

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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NOTES AND NOTICES

Information and Sundry Items

MEN, like the pendulum, often swing from one extreme of the arc to the other. The records of the years reveal this most significant

THE DANGER OF PENDULUMISM

fact: That practically all former Adventists who later became critics and then opposers of the Spirit of prophecy, were once extreme proponents of the gift, but on unsound premises. That is, they frequently ascribed to it a place neither claimed nor admitted by the gift itself. Often asserting its verbal inspiration, and raising it to a parity with—if not, indeed, a priority over—Holy Scripture, they not infrequently quote it rather than the Scriptures. Finally, they come face to face with facts irreconcilable with their extreme positions. Then, instead of bringing their theories into harmony with the facts, they begin first to question, then to criticize, and finally to fight the very gift they once so ardently but unsoundly championed. Thus they cast aside the gift instead of their untenable theory. Such is the sober history of many a case. There are those even today who profess most ardent adherence to the gift, who, unless they correct their distorted views and attitudes, will yet go the way of those pendulumists before them. We should keep a wary eye on such, refusing to be cudgeled into silence by them, or placed at a disadvantage because we do not share their unsound positions. The heavenly gift has been placed by God in the remnant church for its guidance and protection, and needs not the anxious hands of a modern Uzzah to steady and support it in transit through the modern land of the Philistines. It behooves us all to have a truly sane, sound, and loyal understanding of the gift and its operation. Here alone is safety.

Number of Languages in Use

REPORTS come to us periodically concerning the remarkable growth and progress of our work. The latest statistical report states that the third angel's message is being propagated in 820 languages. Just how many languages are in use in the world, anyway? Perhaps no one knows, but the following excerpt gives one estimate, and other data of interest:

"The French Academy estimates the number of languages in the world at 2,796. About 600 separate languages and distinctive dialects are spoken in Europe. . . . English, which contains about 700,000 words, has the richest vocabulary of all languages. Yet, Shakespeare, one of the most versatile writers of all time, expressed tens of thousands of different ideas with a writing vocabulary of only 15,000 words."
—*Better English, August, 1940.*

A NEW M. V. leaflet (No. 25) has just been issued, which outlines a reading program correlating the five books of the Conflict Series of the Spirit of prophecy with the Bible. The pages of the various books are tabulated to correspond with the chapters of the Bible which deal with the same subject. This helpful reference leaflet is procurable through the Review and Herald at three cents each.

AN EXTRA copy of the valuable "Graph of Conflicting Movements in the Early Church," which appears in the center opening of this issue, with the accompanying article by Professor W. E. Straw, will be desired by many workers for notebook reference. Such extra copies may be secured from the publishers by requesting that they send another March MINISTRY, and enclosing the regular price of a single copy, 15 cents.

WHETHER you individually secure your own books for the 1941 Ministerial Reading Course, or whether your conference makes the books available—or even if you borrow them to read—please send us a postcard notification for our records. If you have finished the 1940 course, or any preceding course for which you have not received the official credit card, notification will bring this promptly. In countries outside America, communicate with your division Association secretary.

A FEW bound copies of the 1940 MINISTRY are available for institutions or individuals at the office of publication. Black cloth with MINISTRY name and year in gold, \$2.

WORSHIP involves conscious entry into the presence of the living God. It should lift us out of the routine of life.

BLEAK is the prospect envisioned by liberal religious leaders, ignorant of or rejecting the prophetic picture of the glorious triumph of right and peace, and the complete overthrow of wrong and upheaval at the second advent. How grateful we Adventists should be that we walk not in darkness as do such blinded leaders. Here is the gloomy, rayless future as pictured editorially at Christmas time by the *Christian Century* of December 18, 1940. Adventists should constitute the true optimists of the world today.

"Surely this should be the most solemn Christmas in the memory of living men. And this not merely because terrible forces of evil are at large destroying the material and intangible achievements of mankind. Awareness of that fact is in itself sufficient to cast a pall of sorrow over what should be our supreme day of joy. But even more must thoughtful minds be weighted down by the absence of a clear promise of any lasting good to follow the slaughter. As yet there is no convincing sign that the endless, recurring cycle of war is to be broken, no matter what the outcome of the fighting. Men are dying in desperation, but with little faith that their children will not likewise die."

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Official Organ of the Ministerial Association of
Seventh-day Adventists

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THEOLOGICAL SEMINARY OBJECTIVES *

By MILTON E. KERN, *President of the
S.D.A. Theological Seminary*

IT seems very fitting that on this occasion we should consider the purposes and objectives of the institution that we have assembled to dedicate. This school did not spring from a mere desire to have another denominational institution. It was not established to bring school facilities within the reach of a limited territory not now adequately served by the schools of the church. No, this institution is different from any hitherto established among us, and its field is the denominational constituency of the entire world. It was born of an ardent desire on the part of the chosen leadership of the church to strengthen the bulwarks of the movement, and hasten the completion of the task which God has committed to this people.

To Seventh-day Adventists has been given the sacred responsibility of heralding the threefold message of Revelation 14. As we read in "Testimonies to Ministers," we have been made "the depositories of sacred truth to be given to the world in all its beauty and glory." Ours is an everlasting gospel with emphasis on the special needs of our time. It is a call to worship the God who made heaven and earth, the sea, and the fountains of water, and not the impersonal God of the evolution theory so widely accepted by the educational world, and even by religious leaders of our day. It is a call to the Christian church to return to the observance of the memorial of God's creative power, the Sabbath, which has been trampled in the dust.

Ours is a message which calls for separation from the modern apostasies of Christendom. Seventh-day Adventists are reformers, repairers of the breach that has been made in God's law, and restorers of the old paths of orthodoxy which the Christian church has so largely deserted.

*Address at dedication of the S.D.A. Theological Seminary, Takoma Park, D.C., Jan. 21, 1941.

And finally, the message is the announcement of the judgment hour for all mankind. It is the gospel of the soon-coming kingdom which is being preached in all the world for a witness unto all nations just before the end of probationary time.

Distinctive Features of Our System of Education

It is not only logical, but absolutely necessary, that a church with such objectives should develop and maintain a system of education different from the secular education in vogue, and different from the theological training given by other branches of the Christian church. Inasmuch as man's relationship to God is of supreme importance, we have been instructed to make the Bible "the groundwork and subject matter of education."—*Fundamentals of Christian Education*, p. 474.

The Bible is the direct revelation of God in human language to sinful man. It is the greatest of all educational books. But we recognize in nature another revelation from God. "Through the things that are made" we perceive His "everlasting power and divinity." Rom. 1:20, A.R.V. But the Bible must be the basis of this study. As Ellen G. White has said, "Men of the greatest intellects, if not guided by the word of God in their research, become bewildered; they cannot comprehend the Creator or His works."—*Id.*, page 84.

Guided by the Bible, we have still further revelations from God in the history of our race. Here we trace the mighty footprints of Jehovah in His dealings with men and nations down through the age-long controversy between good and evil. We behold in the annals of the life of mankind, not a long series of disconnected events, nor yet an evolutionary process of advancement of human society. We sit as it were in the control chamber of the universe, and observe that above all the political intrigue and internecine strife, above

all the play and counterplay of human passions, "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." We know that God has "made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation." And why? "That they should seek God, if haply they might feel after Him and find Him." Acts 17:26, 27, A.R.V.

These are some of the distinctive features of the system of Christian education which has been given to this people. And on the maintenance of these great principles of Christian education depend in large measure the purity of the church and the success of the movement.

Danger Confronting Christian Education

It was not easy for our pioneers to grasp this great idea of education. Only a few years after the establishment of Battle Creek College the message came:

"I was shown that it is Satan's purpose to prevent the attainment of the very object for which the college was established. . . . If a worldly influence is to bear sway in our school, then sell it out to worldlings, and let them take entire control. . . . God has declared His purpose to have one college in the land where the Bible shall have its proper place in the education of the youth. Will we do our part in carrying out that purpose?"—*"Testimonies," Vol. V, pp. 23-26.*

Satan's purpose has not changed. He seeks to beguile the church, old and young, with the spirit of worldliness. And the degree of his success in this line of attack brings sorrow to the heart of God. Satan launches his attacks on the citadel of truth. He hurls his incendiary and explosive bombs from the sky, he bombards the walls of the citadel with his engines of wrath, and he endeavors secretly to bore subterranean tunnels and undermine the very foundations of truth. It is still very necessary, as it was in the days of the early church, to beware lest any man spoil us through philosophy and the traditions of men. (Col. 2:8.)

The remnant church has been the object of many attacks. Some years ago an effort was made to inject into the movement a subtle heresy regarding the nature of the Deity. Praise God we had devout and courageous men who were Bible students, and who were able to discern the falsity of these theories. And we had the clear voice of the Spirit of prophecy pointing out the dangerous teaching. That was the alpha of deception. The omega will come. O church of God, be on thy guard!

What is more natural than that the enemy of truth and righteousness should seek to poison the stream of truth at the fountainhead—the schools in which the impressionable minds of youth are being taught? If our teachers who attend the schools of the world are influenced and confused by prevalent skepticism, if they are led to conform to the

educational maxims and practices of these schools, great harm will come to our educational work. We have been very definitely warned against teachers who do not acknowledge God as the source of all wisdom:

"Through tradition, through false education, these men are exalted as the world's educators; but in going to them, students are in danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,—destructive of faith in the God of all truth."—*"Fundamentals of Christian Education," p. 171.*

Over and over have we been warned against the subversive influences of the schools of the world. Some have thought that we "must get in line with the world" (*Id.*, p. 534), but that is declared to be a great mistake. Mrs. E. G. White wrote in 1896:

"What need is there for students to bind off their education by attending — [university] to receive the finishing touch? It has proved to be the finishing touch to very many as far as spirituality and belief in the truth are concerned. It is an unnecessary discipline, opening the mind to the sowing of tares among the wheat; and it is not pleasing to our Great Teacher thus to glorify teachers who have not ears to hear or minds to comprehend a plain 'Thus saith the Lord.'"—*Id.*, p. 451.

"And there are some," she wrote later, "who, having secured this worldly education, think that they can introduce it into our schools." But positively and unequivocally she said, "This must not be done."—*Id.*, p. 536. The educational system of the world naturally reflects the ideals, beliefs, and purposes of the world; and it is impossible for the church, which has altogether different ideals, beliefs, and purposes, to educate her workers in the schools of the world, or adopt the principles and ideals of worldly education in her own schools, and still fulfill her God-given mission. We have been clearly instructed that we are "not to be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."—*"Counsels to Teachers," p. 255.*

Herein lies one of our greatest dangers. We have adopted a plan of accreditation, the natural tendency of which is to bring our schools into conformity to the world. We are now tempted, in erecting our standards, to look for guidance to the rules of the associations and the practices of worldly schools rather than to the instruction received through the Spirit of prophecy. Other churches have taken the course upon which we have entered, and some have awakened, when it was too late, to find that their colleges were no longer powerful exponents of the religion of Jesus Christ. And usually those responsible for the change were not even aware of the transformation taking place. It is not for me to condemn the action we have taken, or to question the loyalty of our edu-

—Please turn to page 45

THE LARGER OUTLOOK

A Study of Principles, Perils, and Developments

CREATING and PROMOTING EVANGELISTIC SPIRIT*

By A. ALLAN ANDERSON, *Head of Bible Department, La Sierra College*

EVANGELISM lies at the foundation of our whole educational program. The supreme purpose of our schools is to save our young people, and train them for service in the salvation of others. Like the prophet Elijah, who is the type of this message, we have been called into a threefold work: (1) to denounce apostasy; (2) to lead men back to God; and (3) to reorganize schools of the prophets.

Every student who enters our colleges should, by his very association with us, feel the urge of that purpose. Evangelism is the work of lifting men out of the engulfing sea of sin and establishing them on the Rock of Ages. To this work every believer in Christ is called. The chief business of the church, the chief business of our colleges, is evangelism. Everything else, no matter how important, is supplementary to this. To this great task every teacher on our faculties should be dedicated. We must all work together to create and promote the spirit of evangelism. It would be well for each of us to examine ourselves in relation to this challenging task. Is the fire of evangelism burning in us as it was in the ancient prophets? Or has that fire died down so that the smoldering embers are but a pathetic testimony to our spiritual status?

How can we create or re-create this spirit of evangelism in our colleges? It requires more than so many square feet of floor space to make a "school of the prophets." We need more than material equipment. Our faculties must be made up of members with more than scholastic qualifications. Our teachers must be men and women of deep piety. They must be soul winners, if our colleges are to become centers of living evangelism. In Luke 3:15 we read that in the days of John the Baptist "the people were in expectation, and all men mused in their hearts." That describes the world today. A spirit of expectancy is everywhere. It is in the hearts of our students as they come to us. Especially is this so at the beginning of the school year. That in itself presents a challenge to us. But that challenge is our opportunity.

The young people of today long for leadership. We must be spiritual leaders; we must

inspire a spirit of evangelism in the early days of the school year. This will help our young people to know the real purpose of our colleges. How can we do that? First, we must catch a vision ourselves. "Where there is no vision, the people perish." Next, we must be evangelistic in the presentation of the truth. We must evangelize our theology. We are called to the work of "teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." Col. 1:28.

Furthermore, our doctrines must be more than mere arguments. Our study of prophecy must be more than a record of historic fulfillments, or predictions for the future. These studies must be mighty appeals in the demonstration of the Spirit. We must allow our own hearts to be moved by the messages we bring our students.

"Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good. The melting love of God in the hearts of the workers will be recognized by those for whom they labor."—*"Testimonies," Vol. VI, p. 67.*

"As the golden oil flows from the heavenly olive trees into the bowl, it makes the lamp of life flash with a clearness and power that all will discern. Those who have the privilege of sitting under such a ministry . . . will feel an inner life. The fire of God's love will be kindled within them."—*"Testimonies to Ministers," p. 340.*

And that fire must first burn on the altar of the teacher's heart, if it is to be transmitted to the students. If it is burning there, his will not be a cold, formal teaching of the letter, but rather a flame of living truth. "The letter killeth, but the spirit giveth life." 2 Cor. 3:6. Yes, we must be alive, alert, to the situation. We can admire the stuffed animals in our natural-history museums, but we are unmoved by them. They present no challenge. Their glassy eyes fail to inspire. As teachers, we must not be satisfied until our messages arouse our students to action for God.

IT is recorded that John the Baptist "was a burning and a shining light." He was no mere reflection of a textbook. He shone, but he burned as he shone. And Jerusalem and all the region round about Jordan felt the fire of his evangel. His teaching was plain, pungent, and purposeful. But it was full of heart appeal. He was a prophet on fire with a message, and the effect was tremendous.

* Presentation at Bible and History Teachers' Convention, Washington, D.C., August, 1940.

He was no mere make-believe, no imitation, no mere gas log on a hearth. He burned as he shone, and the whole countryside came to hear him.

Unless we, as molders of those who will herald the second advent of Jesus, are on fire, those who sit in our classes will not be moved. Unless the teacher is a burning bush, he will never compel his students to turn aside to hear the voice of God. The mold that we, as teachers, give to our students, is the mold that they will carry into the field. If we want them to be evangelists and soul winners, we ourselves must be evangelists and soul winners.

THE promise is that "your young men shall see visions." Yes, youth is the visionary time of life. But if they are to see the vision, we as teachers must bring it to them. And what is the vision that we are to bring? A vision of soul-winning service, in which every one of them can take part. Has not the time arrived when every teacher, technician, doctor, dentist, nurse, and musician, as well as every theological graduate, who leaves our halls of learning, shall go out a potential soul winner? Our students, no matter from what course they are graduated, must go out with more than a diploma and a recommendation. They must go out with a vision of the world's need, and an urge to have some part in the "salvaging of the wreckage of a ruined race."

If they go from us without that vision, then we have failed, no matter what else they carry away with them. They may have all that we can give them in the sciences of chemistry, biology, and mathematics, but unless they know that "the science of redemption is the science of all sciences," unless they have caught the urge to study the theme which "angels desire to look into," which will be the absorbing study of the redeemed throughout eternal ages, they can hardly be said to be ready for graduation from one of the schools of the prophets. Though they may understand all mysteries and all knowledge, unless the moving love of God fills their hearts, they are still unprepared for the great task of soul winning.

Our youth must be helped to realize that the church is more than a parading ground. Their religion must be more than a piece of bunting to be brought out on gala days. It must be more than a one-day-a-week experience. It must be so vital a thing with them that they cannot keep it to themselves, but must share it with someone else. With this spirit filling our colleges, we can look into the future with confidence, feeling that we have an army of youth with a true vision of service.

You may ask, How can we inspire the spirit of real evangelism in the whole college? A few suggestions may be helpful. First, I

would say, give everyone in the college something to do in soul-winning work. The regular activities, such as the foreign mission band and the ministerial seminar, are too vital in the life of the school to be attended by only a very small group. With your forbearance, I would like to relate what has happened in La Sierra.

There we had these regular bands, with comparatively few students attending. The great majority of the students were occupied elsewhere when these meetings were convening. A study of the question revealed that under these conditions the whole college could not possibly feel the urge for a soul-winning program. After much prayer and many meetings in counsel, we decided to unite all spiritual activities under one organization. We called it the "King's Crusaders," the word "crusade" suggesting both vision and action. By disbanding the various bands, we made room for this larger plan.

Many of our young men and young women who were training for other lines of work than ministerial, such as medical and teaching, gave their support wholeheartedly to this enlarged program, and we were able to use them as leaders. Among them were some of the keenest-minded students in the college. It became evident to us as we studied our problem, that a doctor, just as much as a minister, needs to know how to organize a Sabbath school or a young people's society. Many of our doctors and nurses will be located in isolated areas where there will be no church. If we can fill these young people with a vision, we can expect them to be medical evangelists when they go out into the field to work in their chosen profession.

This sweeping change brought a wonderful reaction. The whole student body was gripped. We organized a number of committees, drew up a constitution, and all projects of soul-winning endeavor were united. Each of these committees met separately once a week. A general meeting was held once a week, at which a brief report was given of the program, and further plans were laid. Several evangelistic efforts were organized, and many who up until that time had the impression that these evangelistic efforts were something for the ministerial students, became aware that they, too, could have a part in them.

In one of these efforts we pitched a tent, and held meetings six nights a week, our ministerial students rotating in order, with two or three speakers every night, making short, crisp, forceful presentations of the truth. No one student attended more than twice a week. We selected our ushers, receptionists, and other helpers from those taking the teachers' training and nurses' training courses, etc. We organized the Crusaders' Choir, which was run entirely by the young people. We found our

teachers eager to help, and transportation was provided by them and by friends in the district. Each Friday night from six to seven, we held our Crusaders' council, and each third week the meeting was given to the foreign mission group. We did not call it a foreign mission band. We called it the foreign-evangelism group. Reports were brought in, and missionaries were invited to speak. The whole school was inspired with the idea of service in fields abroad.

The next week was given to home evangelism, and special speakers were invited to address the group. The next week after that was given to a detailed study on how to organize and build up Sabbath school work, young people's work, and other church activities. Sometimes we called in departmental men to lead out. All these meetings were open to the whole college, and at the conclusion of each talk, opportunity was given for questions.

At once the school realized that the ministerial department was not something confined to those who were going to make preaching their lifework, but that the ministry was something that gripped the whole church, and they became enthusiastic in it. Others besides students were gripped. Our teachers shared the same spirit, and one came to me, saying, "I can't talk, but I can organize, and I must be in this soul-winning program. It appeals to me."

NOW how can we create a spirit of true evangelism in our colleges? Put the responsibility on the students. Organize and enlarge the program of spiritual activity. Aim at the inclusion of the whole school, and the whole school will respond. Young people respond when they see something actually working. Those who have been careless in their relation to truth, and some who have never known this message, catch the spirit of it. In Zechariah 8:23 an interesting picture is held out to us:

"Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall . . . take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

Yes, the Gentile students in our colleges are soon aware that the Lord is in the institution, and they come to those of our young people who are spiritual leaders, and say, "We will go with you: for we have heard that God is with you."

This is not a theory. It is a reality. It is working. God longs to do a bigger work with us and through us. Surely the time has come when our young people must catch a vision of an enlarged work.

Paraphrasing the words of the wise man, Solomon, we would conclude this discourse by saying, *With all thy getting, get evangelism.*

The Ministry, March, 1941

A Crusade for Youth in 1941

By A. W. PETERSON, *Secretary of the M. V. Department*

IF ever ministers were confronted with a crisis hour in guiding and binding our youth to the advent movement, they are now. The swift-moving events of the last six months have brought problems to our young people such as this generation of youth had never before faced, and the problems which have grown out of the compulsory-military-training program are apparently to be with us for a long time. There is prospect that the compulsory-military-training program, which was to be of four years' duration, is to become permanent. If that be true, our boys, whatever the age level, will eventually face the problems which the draft presents. Attitudes, conscientious convictions, and a knowledge of principles and Bible doctrines are not acquired in a day. They come in the process of growing up.

Our young men will be confronted with the disruption of their plans, (1) to acquire an education, (2) to pursue their chosen life-work, (3) to establish homes of their own, and (4) to live happy, normal lives. They will face the influences and temptations of the camp and of the war machine of which they are a part. They will face tests of faith, and will perhaps be called on to endure persecution. Even the young people who are never inducted into the training camps will feel their influence. The influences of these camps will be felt to the remotest parts of the land, and in the most sheltered homes. Life for youth will never again be the same as it was before.

We must do something now. Can we not cause our youth to catch that heavenly vision which will steady them, and hold them for the church? Can we not quicken their hearing so that they shall hear God's voice, even while the sharp commands of men ring in their ears? Can we not help them to believe that God has destined them to do exploits for Him? Can we not make them sure that what comes to the child of God comes by His design, and that for him all things work together for good? This draft, in God's providence, may be transformed into a mighty opportunity. In a time like this, God's call comes ringing down from the ramparts of heaven to youth: "Ye are My witnesses."

Nineteen forty-one ought to witness the launching of a crusade for the conversion of the youth such as the church has never before seen. The times make a crusade like that imperative. We must win them for, and place them in, the hands of Christ, if we are to expect Christ to keep them in this time of test. The problem of saving our youth is of such magnitude that it transcends departmental lines, and is the problem of every minister and officer in the church.

