

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 8

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No. 12

GOD'S METHOD IN SOUL WINNING

AN EDITORIAL

IN every department of human endeavor there is a correct method, a best way of obtaining results. There are many inferior ways, but only one best way. Is it therefore surprising that in the greatest work in which human beings can engage, the work of winning souls for the kingdom of heaven, the method that will make success certain is plainly given in the Bible? And it will be well for us if we follow God's method. Otherwise we may labor in vain, gather but stubble, and lose our reward in the end. In Psalms 126:6 the divine way to work in winning souls is clearly set forth: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This is God's outline for success in reaping a harvest of souls.

"He that goeth forth and weepeth." If these words mean anything, they teach that the soul winner must seriously bear his work on his heart. This scripture is a picture which each of us may well study, and we may measure our success by knowing to what extent we have met the divine requirement, "He that goeth forth and weepeth." Is it any wonder that some have brought so few to accept the truth when there have been so few tears, so few prayers for souls? How could the word of God be true, and such indifferent reapers bring in many sheaves?

The law of harvest in soul winning is to "sow in tears." But when our time and strength are spent in faultfinding, criticism, and condemning others, how can the Holy Spirit use us to gather in precious sheaves? How often workers waste their time and energy in trying to show up the weaknesses of others, in criticism and complain-

ing, and how few tears are shed in fasting and prayer over the poor lost souls about them!

"Doubtless" is a strong affirmation that he who sows in tears shall bring forth fruit. It is even stronger than to affirm, for it eliminates all doubt; it makes it a law that cannot be questioned. It impresses us with the truth that those who do have the right spirit, who carry a burden for souls on their hearts, and who work in God's way, will bear fruit. Generally the fruitless worker is the worker who leads a careless, indifferent life, and who fails to wrestle with God in tears. Even the Holy Ghost prays for us "with groanings which cannot be uttered."

UNTOUCHED TRUTHS

I HAVE been shown that in both the Old and the New Testament are mines of truth that have scarcely been touched. The truths revealed in the Old Testament are the truths of the gospel of Christ. Heavenly veins of truth are lying beneath the surface of Old Testament history. Precious pearls of truth are to be gathered up, which will require not only laborious effort, but spiritual enlightenment.—*Mrs. E. G. White, Review and Herald, Feb. 4, 1890, p. 66.*

Can we expect to bear fruit when our lives are all for self and for our own selfish interests? Where is the crying of God's messengers "between the porch and the altar," saying, "Spare Thy people, O Lord, and give not Thine heritage to reproach"? The law is, there will be soul agony before there is birth of souls. When this is found, the assurance is that "doubtless" the sower will come again, "bringing his sheaves with him."

There is something beautiful in the thought of "bringing his sheaves with him." The fruitage is recognized as belonging to the worker. He is to receive recognition for the sheaves which he has gathered under the influence of the Holy Ghost. It is wonderful how the Holy Spirit works with men, and helps them to reach hearts. The influence of the Holy Spirit is the active agency that really secures the results, but the Lord gives the reward to man. None but God can do so great and generous a thing as that. Most of us want credit for all we do, and even more than we have really done. But

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The Ministry

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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A PLAN has been announced in Chicago to put into operation an annual expenditure of \$5,000,000 of public money, through 400 Protestant churches, and a proportionate number of Roman Catholic churches, and Jewish synagogues, for recreational and educational work. But this enticing proffer to Protestants awakens this forthright warning from the *Christian Century* (October 2), under the heading, "A Birthright Not for Sale," the fundamental soundness of which cannot be gainsaid:

"Protestant churches in the Chicago area are confronted with a temptation which will test both their insight and their fortitude. . . . Public money is offered to them with which to finance this work. Will they have the penetration to see that they cannot accept it without forfeiting their birthright of freedom and becoming entangled in hampering and embarrassing relations with the state? And will they have the courage to renounce the immediate and obvious gain for the sake of principle and liberty? . . .

"The argument is not only fallacious, it is dangerous—terribly so! This plan, or any plan, for subsidizing this or any other kind of church work with public funds carries with it far more harm than benefit. . . .

"But if the church allows the government to pay for it, it jeopardizes its most precious possession—its own freedom. . . .

"Our Protestantism is far too dependent upon the beck and nod of those who hold the purse strings and sign the checks. Struggling for freedom to discharge its function in a situation embodying so many of the characteristics of a financial feudalism, the church cannot afford to slip into a position where it will be dependent also upon the public treasury and the capricious favor of political appointees for the resources with which to carry out any part of its program. . . .

"It will be selling its birthright of liberty far too cheaply if it barter it away for five million dollars' worth of basketball and esthetic dancing."

It will doubtless surprise others, as it has us, to learn that Roman Catholic "mass is offered in eleven different languages and nineteen different rites." So says the Catholic *Sunday Visitor* (September 1). Here is the heart of the editorial:

"A rite means the form and manner, or the prayers and ceremonies, used in offering the mass. The essential elements of the mass are the same in all rites and languages. We should be careful to remember that rite is not the same as language. . . .

"The following are the liturgical languages used by Catholics:

"1. LATIN—Used in the Roman, Milanese, and Mozarabic rites, except in parts of Dalmatia. About three hundred million Catholics belong to the Latin-Roman rite. All the bishops of our country [U. S.] except two, belong to this rite.

"2. GREEK—In the Byzantine rite in Greece and Turkey.

"3. SYRIAC—In the Syrian, Maronite, Chaldean, and Malabar rites. The people who use the Syriac or Aramaic language take the special pride in the fact that they celebrate the mass in the very language which Christ spoke while He was on earth.

"4. COPTIC—In the Coptic rite by the Christian descendants of the ancient Egyptians. The Copts claim that their language runs back to the Pharaohs.

"5. ETHIOPIAN—In the Coptic rite in Abyssinia.

"6. ARMENIAN—In Armenia, Syria, and Asia Minor.

"7. ARABIC—In the Melchite rite in Syria and Egypt.

"8. SLAVONIC—Used in the Byzantine rite by Russians, Ukrainians, Serbians, Bulgarians, Croats, Ruthenians, and in the Roman rite in Dalmatia.

"9. GEORGIAN—In the Byzantine rite in Georgia.

"10. RUMANIAN—In the Byzantine rite in Rumania.

"11. HUNGARIAN—Used by the Ruthenians in Hungary; but the words of the consecration are said in Slavonic."

FRANK RAWLINSOON, staff correspondent of the *Christian Century*, has a significant article (September 25), headed, "The Liberal Retreat in China." Declaring that American missions "have suffered more in general than the British," he adds, "Liberal American missions are the worst hit." This applies both to budgets and to personnel. But the interesting and heartening thing to us is the double mention of Seventh-day Adventists, with but slight annual decrease in funds since the depression and decided increase in mission staff personnel. Here are the paragraphs:

"One large American mission preferring to be known as conservative since 1926, has more than seen the budget of its board reduced 73 per cent and its personnel, in all fields, reduced 69 per cent. The income of the China Inland Mission has fluctuated in recent years. That received from Great Britain in 1934 was the smallest registered in sixteen years; the same year showed a decreased income in every home country. Exchange helped this mission out to some extent. The Seventh-day Adventists have registered a decrease in their general funds every year since 1930; their foreign mission funds showed a decrease in 1933 compared with 1932 of nearly 8 per cent.

"Here is another side of this situation. During this decade only four missions retained or added to the field force reported in 1924. The China Inland Mission made up the loss of 199 missionaries suffered between 1924 and 1929, and in 1934 requested an increase of 4 per cent over its 1924 personnel. The Society for the Propagation of the Gospel gained 10 per cent; the Presbyterian Church of Ireland (a small mission not included in the 36 missions mentioned), 10 per cent; the Seventh-day Adventists, though more troubled with a falling income than the C. I. M., increased their missionary staff in this period 89 per cent! This is the only American society recording any such gain. A statement by one of their missionaries that 'the depression has not affected their missionary staff' is borne out by the facts."

THE singing of psalms antedated the gospel hymn, says *Religious Digest* (October). Here are more details:

"Before organs or other musical instruments were used in the churches of England, a tribe of traveling teachers of singing taught the people the use of the Psalms. In the diary of the famous Samuel Pepys one reads: 'Before the sermon a long psalm was set that lasted an hour while the sexton gathered his last year's contributions through the whole church.' In an old book is recorded how the Vicar of Beckley happened to forget his sermon, and thereupon went home some distance to fetch it, just as the psalm began to be sung. So he desired the clerk to keep on singing until his return, so that the 119th psalm was sung out, a thing never I believe heard of before."



GLIMPSSES OF "ELMSHAVEN"



Studies on Fundamentals of the Message

II—THE CUSTODY OF THE ELLEN G. WHITE WRITINGS

BY ARTHUR L. WHITE

AS was pointed out last month, there are at the "Elmshaven" office practically all of the extant Ellen G. White writings, published and unpublished. In the light of this fact, these questions naturally come to the mind: Did Mrs. White, before her death, plan for the future care and use of these writings? If so, to whom were they entrusted? and who is responsible for their care and use? With such pertinent questions as an introduction, we shall in this article consider the plans that Mrs. White devised and instituted for the preservation of her writings, and for the continuance of certain specified work with these writings subsequent to her death.

After making her home at "Elmshaven," Mrs. White, realizing her advancing age and the possibility of not having much longer to work, gave careful thought, from time to time, to the future of her published works and her manuscripts. Eight years before her death she wrote:

"Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*Writing and Sending Out of the Testimonies to the Church*, pp. 13, 14. (Available from Ellen G. White Estate. Price, 5 cents.)

As she neared the close of her lifework, she made definite provision for the future handling of her writings after her decease. This we find in a document bearing date of February 9, 1912, "The Will of Mrs. E. G. White," which forms the basis of this article. We shall quote from this instrument, drafted in the customary legal form, such portions as pertain to the subject under discussion. Here are the key provisions regarding the care and use of her writings, in their original setting:

"I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones,¹ Arthur G. Daniells,² and Frank M. Wilcox" [here in the will there appears a listing of her modest properties, consisting of the home and its appurtenances referred to in article number one]; "all of my right, title, and interest in the copyrights and book plates in all languages, of the following publications" [here follows a list of her current books]; "also, my general manuscript file and all indexes pertain-

ing thereto; also my office furniture and office library.

"Together with all and singular, the tenements, hereditaments, and appurtenances thereunto belonging, or in anywise appertaining in trust nevertheless for the uses and purposes hereinafter contained.

"TO HAVE AND TO HOLD, the said real and personal property unto said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property."

"Administering, preserving, and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof."

The will then leads into certain financial provisions, and in further specifying the work of the trustees in their care and use of the writings, says:

"Then my said trustees shall use the overplus for the improvement of the books and manuscripts held in trust by them, and herein provided; for the securing and printing of new translations thereof; for the printing of compilations from my manuscripts."

Thus we have before us the general plan as developed by Mrs. White in the creation of a board of trustees to care for her writings, and the definite instructions given to these five men. We find that their work as custodians of the writings falls into three general classes:

First, the care and promotion of the E. G. White books in the English language.

