swords from the celestial regions—as the supreme and final method of Deity to bring in that kingdom—could be relegated to the region of phantasy. Above all, the Bible might once again become the moral and spiritual classic of the English people if the absurdities of Fundamentalism could be entirely separated from the study and understanding of the Sacred Volume.

Secularized History

(Continued from page 21)

mental principles and implications of its rise, continuance, and overthrow relative to divine truth perceived. Such is the secularized historian's misconception and limitation. He misses the really essential point of history. *His is an essentially pagan and wholly secular view that depreciates the Christian view in general, and the Adventist view in particular.* This is the sinister element that, once accepted to any appreciable degree, leads into the wilderness of human speculation. We are clearly told:

"Philosophical speculation and scientific research in which God is not acknowledged are making skeptics of thousands of the youth. In the schools of today the conclusions that learned men have reached as the result of their scientific investigations are carefully taught and fully explained; while the impression is distinctly given that if these learned men are correct, the Bible cannot be. Skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs; it is altogether as he meant it should be."—*Testimonies*, Vol. VIII, p. 305.

—To be continued in September



Implications of Catholicity

(Continued from page 8)

Church union, several of which speak very decidedly for catholicity:

"No. 8. It is a part of the essence of the church of Jesus Christ that it be catholic. If it is not catholic, it cannot rightfully claim to be considered as the true church.

"No. 9. Protestants belong to the true church only to the extent of their consciousness of being catholic Christians.

"No. 10. Protestants have fallen away from the true church of Christ to the extent that they have lost their catholic consciousness.

"No. 11. Apostasy from the faith in Jesus Christ as true God and Saviour, yes the falling away from God in general, is the result of a falling away from catholicity. This fact has repeatedly been proved in the history of Protestantism."

It remained as a major accomplishment of the ecumenical movements of Life and Work and Faith and Order to restore honor to the defamed name of "Catholic." As an outstanding character in this ecumenical movement we have the late Swedish Archbishop, Nathan Söderblom. In his book on "Religious Problem inom Katolicism och Protestantism" (1908), he still uses the word "catholic" in the general Protestant sense when referring to the Roman church. His enthusiastic efforts for church union during the World War, however, brought him into closer contact with the Roman church, and he sought to make the name "Catholic" more tasteful in the minds of his Protestant friends. As a means to this end, he added the word "evangelical." Thus he speaks of "evangelical catholicity" in his "Enig Kristendom" (1919).

He asks the question: "Do we not all profess to belong to the one Catholic Church?" He now enlarges the "three-branch" theory of the Tractarians, according to which the Catholic Church embraces three branches,—Orthodox Catholic, Roman Catholic, and the Anglicans. By adding in the place of Anglicans the group Evangelical-Catholics, he makes the theory include all evangelical Christendom. In Söderblom's mind, "Evangelical Catholic Christendom is a continuation of the ancient and medieval church, equally as genuine and authentic as the Roman Catholic Church."—*Festgabe für Deissmann*, p. 329.

—To be concluded in September

Safeguarding Our Properties

(Continued from page 17)

A knowledge that 75 per cent of all fires are avoidable, constitutes a challenge to denominational conference executives, institutional managers, and church pastors and elders. Managing boards often feel reticent about voting proper fire-fighting equipment, yet after a major fire they will plan a vigorous campaign to rebuild. So important is our stewardship, that the General Conference of Seventh-day Adventists during the 1937 Autumn Council passed the following recommendations:

"WHEREAS, Much can be done to prevent fires in our denominational institutions and properties; and,

"WHEREAS, The governments of the United States and Canada have seen fit to issue proclamations establishing two National Fire Prevention Weeks, one in the spring and the other in the autumn of each year; and,

"WHEREAS, Facts and statistics prove that where these weeks are observed, fire losses have been greatly reduced;

"We recommend, That National Fire Prevention Weeks be observed by appropriate educational and publicity programs, and by thorough inspections of all our North American denominational properties."

