

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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“TO SEEK AND TO SAVE”

AN EDITORIAL



WE live in an hour when a multitude of interests and activities press upon our time and attention. Through the eye and the ear our thoughts are directed into this channel and that, and too often away from what constitutes eternal values. And we are busy—in the Lord's work and in our own. “There is so much to be done!” is the cry on every hand; and at times the demands even of legitimate and proper activity seem almost overwhelming.

But work is designed to be a blessing, not a curse to man. The Saviour worked—He went about His Father's business, the work of saving souls. That work transcends all others, both in the reward given and in real, intrinsic value. To win souls to the service of God, to help them to gain eternal life through faith in Jesus Christ, is to do God's work and to be sure of His blessing.

Man, created by God, made and fashioned in the image of His Maker, capable of a development which makes him superior to any earthly thing, is of priceless value in the sight of Heaven. Nothing proves the great worth of man more than the price paid for his redemption. “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Surely nothing could speak more plainly of the value which God places on the lost than the price that was paid for man's salvation.

The parables recorded in Luke 15 clearly present the value that the Son of God puts upon a soul. Before Him was a mixed multitude,—publicans and sinners, scribes and Pharisees, haughty doctors of the law, ever ready to en-

snare the Teacher; men who came to cavil and to sneer; others who hung upon His words for comfort and life; rich and poor, blooming youth and feeble age; some proud and self-satisfied, others humbly longing for pardon and cleansing. It was, in fact, such a throng as might gather before Him today if He were present in the flesh; for in its pride and its sin and its great and overwhelming need, the human heart does not change. No doubt some in that crowd were comforted by the parable of the lost sheep. How well they understood the anxiety of the shepherd when one of the flock had strayed

away; how truly they entered into his joy when the lost was found! And so their hearts were ready to receive the message, “Likewise joy shall be in heaven over one sinner that repenteth.”

And again, the parable of the lost piece of silver,—that perhaps comes closer home, for it is a universal experience,—the anxiety over a treasure lost, the joy when it is restored. Jesus knew the human

heart, and how to press the lesson home. “Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.”

One purpose, and one only, actuated the Son of God in His earthly life,—“to seek and to save that which was lost.” This was His life-work. And those who have accepted the salvation bought at so fearful a price, and tasted its joy in the heart, can render no service so valuable in the sight of Heaven as to carry on His work,—to seek the lost, find them, love them, and if possible save them, turning them to righteousness. Those who do this work for

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“THE sunset burns across the sky;
Upon the air its warning cry
The curfew tolls from tower to tower;
O Christians, 'tis the last, last hour!”

“The work that centuries might have done
Must crowd the hour of setting sun;
And through all lands the saving Name
Ye must in fervent haste proclaim.”

“It is a vineyard of red wine,
Wherein shall purple clusters shine;
The branches of His own right hand
Shall overspread Immanuel's land.”

“The fields are white to harvest. Weep,
O tardy workers! as ye reap,
For wasted hours that might have won
Rich harvest ere the set of sun.”

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY
IRWIN H. EVANS AND LEROY E. FROM
SPECIAL CONTRIBUTORS
THE GENERAL CONFERENCE OFFICERS

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Two articles appearing in the *Forum**—"The Catholicism of Protestantism" (June, pp. 367-370), and "The Holy War in Mexico" (September, pp. 133-136)—merit careful reading by our ministry. The first deals with glaring trends in Protestantism's modern adjustments. Pertinent paragraphs appear in "Valuable Quotations," p. 20, but both articles may well be secured in their entirety, and preserved for reference. The summarizing sentences declare:

"The Great United Church of Protestantism is a vain attempt to enjoy spiritual emotions without accepting spiritual responsibilities. But it so happens that there is no way of having the consolations of religion without religious belief. Anything else is religiosity."

The second article, dealing with Roman Catholic vicissitudes in Mexico, is a most candid historical survey of the past three centuries of church domination, terminating in the inevitable ousting of the priesthood from its historic control. Excerpts are likewise reproduced by permission in the "Valuable Quotations" section. Here is a paragraph from the conclusion:

"The citizens of Mexico are determined to retain what they have won after more than three centuries of oppression and a century of struggle. In their new scheme of things they have no room for the Roman Catholic Church, as it was established of old, with its power of acquisition of an incredible proportion of the country's wealth, its political control, its intolerance of other religions, and its policy of keeping the mass of the people illiterate. The long historical record of the church's persistent opposition to every liberal movement aimed at winning social justice for the people and the church's defiant attitude toward and violent action against the Constitution of 1917 were themselves responsible for this sentiment."

EDWARD SHILLITO, in the "News of the Christian World" section of the *Christian Century* (September 11), reports a peace move from London that is intriguing in interest, and will bear close watching because of its possible relation to the prophetic portrait of the present peace-and-war situation and the relation of ecclesiastical plans and movements thereto. Un-

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der the heading, "Lansbury Asks Truce of God," Mr. Shillito says:

"London, August 21.—Mr. Lansbury is the leader of the Labor party; he is also a sincere Christian who, as the hymn has it, is 'not ashamed to own' his Lord. Yesterday he wrote in the *Times*; on the same day he sent an appeal to the Pope, to the archbishops of Canterbury and York, and to Dr. Scott Lidgett. The burden of these letters is the same—statesmanship has failed; there is no hope of averting war by means of purely political maneuvers; there is only one hope now. The Christian church must call to the world to try the Christian way. That would mean a reconsideration by all the nations how the 'vast stores of national resources and the tremendous unsatisfied markets of the world can be organized and regulated for the service of mankind.' It is no time, he says, for nations to blame one another; 'we have all sinned and come short of the glory of God.' But it is an hour when the voice of Christendom should be heard. In the present crisis he sees that the 'have nots' are opposed to the 'haves.' There is a Christian way out; there is enough room, enough raw materials, enough markets. 'I propose that the archbishops appeal to His Holiness the Pope to join in and call a solemn convocation, or congress, representative of every phase of Christian and other religious thought, call the gathering to meet in the Holy Land at Jerusalem and from Mt. Calvary call a Truce of God and bid the war spirit rest.'"

DISTRESSED by the "organized exploitation" which infests the Holy Land "from Dan to Beersheba," as observed on a thirty-six-day tour, the editor of the *Christian Century* (May 1) has exposed the hoaxes now perpetrated. We may well note his words, and thus avoid pitfalls in our public statements:

"The Holy Land turned out to be one of the most unholy lands I had yet visited. I do not refer primarily to the cupidity with which the native hucksters press their wares upon you as you enter and leave the sacred places. What I refer to is the charlatanism of the organized exhibition of sacred things and places. From the Church of the Nativity in Bethlehem to the Church of the Holy Sepulcher in Jerusalem and the Church of the Annunciation in Nazareth, you are shown one fictitious and fantastic object after another with all the pious assurance of historical verity. . . . Some were profoundly moved by the experience of walking along the Via Dolorosa, the sacred street upon which Jesus is supposed to have walked to His crucifixion, or standing inside the very tomb from which He rose, or making the stations of the cross (were there twelve of them?), or beholding the manger wherein the young child was laid, and the very hillside upon which the shepherds slept when the star and the angel choir appeared.

"But there were others in our quite nonecclesiastical cruise company who were puzzled by all this, and some who were affronted by it. They could not forget that twenty centuries of history had passed over these scenes since Jesus' day, that Jerusalem had been destroyed again and again. . . . It was not the dragoman, but the priest who showed us the most preposterous things. Upon each holy spot there stands a church edifice or a monastery or some other institutional expression of organized Christianity. The church is jealous of its rights in connection with every holy place or object. It derives both prestige and revenue from this property. It is therefore interested in multiplying the number of sacred places and relics and in clinging to those now possessed. . . .

"So the system of exploitation has fastened itself upon the Holy Land, profaning it with pious fraud. I could cite scores of particulars as fantastic as the statement made by the Franciscan brother in 'Mary's house' at Nazareth that the virgin stood at *this* pillar, and Gabriel at *that* pillar when he announced to her that she would be the mother of the Saviour!"

THE liturgical movement grows apace in the Protestant churches. It is evidence of the increasing power and prestige of Romanism, and of the strong Romeward trend foretold of this hour. We must not forget the faithful witness we are called upon to give, and the position of isolation in which we soon shall stand. His wisdom is to blend with faithfulness.

GLIMPSES OF "ELMSHAVEN"

The Custody and Use of the Ellen G. White Writings

MRS. WHITE'S LEGACY TO THE TRUSTEES

BY THE LATE A. G. DANIELLS



SEVERAL times during the later years of her life, Mrs. E. G. White expressed to me, and to others, concern regarding the future of her writings. She was anxious that her books already in print should continue to be widely circulated, also that a proper use should be made of the unpublished manuscripts that she would leave.

It was difficult at that time for me to understand this anxiety on her part. I tried to assure her of the deep interest our people had in her work, and of my conviction that when the time of which she made mention should come, the leaders would surely take such steps as were necessary to promote the circulation of her messages.

But such assurances did not satisfy her. She said that she had received cautions indicating that the leaders might become so busy with administrative work that they could not give proper attention to the promotion of her particular writings. And she feared that no one, except perhaps her son, Elder W. C. White, would adequately realize the need of bringing forth at the proper time such unprinted manuscripts as contained certain cautions and warnings the Lord had given her which would be needed in the closing years of our work.

So, for a number of years, this burden rested upon her heart. She desired and urged us to study with her what arrangements could be made, while she was still living, to ensure, after her death, the proper use of her manuscript testimonies, to promote the circulation of her books, and to bring out such new publications as would be needed from time to time. At length she was led to appoint certain ones to act for her as trustees in carrying out these wishes and responsibilities.

In her last will and testament she embodied her desires regarding the lines of work to be carried forward, and appointed the following five men, W. C. White, F. M. Wilcox, C. H. Jones, C. C. Crisler, and the writer, to act as trustees in carrying out this instruction.*

The task of maintaining the circulation of the books, of preparing matter for translation into other languages, and of bringing forth suitable portions of the unpublished manuscripts, was greater than could have been anticipated.

We feel that the future of this work seems very bright. There is a growing spirit of

* The Trusteeship made vacant by the death of A. G. Daniells has been filled by the appointment of J. L. Shaw; and, because of ill health, C. H. Jones asked some time ago that another be appointed in his place. J. E. Fulton was elected, and thus the board stands today.—EDITOR.

Editorial Statement

WE wish it were possible for all our workers to visit personally the "Elms-haven" office, and spend several hours in looking over the files of precious material housed there, gaining an understanding of the important work connected with the custody of the Ellen G. White writings, and having answered on the ground the many very natural and proper questions that come to the mind. But as this is manifestly impossible, these articles, covering the leading points involved, have been prepared at our request.

There will consequently appear, from month to month, a developing picture of the work at the "Elms-haven" office, giving a comprehensive explanation of how Sister White arranged for the future conduct of that work, and how it has been carried out.

We are confident that the presentation will prove of intense interest and profit. We believe the facts to be presented should be known and understood by every responsible worker in the cause, and consider it a privilege to make this contribution through the medium of the MINISTRY.

And it gives us sobering pleasure to present here the last article ever written for his fellow workers by our beloved Elder Daniells—the introduction to the series. It was gladly prepared only shortly before his death; for "Elms-haven," with all that the name implies, lay very close to his heart. It was inextricably bound up with his lifework, his last major effort being the preparation of his important manuscript, "The Abiding Gift of Prophecy," a masterful survey of the gift in operation.—EDITOR.

cooperation between our publishing houses, our conference leaders, and our ministers generally, in strong, successful efforts to increase the circulation of the Ellen G. White books. This cooperation is the result of a better understanding of the problems before us, and the way in which we are endeavoring to meet these problems.

We have found a growing interest on the part of many of our people, especially among the ministers, to have a better acquaintance with the work that Sister White committed to the trustees. This is manifested by the number of visitors who come to the "Elmshaven" office to see for themselves and to ask questions. The nature of these questions is indicative of the points of interest to our people, and it has seemed very desirable to give the readers of the MINISTRY the benefit of the information that has been placed somewhat in lecture form by Brother Arthur L. White, as he has had occasion to meet the many visitors at the office, together with additional important information that should prove of great value to the workers in this cause.

Arthur White is the son of Elder W. C. White. He has been connected with the work of the Ellen G. White Estate at "Elmshaven" for nearly six years, and has become familiar with its various features. He has been appointed by the trustees as assistant secretary and treasurer.