Second, the preparation of manuscripts for, and the promotion of the translation and publication of, the E. G. White writings into foreign languages.

Third, the custody of the manuscript and letter files, and the selection of matter therefrom for general circulation.

The five men appointed to this sacred trust were men of long experience, chosen by Mrs. White because of their acquaintance with her experience and work, and because their qualifications fitted them to carry this responsibility. Specific provision was made in the will for filling any vacancies in this board of trustees

¹ Because of failing health, C. H. Jones resigned July 4, 1934, and J. E. Fulton was elected by the remaining trustees to take his place on the board of trustees of the Ellen G. White Estate.

² This was written prior to Elder Daniells' death, March 22, 1935. On August 6, 1935, the remaining trustees elected J. L. Shaw to fill the vacancy created by the decease of A. G. Daniells.

by the selection of a succeeding trustee by the remaining members of the board.

Immediately following Mrs. White's death, these five men of her choosing took control of her property and work, and from that time they have diligently executed the provisions of the trust as custodians of her writings in harmony with the will of its creator.

Aside from the manuscript and book properties, the real and personal property that was convertible into cash was sold. The proceeds from the sale of these properties, together with royalty income, have furnished sufficient means to meet all obligations that stood against Mrs. White at the time of her death, and to carry forward certain phases of the work of the trustees. The obligations referred to had been largely incurred through many charitable gifts in forwarding the cause, and the large expense of preparing her manuscripts and publishing her works in many foreign languages. With an assured royalty income from her books, she felt justified in borrowing money with which to speed their wide circulation.¹

The business delegated to the trustees having to do with real and personal property other than the continuing custody of the writings, was largely executed soon after Mrs. White's death. There consequently remain to their care now, only these writings, either in published form or in manuscript.

For a number of years the board of trustees carried on its work with no further organization than the mere specifications of the will. But to bind themselves together and to give the trust legal standing, making it possible for it to transact business more freely, the five originally appointed trustees form a corporation known as "The Ellen G. White Estate, Incorporated." The "Articles of Incorporation" state—

"That the purposes for which this corporation is formed are the following:

"To carry out and perform the provisions of the charitable trust created by the last will and testament of Ellen G. White, deceased."

In so doing, they are—

"To compile and prepare for publication in any and all languages and dialects, any or all the papers, documents, manuscripts, tracts, pamphlets, books, and writings produced by Ellen G. White."

The five trustees are the constituency and directors of the corporation. The organization of this legal body makes assured provision for the continuance of the trusteeship created by Ellen G. White.

While the custody of the writings was not delegated directly to the General Conference Committee, yet a majority of the trustees are members of that body, and the closest cooperation exists between it and the trustees.

¹For a fuller statement regarding Mrs. White's indebtedness and its liquidation, see "The Testimony of Jesus," by F. M. Wilcox, pp. 97-100.

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Statistical Report Highlights

BY H. E. ROGERS

THE seventy-second annual Statistical Report of the denomination shows that the membership of the 7,818 churches now stands at 404,509. This is a gain of 119,216 during the past six years, or 20,358 during 1934. Note first the figures relating to membership. After seventy-eight years of effort, the denomination, in 1921, had reached a membership in all the world of 198,088. In the following thirteen years, to the close of 1934, the net increase in membership—after making up for all losses by death and apostasy—was 206,421, with the total membership then standing at 404,509. The net gain, therefore, in the past thirteen years was greater than during the preceding seventy-eight years, and during these same thirteen years, the increase in the net worth of all the organizations operated by the denomination has been practically \$15,000,000—a truly remarkable growth, more than doubling our membership in thirteen years, and practically doubling our net worth.

Let us note a few other changes that have occurred in our work since 1921. We were then working in 108 countries; now in 325 countries and islands; in 1921, we were conducting work in 179 languages; now in 539. In 1921, we had 14,009 evangelistic and institutional laborers in all the world; at the close of 1934, we had 23,753.

Let us bring this comparison closer to recent developments by taking the figures that were available at the last session of the General Conference, and see what has occurred since then. At the time of the last General Conference, our total laborers of all classes were 20,278; today, 23,753. We were then working in 394 languages; now, 539. We were then working in 139 countries; now, 325 countries and islands. We then had a membership of 299,555; today, 404,509, a gain during the past five years of 104,954, which is a greater gain than was ever before made by the denomination in any five-year period in its history.

And here is still another way of grasping these facts: We are now conducting work in 325 countries and islands by 23,753 evangelists and institutional laborers, who are using in their work 539 languages and dialects. The increase in languages since 1926 is 283, or one new language added on an average of every ten days since 1926. The increase in countries and islands in which we began work in 1934 was 30, and in new languages in which work is conducted, 35.

This work is carried on throughout the world by twelve divisions, comprising 70 union conferences, 144 local conferences, 318 missions, a total of 544 evangelistic organizations, and employing 11,642 evangelistic laborers. There are also 443 associate institutions, with which are

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THE BETTER WORKMAN



Improvement in Method and Technique

APPROACHING FOREIGNERS AND LABORING FOR THEM—No. 1

BY J. J. REISWIG

THE basic principle in all missionary work is love. Foreigners especially appreciate any kindness shown to them, for they realize that they are in another man's land. As a rule, they expect very little kindness, and so notice any thoughtful act more readily than do others. In giving instruction to the children of Israel regarding their treatment of the stranger in their country, the Lord gave the following admonition: "If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt." Lev. 19:33, 34. Thus we see that the Lord recognized the importance of showing kindness to those who come to dwell with us. In laying a foundation for missionary work, kindness offers one of the best avenues to win the confidence of the stranger.

Perhaps the best way to manifest this kindness is in first giving attention to their physical needs. Welfare work affords a wonderful opportunity. Suppose you are placed in a community where there are foreigners. As you visit them, perhaps you will find some family in need. No one may be giving special attention to them. There is your opportunity. Try to relieve their needs and help them in every way possible. On the other hand, you should be very careful not to press in too much; this immediately causes the foreigner to question your motives, and to wonder why you take such an interest in him. But if your actions and your life manifest to him that you are not seeking any special benefits in return, you will soon win his confidence.

The medical work is another means by which we can open the doors of these foreign homes. It is not necessary to be a doctor, or even a trained nurse. If you will study the simple treatments prescribed in our medical books and use your general knowledge of healthful living, you can go into the homes of these people and with very little equipment relieve much of their suffering. It has been found that such service rendered to these foreign guests is one of the most effective means of winning lifelong friends.

Make your approach along religious lines on topics that will not create prejudice. For example, if you are working with a Catholic, be careful how you approach him on the question

of the Bible. The word "Bible" to him represents a Protestant book, so use the term "Holy Scriptures." In speaking of special books of the Bible, you might speak of the writings of Saint Paul and Saint Peter. The Catholic has a special regard for the writings of Peter. Dwell much on the sufferings of Christ and upon the work of redemption. Then from this angle enlarge upon the doctrines to which you know they are not opposed. For instance, if you want to speak about the commandments, a good text to use is 2 John 9. From this verse you can show what the doctrine of Christ is; then go on to Matthew 5:17, etc.

If the foreigner happens to come from an Oriental country and does not believe in Christianity, it is well to be informed regarding the teachings of some of the great men of that land, as Buddha and others. Show how some of their teachings are in harmony with the teachings of Christ. Then lead them to see wherein the teachings of Christ excel in that they reach much farther than the instruction of their teachers, as Christ's teachings have to do with the changing of one's life career.

The use of literature in missionary work is imperative. You may think you have established your position ever so well and have explained every detail; yet you will find that when the people think it over by themselves, there will be many questions in their minds that have not been answered. So it is well to place some literature in their hands which will answer their questions and will enlighten them on the points they have failed to understand.

Endeavor to have them realize that you are selling literature rather than giving it away. However, make it clear to them that what you have is of such importance to them that you want every one to read it; that if they cannot buy it, you will leave it for them to read, and you will call for it later if they do not care to keep it. By this method they will be more likely to read the literature than if you just give it to them.

In distributing literature we should put up magazine racks in foreign sections and keep them filled. While the people may not care to receive free literature from a person who is out distributing it, if it is placed in a conspicuous place and yet where no one is watching, they

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THE MISSIONARY WIFE

BY MRS. JOHN OSS

III. In the Church

IN the apostolic church we find many examples of women laboring in the church and assisting in the giving of the gospel to the people of that time. There was Priscilla, the devout wife of Aquila, whom, with her husband, Paul speaks of as "my helpers in Christ Jesus." There was Phebe, "our sister," who was a "servant of the church which is at Cenchrea," and many others.

Just as the women in apostolic times lent a helping hand in preaching the message, so the women who have gone with their husbands to a mission field can be a help in building up the church of Christ in the land where they labor.

"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed. Discreet and humble women can do a good work in explaining the truth to the people in their homes. The word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*Testimonies*, Vol. IX, pp. 128, 129.

There are many ways in which the missionary wife can assist in the church activities. Her influence can be felt, not only in the place where the missionary family are resident, but in a wider circle in the field in which they labor. By being friendly, and by lending a helping hand in the church activities, she can lead many to higher standards in Christian living.

"The Lord has a work for women as well as men to do. They may accomplish a good work for God if they will first learn in the school of Christ the precious, all-important lesson of meekness. They must not only bear the name of Christ, but possess His Spirit. They must walk even as He walked, purifying their souls from everything that defiles. Then they will be able to benefit others by presenting the all-sufficiency of Jesus."—*Id.*, Vol. VI, p. 117.

In the work of the Dorcas Society, the missionary wife can find a large field of labor. It is well for her, as well as other sisters in the church, to follow the example of the godly Dorcas in unselfish service for others. Because of her wider experience, the missionary wife

can do much to build up and assist in doing a strong Dorcas Society work.

The Sabbath school also affords an excellent opportunity for the missionary wife to assist. She can act as superintendent, as secretary, as a teacher, or as a leader in the children's division, or she can help in other ways. By regularity and faithfulness in attendance at all services, her example can be a telling power for good.

In assisting in the women's and children's meetings, she has perhaps her largest field of labor. In this line of activity much can be done. She can give studies on the care of the home and its ideals. She can teach mothers how to prepare wholesome vegetarian dishes. She can help them to understand the place of the mother in the home, caring for and rearing the children, etc.

In the general church activities she can do much by acting as deaconess; she can also teach the other sisters the responsibility in connection with this office. She can act as organist, and can teach the children as well as the older members how to sing. These are but a few of the many things that the missionary wife may do.

In all her work the missionary wife should maintain a helpful and sympathetic attitude toward the work of her companion. She should, however, be cautious, and not take upon herself administrative responsibilities that belong to the office of her husband, for this often leads to difficulties and misunderstandings. Her personal convenience and comfort should always come second to the interest of the work. In all the activities in building up the church of God in a foreign field, she should be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4:12.