Answers to Fire Problems

(1) Yes. (2) No. (3) No. (4) Yes. (5) Yes.
(6) No. (7) No. (8) Yes. (9) Yes. (10) No. (11) Yes.
(12) Yes. (13) No. (14) Yes. (15) No.
(16) Yes. (17) Yes. (18) Yes. (19) Yes. (20) Yes.

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Paramount Lesson of Israel

(Continued from page 13)

and expansion, then universal kingdoms with the exploiting of the people by the king and priests, through religious sanctions. Based upon satisfaction of appetite and personal aggrandizement, shrines of the mother goddess, with the grossest forms of licentious worship, were held before the exploited as centers of fellowship, where, by parting with more and more of their wealth, the masses could hope for material satisfaction.

Four centuries after the flood, God took from the midst of a polytheistic people one family, and through the leadership of Abraham, established His covenant with individuals. He spoke of Himself as the God of Abraham, Isaac, and Jacob. But as this family grew into a nation, amid the rigors and hardships of Egyptian bondage, selfishness crept into men's hearts together with a longing for a less austere life. Selfish trends were evident all during the period of the judges. Israel refused to drive out the nations about them, and a large portion adopted the ways of the world. Like the worm in the tree, covetousness and a desire for conformity soon left nothing but a shell.

—To be concluded in September

"Dispensationalism"

(Continued from page 19)

vice of the intellect." This intolerant use of abstractions is found in theology, as well as in philosophy. The reason why such systems as Calvinism and dispensationalism are so dangerous is that their advocates seize on some inclusive, abstract idea to which they give a warped or arbitrary interpretation, and then by sheer logical force drive their system through to the bitter end, no matter what the consequences. For when one starts wrong, then the more logical he is, the more sure is he to come to a wrong conclusion. "We all know those clear-cut trenchant intellects," Whitehead says further, "immovably incased in a hard shell of abstractions." And such persons often become the very worst of fanatics, capable of doing immense harm to the world.

I hope that some of our Adventist ministers will earnestly study and master this subject of dispensationalism. In view of the fact that it has captured a large share of those who call themselves Fundamentalists, we realize that it is high time for us to understand it clearly.

GEORGE MCCREADY PRICE.

[Professor of Geology, Walla Walla College.]

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Between Missionary Wives

(Continued from page 9)

The men on-board were rough, unkempt sailors, and my wife and I were the only passengers. But there was not a word of complaint, not a look of reproach from my wife. Not once did she betray that she was afraid. She only gripped my hand harder and looked up into my face with a smile, saying: "It is all right with you here holding my hand." That first experience with her proved to me that she was the right kind of wife, a true missionary wife; and the more I live with her the more I know it."

Love and courage go hand in hand. How well I remember my first initiation to jungle life. There were Brother and Sister Shepard and baby, Dr. Olive Smith, Brother Tinworth, my husband and our baby, and I. It was in the days before there was a railway between Tinnevely and Nazareth. We were going to hold a general meeting in Nazareth, and had to travel by bullock carts. We traveled at night because it was cooler then. There was a caravan of about twelve carts. My baby and I had a cart to ourselves, and I tried to sleep on a blanket on the straw-covered floor of the springless cart. But sleep was impossible. The drivers of the carts sang, shouted to the bullocks, and at times ran races with each other. In most places, however, the road was too sandy for races; for which I was thankful.

At one time I became ill at ease because our cart had become separated from the rest. The

driver looked rough and wild to me. The cart had a way of getting into a rut on only one side, and seemed to tip at a dangerous angle. I could speak but a few stammering words to the driver in his own tongue, which I was just learning. But my baby slept on peacefully in my arms, unaware that we were alone in the jungle with a wild-looking man. Did I say

alone? No, not alone. God was there. He spoke through my slumbering babe to me. He said: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee." And right there I lifted my heart to God and said: "O God, let Thine arms encircle me;" and I felt safe.