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The approaching Missionary Volunteer Spring Week of Prayer, therefore, brings to every minister an unparalleled opportunity and a solemn duty. Shall we not, as never before, organize the churches under our charge for prayer and personal work, in a mighty revival effort to reclaim the backslidden, to win the unconverted, and to steady and strengthen every Christian youth? Let Missionary Volunteer Day, March 8, be a day of challenge, a day of vision, a day of decision. Lift parents and young people out of the commonplace and into the presence of God. Let God, through you, call them to surrender and to heroic witnessing for Him.

Your morning sermon on Missionary Volunteer Day, with its heart-searching, inspiring message, should be the best sermon of the week. The reading provided in the March *Gazette* for Missionary Volunteer Day, by C. Lester Bond, contains excellent suggestions. For the meetings during Missionary Volunteer Week, you will wish to preach sermons to young people which lift, which teach, and which help them catch a glimpse of God's plans for them. Here is an outline of a sermon for young people which may be of help.

"FOLLOW ME, AND I WILL MAKE YOU"

- I. TEXT: Matthew 4:19, "Follow Me, and I will make you."
- II. INTRODUCTION: The setting of the words of the text.
The rising sun, sparkling sea, bobbing boats, the multitude who sought Him, the man whom they sought—young, straight, strong, His clear eyes glowing with the eagerness and joy of One performing a magnificent and challenging task—the sermon in the boat, the miracle, the call to the fishermen, "Follow Me, and I will make you fishers of men." Had He been talking to builders, He might have said, "Follow Me, and I will make you *builders* of men." But He was talking to fishermen. The call with its promise, "Follow Me, and I will make you," comes ringing down to us today.
- III. GOD'S CALL TO THE YOUTH OF TODAY.
 1. There are many calls to youth today.
 - a. Calls to worldly pleasures which dazzle, hypnotize, and cause them to forget life's realities.
 - b. Calls to worldly success, with its wealth, influence, and perhaps forgetfulness of God.
 - c. Calls to military service, with its great cantonments, marches, and perhaps battlefields.
 - (1) If only God would help us see this world as He sees it, with its loathsome trenches, barbed-wire entanglements, charred homes,

devastated fields, graveyards, and long lines of refugees.

- (2) "Love not the world." 1 John 2: 15-17.
 - (3) Civilization seems to be marching back into the twilight of slavery.
 - (4) "We have come to the end of an era."
 - (5) Youth can never settle down as did their fathers. "Education," p. 264.
2. In a time like this, Jesus, the young man's Christ, calls, "Follow Me, and I will make you."
 3. The Master's call is a call to a wondrous future, a magnificent destiny.
 - a. The best days of the advent movement are still before us.
 - b. Small plans mean small lives. "Lay no small plans for tomorrow. They cannot stir the blood." Great tasks breed great men.
 - c. This call is a challenge to a world task.
 - (1) To respond is to grow in power.
 - (2) James White, for example, grew from an unknown schoolteacher into a world figure.
 - (3) There are many men in our denomination today who illustrate the fulfillment of the promise in the call, "Follow Me, and I will make you."
 4. God calls to success—not failure. Joshua 1:8.
 - a. All His biddings are enablings. "Messages to Young People," p. 101.
 - b. God does not call us and then forsake us. "Gospel Workers," p. 263.
 - c. When we surrender our lives to Him, God makes Himself responsible for our success. "Messages to Young People," p. 309.

Illustration.—An unpromising young man who had had few opportunities desired to become a colporteur. The field secretary and the conference president both tried to discourage him. They thought that because of his crudeness he would never succeed, and might even misrepresent the cause of God. Yet the lad was determined to respond to God's call, "Follow Me." This boy not only sold books where others had failed, but made the largest Big Week record that had ever been made up to that time. (There are many illustrations of men and women who were thought to be unpromising and yet whom God used amazingly and to whom He gave remarkable success.)

5. When we respond to the call of the Master, "Follow Me, and I will make you," the Master makes us into new men and women.
 - a. The Holy Spirit makes new beings of us. 1 Sam. 10:6.
 - b. As we surrender to Him, He surrenders Himself to us. "Messages to Young People," p. 161.

- c. Our wills become merged in His will. "Christ's Object Lessons," p. 312.
- d. Those of ordinary and even inferior ability, after conversion seem entirely transformed. "Messages to Young People," p. 65. (See also "The Desire of Ages," p. 251.)
- e. The power that "makes" a man, takes possession of him when he surrenders himself to Christ. "The Desire of Ages," p. 323. (Cite examples of God's transforming grace.)

IV. CONCLUSION:

1. It is a wonderful privilege to live in this time when—
 - a. The conflict between Christ and Satan is reaching its climax.
 - b. God is marshaling youth for this climax of the ages. "Messages to Young People," p. 224.
 - c. Overwhelming results depend upon the courage and zeal of this generation. "Counsels to Teachers," p. 536.
2. The way of destiny leads by the cross. Matt. 16:24.
3. The call to surrender and consecration.

Can we not organize our churches for prayer and personal work, and shape our preaching so that this Missionary Volunteer Week, and this eventful year of 1941, may be epochal because of its harvest of youth?

MUSIC OF THE MESSAGE

Ideals, Objectives, and Technique

The Music in an Effort

By F. W. AVERY, *Pastor,
Moline, Illinois*

WE are told of the power of song in the book "Education:" "Song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort."—Pages 167, 168. Because of these inherent qualities in music, it has been closely associated with the divine worship of God throughout all time.

Ever since sin entered the world, there have been those with rude and uncultivated natures. God has chosen the medium of music as a powerful weapon in subduing barbarous inclinations and tendencies. We are acquainted with the experience of Saul, king of Israel. When the evil side of his nature was given full rein and he sank into deep melancholy, it was the sweet music of David that brought return to normalcy and dispelled darkness.

Someone has said, "Music washes from the

soul the dust of life." Therefore, with propriety it can be said, "Blessed is the evangelist who can lay hold of this mighty weapon and use it to its best advantages." One of the first tasks of the evangelist is to secure the sympathy of his congregation. Music is ordained of God to perform this work. The people who make up the congregation come from all walks of life—some from the slums, some from the upper strata of society. The evangelist must secure their sympathies not only toward himself, but also toward one another. He tries to weld them together into one body.

This task is largely accomplished by congregational singing. In this exercise there is a fusing tendency. All are engaged in one common endeavor. If the music were always supplied by choirs, soloists, etc., the optimum result would not be secured. The congregation would not be removed from the critic's chair. They would be thinking about choirs they have heard which are much better. In moving the people out of this attitude, congregational singing plays one of its most important roles.

During the heyday of the Catholic Church, individual expression was completely suppressed. Their music was, and still is, furnished by a few trained musicians. But with the Reformation concept, and as one of the greatest contributing factors to the Reformation, the idea of congregational singing was ushered in. Luther's mighty work was due in no small measure to his encouraging individual participation in the singing. Thus the Reformation was born "on wings of song," and thus is any mighty movement of God advanced. Charles Wesley gave to the Methodist movement over six thousand hymns, many of which have become classics.

Music has power to "banish the gloom and foreboding that destroy courage and weaken effort." As an effectual testimony to this truth, witness how, in times of war, men are led to give up their homes and loved ones, and rally to their country's need to the rhythm of martial music. One's pulse beats faster when he hears the "Star-Spangled Banner" played by a stirring band. Soldiers need a music "bracer" when they go "over the top." It likewise takes courage for an individual to give up his job because of the Sabbath, and face the ridicule and sneers of his family and associates. He, too, needs the divine help of music to assist him "over the top."

Thus in a general way we see the importance of music, and what it will accomplish when rightly used. We believe that a general understanding and appreciation of music by all would be most helpful in employing this mighty weapon against the forces of evil. But for the most part, we are particularly interested in knowing what to use, and when and how to use it.

It seems appropriate at this juncture to define and distinguish between a hymn and a

song. This will be helpful in choosing appropriate music. Specifically, a hymn is addressed to God. It is objective, and is primarily a song of praise and adoration. A gospel song, in contradistinction, is usually addressed to the congregation and describes one's own feelings, aspirations, and convictions. It is subjective in its scope. Samples of each are: "The Church Has One Foundation," and "What a Friend We Have in Jesus." With this rule in hand, one can see that most of the songs we sing are gospel songs, and some gospel songs approach very nearly the hymn, as does "Lead, Kindly Light." The gospel song is used most appropriately in evangelistic meetings. The hymn is used most appropriately in the Sabbath morning worship hour.

Since it is the object of the evangelist to break down prejudice, to win sympathy, to subdue rude, uncultivated natures, and to strengthen courage, the music should largely be congregational singing. In this way those in the audience cease to be spectators and become a part of the meeting. This is the first step toward getting people to accept our message. The so-called "special music" should never be furnished with the idea of entertaining. This, if indulged, merely reduces itself to the theatrical. Special music is used to introduce variety and rest. A long, uninterrupted song service is wearisome, and people will soon cease to sing. Instrumental music can well be used to provide variety. It, too, should be of such a nature that the congregation will not detect the element of entertainment.

It is my conviction that a song service of not more than twenty minutes, and not less than fifteen, is productive of the most good. We must recognize that we are living in a streamlined age, and that it becomes more and more difficult to sustain people's interest. We must time ourselves to the tempo of the age in some degree. If the song service lasts half an hour, it is encroaching upon the time of the speaker. A long song service, instead of preparing the people for the message, detracts from it. Music must always be subordinated to the preaching.

The song service, if it is to solidify and fuse the audience, will of necessity be conducted in a pleasing, spontaneous, and informal manner. However, this does not give the song leader license to yell and stamp his feet and relate humorous anecdotes. He must not resort to buffoonery. A legitimate practice, if the congregation is large enough, is to vary the singing by having the women sing one stanza and then the men another, and all join in the chorus.

Song slides break down prejudice. Short choruses introduced and sung from memory give variation and freedom to a service. Historical notes on a particular song, related by the song leader, add interest and variety. Never

should the song leader let the people feel that they are being educated to sing better songs. This produces antagonism and completely nullifies his efforts. The jazz age is having its baneful effect upon gospel music. Caution should be exercised that it does not creep into our music.

It is my conviction that a good song service depends as much upon the pianist as upon the song leader. He can enhance what the song leader is attempting to do, or he can completely nullify it. If a good song leader cannot be secured, then get the best pianist possible.

In conclusion, this statement from "Patriarchs and Prophets" predicates our ideal: "Music forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. . . . Singing . . . is as much an act of worship as is prayer."—Page 594.



Long-Awaited New Hymnal Now Ready

¶ For several years, both our gospel workers and our musicians have looked forward to the day when the new Seventh-day Adventist "Church Hymnal" would be announced as ready! That hour has come, as will be seen on page 47. This achievement is the result of painstaking, laborious work on the part of many individuals and groups. This new hymnal will be a material asset to our worship, and it is a work of art as well as of musicianship—a thing of beauty, worthy of the movement. It is balanced in selection, and the words and music are easy to read. It is distinctly Adventist in tone and emphasis, and exceptionally durable in workmanship. We may be justly proud of it.

Hundreds of churches have been limping along with their old "Christ in Song" books, waiting to substitute a better hymnal. These songbooks can be turned in with an exceptionally liberal refund. Many of them can be reconditioned, and made available to remote sections in English-reading mission fields, where they will prove a godsend. So your turn-in and purchase will bring a double blessing.

There are other companies getting along with the paper-covered "Gospel in Song," never designed for church worship. Now is the time to make the change as rapidly and generally as possible. Most church members will wish to own their own copy of the new hymnal, and each church will wish the specially devised copy which opens flat, to be used for the musical instrument (organ or piano). The hour has come for concerted action in introducing the new hymnal to our congregations. Hundreds of pastors and district leaders have been awaiting this announcement. Let us now act in unison.

PROPHETIC GUIDANCE IN EARLY DAYS

Influence of the Spirit of Prophecy From 1844 to 1855

II. EARLY ATTITUDES TOWARD THE GIFT

By ARTHUR L. WHITE, *Secretary of the
Ellen G. White Publications*

A FEW months after the passing of the time of the expected advent in 1844, we find an unassuming girl of seventeen years, in the vicinity of Portland, Maine, relating to groups of Adventists here and there prophetic views of the experiences of the advent band, the journey before them, and the final rewards of the faithful. How were Ellen Harmon's claims to divine enlightenment received? How did the people respond? We turn to the records of the time for the answer: "I told the view to our little band in Portland, who then fully believed it to be of God."—*Ellen White, Second Advent Review and Sabbath Herald Extra, July 21, 1851. (Reprinted in "Early Writings," p. 20.)*

James White gives the number in Portland who accepted the vision as "about sixty." ("A Word to the Little Flock," 1847, p. 22.) Thus we find the fellow believers of Ellen Harmon's acquaintance receiving the revelations as from God. "I shall never doubt again," exclaimed Elder John Pearson when he saw Ellen Harmon in vision. At first he could not believe the visions as they were related in Portland. ("Life Sketches," p. 71.) But the reaction from workers of her acquaintance in the advent cause was not at all uniform. Some readily accepted, others questioned, and still others rejected and opposed. One worker, early in 1847, wrote thus to James White concerning his reaction:

"I cannot endorse Sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. . . . I think that what she and you regard as visions from the Lord, are only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. . . . I do not by any means think her visions are like some from the devil."—"A Word to the Little Flock," p. 22.

Joseph Bates Is Persuaded

Joseph Bates, in April, 1847, related his transition from doubt to faith in the revelations:

"It is now about two years since I first saw the author [Ellen Harmon] and heard her relate the substance of her visions as she has since published them in Portland (April 6, 1846). Although I could see nothing in them that militated against the Word, yet I felt alarmed and tried exceedingly, and for a long time unwilling to believe that it was anything more than what was produced by a protracted debilitated state of her body.

"I therefore sought opportunities in presence of others when her mind seemed free from excitement (out of meeting), to question and cross-question her, and her friends which accompanied her, especially her elder sister, to get if possible at the truth. During the number of visits she has made to New Bedford and Fairhaven since, while at our meetings, I have seen her in vision a number of times, and also in Topsham, Maine, and those who were present during some of these exciting scenes know well with what interest and intensity I listened to every word, and watched every move to detect deception, or mesmeric influence.

"And I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen His 'scattered,' 'torn,' and 'pealed people.'"—"Remarks," in broadside, "A Vision," Vol. I, No. 1, April 7, 1847. (Reprinted in "A Word to the Little Flock," p. 21.)

James White's Position Stated

James White from the first accepted the visions as from God, and in his initial published declaration, pointed out their relationship to the Scriptures:

"Dreams and visions are among the signs that precede the great and notable day of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come when the children of God may expect dreams and visions from the Lord.

"I know that this is a very unpopular position to hold on this subject, even among Adventists; but I choose to believe the word of the Lord on this point, rather than the teachings of men. I am well aware of the prejudice in many minds on this subject; but as it has been caused principally by the preaching of popular Adventists, and the lack of a correct view of this subject; I have humbly hoped to cut it away, with the 'sword of the Spirit,' from some minds, at least. . . .

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His word, in these last days, by dreams and visions; according to Peter's testimony. True visions are given to lead us to God, and His written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."—"A Word to the Little Flock," p. 13, May 30, 1847.

At the memorable Albany Conference (April 29-May 1, 1845), the first general meeting of nominal Adventists after the disappointment, formal action was taken, placing the body on record as warning against the claim of "special illumination," those who teach "Jewish fables," and who establish "new tests." (*Advent Herald*, May 14, 1845.) Thus the general

body of Adventists turned, by formal action, from both the visions and the Sabbath, and the door was closed against that advance step of the third angel's message which would have quickly finished the work. Now, instead of a company of ministers and believers fifty thousand strong going forth with the message of the third angel, the work must pass to the hands of a small, scattered group, the noble pioneers of the remnant church of Revelation 12:17. It must begin again, as it were, and this with the handicap of prejudice created by the disappointment and the opposition of the nominal Adventists. Of this Ellen White testified:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*E. G. White MS 4, 1883, in "Testimony of Jesus," p. 79.*

Meeting Encroachments of Fanaticism

In every reformatory movement, states Ellen White, Satan has attempted "to deceive and destroy the people by palming off upon them a counterfeit in place of the true work." ("The Great Controversy," p. 186.) This was true in the formative period following the disappointment, even as it was in the first century of the Christian church and the Reformation of the sixteenth century. There arose misleading elements, which, if left unchecked, would have wrought disaster. Throughout this critical period, the Spirit of prophecy stood as an undeviating bulwark against all encroachments of fanaticism.

In several regions, within a few months after the passing of the time in 1844, fanaticism in various forms broke out among certain of the disappointed Adventists. In fact, one of the leading features of Ellen Harmon's work in 1845-1846 was that of meeting these discordant elements. She was instructed regarding their erroneous teachings and commissioned to save those involved if possible.

Divine Protection Promised

To launch out and meet fanaticism is not a work ordinarily selected for a maiden of seventeen or eighteen; yet the instruction came directing Ellen Harmon to this very task. Vividly, in a reminiscent statement, she has pictured this experience:

"I was shown that God had a work for me to do amid dangers and perils, but I must not shrink. I must go to the very places where fanaticism had done the most evil, and bear my messages of reproof to some of those who were influencing others; while I should give comfort and encouragement to those who were timid and conscientious, but deceived by those they thought were more righteous than they. I saw that we would be in danger of imprisonment

and abuse. Although I should have no sympathy with the deceived, fanatical ones, no difference would be made; for anyone bearing the name of Adventist would have no consideration shown them.

"I was young and timid, and felt great sadness in regard to visiting the field where fanaticism had reigned. I pleaded with God to spare me from this—to send by some other one. The Spirit of the Lord again came upon me, and I was shown my faith would be tested, my courage and obedience tried. I must go. God would give me words to speak at the right time. And if I should wait upon Him, and have faith in His promises, I should escape both imprisonment and abuse; for He would restrain those who would do me harm. . . .

"I waited no longer, but went trusting in God. I saw most of the brethren and sisters. As I warned them of their dangers, some were rejoiced that God had sent me; others refused to listen to my testimony as soon as they learned that I was not in union with their spirit. They said I was going back to the world, that we must be so straight and so plain and so full of glory, as they called their shouting and hallooing, that the world would hate and persecute us."—*E. G. White Letter 2, 1874. (Aug. 24, 1874.)*

Outstanding Cases of Fanaticism

Varied were the issues of that period. From a number of sources we construct a composite picture of what Ellen Harmon was called upon to meet among those who harassed both Sabbatarian and nominal Adventists:

1. "Sanctification" "Above Possibility of Sin." ("Life Sketches," p. 83.) "Doctrine of spiritual free love was advocated" (E. G. White in *Southern Watchman*, April 5, 1904); leading to practice of "the worst sins under the garb of sanctification." ("Life Sketches," p. 83.)

2. "Resurrection of Righteous Dead" alleged to have "already taken place."—*E. G. White in General Conference Bulletin*, April 23, 1901. At Orrington and Garland, Maine, some "were in error and delusion in believing that the dead had been raised" and were repeatedly "baptized in the faith of the resurrection of the dead." (E. G. White Letter 2, 1874.)

3. *Bodily Demonstrations.*—"Men would say, I have the Holy Spirit of God, and they would come into meeting and roll just like a hoop."—*E. G. White MS 97, 1909.* "There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified, they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations."—*E. G. White, General Conference Bulletin*, April 23, 1901.

4. *No-Work Doctrine.*—"Some in Paris, Maine, . . . believed that it was sin to work. The Lord gave me a reproof for the leader in this error, declaring that he was going contrary to the word of God in abstaining from labor."—"Life Sketches," p. 86.

5. *False Humility*.—"Some . . . professed great humility, and advocated creeping on the floor like children."—*Id.*, p. 85. "I ever bore the testimony God gave me that He did not require this ["voluntary humility"] . . . of His children."—*E. G. White Letter 2*, 1874.

6. *Following "Every Impression"*.—"Laying aside reason and judgment" ("Spiritual Gifts," Vol. II, p. 45), maintaining that "all their impressions and notions were the mind of God." (E. G. White in *Review and Herald*, Nov. 20, 1883.)

7. *Frequent Time Setting*.—"Different times were set for the Lord to come, and were urged upon the brethren. But the Lord showed me that they would pass by, for the time of trouble must take place before the coming of Christ."—"Testimonies," Vol. I, p. 72.

The effect on the advent cause of these excesses, in which a few indulged, was disastrous. Mrs. White thus describes it:

"A fearful stain was brought upon the cause of God which would cleave to the name of Adventist like the leprosy. Satan triumphed, for this reproach would cause many precious souls to fear to have any connection with Adventists. All that had been done wrong would be exaggerated, and would lose nothing by passing from one to the other. The cause of God was bleeding. Jesus was crucified afresh and put to open shame by His professed followers."—*E. G. White Letter 2*, 1874.

Ellen Harmon and others worked earnestly to rescue those who had fallen into error. God blessed their labors, and the results were such that—

"Peace and joy came into the hearts of those who broke away from this deception of Satan, and they glorified God as they saw His unerring wisdom in setting before them the light of truth and its precious fruits in contrast with satanic heresies and delusions. The truth shone in contrast with these deceptions like clear gold amid the rubbish of earth."—*E. G. White in Review and Herald*, Nov. 20, 1883.

The true aftermath of such experiences is brought to view in this statement regarding one group:

"These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master."—*E. G. White in General Conference Bulletin*, April 23, 1901. (Italics mine.)

And what effect did this experience have upon the youthful messenger? She fully sensed her danger and recognized the source of her protection:

"The false burdens and impressions of others might have led me away from duty, but the Lord had previously shown me my duty where to go, and although young and inexperienced, preserved me from falling, by giving me special directions who to fear, and who to trust."—"Spiritual Gifts," Vol. II, p. 45.

The portrayal of this sad picture of the scattered fanatical movements of 1845 and 1846 but causes the truth to shine more brightly, and enables us to see the providential hand of God guiding in those critical, perplexing days at the beginning of our work.