As the missionary wife reviews the many ways in which she can help, and the high place to which she has been called, she can well say, "Who is sufficient for these things?" 2 Cor. 2:16. As she compares what she does with what she might do, she finds she comes far short; but she should take courage, and ever press toward the goal of becoming all that it is possible for her to become in Christ Jesus.

"If the life we live in this world is wholly for Christ, it is a life of daily surrender. He has the freewill service, and each soul is His own jewel. If we can impress upon our sisters the good which it is in their power to do through Christ, we shall see a large work accomplished. If we can arouse the mind and heart to cooperate with the divine Worker, we shall, through the work they may accomplish, gain great victories. But self must be hidden; Christ must appear as the worker."—*Id.*, Vol. VI, p. 116.

Shanghai, China.

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

ORDER AND WORDING OF SUBJECTS

EDITORIAL Foreword: Request comes frequently for up-to-date listings of subjects as used by experienced evangelists throughout a series. This is desired for comparison and suggestion. Some use very brief titles, sometimes but a single word, as "Heaven," or "Armageddon." Others make their subject headings quite comprehensive. Into this latter category falls Elder C. B. Haynes, who has responded to our request for the order and full title of the latest series in which he participated, giving both date and day of the week, so as to show relation to such a holiday as July 4. The standard series name and introductory phrasing follows:

THE PROPHETIC BIBLE CONFERENCE

Conducted by

The Haynes Evangelistic Group

in the

Great Canvas Pavilion

Water and Perry Streets, Opposite the Armory,
Pontiac, Michigan

The dodger closes, after the subjects announced, with the following:

| | |
|---|--|
| Every meeting begins at 7:45 P. M. | Every meeting is open and free to all. |
| Every meeting closes with an intensely interesting question and answer service. | Be sure to visit and examine the unusually large display of fine books at the bookstand. |

Tune in on THE BIBLE FUNDAMENTALS PROGRAM, Sundays WEXL, 1310 Kilocycles, 3:45-4:15 P. M.

*Make the Canvas Pavilion Your
Summer Church.*

Subjects at Pontiac Tent Effort

June 2 to August 11, 1935

First Week

Sunday, June 2.—The Coming World Revolution Which Will Wreck Civilization; and the Description Bible Prophecy Gives of the World Government Which Will Follow.

Monday, June 3.—The Present World Distress and Confusion Can Be Remedied Only by a World Dictator. Bible Prophecy Reveals That This World Ruler Is About to Assume World Sovereignty, and Sets Forth What the Result Will Be.

Tuesday, June 4.—Unmistakable Evidences of the Impending Violent Overturning of the

Present World Order, the Break-up of Civilization, and the Establishment of a World Dictatorship.

Wednesday, June 5.—The Present Generation Is Destined to Witness the End of Modern Civilization, and the Tremendously Changed World Order That Will Follow.

Thursday, June 6.—The Essential Weakness of the NRA Which Must Bring It to Inevitable Failure, and the Assured Certainty of the DRA Which Will Follow.

Friday, June 7.—The Air Is Filled With Invisible but Highly Intelligent Spirits. Are They the Disembodied Spirits of the Dead, Visitors From a Heavenly World, or Are They Real Beings? What the Bible Teaches About Angels.

Second Week

Sun., June 9.—The Millennial Reign of Christ About to Begin, During Which the Forces of Evil Will Have Unrestrained Control of the Earth, and There Will Not Be a Christian in the World. What a Churchless and Godless World Will Be Like.

Mon., June 10.—The Precise Manner by Which the Coming World Dictatorship Will Be Established. The Deceptive Fallacy of the Secret Rapture of the Church.

Tue., June 11.—The Messiahship of Jesus of Nazareth Demonstrated Beyond Question by the Infallible Precision of Bible Prophecy.

Wed., June 12.—The Bible: Is It a True Book? Is It the Word of Men, or the Word of God? Can Its Divine Inspiration Be Proved With Certainty?

Thu., June 13.—The Stupendous Claims of Jesus Christ. Was He the Greatest Impostor Who Ever Lived, or the Very Son of God Himself?

Fri., June 14.—Education Will Not Save. Culture Will Not Save. The Blood of Jesus Christ Alone Saves. The Substitutionary, Expiatory Death of Jesus Christ Is the Inmost Central Heart and Glory of Christianity.

Third Week

Sun., June 16.—The United States Is the Most Lawless, Most Criminal Nation on Earth. The Menacing, Rising Tide of Crime Which Will Sweep Civilized Human Society From This Planet.

Mon., June 17.—The Nations Marshaling for the Greatest War of All Time, Compared With Which the World War Was Insignificant. The Collapse of Civilization and the Depopulation of the Globe.

Tue., June 18.—The Enormous Difference Between the Church Christ Founded and the Church Today. Departure From God, Apostasy From Christ, and Error Substituted for Truth.

Wed., June 19.—The Return of the Jews to Palestine Not Predicted in the Bible, and Entirely Without Significance in Relation to the Return of Christ.

Thu., June 20.—The Divine Program of Events Yet to Take Place in Connection With the Imminent Establishment of the Coming World Government.

Fri., June 21.—Peace Is Coming, World-Wide and Lasting. The Eternal Government of Peace, Equity, and Justice Which Is About to Be Established.

Fourth Week

Sun., June 23.—The Course of History About to Culminate in the Establishment of an Imperial World Government. The Ultimate Nation, as Foretold in Ancient Prophecy. How Long Will It Last?

Mon., June 24.—The Gigantic Masquerade Which Counterfeits the Gospel of Christ, and Substitutes That Counterfeit for the Genuine; or Christ and Antichrist.

Tue., June 25.—Daniel's Long Prophecy of 2300 Years, Governing a Mathematical Demonstration That Jesus Was the Promised Messiah, and Reaching to Our Own Times.

Wed., June 26.—There Is Only One Christian Priest Who Can Forgive Sins. All Others Are Helpless. He Is in Heaven, in His Own Sanctuary. He Can and Does Forgive Sin.

Thu., June 27.—The Judgment of the Christian Church—the Present Work of Our Intercessory High Priest in the Heavenly Sanctuary.

Fri., June 28.—The Christian Sabbath; Is It Saturday or Sunday, the Seventh or the First Day? Does It Make Any Real Difference Which Day We Keep?

Fifth Week

Sun., June 30.—Sunday Observance Is of Purely Pagan Origin, Having Nothing Whatever to Do With Christianity, and Entirely Without Divine Authority. When, Why, How, and by Whom the Change From the Seventh to the First Day Was Brought About.

Mon., July 1.—The Sabbath of the New Testament. Jesus Christ Never Once Kept Sunday. The Apostles Never Kept Sunday. The Early Churches Never Kept Sunday. Sundaykeeping Cannot Be Found in the Bible. It Was Born in Paganism, Nurtured in Apostasy, and Should Be Driven Out of the Christian Church.

Tue., July 2.—The Astonishing Confession of Protestantism That It Has Engaged and Is Still Engaging in a Questionable and Unscriptural Practice.

Wed., July 3.—The Gospel, Not the Law, the Ground of Salvation. Does the Gospel Supersede and Nullify the Law?

Thu., July 4.—The Death of Christ Brought an End to a Law. It Also Established a Law. The Two Laws of the Bible.

Fri., July 5.—Does It Really Make Any Difference Which Day We Keep as the Sabbath? Is God Particular?

Sixth Week

Sun., July 7.—The Return of Elijah the Prophet Foretold for Our Day. What Does This Remarkable Old Testament Prophecy Lead Us to Expect?

Mon., July 8.—A Gigantic Conspiracy Against the Constitution of Heaven in Which Spiritual Communists Are Endeavoring to Draw the Christian Church. The Head of the Conspiracy Will Be Identified and Named.

Tue., July 9.—The Need of Continuing and Completing the Protestant Reformation.

Wed., July 10.—The Identical Seventh Day From Creation Traced With Exact Precision and Unbroken Uniformity Through the Centuries to This Very Week.

Thu., July 11.—The Foundation of Many Generations Being Undermined Today. Ancient Prophecies Which Describe Present-day Developments in the Church of Christ.

Fri., July 12.—The Infallible Precision With Which the Way of Happiness, Peace, and Security Has Been Charted; and the Duty of Every Rational Being to Walk in That Way.

Seventh Week

Sun., July 14.—Death and the Effect of Death on Human Beings. Does It Mean to Go to Heaven, to Hell, to Purgatory, to Nothingness? Where Are Our Dead?

Mon., July 15.—The Other Side of Death. Is There Consciousness During Death? Can We Communicate With Our Dead Loved Ones? What Is the Condition of Body, Soul, Spirit, in Death?

Tue., July 16.—Hell. The God-Dishonoring, Infidel-Creating Falsehood of Eternal Torment Which Is Never Taught in the Bible, and Ought Never to Be Taught in Christian Pulpits.

Wed., July 17.—Hell: Where Is It? What Is It? How Long Will It Last?

Thu., July 18.—Spiritism Versus Christianity. Can Our Dead Communicate With Us? Who Is It That Really Appears and Talks at Spirit Séances?

Fri., July 19.—Heaven: The Eternal Reward of the Righteous, and the Paradise Home of the Saved.

Eighth Week

Sun., July 21.—The United States in Prophecy. A Remarkable Prophecy of Revelation in Which the Whole Course of American History Was Charted and Foretold, and Its Inevitable and Rapidly Approaching Destiny Is Clearly Outlined.

Mon., July 22.—The Beast, His Image, and His Mark. A Divine Prophecy of Astonishing Developments in America, Involving a Repudiation of Fundamental Principles Relating to Both Church and State.

Tue., July 23.—The Last Message of the Gospel of God's Grace Ever to Be Delivered to the World Is, According to Plain Bible Prophecy, Being Presented Now. What This Great Threefold Message Covers.

Wed., July 24.—The Seven Seals and the Four Horsemen of the Apocalypse. Their Prophetic Meaning Made Plain.

Thu., July 25.—The Great Seal of Jehovah; a Prophecy of Revelation Pointing to the Most Remarkable World Religious Movement of Our Time.

Fri., July 26.—The One Great Determining Test of Vital and Saving Religious Experience [The Obedience of Faith].

Ninth Week

Sun., July 28.—Satan—His Origin, Work and Destiny. Is the Devil a Real Being, or only a Theological Invention?

Mon., July 29.—This Experience Called Conversion. Does It Mean Merely Joining a Church? What Being a Christian Means.

Tue., July 30.—The Essential Deity of Jesus Christ an Altogether Indispensable Foundation Stone of the Christian Faith.

Wed., July 31.—The Doctrine of the Immaculate Conception Is a Gigantic Falsehood. The Doctrine of the Virgin Birth Is a Great and Saving Truth. The Humanity of Christ.

Thu., Aug. 1.—A Divine Gift of God to His Church Which Has Been Ignored by God's People—The Abiding Gift of Prophecy.

Fri., Aug. 2.—Amid the Babbling Clamor and Confusion of a Thousand Conflicting Creeds, Is There an Infallibly Sure Way of Identifying the One True Church of Christ?