Probably there is no braver, no more outstanding missionary wife living today than Alma Wiles of the South Seas—she who nursed her husband in his illness, helped to make his coffin, directed the digging of his grave, and there, alone among the had-been cannibals, buried the man she loved. She is indeed a heroine. After the funeral she gathered up as many belongings as she could conveniently carry, and walked for miles through jungles to carry the news of her bereavement. How many missionary wives today could be equally brave under the same circumstances? I believe Sister Wiles must have often grasped God's hand tighter by faith, and said: "Thy strength is sufficient for me."

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Principles of Administration

(Continued from page 7)

union mission may or may not have one or more conferences, but it is a union of local conferences or local missions which are not able to form a union mainly self-supporting, but requires that its main support shall be by appropriations from the division or General treasury. It is to be the aim of every union mission to increase its resources in order to grow into self-support. Naturally, the union mission, being the weaker member, will keep more closely in touch with the division or General office than the stronger union conference, though it is the right of the union conference as well as its duty to maintain close counsel with the division or General in order that it may keep step in all its activities with the sisterhood of unions."

Then follow a number of very important sections dealing with the method of providing officers for these union missions. Those of you who come in from mission fields are well acquainted with this procedure. Those of you who have not been out in mission fields probably do not have as clear an understanding of the method.

Instead of each union session's electing a president—or *superintendent*, as he is called in a union mission—the superintendents are all appointed by the division committee. The directors of local missions correspond somewhat to local conference presidents. They are not elected by the local constituency, but are appointed by the union conference or mission committee. These various bodies elect some of their workers, but their executive officers are appointed by the next higher organization.

To sum up, the General Conference elects the division officers and the departmental leaders in the divisions. These men, with such

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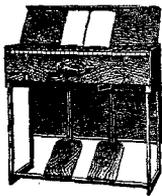
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others as may be designated, make up the division committee, and these in turn are members of the General Conference Committee. This division committee then in turn appoints the superintendents and other officers of the union missions in its territory. Then the union mission committees appoint the directors and officers of the local missions.

—To be concluded in September

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Offshoot Deceptions

(Continued from page 3)

people. It is true there is an appeal in the beautiful harmony of our doctrines; yet, robbed of the presence and power of Christ and the meaning of the cross, the various Bible doctrines are not sufficient to hold the membership of our churches in a constant, deep, true experience.

I believe that candidates for baptism should be made thoroughly acquainted with the importance of organization. But I have in mind more than a theory of organization. They should know the great vital gospel principles that are involved in true organization. The individual coming into the church has much to give up. The wicked man must forsake his way. He consents to a relationship with his brethren that is of great significance. He cannot hope to follow an independent course.



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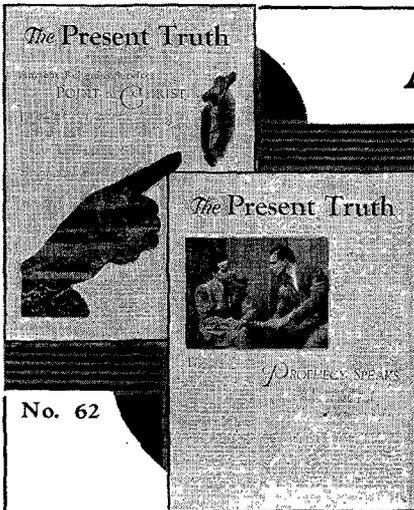
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Those who apostatize from the faith enter into independent teaching, preaching, publishing, and practicing. It is independence on their part that takes them out of church fellowship. A church may have a form of organization, but the vital principles involved in true organization are dependent upon the change of heart that each member is to experience in the fullness of the gospel blessing. There can be no proper application of the principles of organization in a church where this inner life experience is unknown.

The Laodicean message brings to us a situation of great significance. Our high esteem for doctrine, organization, method, and financial achievement becomes odious to God and leaves us in a state of spiritual poverty, nakedness, and blindness when we fail to give Christ His rightful place in our hearts and lives. We must recognize the deep significance of that final appeal in Revelation three: "Behold, I stand at the door, and knock." Christ must not be left outside the door. He must be given His rightful place. Without this, we are all in danger. The best way to safeguard the membership of our churches from apostasy and from being deceived by these various uprisings is for our people to be brought into the full experience of applying the remedies that are outlined for the Laodicean people.