The Ministry, March, 1941

THE REALM OF RESEARCH

Historical and Scientific Findings

In Defense of Fundamentalism*

By L. L. CAVINESS, Professor of Biblical Languages, Pacific Union College

WE all recognize the inroads of Modernism even among the clergymen of the popular Christian churches. Do we have a duty to combat this insidious, spreading error? It seems to me that we do.

What is the essence of Modernism? It consists essentially in an application to the Bible and to religion of the theory of evolution. We have long recognized that, as Sabbathkeepers, we must energetically oppose the doctrine of evolution, which, if it were true, would make it impossible for the weekly seventh day to be a memorial of a creation of this world by God in the span of a literal week. There was a time when it was thought sufficient merely to denounce evolution as a false theory, but now the scientists among us undertake to examine the reasons presented for the evolutionary theory, decide how far these are facts, show how the real facts do not prove evolution, and give another and better explanation than that offered by the evolutionists.

Should we not as Fundamentalists attempt to perform a similar task in our opposition to the theories of Modernism? Of course we know that Modernism is wrong. But why and where is it wrong? A mere denouncing of Modernism is not sufficient for the protection of our own young people, and it certainly will not help the thousands, yea, hundreds of thousands, who have been deprived of a true belief in divine revelation through its sophistries.

Whence comes the Modernistic interpretation of the Bible? The first higher critic, the Frenchman Astruc, tried to apply to the Bible the evolutionary idea of the French scientist Buffon, his contemporary. Astruc's idea was that if evolution is the law of the world of nature, it might well be applied also to the world of religion. In religion, therefore, he contends that we are to see, not a divine revelation, but an evolutionary process.

Modernism, then, in its explanation of religion will explain how religion "grew" and "developed." When it comes to the Bible, Modernism claims that we are dealing, not with a divinely inspired record, but with an evolving human evolutionary religious process. The Biblical records must be interpreted so as to eliminate as far as possible everything supernatural, such as miracles and prophecy. This has been done largely in two ways: (1) by attacking the authenticity of the records,

* Paper presented at Biblical language teachers' council, Washington, D.C., August, 1940.

and (2) by dating the documents so late as to eliminate almost or entirely the prophetic character of any prophetic statements therein.

The Modernistic attacks on the Bible are manifold, and I would not even attempt to mention them all in this paper. There are, however, six main attacks which we should be ready to combat. Three deal with the Old Testament: the fragmentary theory of the Pentateuch, the dual authorship of Isaiah, and the Maccabean origin of the book of Daniel. Three attack the New: the Synoptic Gospels, the Gospel of John, and the Revelation.

I have made extended investigation on only one of these six points. When my major professor in Hebrew suggested that I take as a topic for my doctor's dissertation the date and authenticity of the book of Daniel, I hesitated. I first objected that I could hardly expect to do anything worthy of acceptance as a doctor's thesis on this topic. That objection was removed when he said that he would be satisfied if I would survey what had been written on the subject, and then come to my own conclusion from my study of the book of Daniel itself.

I was convinced that a scholarly investigation would but confirm my belief in the early origin rather than the Maccabean origin of the book of Daniel. Knowing that my professor, though a Jew, was a Modernist, I still hesitated to take the topic. I told him that my conclusions might not agree with his. When he assured me that that was not at all necessary, that it would be sufficient if I did a scholarly piece of work, I accepted the topic assigned me.

The investigation proved well worth while to me in itself, outside of the fact that it was a part of the requirement for the degree. Of the committee of experts chosen to examine my thesis, they were all Modernists; though one was a Catholic, another a Jew, and the third a Protestant. Two of these three voted for me to receive my degree only after a satisfactory revision of my thesis. Five years later while in Germany I obtained permission to use the Hamburg University library. Here I found excellent authorities antedating the spread of higher criticism in Germany. I revised my thesis, but I strengthened rather than weakened it. It did not return to this same committee, and I then received my degree.

On another of the six mentioned points I have made some investigation. I refer to the fragmentary theory of the origin of the Pentateuch. The starting point in this theory is that the different names of Deity used in the Pentateuch indicate the composite nature of this part of the Bible. At first they contended for two authors, but gradually the supposed number of fragments and authors increased. I will not in this paper go into details, but will merely suggest two possible interpretations of the facts on which the fragmentary theory is based, which afford at least as good an expla-

nation as that which the higher critics have offered. Both of these explanations harmonize with the Fundamentalist conception of the Bible.

First, let us suppose that Moses wrote the book of Genesis in the wilderness of Midian. A good author, as he writes, will think of those who will read his book, and in the very composition of the book he will keep these readers in mind. For whom was Moses primarily writing the book of Genesis?—for a race of slaves in Egypt. He would therefore write the beginning of his book simply, in words that they could understand. The fact that the first part of Genesis is so written may explain why Harper's inductive Hebrew method, built on these first chapters of Genesis, has been so successful. Moses, then, would use in his very first chapter the name for the Deity with which the Jews in Egypt were familiar, that is *Elohim*. This was the Hebrew word they applied to all gods, even those of their Egyptian taskmasters. Next, Moses would give the new name for God, the one applied to the true God only, or *Yahweh*. But he would associate the new name with the old until the new word was learned; then he would use the new name alone. And this is just what we find in Genesis in the original Hebrew.

But a further explanation needs to be given also, for after the new name for God has been repeatedly used alone, we find subsequently sometimes one name and sometimes the other. The new name *Yahweh* is really a third person, future form of the verb "to be." Thus the idea is double, that of *unending life*, and that of the *Promised One who was to come*. It is a striking confirmation of this association of the name *Yahweh* with the idea of the Promised Seed, that according to the most normal translation of the Hebrew text, Eve called her first-born child not only Cain, "the one obtained," but also "*Yahweh*," "the Coming one." In other words she thought that her first child was the "Promised Seed." The divine name, *Yahweh*, would then be employed in the Bible when the emphasis was on the redeeming work of God, and *Elohim* when the emphasis was on His work as supreme ruler. Corroboration of this is found in the fact that the name *Elohim* was even applied to the human rulers over Israel.

It would be a profitable and interesting task for someone to work out a critical and scholarly examination of the fragmentary theory of the Pentateuch, showing that a proper explanation can be made of the facts on which the Modernists base their theory, and that this scholarly explanation harmonizes with the Fundamentalist position. Personally I believe that it is incumbent on us, as Adventists and true Fundamentalists, not only to assert that Modernism is wrong, but to show in a thoroughly scholarly way just where and why it is wrong. This task must largely rest upon students and teachers of Biblical languages.

A MORE EFFECTUAL MINISTRY

Efficient Evangelistic Methods and Pastoral Technique

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RADIO AND THE DIVINE COMMISSION—No. 1

By DALLAS YOUNGS, District Leader,
Williamsport, Pennsylvania

Radio has unquestioned potentialities as yet never perceived or capitalized in the presentation of our message to the world. Every successful achievement in this field should therefore receive our careful study. The three articles which follow are of exceptional practical value as a presentation of one of the effective procedures in the radio presentation of this message. In article 1, Elder Youngs convincingly tells of the importance of radio preaching and the opportunities it affords. Articles 2 and 3 are replete with practical suggestions on method and procedure, and Article 3 sets forth in detail a plan that has proved convincingly practical and workable. We commend study of the series to all of our workers.—EDITOR.

WITH the earth's multiplied nations and its teeming inhabitants approximating two billion people, Christ's commission "Go ye into all the world, and preach the gospel to every creature" presents a gigantic, colossal task. Yet, colossal as it may be, the Lord has seen fit to lay it upon the remnant church. The remnant church must not only accomplish the task, but must do it before the Lord can establish His kingdom. Our hearts thrill at the marvelous accomplishments of the past in our work; but as we contemplate the multitudes of earth yet unwarned, we must recognize that our greatest task lies before us. How are the multitudes in heathen lands, and the multitudes of city and country in so-called Christian lands, to be brought the "witness of the gospel" quickly?

The remnant church has used the facilities of rapid transportation, the printing press, the stereopticon, and other inventions to the best of advantage in the proclamation of truth. Yet in spite of all this, millions in the Orient have never heard of the salvation that is theirs through Christ. Multitudes are without God and without hope. In our own blessed and favored land, other millions know not the Lord. Crime, atheism, and paganism are in the ascendency. How can knowledge of salvation through Christ, the binding obligation of the ten commandments, the imminent coming of our Lord, and associated Biblical doctrines be given to the peoples of China, India, Africa, and the islands of the sea in a brief period of time by the remnant church? How can the no-law theory, the flood of false doctrines and worldliness, be counteracted by the true message? These questions are of supreme impor-

tance to every Seventh-day Adventist who loves his Lord and longs for His soon coming.

It is God who has given us the preaching commission; and it is God who will provide the means for carrying it out. Who can say that God has not given us the wireless radio, by which the preacher can proclaim the truth to thousands and millions, for the completing of His work? But I wonder if the remnant church has been as quick to recognize the value of radio as it was to see the power of the printing press—as quick to utilize the one as the other? Certainly, such a God-given means of multiplying hearers should be utilized to the utmost.

Radio is the culmination of wonders. With a giant hand it hurls the preacher's voice with the speed of light—not across an auditorium, but across a continent. Radio annihilates time and distance. It crosses deserts, mountains, and wastelands, carrying a message in a moment where it would take a speaker days or weeks to go. It enlarges the speaker's sphere of influence as does no other medium. It gives him standing with the public in his locality. It takes the preacher's pulpit into the home. In the quietness of the home, attention to the speaker's words is undivided. Illness or accident oftentimes causes one to think of eternal things for the first time. The sick in sanitariums and hospitals and the inmates of other institutions receive immeasurable benefit from a broadcast of Bible truth. The last message should constantly flow over the air waves.

Radio is playing an increasingly large part day by day in the affairs of our modern world. There are now more than twenty-five million radio receiving sets in the United States in as many homes, with an estimated audience of approximately seventy-one million listeners above ten years of age. There are twice as many radios as telephones in homes. It is estimated that there are more than five million radios in automobiles. In two decades, radio broadcasting has taken America, and is fast becoming popular in all the world. In India, the people are too poor to own a receiving set; so they have the village radio, and the people gather for the programs. The prevailing il-

literacy of India is a tremendous handicap to the missionary. But even though the Indian may not be able to read God's last warning message to the world in his own language, he can understand it little by little as he hears it over a radio. What an opportunity radio offers, and will increasingly offer, to preach the gospel quickly to heathen peoples.

Does radio broadcasting mold public opinion? It most surely does, else manufacturers would not spend multiplied millions in advertising their commodities, ranging from breakfast cereal to automobiles. Does religious broadcasting pay? Does it mold religious thought? Does it render valuable aid in evangelism? Will it, if used rightly, add to the church membership and increase the tithe? Unquestionably, it will!

According to a survey, there are a total of 590 Catholic programs on the air, carried by 655 or more purely commercial stations. In addition to these, four broadcasting stations are owned and controlled by Catholics. We exceed the Catholics in some things, such as per capita giving. But in radio broadcasting, our voice is a faint whisper as compared to a mighty roar. This should not be; the voice of truth should sound above all other voices. God blesses the proclamation of the truth; but it is impossible for Him to give fruitage unless the truth is voiced (broadcasted).

God blessed the disciples at Pentecost with 3,000 conversions when they gave voice to present truth. The Jewish nation failed in God's purpose for them because, despite their favorable geographical position, they did not give God's truth to their heathen neighbors. Disregarding Christ's explicit instructions, His followers remained in Jerusalem and Judea until forced to flee from persecution. But when they fled everywhere, voicing the truth for their time as they went, God raised up believers and churches, until in Paul's day the apostle declared, "The gospel . . . was preached to every creature which is under heaven." Col. 1:23.

The former secretary of the Radio Commission once said, "The radio is without parallel as a medium for carrying the human voice to every ear, regardless, in the main, of where it may be or what walls or other material obstacles stand between." And one of the vice-presidents of the General Conference makes this observation:

"As I travel through the great cities of North America and other countries, and view the vast centers of population, I wonder how we are ever to warn the world in a single generation of time. We seem to make progress so slowly. We seem to be covering the territory only inch by inch, as it were; and many times I ask myself the question, How will these millions ever be reached? But somehow, since the radio has come into more general use, it has given me a new vision of the possibilities of a very quick work for God. I believe that many of our ministers in this and other lands, should qualify as radio evangelists to do a successful work in broadcasting the message over the air. The radio is the

most important auxiliary we now have, and I believe that God has brought it into use in our day for the primary purpose of making it possible to give this message to all the world in a very short time."

We believe in radio, but we are using it in a very limited way. We are not getting a tithe of the free time that could be ours for the asking. Some stations will not sell religious time, but practically all, from the largest to the smallest, give time free to churches and religious groups. There is much better opportunity for getting free time from the smaller independent station than from the more powerful, of course. Yet WLW, Cincinnati's 500,000-watt station, gives free time to the Cadle Tabernacle in Indianapolis. This program boasts the world's largest permanent choir. The larger the station, the more attractive the program must be to the public, in order to get free time.

Little difficulty was experienced in getting free time for Chief Kata Ragoso of the Solomon Islands over the larger stations, following the 1936 session of the General Conference. Why? Simply because the chief was an unusual attraction. In his trip across the United States, a number of large radio stations gave our mission work and our denomination the finest kind of free publicity.

—To be continued in April



Central Union Evangelistic Council

By FORDYCE W. DETAMORE, *Evangelist,*
Kansas City, Missouri

A UNIQUE and highly practical evangelistic council for the Central Union Conference was held in Boulder, Colorado, December 16-22. Administrative officials, departmental secretaries, pastors, evangelists, and district leaders of Colorado, Kansas, Missouri, Nebraska, and Wyoming gathered for this special convention, presided over by the union president, J. F. Piper. The convention followed the plan of class instruction, and was really a school of evangelism taught by Elder J. L. Shuler. In the opening meeting, Elder Shuler sounded the keynote that was carried throughout the whole convention, basing his presentation on the call of the ministry in Isaiah 6:1-9. There is found in this text a great challenge to the Seventh-day Adventist ministry, outlined as follows:

1. "I saw . . . the Lord." (Vision.)
2. "I am undone." (Realization of one's need.)
3. "Sin purged." (Regeneration.)
4. "Who will go?" (Sense of others' needs.)
5. "Send me." (Consecration to the task.)
6. "Go"—And He gives the enabling power.

The intensity of the times and the challenge of the hour solemnized the whole convention and whetted the interest of every worker present. The entire session was most practical.

Elder Shuler led out in the presentation and invited discussion and questions. It was evident throughout the meeting that all present had a great desire to learn better methods in carrying on last-day evangelism. For the benefit of those MINISTRY readers who were unable to attend this most profitable convention, I have been asked to present a few of the concrete suggestions made there which are applicable to large city efforts as well as to smaller efforts.

1. PREPARATION OF CHURCH FOR SERVICE.—

If a successful evangelistic effort is to be held in a given community, the church must first be stirred. This may be done either in a week of revival services for the church members, or on Sabbath mornings for a period of weeks preceding the opening of the evangelistic campaign. Upon the church members must be rolled the burden of praying for the evangelistic meetings and for the conversion of new members. For the church to enter into the true spirit of prayer, it must itself come up to a high spiritual plane. Our instructor suggested placing a card in the hands of each member during the church service preceding the opening of the campaign, on which are printed the fundamental beliefs of Seventh-day Adventists. The evangelist explains to the members that the new converts will be expected to subscribe to all of these vital points, and therefore the church members themselves should take inventory to be sure they are living up to their own profession.

2. PREPARATORY DISTRIBUTION OF LITERATURE.—

As one of the first steps in preparing the church for service, a special consecration service is conducted about five weeks prior to the beginning of the evangelistic campaign. At this service the matter of preparing the territory by distribution of literature is discussed. Volunteers are asked to turn in their names and addresses for this work. If unsuitable candidates offer their services, it can be explained to the group that it is not necessary to use all their volunteers in this way, and that some will be given other duties to perform. The territory around the evangelistic hall is divided into districts of a hundred homes each. Each distributor is given one district which he is to work every week with a special series of four very readable Good News leaflets (A to D in the series A to G) prepared from the viewpoint of stirring up interest in deeper Bible study. (See page 40.)

During the first week the member takes Good News leaflet A to each door, endeavoring to get acquainted with the people personally. An open letter, printed on the front page of the first leaflet, explains the mission of the distributor, so that he does not need to linger to converse long with the people. During the second week, leaflet B is taken to the same home. Finally when leaflet D has

been taken, the people are invited to turn in their requests for further reading matter, and the opening announcement of the meeting, starting the next Sunday night, is given out. From week to week thereafter, these distributors call at the same home with the handbills of the meetings. Three follow-up leaflets in this Good News series of seven are also available for those who request further reading matter. In this manner, the names of the most interested in the community can be obtained by the time of the opening of the evangelistic series, and thus the opening of the campaign is built up.

3. EVANGELISM BIBLE SCHOOLS.—Much time at the convention was spent on the possibility and method of organizing district Bible schools in a city or town, to be conducted during the evangelistic series on certain week nights, such as Monday. After the period of distribution of literature, when the names of interested ones are procured, special appointments are made for Bible schools to be opened in private homes. Details of this very practicable plan are contained in the pamphlet "Bible School of Evangelism Plans," available through the Southern Publishing Association, Nashville, Tennessee. By this plan, ministers not engaged in large efforts can also carry on public evangelism through several Bible schools carried on simultaneously. In these Bible schools, the twenty-three outline studies are followed.

These lessons are obtainable not only in looseleaf notebook form, but also in filmstrip strips from the Mayse Studio. (See page 43.) An article by H. M. S. Richards, which appeared in the September, 1940, MINISTRY, tells how one of his Bible workers presents her Bible studies each evening as a "pictured truth" feature preceding the evangelistic lecture by using these film strips and a projector.

Some of our radio speakers are mailing these Bible-school outlines to their most interested listeners week by week. A few are carrying on the work in the form of a correspondence course.* Every time a lesson is mailed in, a new lesson is mailed to the enrollee, the former lesson being graded and returned to the sender.

4. USE OF THE QUESTION BOX.—Most valuable was the presentation concerning a systematic question-and-answer period, preceding the evening evangelistic meeting. Oftentimes the question box has been a disconnected jumble of perplexities, but the speaker described his systematic use of the question box as a definite, progressive "build-up" for coming meetings, and a valuable review of preceding subjects. The plan is carefully outlined

*See series on "Radio and the Divine Commission," by Dallas Youngs, starting on page 15 of this issue. In the third article of this series, to appear in the May MINISTRY, full details of a successful radio correspondence school are given.—EDITOR.

in the book "Public Evangelism." Mimeographed copies of 250 questions and answers, gathered by Elder Shuler during many years of question collecting, are available upon request from the S.D.A. Theological Seminary.

5. **PROGRESSIVE APPEALS TOWARD SURRENDER.**—Every minister would do well to study the "Testimonies," Vol. VI, pages 65 and 68, on the question of making appeals for surrender after each sermon. Progressive calls for prayer are described in detail as follows:

a. *Hand Raising.* During the early meetings of the series the people are asked to raise their hands in response to certain appeals, but not asked to take a stand on a definite proposition. Later they are asked to show publicly their position by standing.

b. *Standing Calls.*—From night to night the speaker varies the call to suit the subject, occasionally asking the people to stand. This leads to the next step.

c. *Coming Forward.* This is a consecration prayer call. It may be a general call forward, or it may be a more specific call in which the people are invited to come forward for definite reasons. Thus the people have become accustomed to answering calls, and the evangelist has gradually broken through a frigid resistance.

d. *The Aftermeeting.* All are invited to stay for aftermeetings in which simple suggestions regarding the Christian life are given in an eight or ten minute talk. After this, they are invited to take advantage of a very special meeting in the prayer room. In these meetings the people are asked to make special requests for prayer. This meeting is informal. After counseling those who have come for special prayer, the evangelist closes with an earnest season of prayer. From interests obtained here, and from those who take their stand in the meetings, the baptismal class is later organized.

6. **CLASS IN GIVING BIBLE STUDIES.**—We have all observed that new members are enthusiastic Christian workers, on fire with zeal in their first love. This is the time to train them for definite soul-winning work. At the end of the effort, a class on "How to Give Bible Studies" should be organized immediately, so as to train our people in definite soul-winning methods. As strong leaders develop in this class, they may be used in conducting future Bible schools.

7. **CENTER EVERY DOCTRINE IN CHRIST.**—Our instructor strongly stressed the importance of making Christ the supreme object of every doctrinal discussion. The only reason a doctrine is important is its connection with the great plan of Christ. Every presentation should tie to the wonderful plan of redemption. Hearts are melted under the warmth of the Sun of Righteousness. Lives are lightened by the light from Calvary.

THE day's program during the convention was started by prayer bands, followed by a devotional study. The remainder of the morning was given over to the intensive study of evangelistic methods. Following the dinner hour came the round-table discussions, in which three or four men led out. One minister acted as the questioner, and the others entered into the discussion from their varying viewpoints. Following this informal discussion, the question was thrown open to the whole session for further discussion. In this informal way, we presented our varying problems and were able to learn the position of our fellow workers on the various points in question. In the latter part of each afternoon the convention again met for study of methods.

The evening meetings were conducted by Elder W. G. Turner. In his studies Elder Turner gave practical and concrete suggestions, and made most earnest appeals for deeper consecration and earnestness. These stirring meetings were of great value and inspiration to the whole group of workers.

In the sermon of the last Sabbath morning, Elder J. L. McElhany pictured the tragedies and triumphs of our work in these most difficult times. His closing appeal was one that those present will never forget: "If probation were to close in just two minutes' time, there would be two definite groups in this room, and only two groups—those who are ready, and those who are not. Each one of you would fall into one of these groups. There is no halfway place. Either you are ready, or you are not ready. Which group are you in now?" In closing he pointed to the standards for the Christian life as outlined in 1 John 3:1-7.

Following the final discussion hour, the climax of the session was a modest banquet given by the Central Union Conference. Over and over were heard words of appreciation on the part of the workers to their conference president and union officers for making possible this most profitable convention. Special thanks were extended to Elder Piper for outlining a definite program, which was carefully followed, bearing directly on evangelism and methods. Scores of workers were heard to say, as the meeting came to a close, "This is the most practical and most inspiring convention I have ever attended."

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Heaven—and Only Heaven!