Tenth Week

Sun., Aug. 4.—Sprinkling Is Not Baptism. Pouring Is Not Baptism. There Is Only One True Form of Bible Baptism, the True Entrance Into the Christian Church.

Mon., Aug. 5.—Being Healthy Is a Part of Good Religion. Bible Health Instruction Which Will Assure Permanent Good Health, and Also Reduce the Cost of Living.

Tue., Aug. 6.—The Only Certain Way of Getting on God's Welfare Fund and Having Every Need, Both Material and Spiritual, Supplied With Unfailing Certainty During the Remainder of our Lives.

Wed., Aug. 7.—A Divinely Given and Supremely Efficient Form of Church Organization Which God Is Using Today to Carry His Last Gospel Message to Every Nation on Earth.

Thu., Aug. 8.—A Gospel Ordinance, Instituted and Commanded by Jesus Christ, Which Has Been Discarded by Modern Churches, but Which Should Be Practiced by Every Christian.

Fri., Aug. 9.—A Great "Say-so" Meeting.

Final Meeting

Sun., Aug. 11.—There Is Only One Gospel Which Is Present Truth for This Generation. The Salvation of Every Human Being Depends on Hearing and Obeying It.

KINDLY CORRECTIVES

Better Speech and Conduct

Denominational Phraseology

BY AN OBSERVER

TO speak of our religious beliefs as "the truth" may cause some to wonder if we regard ourselves the only custodians of "truth." Would not modesty dictate a different form of speech? Instead of saying, "How long have you been in the truth?" why not say say, "How long have you been a Seventh-day Adventist?" Do not be afraid of using the denominational name. Instead of "He accepted the truth," better say, "He became a Seventh-day Adventist." Otherwise we may unwittingly seem to disparage the honesty of others.

To remark in public that some brother is "out in the field," may mean absolutely nothing to those who do not think of the fact that "the field is the world." Again: look up a few useful synonyms for the word "movement." I have seen as many as a dozen repetitions of this word in one short article. But "movement" is almost meaningless to many, or at least ambiguous, when used carelessly. "Holding an effort," is another favorite expression. Is it not better to say, "a series of meetings"? Strictly speaking, I suppose it is not possible to "hold an effort."

Words which are peculiar to our people—that is, understood only by them—should be avoided. It would be well to reform our speech in these matters, as in many others that might be mentioned, and conform to the standards of good English. Some of us have acquired incorrect pronunciation when children, and it may take serious effort to change our speech; but when it comes to saying "clumb" for "climbed," and "drug" for "dragged," it looks as if a little time spent with the dictionary would be time well spent.

Are these things of small moment? Nothing is "small" in the sight of Him who formed the tiny animalcule as well and as perfectly as He made the mighty suns.

TO FIDELITY.—The most unique monument in the world is erected to the memory of "Greyfriars Bobby," a little Scotch terrier that for years was the sole companion of his master, who was an old man. When his master died, "Bobby" followed the procession to Greyfriars churchyard and lay down by his old master's grave. There he stayed. It looked as if he would starve to death. At last the keeper of the cemetery adopted and fed him, but "Bobby" spent many hours each day at his master's grave, until death also claimed him. A noble woman erected a monument to "Bobby," extolling his fidelity. The monument is a drinking fountain, from the top of which "Bobby" looks down serenely on the world. Interested in "Bobby's" love for his master, American friends erected a stone at the grave of the old man.—*The Watchman-Examiner*.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

OUR RELATION TO OUR YOUTH

BY S. A. BUSKJER

WIDE-AWAKE, consecrated workers will not overlook the importance of giving themselves in unselfish service in behalf of our youth. Every pastor and district leader, and, so far as possible, every executive and departmental worker, should recognize the importance of associating closely with the young people and juniors, and of gaining and holding their confidence. There is no more important line of endeavor open to laborers in this cause than that great field of opportunity found in consecrated service in behalf of our youth. Surely each of us, as workers, should be recognized by our youth as true friends. The young people connected with this movement constitute our greatest denominational asset. As all of us know, it is from among the youth of today that we must draw the workers of tomorrow.

Most of our young people are convinced intellectually as to the doctrinal positions held by us as a people; but it is one thing to be intellectually convinced, and quite another to have a positive heart belief and interest in the message and its development. If the local minister will take a deep interest in the young people of his flock, he will soon be taken into their confidence as a friend and counselor. Why should not every minister, as he comes in contact with young men and young women, take just such an interest in them, talking to them and praying with them about their future prospects, about training for service, and about the necessity of yielding the life to the Master in complete, unreserved consecration?

Some may feel that as we have Missionary Volunteer secretaries in our General, union, and local conferences, therefore the average worker does not need to undertake a careful study of the problems of youth, and that it is unnecessary for him to learn how to help our youth solve their problems; but the fact is that every man and every woman called of God to be a laborer in His vineyard has a divine commission to care for the lambs of the flock. Wise is he who begins his work in behalf of the future man or woman while that future man or woman is still a boy or a girl.

A farseeing pastor will make sure that the boys and girls, the juniors and the youth, are made welcome in all the services of the church; and he will also see that there is a place for them to occupy and a part for all to act in the program of the church. The wise preacher will not only have in every service a "corner" that

is of special interest to youth, but will also cultivate the good will and secure the cooperation of the young men and women in his congregation by taking a lively interest in their problems, and by helping them to find a solution to their individual perplexities.

As workers in God's cause, we are all called by Him to be young people's helpers. Every laborer desiring to build up a strong, deeply spiritual, and flourishing congregation will recognize that he builds best who has the ability to interest, help, hold, and train both the parents and the youth of his flock. When Jesus comes the second time, He will not only ask parents, "Where is the flock that was given thee, thy beautiful flock?" but He will also ask the same question of us as pastors and other conference workers. God help us to have such an understanding sympathy for and interest in our youth as will result in holding them with us, and in using them in Christian service as we travel shoulder to shoulder along the road to our eternal home.

Chattanooga, Tenn.

THE World Dominion Movement reports that 95 per cent of the population of London, the world's largest metropolis, never attend a place of worship.

Ye Heralds of the Book

BY LOUISE C. KLEUSER

A FAINTING world, in anguish wrecked,
Appalls, resists its hast'ning doom;
Storm clouds obscure faint rays of hope,
While lightnings flash and thunders boom;
Stout hearts give way, brawn yields its grip,
Old mother earth's last dregs must sip!

Where is there balm for nerveless frame,
The potion of the Prince of Peace?
Where hides the prophet and the sage,
With message of her throes's release?
With garners full to overflow,
Why must men feed on husks of woe?

Step forth, ye heralds of this hour,
Speak for your Prince Immanuel!
Gird up your loins, in power declare,
"Return to God, if all be well!"
He is your guide, your helper, stay,
Yield Him your hearts in evil day!"

Ye heralds of the Book proclaim
These landmarks of the Beulah realm;
Point out the harbingers of bliss
To hearts that fear would overwhelm;
Speak, speak, in no uncertain way,
Prepare, ye men, the King's highway!
South Lancaster, Mass.



UNIFYING FOR "MORAL PRESSURE"

FROM time to time we direct attention in these pages to trends, movements, or agitations in the religious world that merit our most careful scrutiny as students of Bible prophecy and heralds of the approaching crisis. Sometimes these trends are well developed and clearly defined, and so come definitely within the category of fulfilling prophecy. Others are still indeterminate as to their ultimate course and influence. But they constitute telltale "straws," showing the direction of affairs.

We are called upon to watch closely that shaping of events which may develop into the last chapter in the great controversy between light and darkness. We have been forewarned that the final scenes will be rapid ones, and that human affairs will close with a suddenness that will surprise even many who look for their Lord's return. We confess to a profound conviction of being nearer the great consummation than many are wont to believe. Not a few fail to realize how advanced is the course of events, because they look for prophecy to fulfill along certain preconceived lines. With minds open and alert, we will watch such proposals as the following:

UNDER the arresting summons, "Christians of America, Unite!" the renowned liberal missionary to India, E. Stanley Jones, calls on all Protestant bodies to unite organically into one central "Church of Christ," with the several denominations known thenceforth as "branches" of this one "Church of Christ,"—and all this for the concentration of "moral authority" and the exertion of "moral pressure" in the great issues of Christendom and the mission field. It is a far-reaching concept that is thus projected, and a bold summons that is given, even though it be but from an individual. Its reception by the Protestant world cannot, of course, be known at this writing. But sometime—and that soon—some one, or some group, will start a movement toward Protestant unity for "moral pressure" that, however worthy may seem its early aims, will, uniting with Catholicism's aims, reach its climax in persecution, even to the death decree. And this will be directed against that commandment-keeping remnant that will not yield to pressure for unity at the price of compromise and traitorship to testing, separating truth to which we have been raised up as witnesses and defenders in the time and providence of God.

Because of the inspired outline recorded for our guidance in Revelation 13:11-18, we should watch every proposal looking in the direction of Protestant unity for "moral pressure." The oppressive unity of Catholicism, operative under the Apocalyptic symbol of "the beast," as portrayed in Revelation 13:1-10, is a matter of Dark Age history. But that Protestant unity that constitutes an image-likeness of papal oppression, and which is to join with a revived Papacy in the Old World for the enforcement of the separating "mark of the beast," is a matter of deepest moment to all mankind. That is why we should follow the divine command to "watch."

Without impugning the motives of the author of this call, or making any declaration as to its probable outcome, we reproduce without further comment the essential paragraphs, that our workers, the majority of whom do not have access to the journal in which it appeared, may scan the proposal:

"I am persuaded that the next great step for Christians everywhere is to get together. A kind of fatalism has come over the world. We find ourselves drifting into war and yet feel helpless to avert it. We know that if we get into it again it will mean ruin, and yet we feel incapable of asserting a collective will to peace. . . .

"One of the reasons for this sense of helplessness is the fact that while there is a tremendous amount of scattered good will, it is not united. So there is no way of pointing all this good will toward collective action. And yet the Christians of the world hold the balance of power in their hands. They are the greatest single body on earth organized around one idea and with a loyalty to one Person. They could do anything if they knew how to come together. The next great step is a living unity in Christendom. . . .

"We want a unity which will bring everybody into it. Closing up the ranks between two or three bodies is good as far as it goes, and I am grateful beyond words for such attempts, but it hardly touches the real problem. We must have practically everybody in. How can it be done? . . .

"Christians are the most united body on earth—if they only knew it! When they drop down beneath the level of organization and church polity to the level of experience, there they are the most united body on earth. . . .

"God is not working particularly or exclusively in any one denomination. The saints are about equally distributed among all the denominations. . . .

(Continued on page 14)



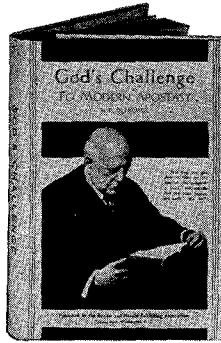
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By F. D. Nichol

ELECTIVE FEATURE

¶ One additional book, personally chosen, completes the 1936 Reading Course set. Select yours according to individual requirements, interests, or inclinations. The following books are suggested as typical of the wide range of appropriate interests, and are here listed in response to request for suggestions from experienced leaders.