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TRUTH!—Appeals for unity of belief on points of minor prophetic interpretation that are based simply on loyalty to past positions, betray a fatal weakness and an utter misconception of the inherent nature of truth itself and its sound support and defense. Those who oppose sincere and legitimate restudy of a position—lest some modification on detail or emphasis might be indicated—thereby reveal fearfulness lest a weakness be discovered which they are unwilling and unable to face. The actual precariousness of their position is thus disclosed. Foundations that have to be arbitrarily protected by isolation are not very satisfying to the truly thoughtful and honest devotee of truth. Genuine truth never needs to be protected, for added information does not overthrow but merely buttresses it. The ark needs no steadying hand. Truth seeks but a fair field and no favors. Assaults only add luster to its beauty and burnish to its brilliance, as well as reveal its rugged strength. The spirit of truth never discourages investigation, which in turn merely confirms its soundness. Thus truth courts the light, which but establishes its majestic outlines. It invites scrutiny and grows grander, more symmetrical, and more invincible under such scrutiny. Eye with suspicion the man who contends otherwise. He has a weak cause to support.

RESPONSIBILITY!—All true and sound interpretation of prophecy must and will accord with the facts of history. Whenever, therefore, the historical counterpart is strained or distorted to support a theory, whenever relevant or neutralizing facts are blindly or deliberately left out of the evaluation in order to make a case, or whenever there is a fanciful "build-up" unsupported by tangible, verifiable facts, the one guilty of such manipulation thereby forfeits his claim to reverent scholarship and proves himself unsafe and untrustworthy as an expositor. The handling of the truth of God is a most serious, sacred business. It carries with it weighty responsibility. We are trustees of the treasures of truth, and woe unto those who manipulate or default any portion thereof. However, we are not to give up in our search for facts. Many give up too easily in tracing out the inspired clues given through the Spirit of prophecy. But they will be rewarded if they seek until they find. This has been proved beyond peradventure in the advent source research work.

TAMPERING!—Along with unswerving loyalty to the fundamentals of the faith, we must recognize and accord liberty to men on secondary items of interpretation which do not conflict therewith. Otherwise we trample the very spirit, the most elemental principle, of ever-unfolding truth, and violate the explicit counsels and balances of the Spirit of prophecy in distinguishing clear tests from minor matters that are not tests. Whenever men establish unjustifiable and intolerable gauges of orthodoxy, based on minor details of interpretation, inevitable disunity ensues that sets them at unavoidable variance with each other. Attempts to impose such anti-Adventist principles and such spurious tests upon one's brethren, assuredly hamper the great and glorious work committed to us.

BALANCED!—It is hard for us to keep a balanced course. We tend to swerve to one side or another. We are prone to enlarge upon this weakness or that particular development, pressing so hard on some trend or circumstance that under such a suspicious scrutiny it appears as the source of most of our perils. Great harm can come from such a procedure. Recently we have all been deeply troubled by certain difficulties in the educational field. But let us not, because of this, become suspicious of all educators and educational institutions and the entire program of higher education. No finer, truer men will be found anywhere than in the ranks of our educators. When we preachers are tempted to indulge in sweeping condemnations and damaging comparisons, let us remember the businessmen, doctors, and even ministers, who have gone wrong for one cause or another—some with, and others without, higher education. Bright lights in all spheres have gone out. And the departures have often come where and when least expected. We must not point the finger of suspicion at any one group, and assume a "loyaler-than-thou" attitude. We need to take most earnest heed lest we ourselves should fall; for we live in times of peril.

HOBBYIST!—The man obsessed with a single idea is ever in peril—even if his idea be a good one. The single-track mind is always in danger of faulty thought processes and conclusions. Men who have advanced great ideas have never been men of one idea. Indeed, there is no surer way of bringing a real contribution into disrepute than to allow it to degenerate into an unbalanced hobby, a virtual obsession.

L. E. F.