In order that our ministers and other workers may have the information they should have, the trustees have authorized Arthur White to prepare this series of articles, which, approved by them, will now appear in the MINISTRY. It is our hope that a wider and better understanding of the work of the trustees may be the means of answering questions that are sometimes asked, and may give a truer understanding of the importance of the task that they are facing. You, readers of the MINISTRY, must, as leaders and teachers, share with us the great responsibility of promoting the circulation of these messages that have been given to this people by the Most High, who rules the universe.

*Glendale, California,
March 11, 1935.*

I—A VISIT TO "ELMSHAVEN" *

BY ARTHUR L. WHITE

IN the beautiful Pratt Valley, just below the St. Helena Sanitarium, and only a short distance from the town of St. Helena, California, there lies a property known as "Elmshaven." It was here that the chosen messenger of God, Mrs. Ellen G. White, made her home the last fifteen years of her life, during which time she brought out in book form many of the precious messages which had been entrusted to her. And it is here that the work in connection with the handling of her writings is carried forward today.

This property was selected after weeks of diligent search to find the "refuge," of which the Lord had assured her on the ship when she was returning from Australia. Here, this untiring laborer for God found quiet, restful surroundings favorable to the prosecution of her book work. With no inclination to enshrine any earthly spot, one is nevertheless solemnized at the thought of the angel messengers from heaven who frequently here appeared to Mrs. White, to give instruction and counsel to the church through the prophetic gift.

The modest estate, consisting of a few acres of farm and hill land at the time of Mrs. White's death, has since been diminished to about half its former size, and has been purchased and at the present time is the property of one of our evangelists.

As we enter the home, a two-story frame

building, we note that it is in good repair. Though substantially built and roomy, yet it represents no elegance and no extravagance.

The two rooms of greatest interest are found on the second floor; so we climb the winding stairs, and turning to the left, enter Mrs. White's sleeping room,—a fair-sized chamber, which is well lighted and has opportunities for good ventilation. Moving through the hall, we next enter the study, or writing room, as it was called, and find it to be a large, pleasant room, heated with a fireplace, and well lighted, particularly the southeast corner, where stood the comfortable armchair with footrest, and the convenient lapboard on which many pages of manuscript were written. We notice that this room is equipped with bookshelves, file drawers, and cupboards, where were kept Mrs. White's library, her manuscripts and writing materials. In the bedroom and the study may be seen the furniture nearly as it was when she was living here.

As we gaze down the hall, a picture comes to mind of the small figure hurrying to the study, carrying some important message to be communicated through her to the church, or possibly a bundle of manuscripts for a new book. Perhaps the eye catches sight of the threshold to the study where on Sabbath morning, February 13, 1915, she fell, and it was found later she had suffered a fractured hip. We will then be reminded that the cheery study became a chamber of helplessness, in which on July 16, after she had been confined to her bed

* NOTE.—This introductory article is written from the viewpoint of a group of visitors to the "Elmshaven" home and office.

for five months, the long life of service came to a peaceful end.

Returning to the stairway and descending to the ground floor, we pass into the sitting room, with an ample fireplace to the right, and to the left, sliding doors opening to the dining room. As we pause for a moment by the fireplace, we are reminded of the precious seasons of worship enjoyed here, and of Mrs. White's earnest supplications for grace, guidance, health, and strength for service.

As we step into the dining room, we think back to the time when Mrs. White presided at the head of the table, around which the family, and frequently leading workers, gathered to enjoy a well-prepared meal, and to spend a pleasant hour in talking of the day's activities or recounting interesting experiences in travel and labor.

Leaving the house and walking under the wide-spreading live oak, we step into the square two-story frame office building, and passing through a narrow hall with offices to the right and to the left, we enter the library at the back. Here, before us, on the farther side of the room, we see two steel doors, opening into the fire-proof vaults which protect the writings and historical treasures of particular interest to the visitor.

We step first into the old vault—a room 6 by 11½ feet, and the smaller of the two. Here we observe that the wall space is lined with shelves and filing cases. To the right are bound volumes of our denominational periodicals, including the earliest: the *Present Truth*, published by Elder James White in 1849 and 1850; the *Second Advent Review and Sabbath Herald*, which succeeded it in 1850; and the *Advent Review*, a supplemental document of the same period. We see also the *Youth's Instructor*, *Health Reformer*, *Signs of the Times*, and many other periodicals.

On a shelf just inside the door of this vault, our eyes rest upon the memorable, old leather-bound family Bible, weighing over eighteen pounds, which Ellen Harmon, a frail girl of seventeen, when in vision, held on her extended left hand for fully twenty minutes.

To the left is the Ellen G. White manuscript and letter file. In the 72 drawers of a Shannon File Cabinet is kept this collection of approximately 45,000 manuscript pages of her writings. Adjoining this file is the Card Index, in which are catalogued on 12,000 cards the principal subjects dealt with in the manuscripts and the approximately 2,000 Ellen G. White periodical articles.

We also note a small metal case containing, we are told, about 1,000 Ellen G. White letters in handwritten form. The earliest letter preserved was written in 1847, and this file carries us well into the eighties, when typewriters first came into use in Mrs. White's work. These letters are classified and indexed for reference in historical work. This file, covering a forty-

year period, is incomplete, because as a general rule in those early days, the original copy was sent to the person addressed. However, what is preserved, is rich in historical data.

At the far end of the vault are to be found shelves bearing two groups of important documents. Bound in half a hundred volumes with black or red covers, are about a thousand denominational pamphlets in classified order. Just below these, we see more than a score of early editions of books written by James and Ellen White.

We note with particular interest the first Ellen G. White book, a pamphlet of 64 pages, published in 1851 and bearing the title, "A Sketch of the Christian Experience and Views of Ellen G. White." Along with this we find the "Supplement," which was published in 1854, and also the first writing of the story of "The Great Controversy," known better as "Spiritual Gifts," Volume I, published in 1858.* Among a number of other early publications are the first numbers of the "Testimonies," issued from 1855 and onward, the four volumes of "Spiritual Gifts," the six pamphlets entitled, "How to Live," and the "Spirit of Prophecy" in four volumes.

Leaving the old vault and stepping into the new vault annex, we face in the center a narrow shelf containing sample copies of many of the foreign editions of the E. G. White books: "The Great Controversy," published in twenty languages; "Steps to Christ," published in more than fifty foreign tongues; "Patriarchs and Prophets;" "Ministry of Healing;" "Thoughts From the Mount of Blessing;" "Selections From the 'Testimonies,'" and others in various languages.

The entire left wall of this vault is devoted to a bank of regular letter file cabinets, containing document storage and office correspondence files. An interesting phase of this last-mentioned file is the assemblage of letters received by James and Ellen White from our leading workers from 1860 and on. Needless to say, this collection is rich in historical matter.

The right wall is faced with shelves bearing other important papers and correspondence, and above this is an irregular row of black and red books. These are the Ellen G. White handwritten diaries, running back to 1859, which, while incomplete, constitute another rich source of historical data.

As we step back into the library, we are told about the history and work of the Ellen G. White Estate, of the creation of the Trusteeship to care for the writings, and of the several lines of endeavor which the trustees in charge of the estate are carrying forward through Elder W. C. White, secretary of the board, and his two assistants, D. E. Robinson and A. L. White.

(To be continued)

* NOTE.—These three publications issued in the fifties, later were united in the book now known as "Early Writings."



THE GOSPEL MUSICIAN



His Responsibility and Opportunity

A SIGNIFICANT CHURCH MUSIC INSTITUTE

BY CARLYLE B. HAYNES



CHURCH music institute for the Lake Union Conference was held at Emmanuel Missionary College, Berrien Springs, Michigan, August 2-5, 1935. This institute was held under the authority and with the approval of the Lake Union Conference committee.

By invitation it brought together the choristers, leaders, organists, pianists, vocalists, instrumentalists, and teachers of music serving our churches, Sabbath schools, Missionary Volunteer Societies, evangelistic efforts, and schools in Wisconsin, Indiana, Illinois, and Michigan.

I have attended many institutes, conventions, and conferences. I do not know that I recall any that approached its objectives more directly and vigorously than this one, or any that reached conclusions calculated to correct more effectively the things that need changing, or to improve more intelligently the things that need strengthening in our musical activities and practices.

There was a serious, earnest purpose manifest by these specialists in music throughout the entire time of the institute. They had come to discuss fundamental principles, to correct abuses, to improve their efficiency. They drove straight to their objectives, without trifling or delay. There was a striking unanimity of opinion on major matters that was heartening to some of us who have been sighing and crying for a long time because of the musical abominations which have sometimes been permitted to find a place in our services of worship.

It was a source of more than usual satisfaction to have this institute under the leadership of one whose qualifications are of the highest, an authority in the world of sacred music, whose long study and training and experience make his conclusions those of a recognized expert, and one at the same time who is not only acquainted with our own work, but is sound in our doctrines and loyal to our faith, Professor Oliver S. Beltz, head of the Department of Church and Choral Music of Northwestern University. Professor Beltz gave daily lectures, and presented papers and answered questions of such a fundamental and foundational character that my chief regret through the entire institute was that these things could not be made fully available to all our people, particularly to our whole staff of ministerial workers.

His paper covering general principles has been printed in full in the *Review*. There was much else from him, however, of very great value.

Lack of knowledge, lack of right standards, and just plain indifference have allowed to come into our churches during recent years, a great amount of questionable music which should have no place in the church of God. Ministers are not alone to blame for this. These musicians confessed to carelessness and wrong standards on their part. But they determined with one accord to bring an end to these distressing conditions wherever they could. And their recommendations all tend in this most helpful direction.

Searching consideration was given to the question as to whether music is in the church for display and to parade talent and technique, or to express worship; whether music of the church or music of the world is to be used for the church; whether worldly love songs, dances, jingles, jazz, syncopated music, and romances should be allowed a place in God's house; whether difference was to be made between holy and profane, clean and unclean, sacred and secular, in music; and whether, when those who provide music in God's house are not sufficiently enlightened or adequately intelligent, or loyal to right standards, to do this, it would not be entirely justifiable to ask them to step aside for those who are.

All present, following the discussion of these matters, seemed to be agreed that if the offering of strange fire in God's sanctuary was punished with death, in offering swine's flesh on God's altars was accounted horrible pollution, if the men of Israel were compelled to put away their heathen wives in Nehemiah's time; then we, too, are certainly responsible for making a clean-cut distinction between the fantasies, romances, and extravaganzas sometimes born in the libidinous dreams of alcohol-besotted brains of libertine minstrels and troubadours, and the magnificent, soul-stirring psalms and religious music and hymns of the ages.

It was pointed out that the time was, in the church, when only the Psalms were used for music. This had much to commend it. Then spiritual hymns, born of deep experience, were produced. These never grow old. It would be profitable if far more attention were given to the religious character and significance and possibilities of the music of the church.

Papers were presented at the institute not only by Professor Beltz, but also by F. R. Isaac, educational secretary of the Lake Union Conference; H. B. Hannum, professor of music in Emmanuel Missionary College; J. H. Metzger, choral and orchestra leader; V. P. Lovell, principal of Indiana Academy; Miss Inis Morey, Sabbath school secretary of the Illinois Conference; Alvin F. Brightbill, of the Bethany Theological Seminary, Chicago; M. E. Serns, choral director; Alyse Swedberg, teacher of piano; Harvey R. Davies, in charge of music at Cedar Lake Academy; T. W. Rhodes, in charge of music at Bethel Academy; Donald F. Haynes and Raleigh Burchfield, choristers. Demonstrations accompanied by papers were given by Mildred Ostoich and Ella Sabo in church school music instruction.

Sleeping accommodations and meals were furnished by Emmanuel Missionary College at the cost of the meals alone. The price of registration was \$1. The meeting place was the college chapel. The general recommendations embodying the conclusions of the institute are as follows:

Recommendations From Convention Committee

"Believing that music is one of the choicest gifts of heaven, and one of the most effective means of moving and lifting the hearts of men and preparing them for God's occupancy, we, the music leaders, teachers, singers, and instrumentalists of the churches, conferences, and schools of the Lake Union Conference of Seventh-day Adventists, gathered at the first Church Music Institute of which we have record in the denomination, held at Emmanuel Missionary College, Berrien Springs, Michigan, August 2-5, 1935, place ourselves on record in the following recommendations for the purpose of making more effective the gracious ministry of music:

"1. *We recommend*, That all who serve this cause in any musical capacity whatever, recognize that music is used in connection with the gospel for no purpose other than the glorification of the divine, never for the glorification of the human; that, therefore, any manner or gesture or device or conduct connected with it, employed for the purpose of attracting attention to the musician or leader, in order to display his talent, skill, or ability, is a prostitution of music to a use not sanctioned by God; that only as we use music in the way designed by God and for the objectives sanctioned by Him can we expect Him to bless it in the large way which is most certainly needed today.