Suggested by F. D. Nichol—

"The Modern Flood Theory of Geology," by George McCready Price.

Suggested by George McCready Price—

"After Its Kind," by Byron C. Nelson.

Suggested by J. W. Osborn—

"Music and Worship," by Walford Davies and Harvey Grace.

Suggested by Gwynne Dalrymple—

"The New Deal in Europe," by Emil Lengyel.

Suggested by L. A. Hansen—

"The Gospel of Health," by F. M. Wilcox.

Suggested by M. V. Department—

"Men, Women, and God," by A. Herbert Gray.

Suggested by M. L. Andreassen—

"The Soul-Winning Teacher," by L. Flora Plummer.

Suggested by F. A. Schilling—

"Epochs in the Life of Paul," by A. T. Robertson.

Suggested by S. A. Wellman—

"The Spirit of the Teacher," by L. Flora Plummer.

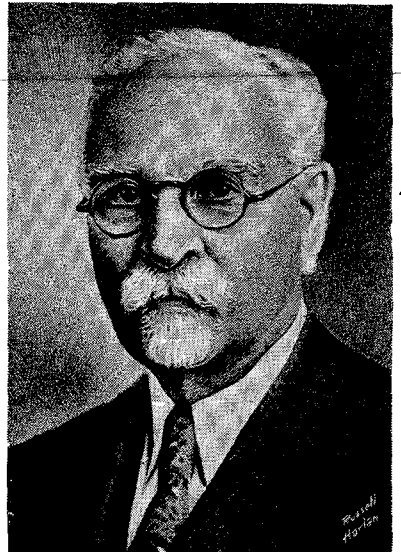
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¶ The call and opportunity of the hour—a full-rounded study of the prophetic messages, with its final manifestation in the present. Since the prophetic gift constitutes the foundation's three identifying marks of the remnant church—the faith of Jesus, the commandments of God, the faith of Jesus, prophecy,—its importance is patent to all. In the face of an increasing attack from without, and neglect from within, the time has come to study unitedly the gift of prophecy under the guiding hand of our late beloved Arthur C. McGee.

¶ The final contribution of his life, it was written before his death, with the cherished hope of its inclusion in the 1936 Reading Course. This field, it presents a comprehensive survey of the various aspects of God's gracious provision for the church, operative throughout the various dispensations, and climaxes with the remnant church.

¶ This masterful study gives a new breadth to the Spirit of prophecy, bringing out those evidences which will appeal to all thoughtful, open-minded minds, and which have never before been so fully set forth.



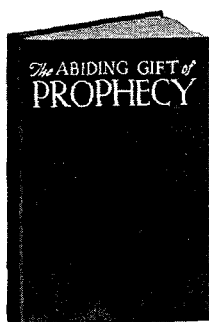
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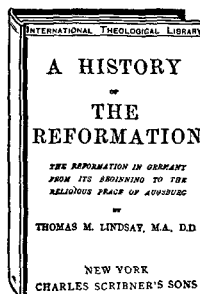
By A. C. Daniells

as completed just l expectation of The classic in its of those larger ne guidance of the church of His choice, ons since the fall of man, and reaching its

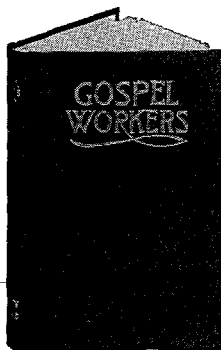
death and depth and significance to the greater evidences of divine leading that both within and without the church,—convincingly assembled and presented. It is the crowning contribution to the advent cause of one who, through association and observation, was fitted for the task as none other in our ranks. This book should inaugurate a new era in true and sound understanding and appreciation of this priceless gift.

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By T. M. Lindsay



By Mrs. E. G. White

"GOSPEL WORKERS"

(Enlarged Edition)

In our yearly progression through the several volumes of the Spirit of prophecy, we come again to "Gospel Workers." The timeless principles set forth in this book, prepared specifically as divine counsels for us as workers, were never more needed or appropriate than for 1936.

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Unifying for "Moral Pressure"

(Continued from page 11)

"Three things—unity, equality, and diversity—will have to be kept in mind in any suggestions for unity. . . .

"I would therefore suggest the following as a possibility. That since we are one, let us act like it. Let us begin with this underlying fact and build upon it. Since we are one in inner life, we will be one in outer expression. We will therefore drop all the labels that divide us and become members of 'The Church of Christ in America.' Since we are all members of Christ, then we should all belong to 'The Church of Christ.' But since we have a local habitation, we should define it and thus belong to 'The Church of Christ in America.' We are thus unified both in life and in outer fact.

"But under this unity we will have an equality and a diversity. This would be provided for by having many branches, thus: The Presbyterian branch of the Church of Christ in America, the Episcopal branch, the Lutheran branch, the Friends branch, the Salvation Army branch, and so on down the line. Each would be a branch, but only a branch. In giving up the name of 'church' attached to each denomination we would give up claims to superiority and look upon ourselves and all others as branches of the church. This would give us an equality. But it would also give us a diversity, for each branch would retain what it felt was essential to retain. . . .

"If any two or more branches came together, it would reduce by so much the number of branches in 'The Church of Christ in America.' . . .

"These branches would be bound together in an outer unity which might be called 'The General Assembly.' This general assembly would be composed of delegates on a prorata basis of membership and would elect its own officers. Small denominations might be assured of representation by being given a minimum representation, say of two. This general assembly meeting every two or four years would deal with matters of general import to the church as a whole.

"Regional assemblies could be organized to deal with matters more local than could be handled by the general assembly.

"On our letterheads would be at the top: 'The Church of Christ in America;' down in the margin would be, say, 'The Northern Baptist Branch.' The branch would be in the margin for in very fact it would be just there, with the outstanding and overarching fact facing us as the big thing: 'The Church of Christ in America.'

"This plan would be more than a federation. It would be unity, and unity with diversity. In a federation each unit would remain intact. In this plan they would not. They are no longer 'churches;' they are 'branches;' which means that they have merged themselves into something larger than themselves. The branches adhere in a central trunk, 'The Church of Christ in America.' A tree with its branches is not a federation; it is an organic unity."

"What would be the result of this plan of unity if put into operation?

"1. It would make it possible for practically all the denominations to come into the unity, and this might be accomplished in a comparatively short time. It would save years of haggling over validities and special claims. When one thinks about the agonizing process of fitting in claim with claim and compromising here and compromising there, one is inwardly paralyzed with the thought of the impossibility of the task of union. This plan would take away that sense of futility, for it would make it possible to have unity without this agony of debate and struggle."

"3. The mentality of the denominations would turn from competition to cooperation. The weakness of a branch would be the weakness of us all; the strength of a branch would be the strength of us all. The competitive attitude would fade out.

"4. It would leave the door open for reunion with the Latin and the Greek churches. If the possibility of union with the Latin church seems remote, we would at least have the sense that we were not shutting the door to that union, that at any time the Latin church was willing to recognize itself and others as branches of the church of Christ, then union would be in sight for the whole of Christendom."

"9. We would soon see that to have two or more branches of the same church competing in a neighborhood which could sustain only one would be an absurdity, and we would proceed to unite these local branches.

"10. When the general assembly of the Church of Christ in America met and gave its pronouncements on great questions, the country and the world would have to listen. When it took its stand on such questions as war, the government would have to hesitate before it flouted that stand. A united church holds the key to the future of our country.

"11. A united church in America would help us to unity in the mission fields. 'The Church of Christ in America' would soon be followed by 'The Church of Christ in India' and so on through all the mission fields. It would help us to face the non-Christian world without the embarrassment of our present denominationalism. It would unify our mission boards at home through collective endeavor.

"12. In a world seeking unity, but finding it impossible to attain, the voice of a united church would come with moral authority. Now a divided church has no moral authority on the subject of unity in a divided world."

"Christians of America, unite! We have nothing to lose except our dividing walls. The next great step forward is a united church."

LUTHER'S GREAT HYMN.—Dr. Martin Luther, of immortal fame, wrote a blessed hymn full of faith and hope. It begins with "*Ein feste Burg ist unser Gott*" (A mighty fortress is our God). He not only composed the text, but also the tune. It is sung the world over. It has been translated into 175 languages, as follows: Forty-two European, fifty-one Asiatic, sixty African languages and dialects, nine American, and twelve in Oceania.—*Our Hope*.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

PAGAN WEEK, DAY OF THE SUN, AND CALENDAR*—No. 1

BY R. L. ODOM

IN the ancient pagan concept of the universe, the fixed center was supposed to be the earth, about which revolved Saturn (farthest), Jupiter, Mars, the sun, Venus, Mercury, and the moon (nearest). These orbs were called "planets," because they seemed "to wander about." They were also adored as gods, because it was believed that the destinies of the universe were directed by their influences.

The names of these planetary gods have become indelibly stamped upon the days of the week. While the gospel affords no motive whatever for calling the days after the planets, the very names themselves suggest an astrological origin. The dedication of the days to the planetary gods is of great antiquity among Oriental nations. And modern research generally attributes its origin to the Chaldeo-Babylonians, who were zealous worshipers and observers of the heavenly bodies. Space permits only two of very many quotations on this point:

"In the Babylonian nomenclature the first day of the week was under the tutelage of Shamash, the sun; the second under that of Sin, the moon; the third under Nergal, Mars; the fourth under Nabu, Mercury; the fifth under Marduk (Bel), Jupiter; the sixth under Ishtar (Beltis), Venus; and the seventh under Ninib, Saturn (see, however, Schrader, 'K. A. T.', 3d ed., pp. 622 *et seq.*)."—*The Jewish Encyclopedia, 1907 edition, art. "Week."*

"To the ancient Chaldeo-Babylonians we owe not only our division of time, but the invention of the sundial, and the week of seven days dedicated to the sun, the moon, and the five planets, the names of our days being but mere translations of the Chaldeo names."—*"Caldea" (Chaldea), Zenaide A. Ragozin, p. 270, Spanish edition.*

The practice does not appear to have been in vogue in the West before the first century B. C. It was probably introduced with the tide of Oriental rites and customs which rolled into Europe after Rome extended her dominion over the peoples of the East.

As early as 67 B. C., Mithraism, the sun cult of Persia, was being introduced into Italy by Cilician pirates captured by Pompey. ("Plutarch's Lives," Pompey, chap. 24.)¹ Its princel-

pal missionaries, however, were the merchants, traders, and soldiers returning from campaigns in the Orient. In the first century there were Mithraic centers at Aquinum and Aquilea.