By MAY COLE KUHN

Up to that realm where beauty lies
At peace with God, my soul would rise
To meet the grandeur and the grace
Of perfect living. In that place
There are no sighs, no pain, no tears
Through all God's glad, eternal years!
Angwin, California.



ADVENT SOURCE RESEARCH PROJECT—No. 3

5. Relationship to the Witness of the Ages

UNDER this heading, I would first of all mention the relationship of the advent source findings to the declarations of the Spirit of prophecy. These findings constitute an amazing historical parallel, or counterpart, to "The Great Controversy," that matchless, inspired panorama of the course of history in both the church and the nations. I freely confess that I received my initial conception of this larger research project, my inspiration and determination to carry it through, my clues and faith, my guidance and restraints, and the assurance of the correctness of the conclusions reached, from Spirit of prophecy leads.

Mark this: He who has the instruction which has been given through the Spirit of prophecy know that neither Ellen G. White nor her associates have to waste valuable time over false clues and fruitless quests. Secondly, he is able to recognize the facts when he has found them, and so is not left in doubt as to their identity, soundness, and validity. This entire research experience has deepened my conviction regarding the divine origin of the gift of prophecy, and its key statements in this field. I know that neither Ellen G. White nor her associates ever saw certain of those materials to which she clearly alludes, some of which great library and university authorities said did not exist, but which persistent search fully recovered.

I therefore believe that this advent source research project vindicates the Spirit of prophecy expressions as verily as the archeologist's spade vindicates the historical allusions of the Bible. It was statements from the writings of the Spirit of prophecy that drove me on when I was beset with obstacles and perplexities. They held me on my course when I was in a quandary, or at a fork in the road. And the results have vindicated the trust placed in these writings. I feel bound to make the statement that I have never found one declaration in the Spirit of prophecy that led me astray or proved contrary to the facts—*when all the facts were assembled*, and I had gone to the bottom of the problem.

The trouble with most of our critics and some of our friends is that they give up the historical search when results are not immediately forthcoming. The full evidence is not lying about on the surface, waiting to be

picked up. It is recovered only by digging deeply. Hasty, inadequate, erroneous conclusions are too often drawn and expressed upon the available results of shallow digging. But results such as I have described come not save by long toil and prayer, and a determination that will not let go until the materials mentioned are found. This often requires years. And may I drop the remark that there is much more in the history of the Sabbath and other doctrinal fields that would be found if we sought them with enough persistence.

The divine restraints imposed by the Spirit of prophecy are fundamental in reverent research, for often the omissions and silences are as remarkable and significant as are its utterances. Moreover, the Spirit of prophecy constitutes a guide on how to treat and evaluate the witnesses of the ages. Such men as Miller, Wolfe, Luther, Wycliffe, Claude of Turin, etc., serve as criteria. Enabled through these examples to see how God evaluates His chosen witness, we learn how rightly to relate ourselves to those misconceptions and errors mingled with the truths enunciated by these and hosts of unnamed witnesses.

There is sharp contrast between this inspired guidance and merely human counsels and clues. Some of our own keenest-minded men have said that these materials indicated by the Spirit of prophecy could not be found, because they had tried, and could not find them. Yet these very items were found. Such investigators had given up too quickly. They did not persist in seeking until they found what had been pointed out by the inspired Indicator.

Similarly some of the most brilliant scholars of the world told me that certain materials I sought in their libraries did not exist; yet they were found. The trouble with worldly scholars is that they are not acquainted with history as God sees it. Without the infallible outline of Bible prophecy, they often fail to sense or grasp the great issues of church and secular history. And without that special Spirit of prophecy guidance, vouchsafed to us, they know not what and where to seek, and oftentimes do not recognize vital evidence when it is found. Frequently they neither perceive nor emphasize the things that God stresses. That is why I have not followed mere university leads, though I have sought to be thoroughly

—Please turn to page 26

THE PULPIT AND THE STUDY

Biblical Exposition and Homiletic Helps

¶ Till when must Jesus minister as man's high priest?

III. THE PERIOD OF CHRIST'S PRIESTLY MINISTRY

By F. C. GILBERT, *Field Secretary
of the General Conference*

CHRIST'S ministry in behalf of man is indeed manifold. While the Jews do not admit that the prophet spoken of by Moses and recorded in Deuteronomy 18:15, 18 refers to the Messiah, the apostles, under the direct influence of the Holy Spirit, plainly state that *that* prophet was none other than our Lord Himself. John 1:21. Says the apostle Peter, following the day of Pentecost:

"Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22.

And the martyr Stephen, when making his defense before the Jewish Council, bears the following testimony in regard to this same prophet referred to by Moses:

"This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear. This is He, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers." Acts 7:37, 38.

It should be remembered that Christ's ministry included the work of Moses as well as of the priesthood. It is well, too, to bear in mind that the priesthood of Christ is not mentioned in the New Testament till we reach the book of Hebrews. Peter and other apostles and writers mention the fact that our Lord ascended to heaven and sat down at the right hand of God, but not till we reach the book of Hebrews do we find mention of the priesthood of Christ.

The Spirit of God revealed to the apostle of the Gentiles, for the benefit of the literal seed of Abraham, that the sanctuary ministry was not completed when Messiah died on Calvary and the veil of the temple was rent in twain. As long as man lives in probationary time, as long as there is need of atonement, so long will there be need of intercession. The apostle Paul in the book of Hebrews makes clear that the sanctuary ministry, which had been the heritage of the Israelites for about fifteen centuries, was transferred from earth to heaven, from the Aaronic priesthood to the Melchizedek, or Messianic, priesthood.

The ministry in the sanctuary on earth was but an object lesson of the ministry to be conducted in the sanctuary in heaven. As long

as the work of the earthly sanctuary was carried on by the descendants of Abraham, no ministry was conducted in the heavenly sanctuary. Heb. 9:8. The ministry carried on by the tribe of Levi was but a type or object lesson of the ministry to be conducted by man's great High Priest, the Lord Jesus. It should be borne in mind that the non-Jewish nations had the privilege of participating in the services of the sanctuary, if they would only conform to the requirements of the Lord. For says the scripture:

"If a stranger sojourn with you, or whosoever be among you in your generations, and will offer an offering made by fire, of a sweet savor unto the Lord; as ye do, so he shall do. One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you." Num. 15:14-16. (See also Ex. 12:48, 49; Num. 9:14.)

Before the ministry in the earthly sanctuary was started, Moses was in charge of the preliminaries, including the dedication and consecration of the tabernacle and the priesthood. Moses was commanded to enter the most holy place and anoint it. He then anointed the holy place, and likewise did the same to all the parts of the sanctuary, until the entire service was set apart and sanctified. Ex. 40:9; 30:26-29.

When the Saviour ascended to heaven, before He was inducted into His office as high priest, He must have entered into the most holy place of the heavenly sanctuary to anoint it, in harmony with the statement made by the angel Gabriel in Daniel 9:24. When this was completed, He must have done the same to the holy place. Our Lord was then anointed as the high priest, and those who were raised from the dead at the time of His resurrection, and who ascended with Him, were also anointed as His associate priests. God the Father did this anointing, as may be seen from the following scripture:

"But unto the Son He saith, Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1:8, 9.

The anointing of the heavenly sanctuary, and the induction of the Saviour and His associates into the priestly heavenly ministry, took place in heaven during the days between the ascension and the outpouring of the Holy Spirit.

That there are holy places in the heavenly sanctuary is clear from the following scripture: "O God, Thou art terrible out of Thy holy places: the God of Israel is He that giveth strength and power unto His people." Ps. 68:35.

In writing to his Hebrew brethren, Paul did not deem it necessary to enter into all the details of the arrangements of the heavenly sanctuary. He was writing to a people who were familiar with the types, and he recognized that they would understand the general make-up of the tabernacle. It was doubtless because of this fact that he wrote thus to his brethren in regard to the furnishings of the two holy places: "Of which we cannot now speak particularly." Heb. 9:5.

Paul considered it unnecessary to enter into further discussion of the two holy apartments of the tabernacle, because the people were familiar with the material characteristics of the earthly sanctuary. He did, however, seek to impress them with the thought that the heavenly ministry was not operative as long as the earthly sanctuary was effective, which for the time of its duration was but a figure of the heavenly ministry. Heb. 9:8, 9.

Following His consecration to the priesthood, the Saviour entered upon His intercession as high priest in the holy place of the heavenly sanctuary. During the priestly ministry in the earthly sanctuary, the Lord assured Aaron and his sons that He made His abode with them as they carried forward their ministry in the first apartment of the earthly sanctuary day by day. Says the scripture:

"Now this is that which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: . . . this shall be a continual burnt offering

throughout your generations at the door of the tabernacle of the congregation before the Lord: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to Me in the priest's office. And I will dwell among the children of Israel, and will be their God." Ex. 29:38-45.

Thus the Lord assured His people anciently that as they offered their sacrifices each day, and the priests ministered in the holy place of the sanctuary with the blood of the sacrifices, He would constantly be there with them. It is evident that the Lord was with His people, as they sought Him through the blood of the offerings, day by day, in the holy place of the sanctuary, in the first apartment.

So also our Saviour, when He entered upon His priesthood in heaven with His own precious blood, which He shed on Calvary, began His ministry in the holy place in heaven. That He was consecrated to His priesthood is evident from what the apostle Paul writes: "The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated forevermore." Heb. 7:28. That our Lord entered the holy place to begin His ministry for the children of men is evident from what the apostle John wrote when the Saviour revealed Himself to the aged seer on the Isle of Patmos. John says:

"I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle." Rev. 1:12, 13.

When the Saviour visited this beloved apostle in holy vision, He had been in heaven about sixty years. John knew the Saviour, and he declares that he saw the Lord in His priestly robes ministering in the holy place of the heavenly sanctuary, where the golden candlesticks were located. (See Ex. 26:33-35.)

—To be concluded in April

HOW SUNDAY OBSERVANCE ENTERED the CHURCH

By W. E. STRAW, *Professor of Religion,
Emmanuel Missionary College*

ONE of the persistent questions of the day, which still arouses considerable discussion, is the origin of Sunday observance in the Christian church. The great majority of people who observe Sunday seem to think that it was introduced by Jesus or His disciples, while most Seventh-day Adventists believe that this observance was introduced into the church by Roman Catholics. Yet just when and how is still a conundrum to most people. We who have considerable

to say on this question should know more than the fact that Catholics acknowledge that they changed the day of worship. For, although they acknowledge that fact, they do not acknowledge that it was done through the introduction of heathenism and an apostasy in the church. Therefore, we should be intelligent on the question of when and how this was done.

Now, everyone who has given this matter more than casual consideration knows that

the day set apart for rest and worship among the Jews was the seventh day of the week. They also know that Jesus and His disciples were all Jews, and followed the practice and custom of that nation in observing the Sabbath the entire time He was here upon earth. They know, too, that Jesus while He was here never gave a hint or a suggestion to anyone that there should be a change in this practice after He left. Again, they know that the Christian church during the time of the apostles was made up almost entirely of Jews, who were, as Paul says, "all zealous of the law" (Acts 21:20), which included the Sabbath.

Further, we should remember that Paul, as long as he lived, remained a loyal Jew. For when he was in Rome, where he was tried and finally executed, he said, "I have committed nothing against the people, or customs of our fathers." Acts 28:17. Consequently Paul and his associates never changed the day. More than that, the evidence clearly shows that the Sabbath was still observed, not only through the first century, but also for many years after that century closed.

I

THE first event that seems to have effected any substantial change in Christian worship and in the attitude toward the Jews and their practices was the Jewish war. This war began by a revolt in Egypt about 115 A.D. and continued intermittently until 135, when the Jews were defeated, driven from Jerusalem, and forbidden to return, and their worship and ritualistic services were suppressed. This war practically paralleled the reign of Hadrian, which continued from 117 to 138 A.D.

Now notice the changes that took place at this time. Before the war, the headquarters of the work was in Jerusalem, the center of Judaism. The church was made up almost entirely of Jewish nationals, was under the leadership of Jews, and was dominated by Jewish ideas and ideals. This is confirmed by Eusebius, who said: "Their whole church consisted then of believing Hebrews [Jews] who continued from the days of the apostles until the siege [of Jerusalem] which took place at that time."¹ With a situation like that, there was no chance for changes to take place in the practices of the Christian church, or for the introduction of Sunday observance, a heathen practice, to take the place of the Sabbath the Jews considered so sacred and important.

However, with the Jewish war and its conclusion, an entirely different situation ensued. Then all Jews were driven from Jerusalem, their sacred city, and forbidden to return. Most of the Christians there up to that time were Jews. They were obliged to depart, too, leaving only a small constituency made up of Gentiles. Eusebius describes this as follows:

"When the siege had lasted a long time, and the rebels had been driven to the last extremity by hunger and thirst, and the instigator of the rebellion had suffered his just punishment, the whole nation [of the Jews] was prohibited from this time on, by a decree and by the command of Hadrian, from ever going up to the country about Jerusalem. For the emperor gave orders that they should not even see from a distance the land of their fathers."²

Doctor Rainy, in his "Ancient Catholic Church," says of this:

"Palestine was laid waste; Jerusalem under the name of Aelia Capitolina became a Gentile city, equipped with all the pomp of pagan worship. Circumcision, Sabbathkeeping, and instruction in the law, were prohibited everywhere; and no Jew might enter Jerusalem."³

Surely an attitude like that toward everything Jewish would have considerable effect upon the church at Jerusalem and its practices, whose leadership had been Jewish and whose religion was based upon their Scriptures. Now as this sacred city became Gentile, and was "equipped with pomp of pagan worship," there would naturally be an inclination toward pagan practices. Then, add to that fact that a hatred toward everything Jewish had developed, and we can see that the tendency would be greatly enhanced.

With the driving out of all Jews from Jerusalem, Christian Jews were driven out as well. Eusebius showed this, in describing the church after the Jewish war, when he said:

"The church was collected there [at Jerusalem] of the Gentiles: the first bishop after those of the circumcision [the Jews] was Marcus."⁴

So now we have a new situation and a new type of church believer at Jerusalem. Soon, spreading out to other sections of the country, Christians everywhere began to differentiate as much as possible between themselves and the Jews, so as not to be classified as such. This whole situation brought about a strong anti-Jewish feeling, and there followed such expressions as, "Whoever loveth the Jews . . . should not enter in amongst them [Christians] and minister."⁵ As time went on this bitterness increased until we hear men say, "Let us then have nothing in common with the detestable Jewish crowd."⁶ And they passed a law that "Christians must not marry with Jews, nor even eat with them,"⁷ and that "Christians shall not Judaize and be idle on Saturday [Sabbath, original]."⁸ So we see that the Jewish war brought on a strong anti-Jewish feeling which continued to increase until, on the basis of that feeling, Christians were forbidden to observe the Sabbath of the Jews.

The changes in the ritual took place during the second century and mostly at the time of the reign of the emperor Hadrian, while the Jewish war was in progress. Doctor Harnack says: "More than any before it, the second century is the century of religious fusion." "The first stage of any real influx of definite Greek thought and Greek life is to be fixed

at about the year 130."⁹ This, it will be observed, was during the latter part of the reign of Hadrian and during the Jewish war. Now notice what the historian Mosheim says about the changes during this reign:

"Among the many sects which divided the Christian church during this century, it is natural to mention, in the first place, that which an attachment to the Mosaic law separated from the rest of their Christian brethren. The first rise of this sect is placed under the reign of Adrian. For when this emperor had at length razed Jerusalem, entirely destroyed even its very foundations, and enacted laws of the severest kind against the whole body of the Jewish people; the greatest part of the Christians, who lived in Palestine, to prevent their being confounded with the Jews, abandoned entirely the Mosaic rites, and chose a bishop named Mark, a foreigner by nation, and consequently an alien from the commonwealth of Israel. This step was highly shocking to those whose attachment to the Mosaic rites was violent and invincible; and such was the case of many. . . .

"The Oriental doctors, who, before this century, had lived in the greatest obscurity, came forth from their retreat under the reign of Adrian, exposed themselves to public view, and gathered together, in various provinces, assemblies whose numbers were very considerable."¹⁰

II

THERE is another situation in the early church which is often overlooked in considering this question; that is, there are two types of theology among the early Christians. One was centered in Jerusalem and followed the practices of the early apostles; the other was centered at the great educational city of Alexandria, with a liberal attitude toward Greek learning, heathen practices, and Gnostic sentiments. So long as the apostles lived, the orthodox elements from Jerusalem held sway. This same element still was in ascendancy in the early part of the second century, especially in Asia Minor and in Jerusalem, while it stood. The Alexandrian group was numerically small and had little outward influence at first; yet they were laying a foundation that later greatly influenced the church. At first they were bitterly opposed by the orthodox, later they were tolerated, and finally they became the predominating influence in the church.

It will be observed that there was no agitation of the Sunday question until the Jewish war, not even among so-called Christian Gnostics. The first Gnostics in the church were Jews who were observers of the Sabbath. However, by the close of the war, and following that time, Sunday observance appeared among them, especially at Alexandria. And from there it extended to other places as well. It then also began to be observed among Christians with semi-Gnostic sentiments—Barnabas, Justin Martyr, Clement, and Origen. Doctor Rainy says, "The author of the epistle ascribed to Barnabas, Justin Martyr, Clement, Origen, are all conspicuous instances."¹¹ But these are the men who spiritualized away Sabbath observance, advocated Sunday observance, and were tinged with

Gnosticism. More than that, all the advocates of Sunday observance during this time showed these tendencies, and were to some extent under Alexandrian influence. Barnabas, the first on our list, says of the Sabbath:

"God made in six days the works of His hands and made an end on the seventh day, and rested on it, and sanctified it.' Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years. . . . Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And He rested on the seventh day.' This meaneth: When His Son coming [again] shall destroy the time of the wicked man and judge the ungodly, and change the sun and the moon and the stars, then shall he truly rest on the seventh day. . . . when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore also we keep the eighth day with joyfulness."¹²

Justin Martyr was a heathen philosopher at the time of his conversion to Christianity. He continued to wear the heathen philosopher's robe throughout his entire life. Philip Schaff says of him, "He may be called in a loose sense, a Christian Platonist. . . . From the time of Justin Martyr [about 150 A.D.], the platonic philosophy continued to exercise a direct and indirect influence upon Christian theology. . . . We can trace it especially in Clement of Alexandria, and Origen."¹³ Justin Martyr himself wrote:

"Do you see that the elements are not idle, and keep no Sabbaths? Remain as you were born. For if there was no need of circumcision before Abraham, or of the observance of Sabbaths, of feasts, and sacrifices before Moses; no more need is there of them now."¹⁴

"The new law requires you to keep perpetual Sabbath, and you, because you are idle for one day, suppose you are pious."¹⁵

"Now, sirs, I said, it is possible for us to show how the eighth day possessed a certain mysterious import which the seventh day did not possess, and which was promulgated by God through these rites." "The command of circumcision, again, bidding [them] always circumcise the children on the eighth day, was a type of true circumcision, by which we are circumcised from deceit and iniquity through Him who rose from the dead on the first day after the Sabbath [namely, through] our Lord Jesus Christ. For the first day after the Sabbath remaining the first of all the days; is called, however, the eighth, . . . and [yet] remains the first."¹⁶

Clement, another in this line, was a professor in the school at Alexandria following Pantaenus, its founder. "He is the first to bring all the culture of the Greeks and all the speculations of the Christian heretics to bear on the exposition of Christian truth."¹⁷ Clement said:

"The fourth word is that which intimates that the world was created by God, and that He gave us the seventh day as a rest, on account of the trouble that there is in life. . . . The seventh day, therefore, is proclaimed a rest—abstraction from ills—preparing for the primal day, our true rest; which in truth is the first creation of light, in which all things are viewed and possessed. . . . The eighth may possibly turn out to be properly the seventh, and the seventh manifestly the sixth, and the latter properly the Sabbath, and the seventh a day of work. For the creation of the world was concluded in six days."¹⁸

Origen was Clement's successor in the school at Alexandria. He also attended the school of Ammonius Saccas, the founder of Neoplatonism, and is said to have taught his pupils all the philosophies of the heathen. At least when his pupil, Gregory, went to Pontus and "perceived that the ignorant multitude persisted in their idolatry, on account of the pleasures and sensual gratifications which they enjoyed at the pagan festivals, he granted them a permission to indulge themselves in the like pleasures."¹⁹

Before this, so far as is known, Asia remained constantly orthodox, while Alexandria was steeped in heathen sentiments and attitudes. W. R. Inge says, "The school of Antioch led a revolt against the Alexandrian exegesis of Holy Scripture, and founded a more critical method."²⁰ Bigg adds: "The church of the second century rang with alarm, and the consequence was that all the Christian writers of that period except Justin Martyr and Clement of Alexandria, shrank with horror from the very name of philosophy."²¹

But after that time their students were scattered in all places, and these Gnostic and heathen tendencies were carried into all places as well. The Hastings Encyclopedia of Religion and Ethics says:

"There was in the third and fourth centuries so much friendly interchange of ideas between Christians and pagans, especially at Alexandria, that, as Harnack has recently shown, there is very little difference between Porphyry [the heathen] and his Christian contemporaries in their general view of life and duty."²²

III

Now notice the trends. The first Gnostics in the church, so tradition says, were Magus, Menander, and Cerinthus. But these were all observers of the Sabbath as represented by the middle line on the accompanying chart, and under the influence of the Alexandrian Judaism of Philo. Then came the Jewish war, ending in 135 A.D., with a strong anti-Jewish attitude. Just at that time there appeared three more Gnostics—Valentinus, Saturninus, and Basilides—and these all with stronger heathen tendencies than their predecessors, and all advocates of Sunday observance and sun worship. Then followed the great struggle with Gnosticism during the remainder of the century, of which Doctor Harnack says:

"The Catholic Church had its origin in the struggle with Gnosticism. It had to pay a heavy price for the victory which kept the tendency at bay; we may almost say that the vanquished imposed their terms upon the victor."²³

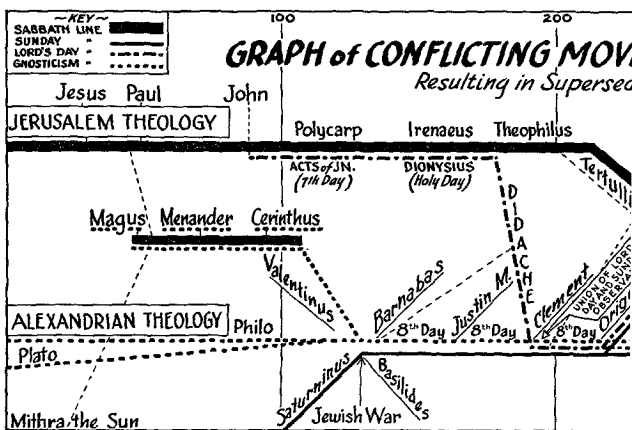
Let us next study the chart. It will be noted that Sabbath observance, represented by the dotted Gnostic line, ceased among the Gnostics by the time of the Jewish war. Then sun worship and Sunday observance of the thin "Sunday" line united with the Alexandrian philosophy, and the two continued on together from that time, as represented by the bottom

line. The propounders of these ideas were Barnabas, Justin Martyr, Clement, and Origen.