"2. Recognizing that music has a cultural value, that it has an eminent place as one of the finest arts, that it has value as a method of training in skill, accuracy, and discipline, nevertheless, we believe its use in services and worship is not for the purpose of raising our average of culture, or our appreciation of artistic values, or to increase and enlarge our technical skill; but that all these are secondary in importance to its qualifications as an agency, a means, to deepen worship and advance spiritual experience; that music is employed in the

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KINDLY CORRECTIVES

Better Speech and Conduct

Teaching Christian Temperance

BY H. H. VOTAW

BECAUSE there has been indicated, by the votes cast in many places in the United States, a decided trend away from legal prohibition of the use of intoxicating liquors, many have felt that the temperance cause has received a fatal blow. We may admit that probably not for a long time, if ever, will State-wide temperance legislation be enacted by most of the legislatures or for the whole nation by the Federal Congress.

Doubtless the Eighteenth Amendment would not have come to the end that it did if those who had labored so hard for its enactment had remembered that no law can be effective unless it commands the respect of the people, or is held by them to be necessary. I believe that the Eighteenth Amendment was not nullified by the activities of the bootleggers, but by the indifference of the people at large; and it seems clear that the indifference rested upon ignorance. A new generation had arisen who had not known the horrors of the old saloon days, and who were led to believe that the liquor traffic could be and would be effectually controlled under a government licensing system.

The failure of the methods adopted since repeal, the increase in drunkenness shown by the ever-mounting number of arrests, the drunken drivers figuring in automobile accidents, the attempts of liquor dealers to debauch the youth, etc., may all be used as evidence that repeal was a mistake. But to rely upon new laws only, as our hope for better things, will delay the good we seek to accomplish. If success in temperance work depended upon legal enactment alone, the outlook would be dark. When, however, it is remembered that temperance and sobriety are fundamental parts of the Christian religion, and that temperance is properly given special emphasis in the last-day message, Adventists may view the situation with hope. Not a few have felt that the repeal of the prohibition laws may result in people's appreciating that education can do what mere legislation can never do.

The duty of Seventh-day Adventists is clear. To us has been committed light upon the care of the body that makes us every one a teetotaler. There is no other part of our message which more quickly arrests the attention and the interest of people in general than that which has to do with health. The high ground we take on the subject of temperance lifts our efforts above mere attempts to influence social legislation.

(Continued on page 22)



ONWARD AND UPWARD



Inspiration, Counsel, and Caution

NEGLECT NOT THINE OWN SOUL—NO. 2

BY M. L. RICE

THE apostle Paul understood the necessity of a personal, living connection with God. He voiced in these words the danger of becoming so busy working for God that he might neglect to serve Him, "Lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. By these inspired words Paul throws out the warning to preachers,—those who have presented the truth to others,—that only disappointment, or to "be a castaway," may be their unhappy lot, unless they make first things first.

If I were asked to tell what I believe is the greatest need in our ministry, yes, in our church, I could tell it in one word. That one word is "prayer." We need to call our people back to the prayer life. It was prayer that started the early church on her triumphant march. As long as men and women prayed, the church went forth conquering and to conquer. It was a ten-day prayer meeting that settled all differences between the brethren. It was a prayer that brought the Pentecostal power. It was the preaching of a praying man that converted thousands at Pentecost. It was prayer that brought the world commission to the disciples. I believe it will take prayer to fulfill the climax of the great commission.

I have great regard for my brethren in the ministry. I esteem them for their works' sake. I long for a more powerful ministry. I want to see the keepers of the vineyards successful, and I know this can be so only by each keeping his own vineyard. In fact, I believe I am safe in saying that the man who does not keep his own vineyard will never properly keep the vineyard of others.

The natural trend in the world is away from God. The swift currents of unbelief and skepticism rush madly about us. With some who bear His name it is out of date to pray. The efficacy of prayer is actually denied by many. Science is substituted for salvation, preparation for consecration, program for passion, and psychology for theology.

If there was ever a time when we as ministers needed power from God, it is now. The task is far too great and the responsibility too sacred for us to touch with only human hands. Some men who have been mightily used of God set a worthy example of Christian devotion. In a book I recently read, the prayer life of some of these men is recorded as follows:

"Charles Simeon devoted the hours from four till eight in the morning to God. Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him, one who knew him well wrote: 'He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining.'

"Luther said: 'If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business I cannot get on without spending three hours daily in prayer.' He had a motto: 'He that has prayed well has studied well.'

"William Bramwell is famous in Methodist annals for personal holiness and for his wonderful success in preaching and for the marvelous answers to his prayers. For hours at a time he would pray. He almost lived on his knees. He went over his circuits like a flame of fire. The fire was kindled by the time he spent in prayer. He often spent as much as four hours in a single season of prayer in retirement.

"Bishop Andrewes spent the greatest part of five hours every day in prayer and devotion.

"Sir Henry Havelock always spent the first two hours of each day alone with God. If the encampment was struck at 6 A. M., he would rise at four.

"Earl Cairns rose daily at six o'clock to secure an hour and a half for the study of the Bible and for prayer, before conducting family worship at a quarter to eight.

"Dr. Judson's success in God's work is attributable to the fact that he gave much time to prayer. He says on this point: 'Arrange thy affairs, if possible, so that thou canst leisurely devote two or three hours every day, not merely to devotional exercises, but to the very act of secret prayer and communion with God. Endeavor seven times a day to withdraw from business and company, and lift up thy soul to God in private retirement.' Doctor Judson impressed an empire for Christ, and laid the foundations of God's kingdom with imperishable granite in the heart of Burma. He was successful, one of the few men who mightily impressed the world for Christ."

Just as God has had in the past, praying preachers, men in whose lives prayer has been the controlling force, so in this our day, He longs for men who will spend much time in secret prayer. May we not disappoint Him.

Seattle, Wash.

EVERY pastoral problem constitutes an opportunity, and every evangelistic difficulty a challenge. Let us meet them courageously.

THE MISSIONARY WIFE

BY MRS. JOHN OSS

II. In the Home

SOME one has said that the home is a castle where the man rules as king and the woman reigns as queen. But it is the everyday life lived in this castle that makes for success or failure in the destinies of the family, regardless of their calling. The home life of the missionary family has an important bearing on the success of their work, and everything should be done to make their home in a foreign land a vital factor in giving the last gospel message.

The home is, or should be, a city of refuge. It is here that the busy missionary worker finds quietude and rest from his many activities. So the home in a foreign land should be all that it is possible to make it under the conditions in which one is called to labor. The breakdown of the sanctity and the ideals of the home is one of the questions that is alarming leaders in every land, as it is recognized that collapse here will surely have its influence on the people of tomorrow. How important, then, that the missionary home in a distant land be a living example of all that is good.

The home of the isolated missionary, working perhaps alone or with a few associates, at some distant post, means even more than it does in more favored countries. As the missionary works away at his task, there are many influences that depress. The impact of the non-Christian religions and the everyday native life that he sees on every hand, as he lives among strange and uninviting conditions, often tend to depress his spirits. As the tired missionary returns from long tours into the interior, or from daily work in the cities, what a comfort it is to step across the threshold into a home where he finds ideals that are high and elevating and comforting.

The missionary wife, therefore, plays an important part in the success of her husband's work. The keeping of a comfortable home, neat and clean, is not only a great help to the missionary family itself, but is an example to the people among whom it is their privilege to labor.

As I think of the missionary home, and some of the ideals that should there be lived out, and what can be done to make it all that it should be, I am reminded of the following quotations from the Spirit of prophecy:

"The first great business of your life is to be a missionary at home."—*Testimonies*, Vol. IV, p. 138.

"A well-ordered Christian household is a powerful argument in favor of the reality of the Christian religion,—an argument that the infidel cannot gainsay. All can see that there is an influence at work in the family that affects the children, and that the God of Abraham is with them. If the homes of professed Chris-

tians had a right religious mold, they would exert a mighty influence for good. They would indeed be the 'light of the world.'"—*Christian Service*, p. 208.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

In the Sacred Volume we have the instruction, "Let all things be done decently and in order." 1 Cor. 14:40. The missionary home should be a place where everything is done in an orderly way, and on time. In the busy life in the mission field, with its varied activities and the lack of appreciation of the value of time or regularity among the people with whom one has to associate day after day, there is danger that irregularity will creep into the daily program of the home. But lack of order and regularity spells disaster. There should be a definite time for rising, for family worship, for Bible study; for serving meals, teaching the children, and doing missionary work; for self-improvement, recreation, and everything connected with the daily program.

One of the problems of the missionary, and particularly the missionary wife, is the problem of training the children. This is often difficult where the family is isolated and there are few or no school privileges. Under these conditions the missionary wife must become the instructor of her children in their early years. This training is oftentimes made more difficult by the presence of servants who are so often needed in a foreign land. There is a tendency for the missionary children to look to the servants to do many things that they themselves should do, and that are necessary in their training. The children should be taught how to do definite things in the home, and should have an all-round training in the practical duties of everyday life.

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as is the husband and father. While one is in the missionary field, the other is a home missionary, whose cares and anxieties and burdens frequently far exceed those of the husband and father. The mother's work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, and to fit them for the future immortal life.

"The husband, in the open missionary field, may receive the honor of men, while the home

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STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

THE FIRST CIVIL SUNDAY LAW—NO. 2

BY R. L. ODOM

EUSEBIUS, bishop of Cæsarea, personal friend, flatterer, biographer, and adviser of the emperor, praised Constantine highly for appointing "one suitable day for prayers to be regarded, the truly chief, and first, and really Lord's and saving (day), and also that of light, and of life, and of immortality, and of every good thing named."¹⁵ And he asks:

"Who else has commanded those inhabiting the great globe of earth, and those through land and sea, that they should regard the Lord's day in every week, and upon it should celebrate a festivity, and build up their bodies, and furnished an incentive to their souls for divinely inspired instructions; and what god or hero having been opposed as has been our deliverer, has gathered the spoils of victory from the enemy?"¹⁶

In another work Eusebius describes Constantine's Sunday legislation more at length, saying:

"And also he ordained a suitable day for prayers, the truly chief, and first, and really Lord's and saving (day). And deacons and ministers consecrated to God, men both sober of life and adorned with every virtue, he appointed custodians of all his house. The faithful spearmen and bodyguards, equipped with the arms of virtue and faith, had for a teacher of piety none other than the emperor himself; and they failed not to honor the Lord's and saving day, offering up among themselves gracious prayers for the emperor. And the blessed (prince) labored to make all men do this, as it were making a vow itself, to make all men little by little religious.¹⁷ Wherefore, to all those governed under the Roman Empire he commanded to be made a rest on the days named for the Saviour;¹⁸ and likewise also those of the Sabbath to honor;¹⁹ it appears to me, with respect to a memorial of the things remembered to have been done on these (days) by the common Saviour.

"And the saving day, which also happens to be named in honor of the light and of the sun, he, earnestly teaching all the army to honor, gave to those partaking of the faith in God leisure to attend the church of God unhindered, in honor of whom to devote to prayers without any one being an impediment to them.

"And for those not as yet partaking of the divine word, he commanded in a second law that they be marched on the Lord's days to the open field before the camp, and there, at a given signal, offer up together with one accord a prayer to God. For neither in spears, nor in full armor, nor in strength of bodies should they fix their hope, but above all in knowing

God, the giver of all good things, even of victory itself, to whom it is fitting to offer prayers while the hands are raised aloft toward heaven, and the eyes of the mind pass on beyond to the heavenly King, and in prayer calling upon the Saviour, giver of victory, the guardian and helper. And he was a teacher of prayer for all the soldiers, exhorting them all to say together in the Latin tongue thus:

"Thee alone we acknowledge as God; and Thee we reverence as King. We invoke Thee as our helper; and to Thee we owe our victories. By Thee we have put down our enemies. We thank Thee for the good things of the past; and in Thee we hope for the future. We are all become Thy supplicants; and we earnestly beseech Thee to preserve to us our emperor Constantine and his divinely beloved sons in long life of health and victory."²⁰

It will be observed that the language was so adapted that the prayer might be offered to any one of the many gods in vogue at that time, although it was evidently framed by some clergyman, and intended, as Eusebius implies, to be to the true God.