"It is certain at least that the Fifteenth [Legion], which served in the Parthian wars of Nero and was transferred by Vespasian to the Danube, brought the cult of Mithras to its camp at Carnuntum in 71 A. D."—*Hastings' Encyclopedia of Religion and Ethics, art. "Mithraism."*

In the reign of Antonius Pius (138-161 A. D.) the Roman people were well acquainted with the Mithraic mysteries. Commodus (180-192 A. D.) was personally initiated into them. Mithra finally became the "Invincible Sun" of the armies, the "Protector and Companion" of the emperors, and his cult the official religion of the Roman state. It was the great pagan rival to Christianity until the conversion of Constantine (312 A. D.). In the meantime the Persian religion and philosophy gave a strong coloring to the Gnostic melting pot of Eastern and Western thought, particularly at Alexandria, Egypt, the great center of science and learning in those days.

In Mithraism "the seven planets, which pre- side over the days of the week and which were the object of a very special worship," formed a prominent part, according to Dr. Franz Cumont, the celebrated authority on that cult. He also says:

"He [the worshiper] should also recite the traditional prayers, for example, in honor of the planets on their sacred days, and carry out the sacrifices, of which the character seems to have been very variable." (See Dr. Cumont's article, "Mithra," in the *Dictionnaire des Antiquités Grecques et Romaines [Dictionary of Greek and Roman Antiquities]*, Paris, 1877.)

The learned doctor says in another work:

"Each day of the week the planet to which the day was sacred was invoked in a fixed spot in the crypt; and Sunday, over which the sun presided, was especially holy."—*"The Mysteries of Mithraism," p. 197, Chicago, 1903.*

The *Encyclopedia Britannica* (14th edition) not only mentions "the sanctification of Sunday and of the 25th of December" as special features of Mithraism, but adds: "Each day of the week was marked by the adoration of a special planet, the sun being the most sacred of all."—*Art., "Mithras."*

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

And the Chambers' Encyclopedia (1925 edition) says:

"Parallels to Christianity in Mithraic legend, in Mithraic ceremony, and in Mithraic belief will have been apparent, and other resemblances, as the sanctification of Sunday and of the 25th of December, the birthday of Mithra."—Art. "Mithra."

Another writer says:

"There is clear evidence that in the first century B. C. at the latest, there had sprung up in Rome the use of a week in which the names of the days were given according to the planets (see O. Gruppe's 'Griechische Mythologie' [Greek Mythology], Munich, 1906), and the fact that the days of the week in Teutonic mythology are heathen names suggests that the seven-day week was received before Christianity."—Hastings' Encyclopedia of Religion and Ethics, art. "Numbers," sec. 8.

Let us note first the principal monuments:

"Among the monuments of the Roman epoch which represent the divinities of the seven days of the week, figures, in the first place, for its antiquity, a painting² discovered in Pompeii in 1760, which has seven medallions with the tutelary divinities in this order: Saturn, the sun, the moon, Mars, Mercury, Jupiter, and Venus.³ On the banks of the Rhine have been found eight altars with busts or figures of the whole body, in bas-relief, of the said divinities, which are easily recognized by their attributes. In Montpellier was discovered a bronze vessel with the same thing; and in the museum of Metz is preserved an octagonal altar with the sculptures of the seven days. In the Museum of Lyon is a vase with silver incrustations, and in the British Museum a small little figure of silver adorned with the busts of the seven divinities between the wings, a bracelet⁴ of gold found in Syria, etc., besides works of art which represent the planets under the influence of astrological ideas, as the seven medals of silver belonging to Antoninus Pius (138-161 A. D.), which were struck in Alexandria, Egypt."—*The Spanish Enciclopedia Universal Ilustrada (Universal Illustrated Encyclopedia)*, Vol. XVIII, art. "Dia" (Day).

Erycius Puteanus, in a treatise, "De Nundinis Romanis" (Concerning the Roman Market Days), chapters 25, 26, presents a fragment of a nundinal calendar of the Romans, which can be almost wholly reconstructed, and gives the names of the days of the week thus: The day of Saturn, of the sun, of the moon, of Mars, of Mercury, of Jupiter, and of Venus. (See "Thesaurus Antiquitatum Romanarum" [Treasury of Roman Antiquities], Vol. VIII, pp. 682-686, edited by Joanne Georgio Graevio, 1698.)

The earliest reference which I have found to the days of the week by their planetary names, in the classical literature of the Roman period, is one by Tibullus, a Latin poet (54-19 B. C.):

"Either I had blamed the birds, or the dreadful omens, that I had regarded Saturn's sacred day."—"Elegies," book 1, part 3, line 18.¹

Horace, another Latin poet (65 B. C. to 35 A. D.), wrote of Jupiter's day, which was a fast day among the pagans:

"O Jupiter, who givest and takest away great pains, the mother of the boy, who has been lying ill already five months, says, if the deadly fever shall leave the lad, in the early morn on that day on which thou appointest the fasts, naked in the Tiber he shall stand."—"Satires," book 2, part 3, lines 288-292.¹

Pomponius Porphyronis, a Latin grammarian (of the second century?) comments thus on that passage from Horace:

"*Illo mane die quo tu indicis: die Jovis*" (In the early morn on that day on which thou appointest: on the day of Jupiter).—"Commentaries on Q. Horatius Flaccus," Discourse 2, part 3, line 290.¹

Because Sunday and Thursday were days of abstinence on the part of the pagans, the Church of Rome banned fasting on them among Christians, lest there should be a confusion. The "Liber Pontificalis" (the pontifical book), said to have been composed in the time of Pope Damasus I, of the fourth century, says of Melchisedes, bishop of Rome (310-314 A. D.):

"He ordained that not for any reason on the Lord's day, or on the fifth day, should any of the faithful fast, because the pagans celebrate those days as a sacred fast (*quia eos dies pagani quasi jejunium celebrant*)."²

And the "Epistle to the Bishops of Spain," attributed to the same Melchisedes, says also:

"But the fast of the Lord's day and of the fifth day no one ought to observe, in order that between the fast of the Christians and [that] of the Gentiles [or pagans], indeed of the believers and of the unbelievers and heretics,³ a true and not a false distinction may be had."⁴

After Horace, the next reference is by Julius Frontinus, a Roman soldier, consul, and author (40-103 A. D.):

"The divine Augustus Vespasian attacked the Jews and overcome them on the day of Saturn, on which it is forbidden for them to do anything serious."—"Strategemicon" (*A Treatise on Strategy*), book 2, chap. 1, sec. 17.¹

Tacitus, the Roman annalist (46-120 A. D.), shows beyond a doubt that the Romans associated the days with the planetary gods:

"They [the Jews] were pleased to have a rest on the seventh day, because it brought a release from work. Later, because they became softened by inactivity, the seventh year was also given to idleness. Some hold it to be an honor to Saturn, or perhaps the Idaei gave them this part of their religion, who [the Idaei], as we have said before,⁷ were expelled together with Saturn, and who, as we have been informed, were the founders of this nation; or else it was because the star [Saturn] moves in the highest orb, and of the seven planets exerts the principal part of that energy whereby mankind are governed; and indeed most of the heavenly bodies exert their power and fulfill their courses according to the number seven."—"History," book 5, chap. 4.¹

Justin Martyr addressed his "First Apology" to the heathen Romans in the person of the emperor Antoninus Pius (138-161 A. D.), and

shows that they were well acquainted with the Mithraic cult:

"Which thing indeed the demons have taught to be done out of mimicry in the mysteries and initiatory rites of Mithra. For in these a cup of water and bread are set out, with the addition of certain words, in the sacrifice or act of worship of the person about to be initiated, a thing which ye either know by personal experience or may learn by inquiry."—*Chapter 66.*⁸

Justin was writing about the Lord's supper, and adds:

"On that called the day of the sun an assembly is had of all those dwelling in the cities and rural districts. . . . And the day of the sun we make an assembling of all together, because it is the first day, on which God, having changed the darkness and matter, made the world; and Jesus Christ our Saviour rose from the dead on the same day. For on the [day] before that of Saturn they crucified Him; and on that after the [day] of Saturn, which is the day of the sun, having appeared to His apostles and disciples, He taught these things just as we have submitted to you for consideration."—*First Apology, chap. 67.*⁹

Although Justin refers twice to Mithraism in his "Dialogue With Trypho the Jew" (chaps. 70, 78), he never speaks of the days by their planetary titles. There he repeatedly calls the seventh day "the Sabbath;" and of the first day he wrote: "For the first day of the week,⁹ having continued the first of all the days of the cycle, is called the eighth,¹⁰ and remains being the first."⁸

What are we to gather from this? It must be that in each case Justin adapted his language to the class of readers whom he addressed, and that to the pagans the terms "day of the sun" and "day of Saturn" were familiar designations of the first and the seventh day of the week. And what could the term "day of the sun" mean, unless that day was dedicated to the solar god?

La Coruña, Spain.

(To be continued)

¹ A good collection of the classical literature in the original tongues may be found in the "Bibliotheca Scriptorum Graecorum et Romanorum" (Library of Greek and Roman Writers), published by B. G. Teubner, Leipzig.

² This painting was really found in Herculaneum, a city destroyed together with Pompeii by the eruption of Vesuvius in 79 A. D. The date confirms the early use of the week among the Romans. The picture is well reproduced and described in the Italian work "Le Pitture Antiche d'Ercolano" (The Ancient Paintings of Herculaneum), Vol. III, Table L, pp. 257-264, published by the Regia Stamperia, Naples, 1762.

³ This is the invariable order, Saturn first and Venus last, in both the pagan literature and monuments.

⁴ A reproduction of this bracelet, and also that of an engraved stone with the gods of the week, are reproduced and described in Victor Duruy's "Histoire des Romains" (History of the Romans), Vol. VII, pp. 53, 54, Paris, 1885. The planetary gods are identified not only by their attributes, but their very names are engraved with them too.

⁵ See Labbe's "Sacrosancta Concilia" (The Most Holy Councils), Vol. I, cols. 1417, 1422, Venice, 1728.

⁶ The Manichaean, a sect dating from the third century A. D., fasting on Sunday. See Leo I, "Sermo" (Discourse) 41, chap. 5; and his Epistle 15 to Turi-

bias; and Augustine's treatise "Against Adimantius," chap. 16; or his Epistle 35, chap. 12.

⁷ In book 5, chap. 2, of his "History," Tacitus states: "The tradition is, that the Jews ran away from the island of Crete, and settled themselves on the coast of Libya, and this at the time when Saturn was driven out of his kingdom by the power of Jupiter: an argument for this is made from their name. The mountain Ida is famous in Crete, and the neighboring inhabitants are named 'Idaei,' which, by an ingenious play upon words, becomes the name 'Iudaei' (Jews)." (See Note 1, above.)

⁸ See Migne's "Patrologia Graeca" (The Works of the Greek Fathers), Vol. VI, cols. 427-431, 493-578.

⁹ Here Justin uses the word *sabbaton* (Sabbath) to denote the idea of "week," just as employed in the New Testament.

¹⁰ The Gnostics frequently called the first day of the week "the eighth day," as seen in the so-called Epistle of Barnabas, chap. 15.