It will be observed also that at the same time there remained in Asia loyal observers of the Sabbath, such as the apostle John, Polycarp, Irenaeus, and Theophilus. These are represented by the heavy "Sabbath" top line. This observance continued throughout the first and second centuries. Then there is a letdown about the time of Tertullian, and the Sunday influence from Alexandria unites with it. And in the parts represented by the Sabbath line both days were observed. At the same time (see bottom line), there were men who bitterly opposed everything that had to do with the Sabbath.

IV

THERE is also the question of the "Lord's day," represented by the broken line, that has caused considerable discussion. When did this expression originate, who first used it, and to what did it refer? The first one to use that expression was the apostle John. But he was a Jew and a companion of the other apostles who associated with Jesus and were faithful observers of the Sabbath. When he spoke of Sunday he always called it the first day of the week, the same as did the other disciples and



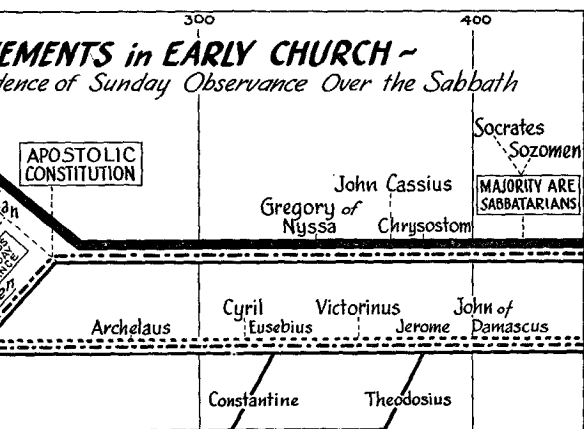
On the chart the top line represents the Sabbathkeepers. The first two hundred years this group remained loyal to the teaching of the Sabbath. However, following the Jewish war, the influence from the Alexandrian group began to affect their stance.

During the first century, Sunday observance and sun worship were introduced. During that time, it will be observed, even the semi-paganism of the semi-Gnosticism of Magus, Menander and Cerinthus—all Sabbathkeepers. But following the Jewish war, about 135 A.D., Philo, and the sun worship of Mithra all united to form a new sun worship and the Sunday observance of the Gnostic mystics under the influence of Valentinus and Basilides. Many of these so-called Barnabas and Justin Martyr, who urged the observance of the Sabbath.

After the long struggle with Gnosticism, toward the close of the first century, or perhaps by the "Didache," to that of these others of the Alexandrian group, the broken line, "Lord's day" and Sunday were introduced. Christians everywhere, as will be noted by tracing the lines of the apostle John, represented by the heavy and the light Sabbath element continues only in the bottom line.

the Jews. So there is no indication that he referred to Sunday when he used the expression "Lord's day." More than that, an epistle purporting to have been sent to this same John reads, "On the seventh day, it being the Lord's day, he said to them: 'Now it is time for me also to partake of food.'" ²⁴ So here we have the seventh day called the Lord's day.

The next reference is that of Dionysius, which reads, "We have passed the Lord's holy day, in which we have read your epistle." ²⁵ Dionysius does not explain what day was referred to, but he calls it the Lord's holy day. This expression is almost identical to that of Isaiah in which the Lord speaks of the Sabbath as "My holy day." The only day that was called the Lord's holy day during this time was the Sabbath. All through this period Sunday was called either "the eighth day," or "the first day," or "the day of the sun," or "the first day of the week," but never was it called a holy day. Even after Sunday began to be observed for worship in the churches, it was not considered a holy day. Rather, it was more like a heathen observance—religious ceremonies being celebrated part of the day, with the rest of the day being given over to labor or pleasure. This sentiment followed for three or four centuries. A few examples are given:



g element in the church. It will be observed that for the things of the apostles, and separate and distinct from the that time, the Alexandrian school of semi-Gnostics began then, although the Sabbath was still observed, yet the in- standards, and caused them to decline.

ship were outside the church, as represented by the bottom agan Jewish elements of Alexandria and the students of fessed Christians represented by the dotted line—were s, A.D., the Gnosticism of Cerinthus, the semipaganism of Gnosticism opposed to Sabbath observance and advocating ticism. This was especially felt at Rome and Alexandria e ideas were advocated by men of the church, such as the ance of the "eighth day" and opposed Sabbath observance. se of the second century, a new idea was added by Clement, andrian group—that of the Lord's day represented by the n to have been used synonymously by the greater part of a the chart. Then the Sunday of Mithraism and the Lord's at lines, everywhere seem to run parallel. But the anti-

"On the Lord's day only they proceed to the church beside which they lived, each company following its own mother superior. Returning home in the same order, they then devoted themselves to their allotted tasks, and made garments either for themselves or else for others." ²⁶

"What else can I call these but preachers of anti-christ, who, when he comes, will cause the Sabbath day as well as the Lord's day to be kept free from all work." ²⁷

It is a Jewish superstition to say that "it is unlawful to ride or drive on Sunday, or do anything for the decoration of the house or person. But field labors are forbidden, so that people may be able to come to church and worship. If anyone acts otherwise he is to be punished." ²⁸

"Let the slaves work five days, but on the Sabbath day and the Lord's day let them have leisure to go to church for instruction and piety." ²⁹

So we must conclude that the day Dionysius referred to as being a holy day must have been the Sabbath day.

The "Didache" is another document that may or may not allude to a day of worship. But it will be observed that it says nothing about a holy day. Literally it reads, "On the Lord's of the Lord come together, break bread and hold eucharist." It refers to the Lord's something. What is understood is not clear. Many suppose it refers to the day, which may be possible. If so, still it is not clear to what day it refers, for that is not stated. Neither is it clear that Sunday has now become designated by the expression, "The Lord's day." However, it is possible that Sunday is alluded to here, for there is considerable in it that is very similar to the book of Barnabas. And it is also anti-Jewish, as is the book of Barnabas, a sentiment always against the Sabbath. If so, it was probably written the latter part of the second century by someone opposed to the Asiatic sentiment in the church.

The first sure reference we have to Sunday's being called the Lord's day is by Clement of Alexandria in the last of the second century. But he gets his authority for it, not from the Bible, but from the Greek philosopher Plato. This is what he says:

"The Lord's day Plato prophetically speaks of in the tenth book of the Republic, in these words, 'And when seven days have passed to each of them in the meadow, on the eighth day they set out and arrive in four days.'" ³⁰

V

LET us refer again to the chart. It will be observed in résumé that the first ones to advocate Sunday observance in the church were Barnabas and Justin Martyr, just following the Jewish war. But they knew nothing about Sunday's being the "Lord's day." For it was known to them as the day of the sun, or the "eighth day." At the same time the men represented on the upper line were all observing the Sabbath, and sometimes alluded to it as the Lord's day. The first one we are sure of who united the idea of the Lord's day with

Sunday observance was Clement of Alexandria, the semiheathen who got his authority from Plato. The first Sunday advocates, Barnabas and Justin Martyr, both alluded to Sunday as the eighth day. Then Clement continues that same expression, and adds to it the expression "Lord's day." From that time on these two expressions are used synonymously. Thenceforward Sunday and the Lord's day go hand in hand with the group that followed the Alexandrian sentiment, represented by the bottom line, and also with the group of Sabbathkeepers, represented by the top line. Those of the top line observe both days, while Sunday only was observed by those represented by the bottom line.

For some years both days continued to be observed in most of the churches. But when in the fourth and fifth centuries Alexandria and Rome gained the ascendancy over the other churches, their heathen practices and influence came into the church. During those years they were the most influential churches. Hence, we are told, "by the eighth century the Alexandrian theology was accepted by the whole Christian world; east and west."¹ With the coming of this theology, which was opposed to Jewish practices and the Sabbath, there would naturally also come in the observance of another day of worship. As Professor Sayce says:

"We are the religious heirs of the builders and founders of the Egyptian temples. Many of the theories of Egyptian religion, modified and transformed no doubt, have penetrated into the theology of Christian Europe, and form, as it were, part of the woof in the web of modern religious thought. Christian theology was largely organized and nurtured in the schools of Alexandria."²

¹ Eusebius, "Ecclesiastical History," book 4, chap. 5.

² Id., book 4, chap. 6.

³ Robert Rainy, "The Ancient Catholic Church," p. 19.

⁴ "Ecclesiastical History," book 4, chap. 6.

⁵ Syriac Document, "The Teaching of the Apostles," art. 15.

⁶ Eusebius, "Life of Constantine," book 3, chap. 18.

⁷ The Third Synod of Orleans, canon 13.

⁸ "Council of Laodicea," canon 29.

⁹ Adolph Harnack, "What Is Christianity?" pp. 221, 215.

¹⁰ Mosheim, "Ecclesiastical History," century 2, part 1, chap. 5: pars. 1, 4.

¹¹ Rainy, "The Ancient Catholic Church," p. 117.

¹² "The Epistle of Barnabas," chap. 15.

¹³ Philip Schaff, "History of the Christian Church," Vol. II, pp. 722-725.

¹⁴ Justin Martyr, "Dialogue with Trypho," chap. 23.

¹⁵ Id., chap. 12.

¹⁶ Id., chap. 41.

¹⁷ Encyclopedia Britannica, 14th ed., art., "Clement of Alexandria."

¹⁸ Clement, "Miscellanies," book 6, chap. 16.

¹⁹ Mosheim's "Ecclesiastical History," cent. 2, part 2, chap. 4, par. 3, note.

²⁰ Hastings, Encyclopedia of Religion and Ethics, art., "Alexandrian Theology."

²¹ Charles Bigg, "The Origins of Christianity," p. 143.

²² Hastings, Encyclopedia of Religion and Ethics, art., "Neoplatonism."

²³ Harnack, "What Is Christianity?" p. 222.

²⁴ "Acts of the Holy Apostle and Evangelist John," Vol. XVI.

²⁵ Eusebius, "Ecclesiastical History," book 4, chap. 23.

²⁶ Jerome's letters to Eustochius, Letter 108.

²⁷ "Epistles of St. Gregory," book 13, Epistle I.

²⁸ Hefele, "History of the Church Councils," Third Synod of Orleans, canon 28.

²⁹ "The Apostolic Constitutions," book 8, chap. 33.

³⁰ Clement, "Miscellanies," book 5, chap. 14.*

³¹ International Standard Bible Encyclopedia, art., "Alexandria."

³² A. H. Sayce, "Religions of the Ancient Egyptians and Babylonians," pp. 229, 230.

* For a discussion of the Ignatian question see the appendix of "Origin of Sunday Observance," by W. E. Straw, in the 1940 Ministerial Reading Course.—EDITOR.

Advent Source Research

(Continued from page 19)

sound and scientific in treatment, and the results have amply justified the trust placed in the Spirit of prophecy leads.

I fully believe that these source materials were found at this time because the hour had come for these "gems of truth" to be gathered out of the "rubbish" of earth's error to occupy the unique place they are destined to fill amid the final scenes of the church and the world. I believe that this source collection is designed of God, first of all, to exalt the second advent movement to its rightful place and relationship to God's sevenfold church of the past, and to show to the world that we are not unwarranted innovators or upstarts.

Second, it is designed to lift the second advent movement to its rightful place as the inheritor and custodian of the prophetic truths of past centuries, and as the restorer and consummator in fullness and completion of all those partial prophetic truths of the past.

Third, to provide a supreme appeal (1) to the Jew, (2) to the Catholic, and (3) to the Protestant, as nothing else could do.

Fourth, to reach the intelligentsia—trained minds, professional people, teachers, preachers—many of whom will yet be led to accept the witness of the message through this compulsive evidence.

Fifth, to expose the fallacies of false prophetic interpretations by exposing their origin and purpose, and their fatal results and conclusions.

Sixth, to safeguard us against distortion, constriction, or fanciful interpretation on our own part.

Seventh, to enable us to change our position from defense and isolation to championship and aggression, and to present the true progression of this movement as the climax of interpretation through the centuries.

And, last, it is designed to bring to our hands the supreme appeal to a distraught world, commensurate with the final issues be-

fore mankind. For these eight reasons you can understand why I cannot look upon this as merely an interesting assemblage, or even as a remarkable collection, but as vital, indispensable equipment for the Seventh-day Adventist worker in the final crisis. It is destined to affect profoundly our fundamental conception of this movement and its relationships, and to strengthen our method of approach in presenting God's truth for today before mankind.

6. Deeper Significance of the Findings

The question has been asked, "Why have you changed the field of study and emphasis from a simple history of the advent movement of the nineteenth century, as originally purposed, to the more complex history of prophetic interpretation and eschatology which has eventuated?" In answer, I would say—

It is not a change, but merely an enlargement, a logical and necessary expansion, which embraces and climaxes in the nineteenth-century awakening. It retains all former factors, simply extending and enhancing them, and making them more comprehensive, concrete, and living. Prophetic interpretation includes the advent hope, and centers in it, only with greatly increased interest, practicality, value, and strength. It makes it of more vital worth to us who are preeminently a people of prophecy.

Our very destiny is tied to the prophecies which terminate at the second advent. Therefore we need to know our ancestry thoroughly. Simply to trace the advent hope through the centuries as merely an objective or factual recital, without the antecedent causes and relationships—and especially the fundamental philosophy that lies back of it and controls its vicissitudes and assures ultimate triumph—is to divorce it from the throbbing heart that gives it life and motivation.

The history of the advent hope, apart from these contingent factors, is too intangible. Interest could not be sustained through nineteen centuries of survey. Development must follow development, as disclosed in prophecy, on through to the climax. We must never forget that the advent hope is a result, not a cause. It is a climax, the focal point of all prophecy. And it should ever be studied and held in that light. It is based, not upon mere declaration, but upon prophetic promise and provision, and is unfolded and established through fulfillment.

It will be found, upon analysis, that the advent hope is inseparably tied to the prophecies by a fivefold cord of events that have a definite relation to the advent: (1) the resurrection, (2) the millennium, (3) the outline prophecies, (4) the antichrist, and (5) the kingdom of God. In fact, these factors simply constitute a fivefold expansion of prophecy as it affects the advent. These five factors

are (a) always present and are recognized when the advent hope is dominant; (b) always distorted, misapplied, and forgotten when the advent hope is eclipsed; and (c) they always reappear when the advent hope is revived and restored. Here, then, is something tangible, an operative law that can and must be grasped in the vast development of the ages. The history of prophetic interpretation is the record of man's understanding of these five factors. Therein we find the cause of fluctuations and vicissitudes in the history of the centuries.

Whether or not we incline to believe it, the operation of true and false interpretation of prophecy has controlled the destinies of empires. It has profoundly affected the plans of kings, statesmen, and warriors, and has shaped the conceptions and policies of nations more than we have dreamed. It has definitely controlled the policies and purposes not only of the true church, but of the false church, to a superlative degree, though it has reacted upon them in opposite ways. Consciously or unconsciously, it has molded all their major movements.

Whether or not we are aware of it, this cluster of concepts constitutes the master key that unlocks the otherwise baffling mysteries of history—the departures, recoveries, apostasies, and digressions of the churches; the strivings, thwartings, and achievings of the nations. It has ever shaped the course of the battle of truth. The underlying controversies of the ages have all been molded by these five determining factors.

Prophecy has molded the concepts of the great characters of history, such as Alexander the Great, in his understanding of the notable horn of the he-goat; Constantine, with his coins picturing the emperor's feet upon the head of the pagan dragon; Charlemagne, who recognized in Rome the fourth world power of prophecy; James I of Britain, who wrote a commentary setting forth the beast of Revelation 13 as the Papacy. Even Columbus believed that he was a messenger of the Almighty to open the way to the Indies for the preaching of the gospel before the end of the world should come.

SUCH are some of the major facts and factors that lie back of the great advent source collection that now forms the foundation of the regular Theological Seminary class in the history of prophetic interpretation, which is the basis of the lecture series given in our colleges and worker meetings, and which constitutes the basis of the comprehensive history of prophetic interpretation now being prepared for release to the field. I trust that this presentation, here given by request, will aid in creating a clearer understanding of this vital project.

L. E. F.



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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.

PRAYERS ANSWERED IN THE MISSION FIELD *

By H. E. JAMES, M.D., *Medical Superintendent,
Tatsienlu Dispensary, Sikang, China*

THE record of missions is filled with stories—stories that stir your heart and mine. There are stories of deliverance and of God's care for His children in time of trial and great need. I have chosen to tell you a story of how God not only protects and looks after those who are laboring in far-distant lands, but also looks after those *things* which are necessary for the carrying forward of that work.

Let me preface my story by an account of what we have to meet out in Tibet with respect to transportation difficulties, and it will help you to understand better the setting. The Tibetan Mission is perhaps the most isolated of our mission stations and hospitals. It is at least one of the most isolated of our hospitals. Supplies and workers all must come over very difficult roads, and supplies in particular have to come in from the coast of China, up the Yangtze River, across the mountains and gorges, and into Tibet. It is a long, hard journey, which takes six months or more. The last twenty or thirty days of the trip, the supplies must be carried upon the backs of men. Those coolies strain under their load, hour after hour and day after day, over those mountains, sometimes making five miles in a day, sometimes ten, and at last our supplies reach us.

Since the war has broken out, our difficulties have increased. The war has brought many problems which are not easy to solve, and that of transportation is one of the greatest. Instead of coming up the great Yangtze River as in the past, our supplies now have to come in farther to the west, and much more slowly. Therefore we have had to lay our plans for getting supplies with the greatest of care.

It was about two years ago that we had a great need. The supplies of two vital drugs had run low. I refer to sulphanilamide and neosalvarsan—drugs of which we use a great

amount. It is with the latter that we combat relapsing fever, that great scourge of the Tibetan borders, and we use large quantities of it. As I said, the supplies have to be provided for many months ahead. One day we received word that two shipments of our drugs had been destroyed in bombing raids. That meant disaster as far as our supply plans went. So we immediately got into action. We asked the government radio station to send a wire to Hong Kong directing our brethren there to fall back on the airplane service, which we use in emergency only, since it is very expensive. So the brethren in Hong Kong prepared an immediate shipment, but it had to wait in Hong Kong for a long time, how long we do not know. After some weeks we had word that the shipment was on its way.

Every day as I went to the drug cabinet and looked in, it seemed that the supplies would never last. They dwindled rapidly, and yet there was no further word of the emergency shipment. We had tried every means we could think of to conserve our supplies, using everything we could to substitute for them. At last came the day when it seemed we could get on no longer. The drug cabinet was almost empty. That morning, as I sat at the desk where I could watch the front gate of the compound, I saw a man walk in the gate. In his arms he carried a small box. It was a great event, I assure you, to have a box come through, and so I hurried to the door to meet him. As I looked at the box, it seemed intact, with everything there. But the man who had brought it kept standing there, and said to me, "Will you open that box, and see if everything is there?"

I replied, "Yes, I will open it, but we will have to get some tools."

"Please look quickly," he said.

"What's the rush?" I asked. "This box has been on the road twenty or thirty days. What's the hurry?"

Then he told me the story. "This box was given to me in Chengtu about twenty-five days ago. They told me to bring it to you. We

* From a symposium on "The Call to Medical Missionary Service," at medical workers' council, Boulder, Colorado, Nov. 30, 1940.

put it on a cart and came across the plains to Western China. There, as you know, we have to change all our things, and put them in smaller boxes for the journey over the mountains. Your box was light; so we put it on top of a man's load to go over the Yangshe Pass. As you know, that is a dangerous pass, and many people have been robbed there. When we started up that pass, the robbers came down out of the mountains. There were many of them—many more than there were of us. They had guns and knives; we had only sticks. Don't blame my men, but they all ran away."

"Well," I said, "I can't blame your men for running. What did you do then?"

He continued: "All our loads were gone—fifty loads of merchandise—and your box was among them. I knew that your box was very valuable, but it was gone. My men had all run away. I felt like running away, too, and never showing myself again. After two or three hours, when we thought the bandits had gone, we went back to see if they had left anything. We came back to the scene of the robbery, walked up the trail, and saw papers and broken boxes and dishes scattered along the way. Nothing of any value was left. They had taken away everything of those fifty loads of merchandise; nothing was left. I didn't know what to do. Then I walked up the trail a little farther, and there on one side of the road I found this box. And now I have brought it to you after eighteen days over the mountains. Is everything there?"

I checked the box and found that nothing in it had been disturbed. It was a box the value of which amounted to at least half of the entire sum of goods that those fifty men were carrying—a box vital to the needs of our mission—and it wasn't even scratched.

In the Spirit of prophecy, there is a statement which says that the prayers of God's people are not always answered immediately. They are laid up beside the throne of grace, and in such time as God sees fit, they are brought forth and answered in accordance with His pleasure. And that afternoon our prayers—yours and mine—brought that box through. Let me say that it was your prayers. I know that each one of you remembers those of our people who are laboring in faraway lands. You are remembering us in your prayers, and the Lord is laying up those prayers, and I know that your prayers were answered that afternoon. That box of very vitally needed supplies was watched over, protected, and brought safely through to us, that we in our frail strength might be able to help carry forward the work assigned to us.