The same writer adds: "And to the governors of the empire likewise was issued a law to honor the Lord's day; and by command of the emperor they honored the days of the martyrs and the ecclesiastical seasons and festivals."²¹

A modern writer has well said: "It was in behalf of the Sunday that popery first asserted its arrogant claims; and its first resort to the power of the state was to compel the observance of Sunday as 'the Lord's day.'²²

Not only did Constantine allow agricultural labors to be performed on Sunday, as already noted, but he also appointed it a market day. An inscription on a Slavonian bath rebuilt by the emperor says: "By provision of his piety, he ordained that markets be held on the day of the sun perpetually throughout the year."²³

Sunday marketing continued uninterrupted throughout the centuries until Charlemagne (768-814 A. D.), at the instigation of the clergy, forbade it to be done.²⁴ The practice is still followed in some parts of Europe.²⁵

If a man's religion is known by its fruits, it may be safely asserted that Constantine's conversion was only nominal. The mingling of heathen superstition and Christian rites in the building of Constantinople, and the celebration

(Continued on page 12)



Leadership

THE alacrity with which some respond to an invitation to leadership, and the assiduousness with which others seek position,—though not specifically called by their fellows,—make it apparent that the involvements of leadership are not clearly understood by such. Leadership is vastly more than opportunity to direct and to exercise power in accordance with one's preferences—and possibly with one's prejudices. It involves grave and inescapable responsibility for the direction affairs take under that leadership. It carries with it inevitable retribution for leading falsely or falteringly, or with hypocrisy or intrigue. It means, or should mean, agonizing with God and pleading with men. It involves sleepless nights and careworn days. This is the serious and somber side of leadership.

True leadership calls for piety, vision, sagacity, courage, decisiveness. It involves standing for principle, even though associates may forsake and expediency may suggest a compromise. It calls for ability to rally and coordinate wavering, confused minds and to deal wisely with the false and antagonistic. It involves taking the lead and directing the course of affairs, not waiting until pressure from associates crowds into action. Its highest function is not to repress the aggressiveness of others, but to plan wisely and constructively in advance of others. It sometimes means saying "no" when others clamor "yes," or the reverse. It means taking the unpopular as often as the popular side.

True leadership calls for vastly more than successfully meeting crises when they arise; it calls for foreseeing and forestalling them. It means more than recognizing a good plan when urged by associates; it means anticipating and projecting one. Such a recognition strips the halo from leadership, and makes it so sobering a responsibility that no man should seek to take this honor unto himself.

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Stultification

THE pitfall that has proved the undoing of every established Protestant denomination, in its relationship to truth, should be clearly discerned, constantly remembered, and studiously avoided. The important denominations that have had a place in the plan of God came into being to enunciate forgotten or neglected truths of the Christian faith. In their formative years, the passionate quest for truth was

the motivating principle. For this they endured hostile attack, ridicule, misrepresentation.

At such times truth was conceived to be an expanding principle, constantly amplifying, illuminating, clarifying, or correcting past understandings. Additional aspects and enlarging views were confidently expected and seriously sought as light from God, and each added ray eagerly and joyfully received when its credentials had been established. Investigation, discussion, revision, incorporation, development—these were the key words and attitudes of those days.

But as such organizations became large and established, deadening satisfaction superseded expectancy, and investigation lagged. Diversity and criticism tended to increase. So it was deemed expedient, and indeed imperative, to crystallize and codify the truths already received. They were bound about for the sake of unity. Creedal statements of belief were adopted, becoming the criterion and test of orthodoxy.

The objective was, of course, to establish truth and to counter antagonistic, disintegrating forces. But that very process placed the official frown upon investigation, and fixed suspicion upon even the loyal investigator. Truth—which is an expansive, progressive principle—was thus stultified, and satisfied stagnation ensued, and opposition to further advances on the basis of "more and more unto the perfect day" became the order of the hour. Blind are we if we do not see and avoid this menace to our own movement.

L. E. F.

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SUPERFICIALITY is characteristic of the hour. Short courses of predigested knowledge are demanded by the populace. Multitudes live on the surface of things, content with cursory intellectual knowledge—and, alas, with superficial spiritual experience as well. Men's lives are shallow because of shallow thinking. We as workers dare not drift with this current.

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SOME are afraid to think through a difficult prophetic or doctrinal problem, fearing conclusions may force them to revise some time-honored detail. Others are too indifferent—or too inert mentally—and say, "What difference does it make anyway?" But true ministers examine and test, and come to resolute and abiding conclusions that honor truth, that are loyal to God, and that exalt Christ.

The First Civil Sunday Law

(Continued from page 10)

of the anniversary of its founding, cannot be mentioned here for lack of space.²⁸

"Many of the coins of this prince," says Duruy, "bore on the reverse side the inscription: *Soli Invicto* (to the Invincible Sun); and some, of the time of the alliance with Licinius, have added the words: *Comiti Augustorum* (companion [or counselor] of the August Emperors). (Eckhel, Vol. VIII, p. 74.) Others represented Constantine himself with the attributes of the sun, his head surrounded by rays. (Cohen, Vol. VI, p. 108, fig. 100.) And in one of his discourses, Julian makes Jupiter say to Apollo: 'Why hast thou not struck with thy sharp darts that daring mortal, deserter of thy worship?'"—*Seventh Contra Heraclius, par. 17.*

Duruy says further of the Constantine coins:

"There existed so many of them with the figure of Jupiter, Mars, Victory, and especially of the sun, and even with the inscription: 'To the Geniis of the Roman People' or 'of the Prince,' that for the great numismatologist Eckhel the whole monetary history of that reign was one of a pagan emperor. (Vol. VIII, p. 88.) That doctrine could no longer be sustained after they found a number of Constantine's coins of the Christian type and of others where, upon the same piece, the two cults are associated, the inscription, for example, *Marti Patri Conservatori* (to Father Mars, Protector) together with the cross. (See W. Madden, *The Numis. Chron.*, Vol. 22, p. 242ff.) The writers who certify the ardor of the Christian zeal of the emperor in the year 312 A. D., refuse to recognize this confusion, for them outrageous; but impartial history sees in this the demonstration of that policy which was happily inspired by circumstances rather than by principles of religious belief."²⁷

Gibbon only erred by confusing "truth" with apostasy when he said:

"As he [Constantine] gradually advanced in the knowledge of the truth, he proportionately declined in the practice of virtue; and the same year of his reign in which he convened the Council of Nice, was polluted by the execution, or rather murder, of his eldest son."²⁵

Not only did he murder his son Crispus, but also had his wife, the boy's mother, suffocated by steam in a bath, according to many historians. At any rate, it is certain that, against his plighted word to his own sister, he had his seventy-year-old brother-in-law Licinius put to death without a just cause in 324 A. D.; and a little later Constantine had murdered the younger Licinius, his nephew. These crimes were committed three years after the promulgation of the famous Sunday law.

The whole life of Constantine was bent to one end,—to become the sole lord of the Roman world. Once he had as many as five rivals for the coveted power, but his genius as soldier and politician enabled him to triumph over them all. It took eighteen years of war, bloodshed, and intrigue to become Rome's sole ruler. He

put off *openly* professing Christ until he had satisfied every earthly ambition. This was no doubt done to avoid offending his pagan subjects, to whom he was ever their high priest.

INCREASING NUMBER O

BY H. W. M



HAVE been deeply impressed with the need of strong ministerial and pastoral training. We shall need great numbers of those qualified through consecration and training to enter the doors now open before us, in order to finish God's precious work here in the East. As a young man I responded to a call to go to China as one of our first missionaries to that field. My training was that of a physician, and I valued the knowledge of medicine that helped me to care for my health, and served as a means of gaining the attention of the people. But the needs of the situation demanded that we give attention to preaching the gospel, for we had no converts, and we were sent there to establish a Seventh-day Adventist church.

No amount of medical knowledge was going to do that; for we could have treated thousands of people who would have been grateful to us and said nice things about us, and yet not have had a Seventh-day Adventist among them. So we had to preach the message and teach it, and translate gospel literature and circulate it. It was clearly evident that by our medical work we were not doing much for these poor people, if we could not see them saved eternally, and the gospel message was essential to that end. We then saw that in God's work everything is secondary to the work of the gospel minister.

"To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have."—*Testimonies*, Vol. V, p. 411.

In fact, we were able to use but little of the much technical and scientific material we had learned in the medical college; and in reality

Constantine died in 337 A. D. As his last day drew near, he called the ministers of the church to baptize him, saying to them: "Let there now be no more uncertainty."²⁹

Such was Constantine, the father of civil Sunday legislation, the man who steered the world and the church into the abyss of politico-ecclesiastical despotism that was the curse and nightmare of civilization for more than a thousand years to come.

References and Footnotes

¹⁵ Eusebius, "De Laudibus Constantini" (On the Laudable Acts of Constantine), chap. 9. (See note 1, in the first article.)

¹⁶ Idem, chap. 17.

F EVANGELISTS NEEDED

ILLER, M. D.

a gospel minister with much less medical training would have been enabled to render equivalent help to the people. They were in need of the most elementary and the simplest things in health education to correct their disease-producing habits.

We know that in the days of Israel there were no doctors as such. The priests had some medical training, and the sick were brought to them, and they were to educate the people in rational living. Further, they were to pass on any suspicious type of sickness that might require quarantine. (See Leviticus 13.) We know about Christ's work and His training for it by what He accomplished. But while constantly ministering to the sick, His mission was to save the lost. Patients may be grateful for their recovery from illness, but we know that the happiest people in all the world are those who have been led to a knowledge of their Saviour and have the hope of eternal life. Such gratitude is the kind that wears, and the satisfaction the gospel minister gets from his service is, I think, the greatest in all the world.

Many who have the training for the ministry are wanted and needed to fill the large gaps in unoccupied portions of mission lands; and this will be increasingly the case as we go on with this movement to its close. The ministry will ever occupy the chief place in the third angel's message, and without it we would have only a mere organization doing humanitarian work. We long to see an army of young people in preparation for the ministry who can work as God's special messengers and with His blessing. The need of such is greater today than ever before in mission lands.

Shanghai, China.

¹⁷ Note the original Greek. Here we see the real objective of Constantine's Sunday legislation. It was hoped by those who proposed it that such legislation would promote the extension of Christianity.

"The day of the sun was revered by his [Constantine's] pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition and thirst for power, perceived that if the same day was observed by both Christians and pagans, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church."—E. G. White, in "The Great Controversy," p. 53.

¹⁸ In order not to offend his pagan subjects, the emperor used the title "Day of the Sun," instead of "Lord's day," in his laws.

¹⁹ The Greek text of Eusebius plainly states "the Sabbath:" *ἡμέρας δὲ καὶ τὰς τοῦ Σαββάτου ἡμέρας* (Eusebius' "Life of Constantine," book 4, chap. 18.) And we know positively that the Sabbath was still honored among the churches at that time. Many commentators, however, think that there has been some error in the transcription of the original text, and that it may have meant originally "the day before the Sabbath," that is, Friday, which was then, and still is, an ecclesiastical fast day. This supposition of a corrupted text is based on the following statement from Sozomen, a historian of the fifth century:

"And that called the Lord's day, which the Hebrews call the first of the week, and which the Greeks devote to the sun; and the (day) before the seventh, he [Constantine] commanded all the judges and others to make a rest, and in prayers and supplications to worship the Deity."—*Ecclesiastical History*, Greek text, in Migne's "Patrologia Graeca," vol. 67, col. 881.

²⁰ Eusebius, "The Life of Constantine," book 4, chaps. 18-20. (See notes 1 and 4.)

²¹ Id., book 4, chap. 23.

²² E. G. White, "The Great Controversy," p. 53.

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

²⁴ Labbe's "Collectio Sacrorum Conciliorum" (Collection of the Holy Councils), Vol. XIV, Appendix with Capitularies. Florence, 1749.

²⁵ In all, we know that Constantine promulgated six decrees referring to Sunday observance: (1) the law of 321, commanding courts, trades, and townspeople to rest on Sunday; (2) later in the same year another concerning emancipation and manumission on that day; (3) a law granting Christian soldiers freedom to attend religious services on the same; (4) another law commanding the pagan troops to recite a prayer in the drill field that day; (5) a decree establishing Sunday marketing perpetually on the day of the sun; and (6) a general decree sanctioning the decision of the Council of Nicaea that the Paschal (or Easter) service be celebrated by Christians only on Sunday, and thereby assured the triumph of the Roman Church in its pretensions so arrogantly asserted by the Roman bishops since the time of Anicetus and Victor I in the second century. The lengthy epistle of Constantine in behalf of Easter Sunday may be found in Eusebius' "Life of Constantine," book 3, chap. 17ff. (See note 1.)