HOMILETIC HELPS

The Principles and Practice of Preaching

Christ's Commission to His Disciples (Matthew 10)

BY H. CAMDEN LACEY

PRELUDE

The Lord's Compassion for the Multitudes.

| | |
|----------------------------------|----------------|
| | Matt. 9:36, 37 |
| His Vision of the Harvest. | 9:37 |
| The Resultant Command to "pray." | 9:38 |

PRECEPTS

I. *The First Sphere of Evangelism: Judea Only*
Until the Cross. Matt. 10:1-15

1. The first missionaries. 10:1-4
2. The command to "Go" and "Preach." 10:5-7
3. The special method of labor.
 - a. Work miracles. 10:8
 - b. Provide nothing for temporal needs. 10:9, 10
 - c. Take hospitality from others. 10:11
 - d. Salute the worthy. 10:12, 13
 - e. Shake off dust of feet against the unworthy. 10:14
 - f. The resultant judgment. 10:14

II. *The Second Sphere of Evangelism: All Palestine*
"Until the Destruction of Jerusalem." Matt. 10:16-23

1. The special danger. 10:16a
2. The needful qualifications. 10:16b
3. The particular warnings. 10:17-23
 - a. Beware of men.
 - b. Trust the Spirit.
 - c. Flee from persecution.
4. The end of that age.

III. *The Third Sphere of Evangelism: Every Nation*
on Earth "Until the End of the World." Matt. 10:24-42

1. "Like Him"—in being misunderstood. 10:24-25
2. "Like Him"—in public ministry. 10:26-33
 - a. Preach the truth.
 - b. Fear no man.
 - c. Trust the Father.
 - d. Look to the reward.
3. "Like Him"—in private suffering. 10:34-39.
 - a. The chief foes.
 - b. Bearing the cross.
4. "Like Him"—in ultimate reward. 10:40-42
 - a. Receiving Him receives the Father. 10:40
 - b. The simplest kindness will be required. 10:41, 42

Loma Linda, Calif.

PRESENTATIONS of exceptional merit by our workers should be extended beyond the confines of the limited group hearing them orally. They should be shared with the fraternity of evangelical laborers everywhere. You are invited to send in such outlines for this section of the MINISTRY.



CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

KNOWLEDGE VERSUS FAITH

BY GEORGE MC CREADY PRICE

HOW much knowledge of truth must one have in order to be saved? I mean, how comprehensive an understanding of God's dealings with mankind and of His plans for the individual and for the race in the future, must a person have in order to become a true child of God? Does the Bible say, Believe the articles of some creed or formal statement of belief, and thou shalt be saved? Must every one have a clear understanding of the twenty-three hundred days and the intricacies of the sanctuary question, possibly also a correct interpretation of the seventeenth chapter of Revelation, of Ezekiel's vision of the temple, and all the other more difficult parts of the Bible?

In one well-known instance, an inquiring sinner was told by one who surely knew what he was talking about, "Believe on the Lord Jesus Christ, and thou shalt be saved." The record shows that this candidate for admission to the church must at that time have had only a very slender knowledge of what we term Christian theology. Subsequently he was instructed in the Christian way, and doubtless ultimately attained to a good knowledge of the truths of the gospel.

What, then, is the correct relationship between religious knowledge and saving faith? Prof. J. G. Machen, in his very instructive book, "What Is Faith?" (1925), points out that Christian faith is not a mere mental assent to a truth or a formula, but is always directed toward a Being, a Person. It is always of the nature of a trust in the plans of this Being, or Person, for our individual lives. With this agree absolutely the words of one whom we as Adventists respect profoundly:

"Many hold faith as an opinion. Saving faith is a transaction, by which those who receive Christ join themselves in covenant relation with God."—*Ministry of Healing*, p. 62.

The connection in this instance shows clearly that the expression, "receive Christ," means to receive Him as a personal and individual Saviour. This, then, is the vital part of saving faith, the *sine qua non*, the absolutely indispensable part of the whole plan of salvation. This is the only invariable essential. Who, then, shall assign a minimum for the purely intellectual (or theoretical) requirement in the way of a knowledge of truth? I am confident that no one is wise enough to formulate any such minimum qualification in the way of a knowledge of theology or theological truth, and I am here using the term "theology" to cover

all true knowledge of God and of the plan of salvation.

And yet, what about the other side of this question? What about God's demands on those who have an opportunity to learn the full details of Christian theology? Will God be satisfied with anything less than the very best we can do to master the truths of Christian theology, including all the fundamental relationships between the truths of the Bible and the truths of the great book of nature?

We as Seventh-day Adventists are committed to the idea that we must know the truth, or the delusions of the last days will surely deceive and ensnare us. Great hosts of conflicting teachings are all around us, both in pure theology and also in science, many of the latter having very important bearings upon theology. Must we master them all? And must we find the real truth on all these perplexing problems or be lost?

Most of my readers are aware that Modernism, or the fashionable type of religion almost universally prevalent throughout Europe and America among professedly Protestant peoples, is characterized by a repudiation of religious doctrine as being of any real importance. Modernists declare emphatically that it is Christian experience alone that matters. Theology is thus relegated to the dust heap of the past. What difference does it make, say they, whether we believe one creed or another? If we believe in God and in Jesus as the Saviour of mankind, that is all that is essential; the creeds of the churches should be forgotten and discarded.

This is the fashionable modern way of evading the cogent arguments of such doctrines as those of the Sabbath, the coming of the Lord, and all those other ideas which we include under the term "present truth." Professor Machen is fond of terming this Modernistic attitude an "anti-intellectualism;" and of course he is right. It is emphatically a repudiation of the intellect as being of any importance in the realm of religion. It is Ritschlianism with the additional twist acquired from belief in the theory of organic evolution. For Ritschl's system was characterized by the entire repudiation of all historical or scientific facts in support of religion, and the claim that religion has only a *subjective validity*. This is anti-intellectualism in its extreme form. It needed only the further absurdity of Bishop Berkeley's denial of the reality of the external world (which is now advocated in certain scientific quarters) to fortify

these Modernists with a fashionable *zeitgeist* which makes them utterly immune to any presentation of truth from the Bible or from any facts or logic whatever.

On the other hand, we Adventists have often gone to the opposite extreme. How often have we argued as if the intellectual knowledge of *truth* were the only thing of real importance. As a people we have built on a platform of argument and evidence; we have always strongly emphasized the necessity of giving a mental assent to a body of teachings which are correct Scripturally, historically, and scientifically. It was the strong emphasis placed upon this aspect of our work which made Sister White warn us of becoming as "dry as the hills of Gilboa." And yet she herself was always emphasizing the need of strong intellectual training, the sin of mental laziness, and the necessity of being doctrinally correct.

Where, then, lies the truth, that *via media* which means salvation, which means our individual acceptance before God? The truth is that God deals with each of us individually. The first thing for each of us is to make sure that we are individually accepted before God through the sole merits of Jesus. This is that "saving faith," always an individual "transaction," by which each one joins himself "in covenant relation with God." After that, it is just a matter of following out that individual guidance as to duty which God always assumes over every one when he enters upon this "covenant relation" with Him. Each one then becomes responsible for improving all the opportunities for acquiring knowledge and for attaining intellectual development which God places within his reach, and also responsible for living up to all the light that he receives.

But this individual relationship between the soul and God makes it quite out of the question for any one to become a judge of another's responsibility before God. "To his own master he standeth or falleth." Neither you nor I can possibly know this intimate relationship of another with his God. For just as it requires the work of the Holy Spirit to send home any truth when preached from the pulpit, so it also requires this working of the Spirit to make effective any truth to the individual soul, whether this truth comes from the Bible, from nature, or from the teachings of God's providence, all of which are the regular, everyday methods by which God trains and educates each of His children.

What, then, is the relationship between knowledge and faith? Briefly, faith (in the Bible meaning of this term) is the one essential for every one. But no one can impart faith to any one else. What we can impart is knowledge. Also, God requires us individually and collectively to acquire knowledge, to improve all our opportunities for intellectual improvement, and then to live up to every scrap of real truth which we acquire. This last is an individual

work, an individual responsibility. We are also responsible for imparting truth—objectively attested truth—to those around us.

But it is a great mistake to think that a mere intellectual assent to any truth whatsoever is sufficient to save any one. The dependence of the individual soul on the finished work of Jesus is the only method of getting right with God. It is an individual transaction, which no one can do for another, and which no one can possibly impart to another. But we are, every one of us, responsible for acquiring all the real knowledge of all truth which God's providences make it possible for us to acquire. And then this truth is to be imparted to all others, and must also be lived out in our own lives. This is the program of Christianity.

College Place, Wash.

A DISPARAGING word uttered by a leader against some Scriptural truth may throw it back into the shadows for a time; that is, among those over whom his influence has sway. But though repulsed, every genuine truth is bound to rally and hold its destined place in the beliefs and practices of God's people.

Two opposites struggle for supremacy in church and evangelistic music. One embraces the cheap, rhythmic, popular, secularized, and crude types, unworthy the exalted place designed for music in the worship of God. The other is that ecclesiastic type characteristic of the ritualistic churches. It is esthetic, musically, and technically proper. But conforming to these accepted canons, it often lacks evangelistic soul, and misses the distinctive spirit of the advent message. It becomes stilted, precise, formal. Let us shun both extremes. We may well heed the admonition given by Raymond Kresensky in the *Christian Advocate* (October 3):

"We are trying to make better musicians of our people, and these are laudable attempts; but we cannot lose sight of the fact that the technique of music may have little to do with the free expression of religious faith through music. The soul must sing as well as the lips. The spirit for singing must be there.

"The best music, the most technically perfect music, may create atmosphere, but religious people with the right atmosphere in the vicinity of their souls will sing, and sing freely."

"The old-time evangelistic service was dependent for its success on music. But the music of those tabernacles was not music that one sat back and listened to; it was music in which every one took part. It came from the desires and interests of every one present. Each man and woman had a part in it, and each sang for all he was worth.

"Something of that unity and that spirit has gone out of our churches. We have become so involved in the niceties of what good music should be. We have become self-conscious. We fail to remember that what is fine and beautiful in church music would be what came from fine and beautiful souls singing about their God."

"Music coming from the spirit is natural, free, and real, and if the singer practices that freedom of singing which he feels he wants, he will produce music that is classical. We can't force people to sing.

"We are sensitive about our singing. We have become so conscious of what is right and wrong that we miss true feeling. . . . We must be right and correct in music, but God forbid that a heart overflowing with Christian love should be stopped up by a matter of technique."

VALUABLE QUOTATIONS

Extracts From Current Literature

REVOLUTION PREDICTED.—In "cracking down" style, Hugh S. Johnson, retiring WPA administrator for New York City, flatly warned business leaders today that the [American] government could not go on playing "Santa Claus" for the unemployed. . . . "You know as well as I do that the Federal government can't go on pouring \$5,000,000,000 a year in soothing sirup to keep the unemployment problem from raising bedlam all over this nation.

"You are sitting on a neat little powder mine with the fuse lighted. You have been pretty somnolent about it, because Uncle Sam was attending to it for you. About the least you can do now is to open your eyes and take one good look at it."