Several years ago, when Mrs. James and I were called upon to take over the work in the Tibetan Mission, we went out, never expecting to return to these United States of America. Our feeling was that the time of

the end was very near at hand. We hardly expected to see our homeland again, but I am very happy this afternoon because we have had the opportunity of returning and again looking into the faces of our brethren and sisters here.

As I was leaving the Tibetan Mission to come home on this furlough, I had occasion to come through the great war-torn city of Chungking. You have doubtless read in the newspapers of the terrific bombing that city has been receiving during the last two years. It seemed scarcely possible after that for one stone to be found standing upon another. While I was there, I had occasion to visit two of our native doctors, Drs. Samuel Phang and H. Liu. There they were, carrying forward the work of our medical department in that great city. They have established a small hospital, and are trying their best to carry on in the face of the difficulties they have to meet. Pray God we shall never have to meet such difficulties.

How many of us have ever stood and watched while the great war birds thundered overhead? How many of us have seen houses destroyed and other buildings crumble before our eyes? How many of us have seen the great scourge of fire sweep over a city after a bombing? How many have seen our hospitals fall, and how many of us have had to carry forward under such conditions? Those men are seeing things like these, and are having to meet such conditions, and they are carrying on. They are depending upon you and me for strength. You may think that is a strange thing to say, but please do not misunderstand me. I am not speaking of financial help. I come to you this afternoon, and I appeal, not for your means, but for your prayers.

I can assure you that the Lord God, who watches over those small boxes of supplies that go to our individual stations throughout the great world, is also watching over His servants who labor in these lands. And I can assure you that those prayers which you send up day by day are laid up by the throne of grace, and in such time as they are needed, they will be brought forth and answered. You may not know those for whom you pray, and may not even know that your prayers have been answered, but I appeal to you, brethren and sisters, pray for those of our workers who are laboring under these tremendous difficulties in this trying time of earth's history. The Lord knows who and where they are.



"TAKE care of your health; you have no right to neglect it, and thus become a burden to yourself, and perhaps to others. Let your food be simple; never eat too much; take exercise enough; be systematic in all things."
—W. Hall.

OUR MEDICAL WORK FROM 1866-1896

*Advance of Foreign Medical Missions**

HOW effectively and beautifully was the fundamental concept of medical missionary service exemplified in the life and personal ministry of the Saviour and in His teachings. A striking example of this is the story of the good Samaritan. Who can count the number of hospitals established by reason of that parable? Who can measure the human kindness and compassionate service inspired by that simple story, which still continues to stir the finest emotions of the human heart in every land each time it is read?

In view of the benevolent nature of our growing sanitarium work, and the increasing recognition given to foreign medical missionary activities through the International Medical Missionary Society founded in 1881, it was quite natural that in due time attention would be directed by this denomination toward foreign medical work. In the first volume of the *Medical Missionary*, 1891, the sentiment of the day was expressed in the following:

"The value of medical missionary work is being recognized more and more by all interested in missions at home or abroad, and it is felt by the managers of the sanitarium that the increasing demand for trained workers must be met. A careful examination of the field will reveal the fact that the success of foreign missions in the past has been due, in hundreds of instances, to the work of the medical missionary. . . . The sanitarium managers have determined to devote as large an amount of means as possible, and to spare no effort to carry forward this line of work, and to this end have established a medical missionary school."—*Vol. I, 1891, p. 174.*

Calls began to appear in increasing numbers for workers who could do medical missionary service, and a considerable number of those who were appointed to foreign service spent a number of weeks at the Battle Creek Sanitarium before sailing, learning certain rudimentary facts in the treatment of disease and home care of the sick. These workers in turn sent in reports of the need and opportunity for doing medical missionary service, and told of the good results that followed such experiences in various fields and of the favorable impression made.

A case in point was that of Elder and Mrs. F. J. Hutchins, who began work in the Bay Islands, Honduras, in 1891. These workers had been given only a brief training at the sanitarium before sailing, but found that experience very advantageous in their work. Elder Hutchins reported, "I have been giving quite a little treatment. Often we have calls to go to relieve the suffering, in which we have been blessed with success so far. Our instruction at the sanitarium was 'meat in

due season.'"—*Id., Vol. II, 1892, p. 170.* The next year we find the following comment by the editor of the *Medical Missionary*, which indicates a growth and extension of interest in medical missionary activities:

"One of the most gratifying evidences of progress is found in the greatly increased number of persons who are interested in medical missionary work. While, two years ago, all the persons engaged in this line of work or ready to engage in it, could have been easily counted upon the fingers of the two hands, at the present time at least 150 persons who have dedicated themselves to this work, are either engaged in it, or are diligently preparing themselves to enter upon active service at the earliest possible moment. Nearly twenty young men and women are taking a complete medical course.

"Over fifty have completed the missionary nurses' course, and as many more are studying for the same purpose. Besides these, a number of health missionaries, nearly seventy in all, are either at work or studying with the expectation of engaging in the work in the near future."—*Id., Vol. III, 1893, p. 13.*

Beginnings of Medical Work in Europe

The beginnings of our medical work in Northern Europe date from the arrival of John G. Matteson in Denmark on June 6, 1877. Prior to this time, Elder Matteson, formerly a Baptist minister in Wisconsin, had accepted our truths and had been a successful evangelist among the Scandinavian peoples of the North Central States. Convinced of the value of literature in extending the knowledge of our message, he had been active in preparing and editing the first S. D. A. foreign-language paper, *Advent Tidende*. Continuing his literature work in Denmark, in addition to printing a quarterly called "Biblical Sermons," a health journal, *Sundhedsbladet* was started in 1881 and soon obtained several thousand subscribers. In 1883 a Swedish health journal was also started.

Through his long years of service Elder Matteson was an influential leader in the successful spread of our message in these northern fields, and an active pioneer exponent of healthful living throughout Europe, sponsoring the health and temperance message through literature, health lectures, etc. The seed thus sown has borne a bountiful harvest, which has been attested by extended medical interests which developed in this division. His mantle in this field of endeavor later fell upon Dr. J. C. Otteson.

Denominational work in Northern Europe was substantially sponsored and advanced by the Council of 1885, at which time Mrs. E. G. White and leading brethren from the General Conference were in attendance. During this visit Mrs. White gave a lecture on temperance and temperate living before a large audience in Christiania. The next specific reference we have regarding the medical work

* In two parts, part 1.

in Northern Europe is found in a letter written by Elder O. A. Olsen, president of the General Conference, who was touring Europe in the interests of our work. He stated:

"Health principles are steadily gaining headway among our people in Northern Europe. I found Brother J. C. Otteson of Denmark [who was taking the medical course at Copenhagen] making good progress in his studies, and in the work in general. . . . At the different meetings that he has attended, he has given acceptable talks on health principles. He will get his final examination about New Year's. . . . In Sweden I met our nurses sent over there from the sanitarium. [Misses Anna Nelson and Augusta Johnson, nurses who left Battle Creek in May, 1893, to labor in Scandinavian countries.] . . . I was pleased to see that the health principles were receiving very much encouragement this year. . . . Sisters Nelson and Johnson will be asked to visit Denmark and Norway also, to labor among our churches and better instruct them in carrying out these principles."—*Id.*, Vol. IV, 1894, p. 281.

The beginnings of our work in French Switzerland reach back to 1874, when Elder J. N. Andrews, our first foreign missionary, was selected to open up the work in Europe. Subsequent events in the medical work occurred as follows:

"In 1884 a publishing house was established at Basel, but owing to Sunday-law restrictions, it seemed best to reduce the printing work, and to transform the large building into a sanitarium."—*"Origin and Progress,"* p. 614. "The cornerstone of the medical work was laid in 1895, when Dr. P. A. De Forrest joined the ranks in Switzerland. Soon a sanitarium [the Institut Sanitaire], a food factory, and a medical journal [*Le Vulgarisateur*, begun in 1896] were proclaiming the gospel of health."—*"Story of the Advent Message,"* p. 238.

We have this editorial comment referring to a direct communication from Doctor De Forrest regarding the difficulties encountered in establishing medical work in Switzerland:

"Doctor De Forrest writes from Basel, where it is purposed to start a sanitarium, that the work is getting on well. Things move rather slowly on account of the city officials, who are slow in issuing permits. A foreigner has no right to practice in Basel, whatever his education. To be able to practice in Europe one must needs take the course at a European college. It is allowed, however, to give any kind of water treatment or to use any hygienic means except electricity, which is claimed by the profession. Just outside of Baselstadt, or city, is Basellandt, or the canton of Basel, where the strict laws of the city do not apply, but where the laws governing the practice of medicine, schools, etc., are as free as in America. The bathrooms will be started in conformity to the city laws. There Doctor De Forrest finds no hindrance to his dental work."—*Medical Missionary*, Vol. V, 1895, p. 313.

Further word came from Doctor De Forrest regarding the sanitarium at Basel after its formal opening:

"The sanitarium here is having a steadily increasing patronage. Our first lady patient came all the way from Danzig to obtain relief. . . . We have not yet advertised very extensively. I fear that we could not accommodate those who would come if we did. . . . We have started the training school on somewhat the same course of study as that carried on at Battle Creek. We aim to have as good a one, although it will take some time to supply the conditions that are found there, and which are so essential to a thorough training."—*Id.*, Vol. VI, 1896, p. 183.

Regarding practical efforts in health education carried on in Switzerland, we read:

"Paul Roth, of Tramelan, Switzerland, a young man who took the missionary nurses' course [Battle Creek] a few years ago, and has since returned to his native country, in writing to a friend here of his work and his plans, speaks also of the interest in health subjects there. Brother Roth has been pursuing medical studies in Lausanne, with a view to greater efficiency in medical missionary work. He writes as follows: 'I greatly desire to see the health missionary work developed in this country. All are interested in the matter in a general way, but nothing has yet been done to present the matter in a practical and systematic manner. While I was in Lausanne, I gave a course on health and temperance to the church.'"—*Id.*, Vol. IV, 1894, p. 347.

Establishing Medical Work in South Africa

Early in 1893 several members of the South African Conference visited the Battle Creek Sanitarium, and became interested in establishing a similar institution in South Africa. Phillip W. B. Wessels, who was one of the visitors from South Africa, and who assisted materially in raising a fund of \$25,000 for the Medical Missionary Benevolent work, wrote to our headquarters of their plan to establish a sanitarium in Africa. He said:

"But as we are not physicians, we have to appeal to you for help. I feel more and more interested in this work the more I come in contact with the people here; and of this I feel convinced, if we have an institution established here on a thorough-going basis, it will be a mighty factor to bring our work before the public."—*Id.*, Vol. III, 1893, p. 179.

Following their conviction, these brethren formed an organization known as a branch of the American Seventh-day Adventist Medical Missionary and Benevolent Association. With the funds raised, these workers first erected an orphanage—the Plumstead Orphans' Home—with accommodations for twenty children. Bathrooms were next opened in Cape Town, and three "trained" nurses were sent from America to conduct this work, these being Mr. and Mrs. G. B. Replogle and Miss Eva Stone. In 1894, \$17,000 was invested in land near Claremont as a site for a sanitarium building. This was erected at a cost of about \$50,000, and was dedicated and formally opened on January 1, 1897, as the Claremont Sanitarium, with Mr. and Mrs. A. Druillard in charge as steward and matron.

Dr. R. S. Anthony, the first physician to enter the employ of the Medical Missionary and Benevolent Association in Africa, began work in Cape Town in March, 1896. He first engaged in city practice and was in close contact with the treatment rooms conducted there. He spent much time in promoting Christian help work in the churches, also in building up interest in the proposed sanitarium, with which he was connected when it was completed. Of his experience in registering, shortly after arriving in South Africa, Doctor Anthony wrote:

"My first act was to take such steps as might lead to registration as a medical practitioner in Cape Colony. Ordinarily there is a great deal of 'red tape' connected with such things, and much time usually elapses before one receives any definite answer. I was therefore agreeably disappointed [sic] when, three days after handing in my papers, I received notice of their being favorably considered, and the assurance that in a short time I should very likely get the license."—*Id.*, Vol. VI, 1896, pp. 277, 278.

In connection with the work in the African field we also find this word regarding Dr. Kate Lindsay in the Medical Missionary Year Book of 1896:

"By recommendation of the Medical Missionary Board, Dr. Kate Lindsay, of the Battle Creek Sanitarium, has recently gone to South Africa to connect with the institution there for a time. . . . Two physicians, twelve trained nurses, and fifteen employees are now at work in connection with the institution. A training school for nurses was organized in November, 1896, the rules, regulations, course of study, etc., being the same as those of the Battle Creek Sanitarium Training School."—Pages 46, 47.

DIAMOND FIELDS BENEVOLENT ASSOCIATION.—The Diamond Fields Benevolent Association and Home, conducted as a branch of the Medical Missionary and Benevolent Association of Seventh-day Adventists (South African branch), was organized in the Kimberley diamond fields late in 1894. The work of this home varied, but was primarily to provide food, clothing, and lodging for the destitute. However, treatments were given to all classes at the bathrooms. A man and his wife, who had received a few months' instruction at the Battle Creek Sanitarium, were the first directors of this benevolent enterprise, which was a worthy one, and grew rapidly.

The next year facilities for treatments were increased, and we find this note relating to the medical nature of this benevolent home: "Two graduates of the Battle Creek Sanitarium Training School, a man and his wife, who have also been connected with the Haskell Home, sailed for South Africa in December, 1896, to assist in the work at Kimberley."—*Id.*, p. 99.

ZAMBESIA MISSION.—We find also the following interesting account of the early medical work in Central Africa in the Medical Missionary Year Book of 1896:

"The history of the Zambesia Mission as a whole is one of thrilling interest, and abounds in passages that would embellish a tale of adventure. The long journey of six hundred miles by ox carts from Mafeking; the interview with the redoubtable Captain Jamieson, resulting in a grant of land; the arrival near Bulawayo, July 26, 1895, after a tedious two months' journey, and their cordial welcome by the natives, would make an interesting recital. . . . On arriving, the missionaries found a hut erected for their use. In the morning, on awakening, Dr. A. C. Carmichael found the hut surrounded by sick natives, many of whom had been waiting since long before dawn. From the very beginning, a large amount of medical work was done, the natives at once putting up a hut to accommodate it.

"The work continued to grow, and everything progressed satisfactorily until March, 1896, when the insurrection of the Matabeles and the unsettled

state of the country made it necessary for the workers to flee to Bulawayo, a government fort, where they arrived safely March 30. Their escape from their exposed position was a most providential one. . . . After the war was over, the missionaries returned to their mission in the country, where they found that the influence which they had previously gained with the natives had secured their love and respect to such a degree that the mission property had been well protected; and many valuables which it had been necessary to leave behind in their hasty flight, were found intact, having been guarded by the natives residing in the vicinity who had been recipients of medical relief and other favors."—Pages 69, 70.

GOLD COAST, WEST AFRICA.—Through the influence of our health literature, which had come to the attention of educated natives of the Gold Coast, further help and instruction was earnestly desired in this district. In response to this request, Mr. and Mrs. George E. Kerr, both graduates of the Battle Creek Sanitarium Training School for Missionary Nurses, arrived at Cape Coast Castle, October 3, 1895, and at once began fitting up a native hut for use as a medical unit. Fragmentary reports would indicate that these workers were carrying on a heavy, yet successful, medical missionary program. The report sent in for April and May, 1896, is as follows in the *Medical Missionary* (Vol. VI, 1894, p. 248):

Dressings applied	363
Medicine	166
Treatments in the bathrooms	479
Treatments outside bathrooms	50
Number persons treated	133
Number persons advised	58
Number teeth drawn	18

The Gold Coast has been commonly known as the white man's graveyard, because of unfavorable climate, prevalence of disease, lack of sanitation, etc. Within a year of their arrival, Brother and Sister Kerr suffered many attacks of malarial fever, and buried both of their little children. From a letter written by Brother Kerr we glean the following paragraph:

"Sin is the cause of most of the suffering in this country, as well as others. . . . There are the vices of heathenism, with all those of the white man added. . . . But amid all this the bright light is shining, bidding souls to flee from the wrath to come, and we praise the Lord that some are heeding the cry." *Medical Missionary Year Book*, 1896, p. 73.

First Medical Unit Established in Mexico

Another item of particular interest relates to the establishment of a medical mission in old Mexico. Elder D. T. Jones, a representative of the Foreign Mission Board, made a tour in 1893, visiting all the principal cities in Mexico, with a view to selecting the most suitable site for a medical mission. Guadalajara was the city selected, in consideration of ease of access and travel, "most salubrious" climate, the superior education of its inhabitants, and the cleanliness of the city.

Here was formally opened on the first day of January, 1894, the first medical unit established by Seventh-day Adventists in a foreign

land. At first premises were rented and fitted as well as possible with offices, treatment rooms, etc. But soon larger quarters were required to care for the growing practice. In February, 1895, the General Conference made an appropriation for a sanitarium building, and a two-story structure containing fifty rooms was erected.

From the first report of the field leader we glean this item relating to the medical unit. "The success of our medical mission in Mexico, opened less than a month ago, has been truly phenomenal. It has far exceeded our most sanguine expectations."—*Medical Missionary*, Vol. IV, 1894, p. 80. The first company of workers sent out consisted of five persons, including a physician, Dr. Lillis Wood, and Miss Ida Crawford, a missionary nurse. In March, 1895, Dr. J. H. Neall and two additional nurses were added to the staff. One of these nurses, Archibald J. Rice, was the first of the mission family to be taken by death—on November 7, 1895.

Dr. Addie C. Johnson joined the worker group at Guadalajara in January, 1896, and later in the year two additional physicians joined the medical staff, making a total of fourteen foreign workers connected with the institution at that time. In September, 1896, a medical mission was established at Ameca, near Guadalajara, largely under the direction of Doctor Johnson.

To briefly introduce the human-interest side of foreign-mission service from our first foreign-mission clinic, I quote from a report appearing on page 125 of Volume IV of the *Medical Missionary*, written by Dr. Lillis Wood to Elder D. T. Jones:

"The morning you left us, one of our patients stood at the door, and as she saw the valises being piled up in the carriage, she thought we were all going, and she was weeping bitterly. When she saw we did not go, she threw her arms around us and seemed as happy as a child, saying we were so good to the poor, what would they do without us? She is the patient who had a large suppurating gland in the axilla, which I laid open and drained. It is just about well. It had suppurated for thirteen years." (To be concluded next month)

H. M. W.



Sex Curiosity in Children

THERE is hardly a parent who is not disturbed at one time or another by the extraordinary questions of children. Even the smallest of children will ask about some of the specific processes associated with the changes of the body, and particularly with birth. The physicians who have been making a study of this question, aided by grants from several foundations concerned with child psychology, point out that these questions do not mean that the child is especially interested in sex, or in its excretions, but really repre-

sent experiments in the art of conversation. The parent who has helped the child to express himself on many other matters becomes embarrassed, apprehensive, or even shocked. The child has asked all sorts of questions on other occasions simply because the occasion focused his attention on the subject.

The child who sees a litter of kittens for the first time, or who hears about a new baby in the neighborhood, or who happens to overhear discussions in the home, is really being normal when he asks questions. For example, a little girl is taken to a pet store, where her mother purchases a kitten. The little girl wants to know where they will get another kitten if she buys this one. Where do the kittens come from? The mother becomes embarrassed and replies, "I will tell you later." Certainly this is the wrong attitude. The same little girl learned later that the cat ate birds, and asked, "Where do the birds come from?" Her mother told her that birds lay eggs, which the mother bird hatches. The little girl was extremely bored and said she knew all about that.

The difficulty is, of course, that the apprehensive parent is thinking far beyond the scope of the knowledge of the child, and is trying to discourage natural curiosity instead of taking advantage of such curiosity for reasonable enlightenment. The average child soon learns to accept the fact that grown-up people have their own rules, and that one of the rules in some homes is that all talk of sex is forbidden. Dr. Jacob H. Conn, of Baltimore, points out that such parental attitudes help to sensitize the child so as to make many things appear indecent which are actually normal. The attempt to explain development by analogies with seeds and flowers is not always successful, and frequently creates misapprehensions about eating which persist in afterlife.

Healthy children are not as easily upset as many people believe. The child who is not too much disturbed is likely to ask few questions concerned with sex. This fact is in contrast to the opinions of many parents who have been led to believe that unless special precautions are taken to check the curiosity of children, parents will be deluged with embarrassing questions. The average child is not interested in a complete examination of the body. The scope of his interest in matters of sex, like the growth of his appetite and height, increases as the child grows older. The information that the child requires cannot be given in one discussion, according to modern investigators, any more than can all the vitamins required throughout life be obtained in one meal. Indeed, Doctor Conn gives some exceedingly good advice when he says:

"All parents might profit if they could stop being fortunetellers and cease peering into the future for the purpose of preventing calamities which probably

never will happen. In any case, the most apprehensive parent can learn to appreciate the fact that the child is not as fragile a creature as some persons make him out to be. He should remember that in the serious business of life, collections of words count for much less than training for effective living."

Incidentally, a series of scientific names given to the child will not immunize the child against the language of the street. The child may need both sets of terms to have an effective understanding of his development. Thus, Doctor Conn states:

"The parent in the average home, who is doing his best to give the child an opportunity to express himself and to share in the common experiences of everyday life, may justifiably feel that he has made a most significant contribution to the health and happiness of his children."—*Editorial, Hygeia, January, 1941, reprinted by permission.*

CURRENT SCIENTIFIC COMMENT

ALTHOUGH vitamin B₁ is not readily destroyed at the temperature of boiling water, the greatest loss due to cooking may take place in foods that are boiled. Vitamin B₁ is very soluble in water, and it is easily conceivable that a large proportion of the vitamin may go into solution in the cooking water and be lost. Unless this liquid is served in some way to the person eating the food, the food itself should be held a questionable source of vitamin B₁, even though in the untreated form it is rated as a good source. This illustrates a cardinal point that unfortunately is often overlooked; namely, that it is not the inclusion of a food item in the diet that is important, but its actual nutritive value when consumed.

Although it is permissible to claim that the ordinary diet may easily contain adequate supplies of vitamin B₁, it seems advisable to suggest that there is an almost equal opportunity for it to be low in this factor. The tendency to replace whole-grain products by refined cereals and flour may entirely eliminate this important source for many persons. Vegetables are often cooked with little or no regard for loss of vitamin B₁ value or, for that matter, of nutrients of any sort. These two indiscretions alone eliminate two of the chief sources of this vitamin.