²⁶ Victor Duruy's "Histoire des Romains" (History of the Romans), Vol. VII, pp. 81-83. Paris, 1879. Anselmus Bandurus, "Antiquitates Constantinopolitanae" (of the Antiquities of Constantinople), edition of 1711.

²⁷ "Histoire des Romains" (History of the Romans), Vol. VII, pp. 51, 81. Paris, 1879. Duruy states in the notes that there were then 138 small bronze coins of Constantine in the French Cabinet (or Museum), with the inscription *Soli Invicto Comiti* (To the Invincible Sun, Companion [or Counselor]). M. Felix Lajard presents one of Constantine as having written on it *Deo Invicto Mithrae* (To the Invincible God Mithra).—"Introduction à l'Étude du Culte Public et des Mystères de Mithra en Orient et en Occident" (Introduction to the Study of the Public Worship and of the Mysteries of Mithra in the East and in the West), plate CII, fig. 21. Paris, 1847.

²⁸ "Decline and Fall of the Roman Empire," Vol. II, p. 272, Milman's edition, 1875.

²⁹ Eusebius, "The Life of Constantine," book 4, chap. 62.

PALESTINE'S POPULATION.—Although I have been visiting Palestine almost annually for the past twenty-five years, I confess I cannot keep up with the procession over there. Hardly a day passes in my readings and visitations that I do not register surprise. A few years ago I was saying that the total population of that country was around 650,000, but it has more than doubled since then. It has now four cities, each with at least 100,000 people. Five years ago there were none.

Seven years ago Palestine housed 650,000 Arabs and perhaps 75,000 Jews, but the former now number 950,000 and the latter over 300,000. At the beginning of 1935 the census report was 307,312 Jews, representing twenty-six per cent of the entire population, but now that number is by far too low. In March of this year, alone, 7,000 Jews settled in Palestine; and Jewish refugees from Germany brought with them a total capital of \$50,000,000.—*The Christian Advocate*, Sept. 19, 1935.



THE BETTER WORKMAN



Improvement in Method and Technique

GOSPEL TEAMS LED BY GOSPEL MINISTRY

BY W. H. BERGHEM

NO doubt many of our workers have followed with interest the remarkable forward movement now taking place in the heart of old Africa. Elder W. H. Anderson tells us that in one mission in the Congo one hundred and twenty-five teams, made up of from ten to fifteen workers in each group, have recently gone forth from the mission to preach the gospel in the towns and villages. Of special interest is the fact that these gospel teams are being led by the ministry in general. Joseph Malinki, a native ordained minister, is directing the work of thirty-one teams, four hundred strong, which are "storming the whole of the Remere district with the message of truth." Daniel, another ordained minister, is leading forty-four teams to the south, and other teams are going east and west, in what appears to be the largest lay evangelism movement ever witnessed in the Southern African Division.

In both Old and New Testament teaching, great emphasis is placed on effective witnessing in group formation. Students in the schools of the prophets were led forth in groups by Samuel, Elijah, Elisha, and others, to work for the upbuilding of God's kingdom. Christ led His disciples into service as a group, and then sent them forth "by two and two" as teams of evangelists to bear witness in all the cities of Judea.

The Acts of the Apostles is a forceful commentary on the value of teamwork. Here we are informed that the first foreign missionaries went out as a team, consisting of Barnabas, Paul, and John Mark. This team was followed by another team, made up of two preachers and a publicity agent, the latter being also a Christian physician. As the apostle Paul progressed in his work and the churches multiplied, we find this veteran apostle continually calling for and training more and more helpers to be sent forth in teamwork. Some of these helpers Paul mentions by name, as, "Phebe our sister, . . . a servant of the church;" "Priscilla and Aquila, . . . helpers in Christ Jesus;" "Amplias, . . . beloved in the Lord;" "Urbane, our helper;" "Tryphena and Tryphosa, who labor in the Lord;" "Persis, . . . which labored much in the Lord," and "Erastus the chamberlain of the city."

Many other names are mentioned in the record found in the sixteenth chapter of Romans, accompanied by such terms as "workfellow," "fellow prisoners," "beloved in the Lord,"

"chosen in the Lord," "approved in Christ," "saints," etc. Under the title of "Paul's Peripatetic School of Evangelism," Dr. L. R. Scarborough makes the following statement:

"He [Paul] traveled much in company with these helpers, and while he was conducting the great meetings, opening new mission stations, and establishing new churches, he carried on a constant school of instruction and practiced theology, unfolding the gospel, illustrating and demonstrating gospel methods, training these young workers to be leaders of effective service."—*Endued to Win*, p. 223.

The plan of sending forth lay workers in teams deserves most careful consideration at this time. God's plan for finishing the work is the same as His plan for beginning. Just as He chose fishermen, tax collectors, and others from the common people to leave their occupations and follow Him, and later sent them forth as His representatives, so today He is calling men from the realm of commerce and business, from the plow and the field, and sends them forth in teams to proclaim the message of salvation in this last hour of probationary time.

That the divine plan recognizes the team method in evangelism is clearly stated in the following words: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. VII, p. 21. Just as prophets, preachers, and priests led men forth in teamwork in former years, so the ideal plan today is for laymen to work in small companies, as gospel teams, the capabilities and talents of all workers blending together as a whole for the accomplishment of the most far-reaching and effective work.

There are many laymen of talent in our churches at this time who could do a great work if they received the help and encouragement which the leaders in God's cause should give them. There are great potential forces in our churches lying dormant because some have doubted God's power to use, in a public way, men who have not received an education in the schools and universities of the land. The servant of the Lord exclaims, "O for less of this uncalled-for, distrustful caution!" (See *Gospel Workers*, pp. 488, 489.) We need to put away this lack of confidence in our laity, and guide them into definite service in a measure far beyond anything we see at present.

Christ sent forth "the seventy" two by two, but He did not send the twelve disciples with them. It is not necessary, and usually not best, for ordained workers to accompany lay preachers to the point of assisting them in pulpit work. Each soldier must go forth in his own armor. But God does expect, and especially at this time, that every worker will follow the example of the great apostle Paul in selecting and training large numbers of laymen as fellow laborers.

The Spirit of God is leading out before us in the field of lay evangelism in a very definite way, and during recent times a large number of laymen have volunteered for service. Under the encouragement and counsel of ministers and other conference workers, they have rented halls or secured the use of churches, and preached the truth of God in a simple but convincing manner, going forth at their own charges and winning hundreds of souls. In many conferences, institutes have been held for the encouragement and help of these laymen.

It is interesting to note that at one time the Methodist Church in England reported having on their evangelical staff 2,202 paid ministers and 19,956 lay preachers. The Congregationalists reported 2,886 ministers and 5,050 lay preachers. Surely it is to be regretted that we, as Seventh-day Adventists, have not led out in this lay evangelism teamwork in a stronger way. We have now reached the time when we may expect a great revival in the lay preachers' movement among us.

Washington, D. C.

Technique of Layman Efforts

BY H. F. BROWN

WE have in our union a layman of average ability, who has canvassed for several years, but has more recently supported his family by truck gardening. Out on his trips selling vegetables he scattered literature, and soon an interest was aroused in a little town a hundred miles from his home.—He determined to foster that interest, as the Texico Conference had no minister free to hold an effort there. Causey, the little town in which the interest sprang up, is a small place; so his courage was equal to the task. As a result of a series of meetings the conference president baptized eighteen believers and a church of twenty-seven members was organized.

As missionary leader in his church, Brother Colburn was overjoyed, and wanted to attempt something greater. Inasmuch as Roswell, his home town, had not had a series of meetings for some years, he took the matter to the church board, and they decided to rent the Armory, which has a seating capacity of over six hundred. The little city of Roswell is the center of the entire valley, having a population of

over ten thousand. The conference lent him seats and a stereopticon. He began his meetings with great timidity, but the first night he had an attendance of over two hundred and fifty. As the church had secured the Armory for only a month, he held meeting every night. His brother, a student at Southwestern Junior College, came to lead the singing, and thirty services were held for the public.

His expenses were almost wholly met by his offerings, so that feature was not any great burden on the church. Due to inability to secure the Armory for a longer period, he had to transfer his meetings to the church. The definite results to date are five observing the Sabbath, twenty families taking Bible studies, and twenty-five addresses still uninvestigated.

Brother Colburn is overjoyed at what the Lord can do through a layman, and is determined to begin again in some other place as soon as this effort is well terminated. The experience gained will make him more efficient in another effort. Two other churches in the conference have caught the spirit, and are beginning to lay plans for efforts. This is a work to which we as workers should give our most sympathetic aid and direction.

Keene, Tex.

Capitalizing the Press

BY W. L. BURGAN

ACCORDING to a leading Catholic periodical published in the United States, "the most interesting story to come out of Rome in many a long day" concerns an audience which the Pope granted to eighty newspaper reporters who have been cabling dispatches to many parts of the world concerning the Holy Year of the Catholic faith.

This same Catholic periodical, *America*, declares: "It seems that the Pope was convinced that the tremendous success of his Holy Year was due in large measure to the generous publicity given to it during the past twelve months by the secular press all over the world, . . . and he felt indebted to the hard-working foreign correspondents" for the hundreds of columns of information they sent to the newspapers.

This estimate of the value of newspaper publicity on the part of the head of the Roman Catholic Church,—who laid aside the etiquette of the Vatican and did not require the reporters to kiss his ring when they appeared before him, certainly ought to awaken in the minds of God's heralds of the advent message everywhere a determination to make use of the columns of the newspapers in every possible way to inform the multitudes of the solemn, saving message of truth God has commissioned us to give. It should spur us on to fresh endeavors when we realize that the great apostate church is constantly securing hundreds of columns of

(Continued on page 21)

DELVING INTO THE WORD

Studies on Fundamentals of the Message

SHALL I STUDY GREEK AND HEBREW?

BY L. L. CAVINESS

DID you ever stop to think that the Book of books was *not* written in English? No, God saw fit to have all the Old Testament written in Hebrew, except a very few chapters, which were written in Biblical Aramaic, which is a Semitic language closely related to the Hebrew. And the New Testament was written, not in classical Greek, but in that form of Greek which had come to be the *lingua franca* all over the civilized world in the time of Christ.

We are all glad that we have a number of very good English versions of the Bible. Of course, the religious views of the translators have sometimes influenced the translation, as when they make Jesus say to the repentant thief on the cross: "Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43. There are other cases arising from similar causes which are not so easy for the one reading only English to correct as this one. But all the standard English translations of the Bible are wonderfully good as translations. In fact, there is no other English translation from any foreign language to be compared in accuracy and care to the various commonly used English versions of the Bible.

But for one who intends as a minister of the gospel to give his life to the exposition of the Bible, it is hard to understand why he should be satisfied to go on with no knowledge of the Bible in the original languages in which, in God's providence, His supreme revelation has been given.

Does it take a great deal of time and effort to learn these languages? Yes, but the time and effort are well spent. There are foreign Adventist workers who have taken the trouble to learn the English language so as to be able to read the instructions and admonitions God has given to this people through the Spirit of prophecy in the language in which these counsels were given. Is it not as important for us to learn Greek and Hebrew, so as to be able to read the books of the Bible in the languages in which they were given?

The need of the Adventist minister to learn the Biblical languages becomes clearer when one understands that there is no such thing as an exact correspondence of words in one language with words in another language. We say that we have the truth; but many times a minister, if he knows only the English, will quite unintentionally misrepresent the true

meaning of a text, being misled by the fact that English words sometimes have more than one meaning, and the minister picks out that meaning which does not correspond with the original. The other day an unusually careful minister took the trouble to check, with the aid of a friend who knew the Greek, most of the texts he planned to use, so his main argument would be without a flaw. But he stressed the word "now" in Hebrews 10:38, making it mean "at the present time." The Greek word here translated "now" is *de*, and *never* means "at the present time."

The Greek is an inflected language, so that relationships of words are easier to discover than in English. For example, there is a text that I have often heard wrongly read. I refer to 2 Thessalonians 1:7, where the word "rest" is read as a verb. Now the Greek text shows that "rest" is here a noun in the accusative (objective) case. To get the true meaning, one must go back to the previous verse, where "tribulation" is in the accusative case, object of the infinitive "to recompense." God gives "tribulation" to some, and "rest" to others.

The English reading of the text in Philippians 2:5 is all right if one is not misled, as one minister was, to think that God wants us to give up our own mind so as to take Christ's mind. That is not what the Greek says. In the Greek text there is no noun "mind" at all; there is a verb meaning "to think." Literally, the text reads: "Think in yourself * that which was in Christ Jesus." What was in Him? Humility, love, and service. God does not ask us in this scripture to give up our mind, but with the mind that God has given us we are to think His thoughts after Him.