Fruits, meat, milk, and eggs, which constitute good sources of vitamin B₁, are among the high-cost foods and are the first to be omitted in the low-cost diet. With these considerations in mind, it would seem to be expedient to give more attention to the vitamin B₁ supply, especially in certain types of diets, and to the possible ill effects that may result from the long-continued use of a diet low in this nutritionally important factor.—"*The Vitamins*," *Journal of American Medical Association*, 1939, pp. 226, 227.

BOOK REVIEW

Nutrition and Physical Degeneration, by Weston A. Price, M.D., D.D.S., Hoeber, Inc., New York City, 1939. 431 pages, \$5.

This work of more than 400 pages, which appeared in 1939, is an important contribution to health literature of the year. Research on the vitamins and minerals today comprises many volumes. Animal experiments tell a frightful story of the disease caused by deficiency diets. But here is a research with experiments on man, and from fourteen different races scattered from arctic Alaska to the tropical South Sea Islands and the antipodes of Australia and New Zealand. It bridges from the Alps to the Andes. In Africa alone, twenty-nine tribes were visited by Doctor Price.

The survey was made to ascertain the effects upon general and dental health of changes from traditional native diets to those of the refined foods of modern commerce. In all these lands, among every tribe and race investigated, the same story of physical degeneration was found manifesting itself in loss of physical vigor, dental decay, acute infections, and tuberculosis, these becoming manifest the very year of the change, or within a short period of years.

In the second generation, where the parents partake largely of these refined foods, such as white flour, white sugar, candies, cakes, jellies, jams, marmalades, etc., the children show deformed faces and jaws, overcrowded teeth with dental decay, loss of tribal facial pattern, arthritis, clubfoot, tuberculosis, impaired beauty of face and physical form, and many other maladies.

Doctor Price supplies strip films of selections from the book, and other photographs taken by him on these travels. These are excellent for illustrated health lectures, and tell more forcibly than any other method of education the story of the supreme health importance of whole foods unrefined.

Each film strip of 50 to 70 illustrations is \$3. These are to be secured from Doctor Price* himself, not from the publishers of the book. Full notes on each film are supplied with the films, and such additional information can be gleaned from the book as to make most interesting and instructive lectures.

Every physician and minister interested in health education would do well to secure the book, and at least one strip of film. Prefaced by a brief explanation and ended by quotations from the Testimonies, this would make a most impressive presentation of vital dietetic principles and practice.

G. K. ABBOTT, M.D. [Medical Director, St. Helena Sanitarium.]

* See advertisement, page 41.

"I Was Sick, and Ye Visited Me"

By H. S. PRENIER, Chaplain of the
Florida Sanitarium

I HAVE enjoyed caring for the spiritual interests of sojourners at our sanitariums and hospitals in Argentina; Washington, D.C.; Hinsdale, Illinois; and Orlando, Florida. It is the nearest of all work to the work Jesus would do if He were here below, and the contacts made are interesting. I have been asked to write regarding the personal work I do for guests and patients. It may interest other chaplains to know of our printed cards. The first one we used is in the form of an invitation, which is delivered in person and serves as an early opportunity to observe and to get acquainted.

A CORDIAL WELCOME

This is a personal invitation to you to meet with us at parlor vespers at seven. This brief service is conducted each evening for guests and patients. If you are unable to leave your room for this and other services, listen in over the headphones.

H. S. PRENIER, Chaplain.

"I was glad when they said unto me, Let us go into the house of the Lord." Ps. 122:1.

Some guests and patients desire religious encouragement and prayer. Some do not, and a few are superstitious and afraid of a clergyman. If the patient mentions his church affiliation and expresses a desire for a visit from one of his own faith, I use another card which has proved successful. This is an all-round service card to express the good will of the institution, and is appreciated by the town pastors.

DEAR PASTOR:

..... who is a member of your church in has just registered in our sanitarium for treatment.

Knowing that you and your members would appreciate this information, we are extending to you a cordial invitation to call at your convenience.

THE FLORIDA SANITARIUM AND HOSPITAL.

We are situated about two miles away from Winter Park, the rendezvous of the University Club. Oldsters from all the States make it their home, and Rollins College gives the whole town and countryside an atmosphere of European intellectual elegance. During our winter season many wealthy and mentally alert patients come to us for care. Among these are some of the loneliest, most unhappy, and most misunderstood people imaginable. They find with us an atmosphere of friendly understanding and cheery benevolence which satisfies, and brings them back to a new outlook again and again.

The parlor vesper services are planned to hearten and cheer the sick and discouraged. These are broadcast to the rooms and cottages. I leave the presentation of the testing truths of our message to our advanced nurses in training, as their course requires of them a

certain amount of field experience for graduation. We use a short Picturol lantern lecture in the parlor once a week, and sing illuminated, illustrated songs. The truths of the doctrine of health presented by the youth are graciously acceptable. Old people and invalids like young people, and they are especially sympathetic to the home-talent programs of student nurses.

The professional proselyter is not in evidence. To their minds, the young men and women whom they know well, and who have called to get their "T. P. R.'s" (temperature, pulse, and respiration) and give them treatments, are almost the same as a ministering member of their family. The guests take a real interest when their turn comes at public delivery of a message. We have our best attendance on these occasions. This popular method gives us things to talk about in common conversation, and heightens wholesome family interest.

The accompanying poem, made from a dozen texts, is sometimes used as a Scripture lesson at the bedside, and has its real human-interest appeal.

GOD'S OWN PROMISES

Like as thy days thy strength shall be,¹
And surely, I will be with thee.²
I will not leave thee, nor forsake.³
Thy bed in sickness I will make.⁴

Thy every need I will supply,⁵
And daily guide thee with Mine eye.⁶
In sleep thou art My constant care,⁷
When waking thou wilt find Me there.⁸

Come unto Me, I'll give thee rest,⁹
Beneath My wings thou shalt be blest.¹⁰
I'll put My strength within thy soul,¹¹
And Christ Himself shall make thee whole.¹²

—Elizabeth Kendrick Holt.

¹ Deut. 33:25.

² Ex. 3:12.

³ Heb. 13:5.

⁴ Ps. 41:3.

⁵ Phil. 4:19.

⁶ Ps. 32:8.

⁷ Ps. 4:8.

⁸ Ps. 139:18.

⁹ Matt. 11:28.

¹⁰ Ps. 91:4.

¹¹ Isa. 41:10.

¹² Acts 9:34.

Distributed by the Chaplain
FLORIDA SANITARIUM AND HOSPITAL
ORLANDO, FLORIDA

Guests and patients know that we recognize their worth and faith, even though it be but the size of a mustard seed. We do our feeble part to make the tiny seed of faith grow, and we cultivate every opportunity for a harvest. Some, we find, are moral and spiritual giants of faith and piety; a remnant of a Bible-believing generation. People who are sick and depressed need the Great Physician and a chaplain's tactful ministrations. We have seen marvelous answers to prayer for the afflicted and those with sick hearts, and, in some cases, those who have requested anointing have been healed to the glory of God.

The chaplain's most helpful encouragement, night and day, are the words of Jesus: "I was sick, and ye visited Me. . . . Inasmuch—."

CHALLENGE OF A WORLD TASK

A Survey of Mission Problems, Methods, and Relationships

Speak the Word of Courage

By ROGER ALTMAN, *Convalescent Worker, Nashville, Tennessee*

TO the one who is sick, perhaps forced to return from work in a mission land, nothing comes much easier than thoughts of discouragement and gloom. Especially is this true in the case of one whose illness is long and severe. At such times the days drag by. The nights bring their interminable hours. The weakened body complains to the harried mind. Then it is that one needs thoughts of peace and not of despair. The future seems dark, the outlook unpromising. The failures of past days rise in mockery. The impression deepens that affliction has come as a punishment, that one is a sinner above all the Galileans, that he has been removed from active service lest the cause of God suffer more damage than his unfaithfulness or carelessness or stupid folly has already brought upon it. True, one may not be able to recall many serious offenses, and one clings to the promises of salvation and eternal life in spite of the black clouds that roll overhead, but nevertheless the evidence of failure often seems overwhelming.

At such a time the cheerful word of encouragement from a fellow worker does wonders. The vital warmth of Christian affection brings new life to the spirit. In the case of a worker who has been obliged to give up his work and lie for months in bed, apparently quite useless to the cause, his only present official connection with the movement being that which provides him some financial support from a hard-pressed treasury, his contacts limited to the hearing and reading of what others do, his memory filled with what he was privileged to do in the past and had hoped to do in coming days, his prospects blighted for the present and uncertain for the future—in such a case a message of encouragement and appreciation from some experienced leader is a treasure beyond price.

I do not refer to some committee action officially recording regret that a change in personnel has become necessary. This is good, but, as all are aware, this has come to be a courtesy extended in such a variety of circumstances as to be almost a formality and little more. What I mean is a personal letter from someone who believes in you for your own sake, who assures you of his loving concern, who values the work you have done in former days, and who assures you that all is not lost, but that there are brighter days ahead under the blessing of God. One who is privileged to receive such a message has learned some-

thing of the text, "Make us glad according to the days wherein Thou hast afflicted us." Ps. 90:15.

I do not speak from hearsay or from theory. Neither do I speak as one whose experience has been at all unique or in any way deserving of special mention. Far from it. On the contrary I presume merely to say a word for the scores, if not hundreds, of workers in this denomination who, after years of devoted and valuable service, have fallen at the post of duty by the hand of disease, and have had to endure years of inactivity, privation, and humiliation. To such there can be no earthly comfort sweeter or more cheering than a message such as the following, which was sent by a general worker to one who had been overtaken by serious physical misfortune:

"We have learned with most sincere regret here that your illness compels your return to the homeland. You were doing such excellent work in ——. I think I have never seen a man stand up better to real hard work, and under difficulties that few understand and appreciate, than you did there in that field. You certainly had your perplexities, but you were wise and kind and firm and balanced and godly. That means so much to the cause of the Lord. We need men of your kind in many places. You have every reason to look back upon your stay in —— with deep gratitude to God and with real satisfaction in your own heart.

"After a time of quiet and rest, you will find your health returning. I have known many men through the years whose hearts were bad, but they are living yet. Little by little they recovered. The human body by the grace of God has a wonderful faculty of coming back again, especially for men and women of your years. You must not question too much in your own heart why the Lord has permitted this. There are so many whys and wherefores in life that we can never answer. God does not clear them up, does not intend to, until we can see things in the perspective of eternity. I feel sure that when you return, you will grow strong again, and when you are well, there will be something for you to do. You should not give these things any worry. A man of your ability and consecration is needed in this work."

The one who received this heartening message was quite overwhelmed by its wonderful kindness. He was quite unable to accept all those generous words as actually applying to himself. But no one who has not been through such an experience can possibly know the courage the letter brought, how it lightened the burden, and gave inspiration to persevere in the effort toward recovery.

Religious workers, preachers, conference executives, are alike frail human beings, afflicted often by weakness and disease, tortured by the enemy who is ever seeking to smite them down. Speak the word of appreciation and courage. It may do much toward saving a soul from death, and prolonging his usefulness.

Protestant Missionary Slump

THE well-known Dr. Robert E. Speer, discussing "How Can Interest in Foreign Missions Be Revived?" in the *Watchman-Examiner* (Oct. 31, 1940), refers to an erstwhile criticism of a missionary to India on the apathy, loss of doctrinal conviction, and downright antimissionary spirit, created by ingratitude, antiforeign uprisings, and the contention that the missionary enterprise has thrust Christianity upon non-Christian peoples. Then follow two sobering paragraphs concerning the present low ebb of the Protestant foreign missionary enterprise:

"There is, indeed, no such missionary concern in college and universities as there was a generation ago, and the reasons for this are serious and grave. But they run back of the distinctive missionary enterprise into the matter of the religious life and influence of our schools and the attitude of faculties and teachers toward the Christian faith and its omission in the world. And even so, it may be maintained that if the church boards and societies were able to issue a clear call and to open the door of opportunity to the mission fields, there could not be wanting the volunteers to go. . . .

"A generation ago the doors were open, and hundreds of young men and women were going out under boards which today are sending none. Now the income of foreign missions has dwindled so that none can be sent, and many have had to be recalled. This is true of some boards. But it is true, not only of foreign missions, but of home missions, and of our educational and philanthropic undertakings. Never have they had so difficult a time. And the reasons have been economic, political, and social more than religious."

COLLEGE MINISTERIAL SEMINARS

Current Field Training Notes

Atlantic Union College, Massachusetts

Ⓐ THIS year is the best for the college, as far as the theological department is concerned. The number of ministerial students is the largest in the history of the school (60), and the quality is unsurpassed. We have as fine a group of men here in training as one could ask for. They are consecrated and are definitely preparing for service in any form when it comes.

The seminar meets twice a month, on Friday evening at six-thirty, alternating with the foreign-mission band, and has an average attendance of sixty-five. Each year the students conduct from four to seven public efforts, and on Sabbaths they preach in near-by churches. Two senior students have charge of the churches at Fitchburg and Townsend. This affords an excellent training for their future work.

This is the second year we have used *THE MINISTRY* as required collateral reading in both our classes in pastoral training, which have a combined enrollment of thirty-two. We cannot say too much in praise of *THE MINIS-*

TRY. So many are saying that this magazine improves with every issue. I believe that it does, too. Before the year closes I hope to have induced each student to become a subscriber. Thus far this year the number of subscribers has greatly increased. We appreciate the provision made so that students may secure this magazine at a reduced rate. We are very thankful also for the volumes by Elders Shuler, Evans, and Haynes on preaching and evangelism, which we have adopted as texts.

L. H. HARTIN.

[Head of Bible Department.]

Pacific Union College, California

Ⓐ BECAUSE of our remote location, we have found it very difficult to successfully carry on student evangelistic campaigns. However, we have been studying our peculiar situation, and trying to find a solution to our problem. During the opening days of our present school year, while W. R. French and I were trying to solve the question of this year's needs, the idea of a portable tabernacle containing living quarters was suggested to our minds. This idea has grown into a reality, and the tabernacle is now being constructed. We hope to have it completed and ready for use near the end of January or early in February.

This tabernacle will make available to us many small communities in which otherwise we could find no suitable place for meetings. Having living quarters in the tabernacle will make it possible for us to go to towns and villages much farther from the college. The students can leave the school Friday noon, go to their place of labor, and remain until the close of the Sunday night meeting. In this way three meetings can be held each week, and the students can remain right in their territory, and can visit the interested ones in their homes.

This, at the present time, seems to be the nearest to a solution of our problem that we have found. We are hoping and praying that the portable tabernacle plan will be successful in the training of our young people for the Lord's work, as well as a means of bringing the truth to otherwise-neglected localities.

In *THE MINISTRY* for October, 1940, there appeared an article entitled, "Value of Good Titles in Advertising," by Evangelist C. A. Reeves of London. This is a subject to which during the last several months special attention has been given by our evangelism department at Pacific Union College. As a result of this interest, we have accumulated and classified nearly eight hundred titles as used by various workers throughout the Pacific Union Conference and other fields. These appear under eighty topical divisions in alphabetical order, and have been mimeographed. Copies may be obtained by those interested by sending 45 cents, which covers the cost of

materials, work, and mailing. [Order of E. H. Emerson, Pacific Union College, Angwin, California.—EDITOR.] E. H. EMMERSON.
[Instructor in Evangelism.]

Oakwood Junior College, Alabama

¶ At least half of the present class are subscribing to THE MINISTRY. It is hoped that very soon the rest will have turned in their subscriptions. Our seminar is organized and is well on the way to progressive work. The attendance is good, and discussions are lively and profitable. The seminar and the homiletics class plan to work jointly in our spring effort for soulsaving.

Besides offering special help to student ministers and Bible workers, the Oakwood ministerial seminar is open to the entire student body. Many students have decided to give their lives to some branch of gospel work as a result of attendance at these meetings. The work of our seminar is to give study to the problems of evangelism and pastoral duties, since our two-year course of training cannot include these topics in its already crowded program. For the first semester, general discussion of problems is the rule; while in the second half of the school year, student ministers get practice preaching and engage in public revivals in community churches—Adventist, Methodist, and Baptist. These churches provide good audiences, as well as excellent opportunities for genuine revival work, and some are brought into the church from time to time. The students conduct Sabbath schools and Sunday schools, preach, and give Bible studies.

C. E. MOSELEY, JR.
[Head of Bible Department.]

Canadian Junior College, Alberta, Canada

¶ THE ideal of the Canadian Junior College Bible department is to aid our students to become personal missionaries while engaged in whatever line of work they may choose. For our junior theological students, we plan to furnish genuine soul-saving experiences and studies that will prepare the way for the senior ministerial student activities in one of the senior colleges.

In pursuance of these purposes we have an evangelism seminar class, the goal of which is that each member win one soul during the school year. The members are also to do assigned reading and engage in group discussions of the problems and plans related to their work and also to the practical working of the local church. This class is carrying on as projects a branch Sabbath school and a country district Sunday school; they are systematically distributing literature, with a follow-up plan of Bible studies in two of the neighboring towns.

Our ministerial seminar, in its weekly meetings, gives practice and experience to its members by planning programs for them in which

they may feel they are making a definite contribution to the spiritual life and experience of their student audience. The Bible workers' seminar is following a definite course of lessons in the giving of Bible studies, alternating these with lectures by experienced workers and practice by the members.

Encouraging experiences are being enjoyed by the students engaged in this program, and we believe we shall be able later to report definite results in souls saved as well as in experiences and inspiration gained.

LOWELL W. WELCH.
[Head of Bible Department.]

Helderberg College, South Africa

¶ OUR theological department is small, there being usually not more than four or five students at any one time. This year we organized a circulating library for missionary work. The literature band has lent Crisis books to those who would accept them, using a series of fourteen books. Entrance was gained to 130 homes, and 70 families have become steady readers. Altogether, 850 of these books were distributed, and collected again, and 130 Bible studies were given. This work was done in the white section of our nearest village—Somerset West. Three people are now attending Sabbath services regularly as a result, and one of these has already made a public profession of faith in the advent message. The quickened interest of the students in evangelistic endeavor has been the most gratifying result of all.

ERNEST W. MARTER.
[Head of Bible Department.]

THE WORKER'S STUDY LIFE

Books, Reviews, and Discussions

Book Reviews

The Twenty Years' Crisis* (1919-1939), by Edward H. Carr, Macmillan, London and New York, 1939. 313 pages. Price, \$3.

Not for a long time has so realistic a survey of the international situation been written as Doctor Carr's latest book, "The Twenty Years' Crisis." For utter frankness it is almost staggering. His purpose is to expose the hollowness of the utopian dreams which colored so much political thinking in the interval between 1919 and 1939, and to warn against equally visionary plans for world pacification, such as "Federal Union," which are being advocated today by so many authoritative voices.

In a masterly way Professor Carr traces modern political utopianism to its beginnings at the close of the medieval age, and shows that it was born of the necessity of discovering some new cement to replace the bonds of Ro-

* Elective, 1941 Ministerial Reading Course.

man imperialism and ecclesiasticism, which had kept the peoples of Europe in comparative harmony from the beginning of our era to the fifteenth century.

The new theory which the Renaissance philosophers took as the basis of their new utopianism was that man is essentially reasonable and peaceful and good, if only his real nature is given opportunity to express itself. The author shows how, in spite of the increasingly frequent setbacks, the doctrine of man's ultimate goodness and the hopes of a utopia round the corner persisted on into the twentieth century. The ranks of the utopians were decimated by the Great War of 1914, but at its close they again gained the ascendancy and loudly acclaimed the League of Nations as the final step to peace.

Even though the League has now failed, he continues, the utopians have not learned their lesson, and the fallen idol is being raised again under the new name of Federalism, which Doctor Carr prophesies must have a like fate because it is based upon the same fiction. The time has come for us to realize, he urges, that relations between nations have been and always will be based upon domination and force, and that there is no political cement which can bring about the federation of man.

The author, approaching the subject from a purely naturalistic point of view, cannot of course, end his book on a very inspiring note. Accepting human nature as fixed and unalterable, he can only suggest that civilization must make the best of a rather bad job.

The student of the Bible, however, does not have to rest content with this very unsatisfactory solution. Even though cognizant of the realities of the human situation, and under no illusion about the inherent reasonableness or goodness of man, he knows that there is a way out of the world's dilemma; namely, the transfer of all governmental authority from those, who through long centuries have only misused it, into the hand of Him "whose right it is," and who rules in righteousness and peace.

W. L. EMMERSON.

[Editor, *British Present Truth*.]

William Tyndale,* by J. F. Mozley, Macmillan, New York City, 1937. 364 pages, including index. Price, \$4.

In his biography of William Tyndale, Mr. Mozley fortunately strikes a happy medium between scholarship and interest. Though his work is by no means so abstract as to be dry, yet he pays careful attention to the facts and figures, and has made a thorough study of the records which survive from the sixteenth century. Where he can find no facts—and of course the story of Tyndale's life can never be known completely in this world—he does not hesitate to say so. He is a historian, not an inventor.

* Elective, 1941 Ministerial Reading Course.

Some of the chapter headings are: "Early Years," "The New Testament," "The Battle Begins," "Hamburg and Antwerp," "The Old Testament," "A Call to England," "Last Years of Freedom," "Betrayal and Death."

The author's viewpoint, while strictly historical, is also strictly Protestant. His book does much to confirm our faith in the great and true work which William Tyndale did, as outlined in "The Great Controversy," pages 245-247, for example. I have no hesitation in recommending this as a book which every Seventh-day Adventist minister should read.

By the late GWYNNE DALRYMPLE.