Sometimes one English word is used by the translator to translate two different Greek words so that many fine shades of meaning are lost, as when we find "was" in John 1:1 and "was" again verse 7. In the first case we have *was*, the "was" of continued past time; and in the second case we have *éyéveto*, which means "was" in the sense of "came into existence." On the other hand, sometimes the reverse is true. Only a reader of the Greek text would know that the word translated "Lord" in Luke 19:34 is the singular of the word that is in the

* This translation is from the Westcott and Hort text.

plural in the previous verse, where it is translated "owners."

The Greek verb has two past tenses, one referring to a single past act and the other to a repeated or continued past act. This often gives a shade of meaning and sometimes even an important theological difference. For example, "was" of John 1:1 is a continued past, while "came" of verse 7 is the past of a single act. There are two kinds of belief: that of a single act when we accept Christ as Saviour, and that of a continued past as we have trusted Him day by day since. In John 3:16 the "loved" is of the single past act and therefore refers to the one act of divine love shown in the gift of His Son, not to the continued love shown us each day of our past lives.

Because in the New Testament we have the life of Christ and the epistles of Paul, whose writings are so necessary to the study of Christian doctrines, the study of the Greek is especially important to the minister. But we, as Adventists, believe that a good understanding of the Old Testament is equally important to one who would have a full comprehension of the complete revelation given us by God in the Bible. Therefore, let us study the Hebrew.

What has been said about the inadequacy of any version fully to express the original, applies as well when that original is Hebrew as when it is Greek. Of course the illustrations would have to be different, even though the principle of the case remains the same. As extended illustrations would make this article too long, we will limit our discussion to two. How interesting it becomes to an Adventist to find that in Exodus 5:5 the word translated "rest" is a Hebrew verb with the same root as appears in the noun "Sabbath." Therefore, Pharaoh really complained that Moses made the people "Sabbatize," or "keep the Sabbath."

Again, Genesis 4:3 takes on a new appearance to the one who reads it in the original Hebrew, and discovers that the expression "in the process of time" might just as well be translated "at the end of days." One thinks immediately of the day that comes at the end of each period of seven days, and one sees an indication of a special offering made one Sabbath, probably at the gate of Eden to which Adam and Eve may have returned each Sabbath to worship God, and where Adam offered the sacrifice as priest for his family until his sons were old enough to offer their own sacrifices.

In the Hebrew, as in the Greek, the minister comes directly to that which the holy men of old wrote down and in the very words they wrote. Personally, this always gives me a thrill. Suppose it does take effort to understand what God has said to man in the very words in which it was given. The effort is well repaid. The Spirit of prophecy urges us to give not so much time to what men say about nature, but more time to the study of nature itself. Does not the same principle apply to the study of God's word? And remember that the Bible in the original is the final authority, not some version, no matter how well done.

Let each Adventist minister, as far as possible, qualify himself to go directly to that original, whenever necessary on any special point. It is still better if he can get so familiar with the Biblical languages as to read long connected passages understandingly, and get all the satisfaction of that direct contact. It is a poor missionary who, going to a foreign country, would willingly rest content to depend forever on an interpreter. What about the minister who refuses to exert himself to learn either the Greek or the Hebrew?

Angwin, Calif.

FALLACY OF ANTINOMIAN ARGUMENTS

BY E. L. MAXWELL

ONE of the most common, and perhaps the most basic, of the antinomian arguments advanced by the Campbellites is:

"There was an old dispensation, which, with its laws, its ceremonies, its feasts, and its seventh-day Sabbath, passed away at the crucifixion of Jesus Christ, and a new dispensation, effective at Pentecost, was ushered in by Him. This new dispensation involved:

"(1) A new church. Matt. 16:18. (2) A new law. John 13:34. (3) A new priesthood. Heb. 7:11 to 8:2. (4) A new covenant. Heb. 8:6-10. (5) New blood. Heb. 9:12. (6) A new table. Heb. 13:10. (7) A new worship day. Rev. 1:10."

The argument is wholly unsound, fallacious. The terms, "old," "Mosaic," or "law dispensation" and "new," "gospel," or "Christian dispensation," together with "dispensation of grace" or "dispensation of the Spirit," etc., are the inventions of theologians. They have no place in the Bible. They are misleading, in that they present before the mind the idea that God saved men one way before Pentecost and another way since; that God has changed His plan of salvation; that He "dispensed grace" one way to the Jews and another way to Christians, or to the Gentiles.

Such is not the way of the God of the Bible. He is "perfect." Matt. 5:48. His work is "perfect." Deut. 32:4. His law is "perfect." Ps. 19:7; James 1:25. That which is perfect is not changeable. "Perfect" admits of no comparison. We may say "more" or "less" perfect, meaning "more nearly perfect" or "less nearly perfect;" but the fact remains that a thing

which is perfect cannot be changed without being thereby made imperfect. Our God is "all wise," knows the "end from the beginning," and therefore did not need to experiment with, modify, or improve His plan of salvation. Nor did He do so. The same plan which saved Abel saves men today. There has been, will be, can be, no change therein. (See Mal. 3:6; James 1:17.)

During the existence of fallen man on earth, past and future, there has been, is, and will be one God and Father of all (Ps. 90:2); one law the violation of which is sin, and which is the rule of the judgment of all men from Cain to the last sinner (Rom. 3:19; Matt. 5:19; 1 John 3:4; James 2:12; Eccl. 12:13, 14); one Saviour, the Lord Jesus Christ (Acts 4:12; Heb. 9:15; 10:12; 13:8); one "church of the first-born," composed of the earthly members of the "family" of God (Heb. 12:23; Eph. 3:15; Acts 7:38); and one unchanging and effective plan of salvation (Eph. 1:4; 3:11; Rev. 13:8).

In Matthew 16:18 Jesus said, "I will build My church." Those words undoubtedly meant that He would cause converted men and women to be organized into a visible organization. (See 1 Peter 2:5, 9, 10.) But this very work of causing converted men and women to be organized into a visible organization is, in Acts 15:14-16, said to be the fulfillment of a prophecy of the Old Testament (Amos 9:11, 12), which makes it very clear that the "building" of the church of Christ is the building "again" of the "tabernacle of David," that is, the church of the time of David, which was the continuation of the "church in the wilderness." Acts 7:38.

From the days of Eden, God has been "building" men and women into this church. Some have apostatized, many have fallen asleep, the name of the church has been adjusted many times to meet circumstances; but it is the same church, and it still prevails, despite the "gates of hell" that oppose its progress. No "new church" is referred to in Matthew 16:18.

It is true that Jesus speaks of a "new commandment." (See John 13:34.) But it is also stated that the "new commandment" is "an old commandment which ye had from the beginning." 1 John 2:7, 8. The commandment is "new" to the man who has just found his Lord. A person living many years in Europe, and then coming to America, finds a "New World." But this "New World" is "new" to him only because he has just been introduced to it. It has been here all the time.

It is argued, however, that all the ten commandments were abolished, and that a complete "new law" was enacted for Christians, especially "Gentile" Christians. This alleged "new law" is usually said to be found in the following passages:

First commandment: Acts 14:15.

Second commandment: 1 John 5:21.

Third commandment: James 5:12.

Fourth commandment: Acts 20:7.

Fifth commandment: Eph. 6:1.

Sixth commandment: Rom. 13:9.

Seventh commandment: 1 Cor. 6:9, 10.

Eighth commandment: Eph. 4:28.

Ninth commandment: Col. 3:9.

Tenth commandment: Eph. 5:5.

However, a mere cursory inspection of this list will reveal the fact that these are simply allusions to already existing and well-known laws; that they were never intended to be new legislation by the apostles who wrote them. Besides, many years elapsed between the cross and the respective dates of these pronouncements. The acts denounced as sin by the ten commandments and by these passages *would not have been sin* during that period when there was no law. (See Rom. 4:15; 5:13.) Even if this alleged "new law" were given at Pentecost, of which there is no evidence whatsoever, there would still be *seven weeks* after the crucifixion during which there was no law, hence no sin. No such absurd confusion can be harmonized with the revealed wisdom of our God.

The alleged "new priesthood" is rather a new Priest, but of a very ancient priesthood. (See Gen. 14:18.) But this new Priest is Himself "from the days of eternity." Micah 5:2, margin.

And what of the new covenant? One enters into this covenant when his sins are forgiven. (See Rom. 11:27; Heb. 8:6-10.) But forgiveness for sin has existed from ancient times. (See Ex. 32:32; Ps. 25:18; 32:5; 78:38; 86:5; 99:8; Dan. 9:19.) All these people entered into the new covenant when their sins were forgiven, centuries before Pentecost.

The blood of Christ was as available to "righteous Abel" as it is to any one today. (See Rev. 13:8.)

The "altar" or table of the Lord, is a part of the new ceremonies made necessary by the death of Christ. The pre-passion ceremonies pointed to the *future* death of Christ. Baptism and the Lord's supper point to the *past* death of the same Saviour. In this sense only is it new.

And the "new worship day" is equally a figment of the imagination. No word of such a day exists in the Bible. No new day is commanded. Rom. 5:13. But "there remaineth therefore a keeping of a Sabbath [the same Sabbath as from the beginning] to the people of God," down this side of the time of Christ. Heb. 4:9, margin.

Mountain View, Calif.

It is utterly inconsistent and unchristian to decry a Scriptural truth, such as the victorious life, simply because it is shared by others who dissent from our position on the Sabbath. That is an unworthy argument of opposition that should not be heard among us, or if employed should be rebuked.

THE MINISTER'S BOOKS

Reading Course and Reviews

A Much-Neglected Class

BY GEORGE MC CREADY PRICE

THE recent church "trial" of Prof. J. G. Machen, the eminent Presbyterian scholar and writer, shows to what shameful lengths Modernists will go to discredit and ruin one who effectually stands out against their teachings. The ruling cliques in all the denominations have shown in a thousand ways that their policy is "rule or ruin," in spite of their perpetual prattle about sweetness and light.

Surely we ought to show these persecuted ones whenever possible that we admire their resolute stand for the teachings of the Bible. Professor Machen certainly deserves such encouragement. Most friends of the Bible are—or ought to be—familiar with some of his many books, such as "Christianity and Liberalism," "The Origin of Paul's Religion," "What Is Faith?" etc. In a conversation which I had with him in London nearly ten years ago, he very sorrowfully told me that he expected that he and his companions, Robert Dick Wilson, Oswald T. Allis, and others, would be driven out of Princeton Theological Seminary for their faith in the Bible, that they would lose the splendid journal which they were then conducting, and would experience other forms of religious persecution for their faith. All of these events have since come to pass. Now the Modernists seem determined further to ruin the work of Machen and his friends, or even to drive them to set up an independent church organization.

These men should be told that they have our sympathies and our prayers. Men of this type have too long been avoided by our people. We are constantly working for those who are down and out; whereas we have done essentially nothing for the eminent leaders of thought, men of talent and education and world-wide influence. Years ago we were advised:

"Every effort should be made to give character and dignity to the work. It requires much wisdom to reach ministers and men of influence. But why should they be neglected as they have been by our people?"—"Gospel Workers," p. 302; ed. of 1892.

Time and again we have been told that these world leaders constitute a great neglected class. But our work will never be complete until we make just as definite and specific plans for giving them the truth for these times as we feel obliged to plan for ministering to some obscure tribe in Borneo or Tibet or Central Africa.

"These ought ye to have done, and not to leave the other undone."

College Place, Wash.

THE FIELD SAYS—

Through Our Letter Bag

Vernacular Ministerial Papers

EDITOR, THE MINISTRY: When Elder J. W. Westphal was connected with our South American Division as secretary of the Ministerial Department, he issued a monthly mimeographed paper called *Evangelista*. But for some time now no paper has been issued for our Spanish or Portuguese workers. There has been a call for the revival of such a paper, and our division committee in one of its sessions took action voting to issue, in both the Spanish and the Portuguese, a monthly mimeographed organ of the Ministerial Department for the evangelistic workers of the division. These are called *El Impulsor*, in Spanish, and *O Estimulador*, in Portuguese.*

It would, of course, be much better if we could have these printed at our publishing houses. But for the time being this seems impossible, because of the cost in the two languages. Put out in mimeographed form, these will necessarily have to be quite condensed. We are asking our workers to send in contributions which they consider valuable, or of help to others. Thus we hope to get considerable matter directly from the Spanish and Portuguese, which will perhaps be better than too much translated from the English. We shall feel free, however, to copy considerably from the MINISTRY. But because of space limitations we can use only the gist of the more important items.

N. P. NEILSEN,

Pres. S. American Div.
and Sec. Ministerial Assn.

Buenos Aires, Argentina.

* Copies of Volume I, Number I, for August, have just been received, and are neat and attractive in appearance. A uniform printed heading for the first page has a line cut at the left picturing a minister preaching to a congregation, and on the right a minister studying under the light of his reading lamp.—EDITOR.

CATHOLICISM'S BASIC APPEAL.—The *Chronicle* for December, 1932, gives an abstract of Dean Inge's article on "The Future of Protestantism," which recently appeared in the *Modern Churchman*, Oxford, England. The dean has this to say about Roman Catholicism:

"The attractiveness of Catholicism is very complex. The strongest weapon in her armory is mere bluff. The Catholic does not think or argue: he knows. He starts with certain presuppositions,—that Christ meant to found a world-wide, theocratic empire; that He intended this empire to be hieratically governed; that He intrusted its officers with very valuable monopolies; that He promised this corporation an ultimate and complete victory. We may wonder that an educated man can believe any of these things."

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

APPRECIATION for the the service of this department of the MINISTRY comes from all groups and sections of the world field. We only desire that its purpose be clearly understood; namely, to make available to busy workers, verified excerpts from the current secular and religious press, Protestant and Catholic, Fundamentalist and Modernist, so as to faithfully reflect contemporary attitudes, conditions, and trends. Editorial endorsement is not implied by publication—simply assurance of accuracy of reproduction and credit. Our busy workers could not, of course, with limited time and library facilities,—not to mention the financial aspect,—glean all these significant items. The MINISTRY considers it a privilege to serve in this way.

PROTESTANTISM'S DEGENERACY.—Modern Protestantism in many respects differs sharply both from the ancient heresies and from sixteenth century Protestantism. In the first case there was an attempt made to foist upon the church this or that peculiar tenet which had been evolved in the subtle and precise mind of the heretic. Any denial of Catholic dogma that occurred was only incidental to the establishment of the heretical theology.

The characteristic of modern Protestantism on the other hand is to affirm as little as possible and to deny as little as possible. If only Luther and Calvin could see their descendants! Theology—any sort of theology—among them is practically nonexistent. The serious-minded are little more than textual critics, for whom dogma has only an archeological interest. Those who are not serious-minded (the vast majority) do not possess even an archeological interest in dogma. In either event religion is reduced to being nothing but a sentiment. To be religiously minded, as they put it, is all that matters. Instead of faith there is a graceful responsiveness to what is regarded as "spiritual"—a certain amount of delicacy and a vast quantity of sentimentality.

"The bland, backslapping Christianity now in vogue is nothing but an amiability which is easy to achieve since it springs from no deeper conviction than that honesty is the best policy and that religion is synonymous with a somewhat smug neighborliness.—*Theodore Maynard, in the Forum*,* June, 1935.

CENTURY-OLD STRUGGLE.—The struggle between the church and state in Mexico is a very old one. It has been active for over 100 years. Its seed was planted when the first colony was established there in 1521. By virtue of the bull *Breve Noverint Universi*, given by Pope Alexander VI on May 4, 1493, the king of Spain declared the newly discovered lands in America to be his own royal estate, not property of the Spanish nation. Pope Julius II, in a bull dated July 28, 1518, conceded to the monarchs of Castile and Leon the rights of control over ecclesiastical patronage. Thus the king was head of the temporal administration of the church, as well as political head of the colonial government. The clergy ranked as a privileged class, beyond the pale and jurisdiction of the ordinary laws and tribunals, subject only to special ecclesiastical courts. The clergy's influence in political and economic matters was tremendous.—*George A. Moreno, in the Forum*, September, 1935.

DISGUISED CHRIST.—The most important event taking place in America during the month of September is the Eucharistic Congress in Cleveland. One cannot help expressing the thought which fills the minds of many sincere religious men and women, that if the world would accept Christ, the Eucharistic King, instead of the false, paganistic gods now usurping His place in the hearts of men, most of the troubles which are eclipsing the happiness of the world today would soon disappear. Christ will be in Cleveland in disguise. Because of His "disguise"

beneath appearances of bread and wine, the world in general will not penetrate the secret of His identity.

In this great open-air monstrosity will kneel the mystical body of Christ. In the tiny gold monstrosity will be the real body of Christ. A solemn hush will fall upon that vast throng. The great moment of the Congress arrives. The cardinal legate will take from the altar the Lord of Hosts, and turning toward the people will bless them thrice with the personal blessing of the hidden Christ of the eucharist. The mystical body and the real body will have become one, mystically and really united.—*Our Sunday Visitor (R. C.)*, Sept. 8, 1935, pp. 1, 2.

PREWAR MOOD.—As another Armistice Day [1934] approaches, the peace forces find themselves in a discouraged mood. Probably not since the first Armistice has this mood been so pronounced. For a dozen years the peace movement grew in optimism. During the past four years it has been seized with a sense of frustration. And during the past two years it has been more difficult to keep the peace fires burning than at any time since 1918. There is everywhere talk of war. . . . We are no longer looking back at a world war—we are looking forward to another world war. Yet in no period of the world's history has there been such activity on behalf of peace as during these sixteen years. More has been accomplished in the name of peace than was accomplished in sixteen centuries before.—*The Christian Century*, Nov. 7, 1934.

POPE'S QUOTATION.—When Pope Pius XI some weeks ago made that now famous quotation from psalm 68, many people wondered what he had in mind. Was he referring to Germany? or to Italy, which even then was stirring in Africa? Few of us looked up the passage. If we had, we would have known it with startling clearness. "Scatter the nations that seek war," runs the psalm, and then goes on: "Ambassadors will come out of Egypt; Ethiopia will stretch forth her hands to God." Can we not imagine His Holiness's eyes twinkling a bit when he said it, and wondering to himself whether Mussolini would know his Bible well enough to fill out the quotation? One editor, more quick than the rest of us, did fill out the quotation, and devotes a whole page in the *Catholic Herald* in London to a striking cartoon of a black priest at the altar holding up his hands to God, praying the prayer of David, and fulfilling his prophecy.—*America (R. C.)*, Sept. 21, 1935.

DYING CHURCHES.—Union is no solution for dying churches. "The circuits," says the *Methodist Recorder*, "maintain nearly 200 fewer ministers than they did at the time of the Union. The outsider remains outside. Such as are within are fewer in number and cooler in zeal. The income in support of Overseas Missions shows ominous decline." So the *Methodist Times* (July 4, 1935): "The family car has displaced the family pew, and many a home is now a dormitory attached to a garage. Christian Science during the last thirty years has made rapid progress in Lancashire. Nine tenths, it is computed, are from other churches, and include what has been described as 'the flower of Methodism.'"—*The Sunday School Times*, Sept. 14, 1935.

BIBLE REFLECTION.—The Bible, which had been accepted as the sole basis of authority, was subjected to searching criticism, and it came to be regarded as almost as obscurantist to hold to the Scriptures as a guide for faith as it was to believe in the authority of the church. A few old-fashioned people continued to draw all their religious sanctions from that now largely discredited book, as some still do. But their number is rapidly diminishing, and I fear that before long "Bible Christians" will be an extinct species.—*Theodore Maynard, in the Forum*, June, 1935.

HOLLOW FORMS.—Every fashionable and wealthy congregation wants a Gothic edifice. These people forget, of course, from what spiritual passion Gothic architecture sprang, but they imitate it closely, even to the extent of having stained-glass windows and statuary niches filled with such saints as they can muster. Their services are more and more modeled on the pattern of dignified Anglicanism, and some attempts have been made to introduce something like the ritual of the mass, while avoiding at the same time all of its significance. The atmosphere of the old Puritan conventicle no longer exists, and, though as yet comparatively few congregations can afford a stately and decorous ritual, the number of such congregations is increasing. For the interior unity of the broad creed must express itself in liturgical uniformity. . . .

But liturgy and ritual are of religious value only

* All quotations from the *Forum*, used by permission.

in relation to the religious reality they are intended to convey. Otherwise they are degraded to the posturing and mummery of which stout Protestants, who missed the point, have so often accused the Catholic Church. Far better would be a roaring camp meeting or revival, with conviction present, than the state-liest forms of worship with nothing behind them.

Something still worse is frequently encountered, and that is the use of ancient prayers and theological phrases, when they are retained only because they represent tradition. For this is simply nauseous cant. If a man says bluntly that he does not believe in the incarnation, I respect his honesty. But, when a minister preaches on the incarnation and interprets it to mean, not that God became man, but that man became God, I can have no respect either for his honesty or his intelligence. It is just this sort of thing that is only too frequent in the Great United Protestant Church now evolving. It will retain the Bible without really believing in it. It is likely to retain the Apostles' Creed as something to be recited, but every article will be dissolved in sentimentality and made meaningless. The terms of theology will be employed—and emptied of all content.—*Theodore Maynard, in the Forum, June, 1935.*

CENSORSHIP'S COUNTERPART.—Recently it has been revealed by a map published in the *Times* and reproduced in the *Literary Digest*, that there are only six nations in Europe which have no censorship—Great Britain, Norway, Sweden, Denmark, the Netherlands, and Switzerland. The others, it is said, "are divided between those where censorship is covert and those where it is complete."

A correspondent calls our attention to the significant fact in this connection, that the six nations which thus harbor a free press are those where the Bible is also freely circulated. The Bible breaks human fetters wherever it goes.—*Moody Monthly, September, 1935.*

NEGRO FEDERATION.—August's closing days witnessed the second session, in Cleveland, of the Fraternal Council of Negro Churches. . . . The developments of a year, which have come to a climax in this Cleveland convention, should render impossible further lack of concern on the part of the white churches. Delegates from nine denominations took their places in this year's sessions of the newly formed racial church council, and the program which they unitedly endorsed emphasizes the possibility that the Negro churches may act hereafter as a separate, solid block in both religious and national affairs.*

The permanent results of the Cleveland council are to be found in a series of resolutions which have been sent down to the constituent denominations for endorsement, and in a general message addressed to the American churches and the American public as a whole. The latter is the more important document. It opens with an assertion that Negro Christians have inherited their denominational divisions from the white churches, and that these divisions have operated to leave the race "weak and almost helpless of power to protest and defend ourselves in the social, industrial, economic, and political framework of American society." As a result, the Negro finds himself today in a position where he is "neither welcomed, respected, nor feared."

It is to bring the race one of these three forms of recognition that this federation of Negro denominations has been formed.

It is this state of affairs, as the Negro Christian sees it, which has led these colored churches to draw off by themselves in order to form a unified and compact fighting body. . . .

Now that they have drawn the Negro churches off in a federation by themselves, these colored churchmen "endorse the movement to bring about unified action of Negroes for social and economic justice through a national Negro congress." . . .