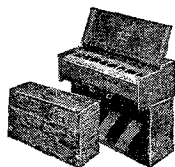
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RELIGIOUS WORLD TRENDS

Import of Leading Press Declarations

The Church-Union Issue

THERE is an increasing pressure and an increasing trend in denominational ranks toward "interdenominational mergers." More than any other Protestant group the Baptists seem aware of the significance of such efforts toward mechanical unity, and are bracing against fatal compromise. It is well for us to be aware of their discussions and attitudes, for those preliminary movements now under way are destined to unite the fragmentation of Protestantism, and thus to prepare her to clasp hands with Catholicism in the last great confederacy that will finally turn in union against the Sabbathkeeping remnant as the one obstacle to spiritual unity throughout Christendom. Baptists plainly see that this church-union movement is not simply one to achieve a greater degree of correlation and united effort on the part of Protestant Christians. Lawrence Fitzgerald declares:

"Those of us who are trying to see beneath the surface are made to realize again and again where this movement is headed. It is aimed at the organization of all non-Roman Catholic denominations into one body."—*Watchman-Examiner*, June 13, 1940.

In support of this contention, the writer quotes from the thirtieth anniversary meeting of the Federal Council of Churches in 1938:

"In the field of Christian history this session of the council apparently registered the turning point at which the denominations which make up its membership have ceased to think mainly in terms of

possible cooperative action and now begin to look ahead definitely toward union."

In other words, Mr. Fitzgerald adds: "The council has spent thirty years getting its constituent bodies oriented to the idea of church union," and quotes further:

"From this time on, unless the movement receives unexpected setbacks, it is evident that the council will be thinking union and talking union. As it does so, it is bound to provide an increasing Protestant conscience to testify against the fragmentation of Western Christianity."

Citing the *union*, not federation, of the Methodist Churches (Methodist Episcopal, Methodist Episcopal South, and Methodist Protestant), Bishop Holt is quoted as holding that such is just an earnest of wider mergers, including organic union of Presbyterians, Episcopalians, etc. Thus:

"Bishop Ivan Lee Holt is but one among many of the denomination's leaders who are demanding that this reunion among Methodists shall be no more than a step toward a more inclusive union among Protestant Christians."

Referring again to the Edinburgh meeting, the past president of the Federal Council is quoted thus: "We came here thinking of our churches; we return home thinking of the church." Mr. Fitzgerald then contends that this "whole movement is based on a wrong conception of the church. . . . It conceives of the church as a catholic institution, when it is not that at all."

"The false conception of the church behind this movement at one time in history led away from the New Testament and issued in the Greek Orthodox and Roman Catholic Churches. Let that idea prevail again, and the minister becomes a priest, a cog in a machine; the ordinances become sacraments; and the doctrines of the New Testament are vitiated.

"Again, this movement is based on a false conception of what the church should do. It aims at the union of all churches, so that there will be greater power and pomp to move the world to action. Today, many are trying to copy the world, and particularly that monstrous pagan ecclesiastical system known as Roman Catholicism. 'Not by might, nor by power, but by My spirit, saith the Lord.' Even the Roman Catholics have not been so successful in eliminating the evils that a united church is supposed to eliminate! This plan looks to an ecclesiastical organization to give us what the Spirit of God alone can give. . . . This is no time to enter into entangling alliances which call for compromise."

Further, in the *Watchman-Examiner* of May 9, 1940, Dr. Harold L. Proppe contends that "there can be no real merger or unity at the expense of truth," so far as Baptists are concerned. He asserts that history reveals that "when formalism was substituted for spirituality, and devotion to externals supplanted personal faith, the *regenerate* church became a *degenerate* church; then gross darkness covered the people and martyr fires were kindled." Doctor Proppe tells succinctly why Baptists could not accept the Westminster Confession and the "Book of Common Prayer:—"

"Our fathers bequeathed to us their conviction based upon the Scripture that the church is a body of believers called out from the world, that the membership is a regenerate membership consisting

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of such only as have been renewed by God's Spirit and are by faith vitally joined to Christ. They could not, therefore, accept the Westminster Confession, which affirms that the church includes all those throughout the world who profess the true religion, together with their children. Nor could they assent to the 'Book of Common Prayer,' from which the minister, at the christening of an unconscious babe, reads, saying, 'This child is regenerate and grafted into the body of Christ's church.' Our fathers held that the reason for our denominational existence is not baptism as a mode, but the church as a spiritual organism. They practiced immersion, not simply because Christ was buried beneath the yielding wave, but because immersion is 'our Lord's appointed sign of His death and resurrection, and of the believer's entrance into communion therewith.' They rejected infant baptism, not simply because it has no Scriptural warrant, but because it admits to the church such as do not know and cannot know aught of the new birth. They opposed sprinkling or pouring in the case of adults, not simply because no such method was known in apostolic days, but because the ordinance when thus administered does not symbolize the dying and rising with Christ which is essential to admission into a New Testament church."

Doctor Proppe then quotes from Doctor Truett's message to the recent Baptist World Alliance Congress in Atlanta, Georgia.

"Any unity, except in the truth, would not only be fatal, it would be treachery to Christ. It behooves all Christians to faithfully inquire how they may come closer together. Shall they do so by reducing their beliefs to the minimum? Any union which is not based on the unreserved acceptance of the lordship of Christ falsifies itself and should be promptly rejected by all serious-minded men. That would indeed be very shallow and unworthy reasoning which advocates union by compromise in the realm of spiritual truth.

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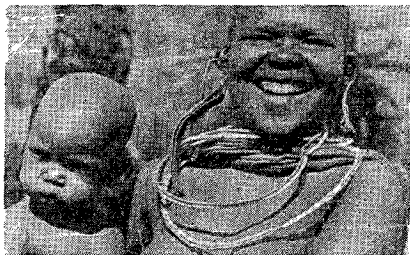
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- (5) Animal defects from foods of parents and mutual responsibility of both parents.
- (6) Light from primitive races on how mentally backward and delinquents can be produced.
- (7) Special foods of primitives for parents-to-be, and race regeneration by obeying Nature's laws of life.
- (8) American Indians—primitive, semiprimitive, and modernized.

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Ada Alford,
Jacksonville, Florida.

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Mrs. A. J. Williams,
Greenville, Mississippi.

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And finally a citation is given from the Southern Baptist convention of 1938:

"We would issue a fraternal warning to our brethren of every communion of the danger of a man-made union. It would constitute a powerful monopoly fraught with many possible perils for the world. It would be too carnal to be safe. Such an advantage and such power would be too much for human nature. We can conceive of it as a great temptation to some would-be world dictator in the event of some unusual crisis in the future. Only a union dominated by spiritual believers, perfected by spiritual motives, responsive to the lordship of Christ would be safe for the world.

"Very kindly and courteously, yet very definitely and emphatically, Baptists must say to the believers in other denominations that since the present divided condition of Christendom is unquestionably the result of the departure from the simple teachings of the Scriptures, the only possible road to merger and union is back to the Scriptures, sanely, safely, and fairly interpreted, and if the objection is raised that this in our present denominational confusion is impossible, emphatically we must answer that then genuine organic union is impossible with Baptists, for we are unalterably committed to the Scriptures as our full and final light and guide."

A New Dark Age Upon Us

❖ A DREADFULLY dark editorial picture of nominal Christianity's retrenchment over the past decade or two is painted by the Baptist *Watchman-Examiner*. It is reproduced here because we need to be aware of the facts portrayed.

"The war finds the Christian churches unready to meet the impending crisis. In the United States there is hardly a denominational mission board that has not been curtailing its outlay of funds and diminishing the scope of its activities over the last ten or more years. Before this holocaust crashed on the world, the various Christian groups were retreating pitifully. Outposts on the frontiers of paganism were abandoned. Missionaries were growing old. New recruits were few. Overworked personnel collapsed, and some died. Now, this tired and thin line is called upon to absorb a new, killing shock.

"In this [America] and other so-called Christian lands, Christianity has been on the defensive for years. 'Where cross the crowded ways of life,' churches have declined in witness and power. A dead formalism afflicts what once were dynamic, Christianizing centers. The steeple and the cross are no longer symbols to the people of the sovereignty and grace of God. Christ's people are divided and defellowshipped! In vast areas the Bible is an ill-famed collection of human documents without authority and increasingly not known or even read.

"Theologically the churches have entered a new dark age where the Light of the world is smothered with euphonious phrases incapable of inspiring a veteran or calling new recruits to the banner of the cross. For twenty-five years we have seen movement after movement, campaign after campaign, but when the tide has passed, like sand on the seashore, the individual Christian units settled back into a uniformity of indifference, and became their dull, uninspired, drab selves again."—June 13, 1940.

THE RELIGIOUS PRESS

Valuable Current Excerpts

WORLD FAILURE.—We have failed. These words are on the lips of many speakers and are dripping from the pens of many writers. Democracy has failed. The church has failed. Christianity has failed. Capitalism has failed. Socialism has failed. Culture and education have failed. And so we could add to a growing list of good things which have failed.

In what sense have we failed? The world is at war. The fruits of civilization are being reduced to rubbish. In this day of twentieth (Christian) century culture, we are witnessing the worst relapse into barbarism and tyranny of all the ages. All the world is an armed camp. Of the two billion people on this globe, over one billion of them are definitely within the orbit of belligerency. Indeed, this is failure!—*Watchman-Examiner, January 2.*

EUROPEAN CHURCHES.—The life of the European churches is threatened by three deadly perils: permanent impoverishment, the loss of liberty, and the temptation to compromise with present political ideologies.—*Adolph Keller, in Christian Century, Dec. 4, 1940.*

BIBLE'S UNIVERSALITY.—It is estimated that nine tenths of the 2,000,000,000 people in the world might now read the Bible in a language they understand.—*Watchman-Examiner January 9.*

COSTLY UNIONS.—Last month a labor "leader" admitted before a Congressional committee that applicants were often charged an initiation fee of \$300. Thereafter, the workers paid \$7.50 every month as dues, and any special assessments that might be made. This money, said the collector, was used for such administrative purposes as the employment of business agents, financial secretaries, and bookkeepers, and for the incidental expenses of the local.—*America, January 11.*

BELGIAN GIFT.—Every Baptist in the land should take pride and rejoice in the unusual and generous proposal of the Belgian ambassador to present the \$700,000 Belgian World's Fair building to the Baptist Virginia Union University, at Richmond, Virginia. . . .

One of the largest and most imposing buildings at the New York Fair, unlike most of the exhibit structures, the Belgian building was designed as a permanent building and was erected here by expert Belgian workmen without the use of rivets, thus making dismantling and reerection possible with a minimum of damage to the material.

When the war made it impossible to return the building to Belgium, as originally planned, it was graciously offered as a gesture of international friendship to Virginia Union University if the institution could pay the cost of dismantling, transfer to Richmond, and reerection on the campus.

Founded and nourished by the American Baptist Home Mission Society, and now operated by the board of education of the Northern Baptist Convention, Virginia Union University is one of the best established and strongest of the dozen or more Negro schools and colleges owing their birth to Northern Baptists.—*S. E. Hening, in Watchman-Examiner, Dec. 26, 1940.*

DYNAMIC PROTESTANTISM.—Basically, all world changes are religious. Though often brought about by the military might of the secular arm, such changes have always been motivated by religious ideology. Proclamation of the Christian gospel of "regeneration" in the first century made all things new, and overthrew the authoritarianism of the Roman Empire. The reassertion of that same regenerative gospel by the priest-reformers in the six-

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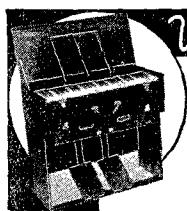
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teenth century again set the world on the path of renewed liberation and progress. Today the old tyranny of church-state authoritarianism is again fighting to gain the ascendancy.—*The Converted Catholic*, October, 1940.

ALCOHOL KILLINGS.—Safety experts have been working for some years to eliminate the dangerous railroad grade crossing, and with such success that in a majority of the States, they have been replaced by bridges or underpasses. But we still permit fools to operate huge machines in our crowded city streets, even though these fools kill about 30,000 persons yearly. The chief agency for the making of these criminal fools is, of course, alcohol, and their number is growing. Twice as many fatal accidents were caused by them in 1939, according to an article in the *Quarterly Journal of Studies in Alcohol*, as in 1933.—*America*, January 11.

ADVENTIST ZEAL.—We may disagree on certain matters with the Seventh-day Adventists, but their zeal and their success in winning men can only command our respect. And their devotion to missions makes that of most denominations appear shabby by contrast. The *Herald of Holiness* has an informing statement on this point:

"In some respects the Seventh-day Adventists are really a very wonderful people. They send their missionary message out in 714 languages. They sent missionaries out during the past year to preach in sixty-five new languages. In 1937 their membership was close to 450,000, and yet last year they contributed to home and foreign missions more than \$12,000,000. This is a per capita giving to missions alone of \$27.86. They also publish 310 periodicals. And, dear readers, notice the reason why: Besides their offerings, they give two tithes—one to the local church and one to missions. In the light of this information, surely the fellow who kicks on one tithe in the collection plate should be ashamed of himself."—*Presbyterian*, September 12.

VATICAN INDEPENDENCE.—The first Italian casualty of the war is the *Osservatore Romano*, the Vatican newspaper which immensely increased its circulation by printing accurate war news, and is now not to print news at all. The fact that the Pope has agreed to this practical suppression of his official organ shows how futile is the so-called independence of the Vatican City.—*Religious Digest*, November, 1940.

PAROCHIAL-SCHOOL SUPPORT.—It is a long continued story, this record of the Roman Catholic demand for a subvention from public taxation for the parochial schools, but new chapters of it are constantly being written. The latest is given in the current release of the National Catholic Welfare Conference News Service under the date line, Washington, November 8: "The department of superintendents of the National Catholic Educational Association, at its annual meeting at the Catholic University of America here, today recommended that the Catholic school authorities 'continue their efforts to secure for Catholic school pupils a just share of the funds which are annually expended by the Federal Government and the individual States and subdivisions thereof for the support of education in the United States.'"

The only thing particularly subtle about this is the phrasing which makes it appear to be an effort to get for Catholic school pupils something which is unjustly withheld from them although granted to the pupils in other schools. If one could believe that this meant social service, attention to health and the like, one could go along with them without demur. . . . But when it comes to a demand for public money for the support of privately controlled schools, when the only reason for the existence of these schools is the teaching of a special form of religion, that is an entirely different matter, and it rests on an entirely different principle.—*Christian Century*, Nov. 20, 1940.

TOBACCO BILL.—Americans spent more for tobacco last year than they gave to all churches and other welfare institutions. They gave \$351,000,000 to the churches, and also spent \$850,000,000 for narcotics and drinks, and \$890,000,000 for amusements. —*The Presbyterian, Dec. 5, 1940.*

CATHOLIC ACTION.—Catholic Action sprang to the fore this past month. Pius XII called to the Vatican 5,000 of its Italian members for special instructions which he delivered personally in the presence of the highest diplomats of the Vatican. Lest our version appear to exaggerate the strategic importance of this meeting, we shall quote exclusively from the special report of Herbert L. Matthews to the *New York Times*: "From the viewpoint of Catholic Action in Italy and throughout the world, the Pope's speech was of the utmost importance. It was by no means devoid of indirect references reflecting a fundamental divergence with lay politics. . . . Through this meeting the Pope has bound Catholic Action even more closely to the Holy See. . . . Like all great confraternities, it remains a species of a state within a state. Whatever happens, the church has this body of faithful at its call."—*The Converted Catholic, November, 1940.*

Seminary Objectives

(Continued from page 4)

cational leaders; but we face a situation which calls for deep discernment, divine wisdom, and heroic courage. We are still being tested on whether we will obtain our wisdom from the Great Teacher or seek to the god of Ekron.

One of our college teachers, in explaining why he should attend a theological school of

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another denomination, said that a certain university had surveyed the school in question and pronounced it first class. Yet the Fundamentalist wing of the church long since withdrew from that university which was so valued by our brother. But is it never right for Seventh-day Adventists to attend universities or seminaries of other faiths for advanced work? Yes, there are circumstances in which such attendance may be permissible or desirable. The Spirit of prophecy recognizes this, but immediately goes on to say:

"None should be allowed to pursue a course of study that may in any way weaken their faith in the truth and in the Lord's power, or diminish their respect for a life of holiness. I would warn the students not to advance one step in these lines, not even upon the advice of their instructors or men in positions of authority, unless they have first sought God individually, with their hearts thrown open to the influence of the Holy Spirit, and obtained His counsel concerning the contemplated course of study."—*Fundamentals of Christian Education*, p. 347.

If there is one thing that stands out clearly in more than a thousand pages of instruction on education from the Spirit of prophecy, it is that our young people and our workers should be trained in our own schools. It is my solemn conviction that the attendance at universities of hundreds of our teachers and recent college graduates, many of whom are consciously or unconsciously influenced by the new pagan philosophy in vogue, constitutes a very definite denominational peril.

When the plan of accreditation was adopted, which involved the necessity of sending our teachers to the universities, it was regarded as an emergency measure, but it has all the appearance now of being a permanent policy. We may blind our eyes to it with the veil of expediency, we may supinely observe that nothing can be done about it, but just as surely as you and I are here tonight, just so surely is there an insidious leavening influence being exerted on the minds of hundreds of our men and women who are the molders of the movement.

No one denies the great value of facts being discovered by research students, in and apart from our great institutions of learning, but the fact remains that the philosophy which permeates the majority of these modern institutions is, to use the words quoted above, "poisonous to the soul,—destructive of faith in the God of all truth." This constitutes a major problem which faces the church today. One thing is sure: If we fail to follow the blueprint of education which has been given us, terrible will be the consequences. But we must not fail. In the Spirit of prophecy we read:

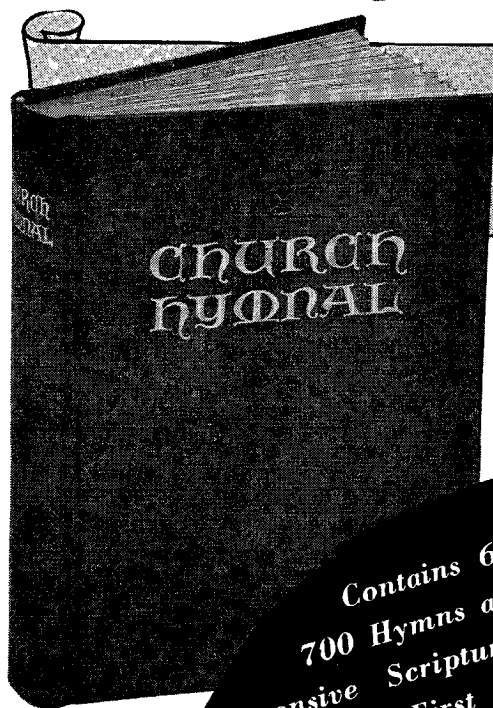
"Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Id.*, p. 290.

—To be concluded in April

The Ministry, March, 1941

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CONVICTION!—No man can preach convincingly without deep, strong, abiding conviction. He must have certainty in his own soul; else he cannot produce it in others. He must himself believe, before he can lead others to believe. When a preacher is uncertain as to some doctrinal or prophetic truth, how can he effectually present that truth to others? Occasionally, some preacher or teacher assumes a so-called scholarly or scientific attitude, holding everything in extreme reserve and “balance,” in more or less tentative form. With such, nothing is settled, final, secure. Yet that is but pseudo scholarship. We need not vacillate between plausible alternatives when inspired counsel enables us to reach right conclusions from sound premises that exhaustive research will only confirm—as has been proved again and again until the principle is clearly established. God give us men of conviction, born of deep study and sure, reasoned conclusions.

COMPROMISE!—Compromise concerning our fundamental teachings, principles, and standards will lead inevitably to spiritual disaster. Any toning down or hiding of the terms of our distinctive third angel's message for the world—pertaining to and identifying the beasts of Revelation 13, the image of the beast, and the Sabbath in relation thereto—involves faithless betrayal of our high trust and God's expectation. We must not shrink from declaring the whole counsel of God. We dare not capitulate in the task of explicitly warning, instructing, and appealing to mankind to heed God's full message for today. To do so would be to default in our commission. The terms of our trust are clear and explicit. We must face squarely the issues involved. We must not wobble or retrench.

INTERPRETATION!—A true interpretation of prophecy is simple, direct, and obvious. It finds its fulfillment in great, epochal events, and in mighty, incontestable eras. It never forces or warps the testimony of history; nor does it ever ignore, cramp, or suppress the recorded witness by which it must be attested. True prophetic interpretation does not fix upon some minor, disputed episode for its proof—upon debatable evidence that the best informed must ever question—while at the same time blinding its eyes to the great massed facts of evidence that fairly shout the evidence of fulfillment. It does not comb the earth to support a preconceived notion or a predetermined position while avoiding and

ignoring modifying or nullifying evidence. Standing uncompromisingly upon the immovable foundations, it does not feel itself obligated to defend or cling to the past, traditional detail, simply because it may have been thoughtlessly held for years, but will yield a dozen errors for one genuine truth. It will, moreover, hold in abeyance certain difficult minor items till satisfying light clarifies seeming contradictions that now baffle, conscious of the fact that truth will triumph in the end, and harmonize with all the facts. It will, therefore, seek, seek until it finds them.

SECULARISM!—The work of God should be conducted with sobriety. The spirit of levity and secularism that some are prone to inject into our councils—in order to carry a point or defeat a measure by witty thrust, clever argument, stinging sarcasm, appeal to prejudice, or descent to personalities—is decidedly out of place. Our council chambers are not party conventions, State legislatures, or halls of Congress. The methods of politicians have no rightful place in the legislation of the church. Their spirit and their processes are not ours, and have little in common with us. God's work is ever to be conducted in sobriety and candor, under the guidance of the Holy Spirit. Secular tricks have nothing in common with the sacred sphere and method of the church.

EVANGELISM!—Failure to recognize the distinctive gift of evangelism, as well as that of pastoralism, as set permanently in the church by the Holy Spirit, is a clear violation of the divine program and provision. It is wrong to merge all the gifts, contrary to New Testament provision, and make all ministers district leaders in a conference—despite financial and goal pressures that tend toward this expedient. It is wrong to take a young man just out of college and put him in charge of churches or districts, with their inescapable church problems, their church school and other administrative responsibilities. Thus he must deal with and instruct members who have been Adventists longer than he has been in the world. Such a procedure is unfair to the novice and unfair to the church. Let ministerial graduates and interns get their initial experience in direct evangelistic soul winning among those not of our faith. Then later, with experience and maturity, they can assume pastoral responsibility, if that gift manifests itself. We cannot improve the Holy Spirit's plan.

L. E. F.