This somewhat extended resumé of the positions endorsed by the Cleveland council is necessary if the American church world as a whole is to recognize the significance of what is happening among Negro Christians in this country. For what this all really means is that the Negro church leadership has reached a point where it is no longer satisfied with, or particularly interested in, the "mother, home, and heaven"

* "The denominations represented at Cleveland were the African Methodist, African Methodist Zion, Colored Methodist, National Baptist Convention of America, National Baptist Convention of the United States, Incorporated, and the United American Methodist. Individual delegates represented the Negroes of the Methodist Episcopal, Congregational, and Presbyterian Churches."

type of religion which has traditionally characterized the Negro pulpit. These Negro churchmen are concerned primarily with securing social justice for their race. They are convinced that the white churches have only a formal, a lip-service interest in that issue. And as a result, they believe that the time has come to draw the Negro churches off into a frankly separated, race-bounded group, which can speak to the rest of the nation—in social even more than in ecclesiastical matters—not in terms of entreaty, but in tones of demand.—*The Christian Century, Sept. 11, 1935.*

INTERDICTION THREATENED.—Tense as the religious situation in Germany has been, it seems now to be hastening toward a crisis far more severe than any so far experienced. As these words are written, the Protestant pastors are deciding whether to accept what the government authorities have declared is a final ultimatum, demanding state control over the life of the churches. Meanwhile, the Catholic hierarchy has reached its decision and has publicly cast down the gauntlet to Hitler. On Sunday, September 1, a pastoral letter signed by the three German cardinals, and twenty-three archbishops, bishops and other church dignitaries, was read in all the Catholic churches of the Reich. In this letter the authorities of the Catholic Church warned the reichsführer of "the danger of abuse of power and other interference and oppression of the Christian conscience." They reiterated their refusal to accept a state dictatorship over their churches. They denied charges of "political Catholicism." They instructed members of their churches that it is their "holy duty" to enroll their children in such religious organizations as the Nazis have tried to suppress in favor of the Hitler Youth. And to top it all, the hierarchy uttered a threat which does not come frequently from Catholic lips in these days. "Our church vanquished the old heathens and will not be upset by the new heathenism," the cardinals and the bishops warned. "But it is possible to remove the light of faith from countries which fall us in this hour." This is nothing less than a threat to put all Germany under an interdict. German national feeling has never forgotten the result of one interdict; even the Treaty of Versailles has not left as deep wounds as the courtyard of Canossa. The cardinals are fully aware that no punishment imposed by the church today could produce another such prostration before the papal power. But Hitler, also, knows that the 23,000,000 Catholics in Germany would not accept complacently withdrawal of their sacraments.—*The Christian Century, Sept. 11, 1935.*

ORTHODOX SHRINKAGE.—There was no relaxing of the [Russian] communist government's opposition. The Greek Church sees the steady, fateful process of disintegration going relentlessly on, carrying off a population of 100,000,000 Christians from the fold of the Orthodox faith. Thus the once mighty church which before the war embraced 121,000,000 adherents, now contemplates a proximate future in which its membership will hardly exceed a grand total of 20,000,000!—*The Christian Century, July 31, 1935, p. 984.*

GREEK CHURCH.—No political function is held in Greece without the presence of a representative of the [Orthodox] church. Laws have recently been passed (or resurrected after a long obsolescence), making it obligatory for students to attend church services, which they do *en masse*. In all the churches I attended in Greece (including Crete) there were these crowds of youth from the schools, and of soldiers marching in and out under command. Everywhere the churches are packed. The government is supporting the church, and the church is giving the sanction and blessing of God to the government.—*The Christian Century, July 31, 1935, p. 984.*

Capitalize the Press

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free space to proclaim its work to the world, while we have committed to us a message affecting the eternal welfare of every man, woman, and child. It is a fearful responsibility, and God wants us to make free use of this powerful agency which He has provided in these last days to aid His servants in the accomplishment of their task.

Washington, D. C.

The Missionary Wife

(Continued from page 9)

toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Gospel Workers*, p. 203.

"Let not parents forget the great mission field that lies before them in the home. In the children committed to her every mother has a sacred charge from God. 'Take this son, this daughter,' God says, 'and train it for Me. Give it a character polished after the similitude of a palace, that it may shine in the courts of the Lord forever.' The light and glory that shine from the throne of God rest upon the faithful mother as she tries to educate her children to resist the influence of evil."—*Testimonies*, Vol. IX, p. 37.

This brings me to perhaps one of the most perplexing of the problems of the missionary wife,—how to deal with the servants that are so often needed. I oftentimes wish we could dispense with these servants, and could ourselves do all our household duties; but there are so many things that need to be done amid inconveniences that it seems necessary at times to have these servants whose help can be had for a small sum of money, so the wife can give herself more fully to doing actual missionary work.

The subject of dealing with servants is so large that it can be but touched upon here. In a word, I would say, Avoid extremes,—that of turning too much responsibility over to them on the one hand, and that of too minute handling of them on the other. It is my observation that the best work is done by servants when definite responsibility is placed upon them and their work is outlined in such a way that they are held responsible. Care should be taken to see that the cook serves only wholesome, balanced, and well-prepared food, so as to preserve the health of the family.

One should be kind to servants, but should also take care not to become too familiar. We should always remember that what our servants see in our homes and in our daily lives is passed on by them to the people with whom we labor, and that what they say either hinders or helps to a definite extent in our missionary labors.

"The greatest evidence of the power of Christianity that can be presented to the world, is a well-ordered, well-disciplined family. This will recommend the truth as nothing else can; for it is a living witness of its practical power upon the heart."—*Testimonies*, Vol. IV, p. 304.

The missionary wife should therefore help make the home in the mission field a telling force for the message. It should be a place where the missionary can secure rest from his toil and find ideals that are high and elevating. It should be an object lesson in every detail to the people among whom it is planted, and

should point all that come under its influence to Him who is "the way, the truth, and the life."

Shanghai, China.

Teaching Christian Temperance

(Continued from page 7)

It is right to seek the enactment of temperance laws. We have not done our duty unless we work by "voice and pen and vote," but it should be noted that "voice" and "pen" come before "vote" in the admonition, and all will recognize that these two can be effective when no opportunity for the latter is offered. When defeated at the polls, educational means are still open to us. If it were possible to convince all minds of the evils of the use of alcoholic beverages and to persuade all hearts to do what is known to be right, no civil laws would be needed to help men to be sober. Recognizing that this will never be accomplished, does not in any way lessen the value of the method.

The temperance speaker is distinctly handicapped if he is confined to an appeal to material benefits to be derived from temperance. As ministers of the gospel, it is time for us to support every argument by Scriptural reference and to climax every appeal by the use of the stirring words of Inspiration. We can stir this nation if every preacher, every Bible worker, every teacher among us sets himself to teach Christian temperance. We may as well admit that we, along with most other temperance workers, have depended upon civil law to do work that can always be best accomplished, and often can only be accomplished, by the influence of the gospel.

In seeking civil legislation we are confined to social needs as an argument for prohibition laws, because the state cannot properly legislate on any subject upon the ground of religious teaching. On the other hand, when we seek to get men and women, boys and girls, to pledge never to drink intoxicants or to give up their use if they are addicted to them, the whole array of warning, exhortation, and appeal of the Scriptures can be marshaled, and if need be there can be set forth the frightful condemnation of Heaven that rests upon the drunkard.

Time was when no preacher ever held a series of meetings without giving emphasis to the temperance question. It is time to return to our first love.

Washington, D. C.

THE luxuries and innovations of yesterday are the necessities and commonplaces of today, as for example: the telegraph, telephone, railroad, automobile, motion picture, radio, airplane. Let us be slow about condemning new mechanical advances that can hasten the gospel of the kingdom in its final witness to men. Their misuse by many does not warrant blanket condemnation.

Church Music Institute

(Continued from page 7)

church, not for art's sake, but for religion's sake, for the soul's sake, for the contribution it can make in realizing the church's essential objectives, the salvation of men, and the building up of spiritual life.

"3. We appeal for greater care, finer discrimination, higher standards, and a deeper spiritual judgment in all church and evangelistic music, and request our leaders and players to avoid the worldly, the light, the popular, in their selections, restricting ourselves to that which supplies the soul's need, and which is essentially religious and worthy; and we recommend that our pianists, organists, and other instrumentalists select only the best and finest instrumental music for use as preludes, interludes, offertories, and postludes."

Lansing, Mich.

"To Seek and to Save"

(Continued from page 1)

Christ's sake, live His life in their labors, and multiply the life of Christ in their service.

Paul understood the value of souls, and he counted himself a "debtor both to the Greeks, and to the barbarians; both to the wise, and to the unwise," to such a degree that he was willing to spend and be spent to lead souls into the kingdom of God. Hear his testimony: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." That was the consuming zeal for soul winning that burned in the heart of Paul as, unwearied by continued labor under trying conditions, he journeyed from city to city and from country to country, as the ambassador for his King.

Other godly men have felt the same passion for souls. Doddridge said: "I long for the con-

version of souls more sensibly than for anything besides. Methinks I could not only labor but die for it with delight."

Matthew Henry said: "I would think it a greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."

And Brainerd, a man hardened in service and suffering for Christ, said: "I cared not where or how I lived or what hardships I went through, if only I could win souls to Christ. While I was asleep, I dreamed of these things; when I waked, my first thought was of this great work."

The same consuming desire to win souls glowed in the hearts of such men as Wesley, Whitefield, Rowland Hill, Moody, and others who have given their all to guide sinners into the way of salvation.

Nor does the duty of soul winning belong wholly to the ministry, though it must become their passion; it rests also upon the whole church of Christ. To enlarge and extend the dominion of our Lord, to gather into His fold those in bondage to sin, is the duty and should be regarded as the privilege of every Christian. It must be the chief business of every converted soul. No other zeal, no other activity, can take the place of soul winning. To bring sinners to repentance, to lead them to accept Christ as their personal Saviour, must be the supreme motive controlling the life.

The reward is commensurate with the importance of the work. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Oh, let us, as the ministers of God and as members of His church, make it our first work to see to it that our labor is such as will endure the test of fire spoken of by Paul; for "the fire shall try every man's work of what sort it is."

"And if any man's work abide, . . . he shall receive a reward."

I. H. EVANS.

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SUPERNATIONAL!—This is an hour of exaggerated, growing nationalism, which readily becomes an ungoverned passion. Under the impulse of some great issue or crisis one can easily be swept away from safe moorings by the surgings of blind patriotism, national prejudice, or racial consciousness, as these earthly elements are daily intensifying. This is the time to be on our guard, and to remember our unique place in this old world, which is swirling rapidly toward the involvements of Armageddon. We as a people will soon be the object of anger and ostracism by all. We are pilgrims and strangers here, with a message of warning and entreaty for every nation, tongue, and race. Let us not cripple nor curtail our influence by unwise entanglements. Ours is not a national nor merely an international movement. It is truly supernatural, in the proper sense and spirit of the term. We are ever to remember the place of our eternal citizenship. This will exclude narrowness, provincialism, and partisanship.

TRICKED!—The projection of counterfeits has proved one of Satan's most effective methods of thwarting acceptance of the true and imperative provisions of God. Unseemly conduct on the part of some claiming to receive the Holy Spirit leads many to refrain from importunately seeking God's indispensably genuine gift and provision. The unsanctified life of others claiming to live the victorious life, while flaunting the claims of the moral law and present truth, leads not a few to look askance at this imperative for standing triumphantly with the Lamb. The manifest unrighteousness of some stressing righteousness by faith causes many to shy away from that which is the third angel's message in verity. Let us not be tricked into shunning God's life-and-death provisions for this remnant hour. Nor should we shun proper terms because used in a perverted sense by others.

GLOOM!—Some persons forever talk gloom. One comes from their presence as from a haze of depression. They dwell on the human limitations, on the weaknesses of men, the failures of leadership, the shortsightedness of vision, and the inadequacy of plans and conceptions. And truly we are a poor lot at best. Our frailties are glaring. But the beauty and wonder of it all is that God uses such blundering instruments to His glory. He supplements our weakness with His strength, our limitations with His omnipotence. Look at the failures and limitations of apostles, prophets, and patriarchs in past ages. One would think the

cause of God doomed in such hands. But fix the eye upon the divine element, and His hand is seen in and through it all. That has been the basis of hope through the ages, and it is the basis of our hope today. Talk up, not down; courage, not gloom. God is at the helm in the church of His choosing.

CAPITALIZE!—All honor to the youth of this movement who in the several youth's congresses recently held, have voluntarily gone on record with declarations of loyalty to denominational principles and practices that shame the laxness of certain of our older members. Pastors, capitalize these voluntary declarations. Build upon the ardent vigor of these young soldiers of the cross. Use the steadfast youth of this movement increasingly. They will grow under responsibility, and will ofttimes disclose a loyalty to principle that will outmatch many of their elders. Read their declarations in your union conference paper bearing on the many and varied problems confronting the youth of our churches, such as Bible temperance; proper recreation; amusements, including the movies; reading and music; Christian association; Sabbath observance; and soul-winning evangelism.

ORIGINALS!—It is not good form to lug into ordinary discourse or writing one's acquaintance with Biblical Greek or Hebrew, unless there is a very definite point to be made, not otherwise possible. It usually savors of display. And though it may impress some who know nought of the originals, and have no basis for judging, it has the opposite effect upon the more thoughtful and informed. We may well remember that the best Greek and Hebrew scholarship of the age has made its full findings available in the various translations and notes accessible, and that we do not have in our ranks lingual specialists comparable to those masters. Moreover, the would-be scholar will sooner or later be challenged, to his chagrin, by some one in his audience or reading group who knows the original better than he, and rightly objects to some position faultily taken. Let there be every encouragement to a good working knowledge of the Bible originals for personal use, but let us be sparing and very sure when basing a public argument thereon.

SIDE LINES!—What business and what right has a full-time gospel worker, employed to give his entire time, thought, and energy to this cause, to engage in side lines that consume time, divide the interest, draw upon the strength, and reduce the sum total of possible service for the cause? "This one thing I do," should be our operating principle.

L. E. F.