"Riot, rebellion, or revolution in two weeks' time" would be the inevitable result of the cutting off of relief, he added.—*Washington Post, Associated Press*, Sept. 27, 1935.

PAPAL INDULGENCES.—The Holy Father is interested in having the Eucharistic Crusade spread throughout the world. He would have more people attend daily mass and visit the blessed sacrament daily. Then, in favor of those who, because of illness or disability, are not able to do either of these two things, he has granted the same indulgences which are gained by those who made visits to the blessed sacrament. If they will make spiritual visits to the blessed sacrament at home and thereafter say five "Our Fathers," "Hail Marys," and "Glory Be to the Fathers," to Jesus in the blessed sacrament, and one "Our Father," "Hail Mary," and "Glory Be to the Father" for the intention of the sovereign pontiff. The indulgences are: (1) A partial indulgence of five years each time; and (2) a plenary indulgence once a week for the daily performance of this exercise.—*Our Sunday Visitor (R. C.)*, Sept. 1, 1935.

TEMPERANCE FIGHT.—The more dreadful the temperance situation, the more our resolution should be summoned. A great American commander once won a fight because amid desperate conditions he shouted to the enemy, "We have just begun to fight."

Some men said to me one year ago: "We must wait for a while. Directly the figures of drunkenness and automobile fatalities will frighten the people into action."

Well, the figures are tragic, *tragic*, TRAGIC. The reaction in sentiment appears to be slower than we expected; but it is coming and it is growing.

One of the most important things to be done for the next two years is to keep before our church and our nation the fearful statistics. Even some of our secular papers are now acknowledging the appalling conditions.—*Edwin Holt Hughes, in the Christian Advocate*, Sept. 26, 1935.

SUNDAY SCHOOL.—Oak Grove Sunday school in Accomac County, Virginia, has had a continuous existence since its beginning in the home of William Elliott in 1785. This is believed to be the oldest Sunday school in America, certainly it is the oldest one with an unbroken history.—*The Christian Advocate*, Sept. 26, 1935.

BUCHMANISM APPRAISED.—He who enters the Groups will find that the authority of Buchman must be substituted for the authority of the word of God. He will find all heat, no light; all power, no dynamic of the Spirit; all hilarity, no joy of the Holy Ghost.—*William J. Jones, "Buchmanism: An Appraisal," Religious Digest*, October, 1935. (Condensed from *Bible League Quarterly*, June, 1935.)

CRIME DETERRENT.—More than 4,000 of the 8,000 prisoners sentenced by me were under the age of twenty-one years and only three were members of the Sunday school at the time of committing their crimes.

That satisfies me of the value of the Sunday school to the community in helping safeguard it from the growth of criminals. It also satisfies me of the Sunday school's value to the individual.

In 1,092 cases of suspended sentence, in each of which a minister, rabbi, or priest became interested, at my request, with the hope of saving a boy to a life of usefulness and good citizenship, only sixty-two of the boys were brought back for violation of

the conditions of the parole. I believe the reform in the remaining cases, over 1,000, was prompt and permanent.

I regard our Sunday schools and churches as the only effective means to stem the rising tide of vice and crime among the youth.—*Judge L. L. Fawcett, of the Supreme Court of New York, Religious Digest*, October, 1935. (Quoted from the *Christian Advocate* Central Edition, August, 8, 1935.)

ARK TALE.—We learn through the daily press that a Semitic syndicate in Paris has approached French underwriters on the question of insuring the ark of the covenant, which is reputed to be deposited somewhere in Ethiopia. It is the probability of war hanging over that land and the fear of damage to the sacred ark that has stirred this interest. We confess it is the first we had heard of its possible location on the continent of Africa, but we have never given up the hope that some day that most sacred of treasures would be found. What a revelation it would be!—*Moody Monthly*, October, 1935.

BIBLE DISTRIBUTION.—The British and Foreign Bible Society last year added fourteen new translations of the Bible; nine of these were African, three belonged to Oceania, and two to Asia. In 1910, the number of languages on the society's list was 424; it now stands at 692. In circulation and income the year was encouraging. The world figure was 10,970,000 copies.—*Moody Monthly*, October, 1935.

MIDNIGHT MASS.—An unforgettable sight was the [Cleveland Eucharistic Congress] Men's Holy Hour in the Stadium at 11 o'clock at night followed by midnight mass. One hundred and forty thousand people filled the Stadium to capacity and spread out over the playing field. It was originally planned to distribute holy communion at the midnight mass, but this was soon seen to be physically impossible. The announcement was then made that all should join in a daily spiritual communion and receive holy communion in the morning in their parish churches. Before the change in the plans, this writer enjoyed the unusual experience of being twice approached in the middle of the Stadium with a request to hear confessions by two men who wished to go to communion, but had not had an opportunity to go to confession. We heard their confessions there in the middle of over one hundred thousand people, and thanks to the music and the splendid talk of Bishop Lucy of Amarillo, no one in the vicinity had the slightest idea of what we were doing.—*Our Sunday Visitor (R. C.)*, Oct. 6, 1935.

DANGEROUS OBLIGATIONS.—The issue can be stated simply in a sentence: Can the churches afford to accept the money [the WPA offer of grants of moneys to the churches of Chicago for recreational, welfare, and educational work]?

We believe they cannot.

The temptation to accept the money is therefore very great. To the shortsighted it will no doubt be irresistible.

The leaders of the various churches, we believe, can be counted upon to take the longer view. They will see the danger of placing themselves in a position of dependence upon the government. The arrangement has been put forward as a temporary one to meet an emergency, but temporary arrangements have a way of becoming permanent. So-called emergency measures often outlive the emergency by decades. Certainly no habit is so easily formed as that of receiving money and just as certainly the recipient finds himself in a position of dependence.

Do the churches wish to place themselves under the yoke? Do they desire to risk even a remote possibility of rendering themselves permanently dependent upon professional politicians' distributing largess to friendly congregations and faith, and denying aid to others? If the emergency arrangement should become permanent, can freedom of worship and of conscience be preserved?

These are questions which must be faced, and we do not believe it is possible to answer them without admitting that danger to religious liberty is to be found in the proposal. . . .

He who pays the piper calls the tune. If the churches are to remain free, they must pay the price of freedom, which is self-support in all their activities.—*Chicago Sunday Tribune*, Sept. 22, 1935.

CHALICE WINE.—That the art of wine making partakes of a sacred function is an idea abhorrent to the prohibition mind, yet one that springs from the

gospel and the sacred liturgy itself. That man may "taste of the fruit of the vine," and that this fruit be pure and perfect, is an age-old achievement of culture. But that the full circuit be traveled from grape to chalice, from Mother Earth through consecration of earth's fruit into the precious blood of Christ, is an object worthy of kings, worthy of religious men and angels. As King Wenceslas and other pious monarchs took pride in pressing with their own hands the grapes that were destined for the service of the altar, so today such a winery as that which is under the direction of the Jesuit Novitiate at Los Gatos, California, teaches the lesson of reverence for the seal God places on material things.

An unexpected tribute was paid not long ago by Luther Whiteman in a wine-grower's trade journal to the delicacy and precision of the work of the famous Novitiate, founded in 1888, and now presided over by Brother Goulet, S. J. The first plantings of wine in California, says Mr. Whiteman, were made by the founders of the church missions, both in Baja as well as in Alta, California. A century before wine was made on any commercial scale in the State, the missions were making sacramental wine for their own use. A picturesque feature of the Los Gatos winery is the row of fifty-five redwood tanks in which the wine is stored and aged. Together with these is a limited commercial trade.—*America (R. C.)*, Oct. 3, 1935.

PAPYRUS CODEX.—A New Gospel from the sub-apostolic age. This title unquestionably sounds too sensational to be worthy of use in so sober a periodical as the *Bulletin*. Sensational or not, there seems to be little doubt about its correctness, since it has been described and dated by no less an authority than H. Idris Bell, of the British Museum, in the current issue of the *British Museum Quarterly* (Vol. IX, No. 3, February, 1935), after tantalizing items in the daily press. Mr. Bell says, with his well-known sobriety: "It consists of two imperfect leaves and one small fragment of a papyrus codex, written in a hand that can hardly be dated later than about 150 A. D." The two tattered leaves are illustrated in a plate printed with the article, so that all competent paleographers may judge the correctness of the distinguished expert's opinion.

Coming after the Chester Beatty papyri, which carried our knowledge of the New Testament text back to the third century A. D., and after the Dura page of Tatian's "Harmony of the Gospels" (to be published soon by C. H. Kraeling, of Yale, now Annual Professor at the School in Jerusalem), dating from the early third century, this discovery is not such a shock as it would have been a few years ago, when our oldest codices were the Vaticanus and the Sinaiticus, with a few papyrus fragments which might be somewhat older.

The new gospel shows points of contact with the canonical ones, including the latest of them, the Book of John; it also introduces new material not found at all in the canonical sources. The relation is such that it appears to be one of various compilations of the gospel tradition during the subapostolic age, before agreement as to the received Gospels had been reached. The original of our fragmentary document might, therefore, have been written at any time between 70 and 150 A. D. Striking verbal agreement in one passage with the Book of John suggests a relatively late date. Even if the work is of heretical origin, it at least throws light on the sources of the orthodox Gospels, and thus preserves its direct value to the student of the canonical life of Christ. To take a modern chronological parallel, this copy dates from not more than about 120 years after the end of Christ's ministry.—*W. F. Abright, in Bulletin of the American Schools of Oriental Research*, April, 1935.

BEFUDDLED PROTESTANTISM.—In attempting to find one's way through the maze of such a meeting [the annual meeting of the International Council of Religious Education which has just been held in Chicago], one is overwhelmed with the complexity and confusion that characterizes such efforts at Protestant federation. A union on the basis of technique, which attempts to ignore a deeper diversity as to message, leads to befuddlement; it demonstrates that Protestantism, having sought unity against a background of Biblical authoritarianism, and failed to achieve it, has as yet found nothing on which to unite. Current problems, to be sure, were not entirely overlooked at this convention, and impressive references to peace, war, race problems, and the profit motive were not lacking. But these matters were approached as separate items, rather than as symptoms of a dying culture. It was perfectly obvious, even to a casual observer, that the International Council, in its feverish search for Sunday school methods, techniques, and teaching materials, had no

time left for that basic analysis of contemporary social and cultural conflicts without which all our organizational unity is simply so much lose motion.—*The Christian Century*, Feb. 27, 1935.

PREMARITAL INSTRUCTION.—A movement among ministers for holding premarital interviews with couples who come to them for marriage is reported as making rapid headway. An inquiry into the instruction given on this subject in theological seminaries discloses that in at least thirty-three of the leading theological institutions students are definitely advised to conduct premarital interviews in connection with the marriages which they perform.

The study gives detailed attention to the technique, aims, and content of such premarital instruction. Among the subjects on which the committee insists that the ministers should be informed are the degrees of acquaintance and compatibility of temperament of the persons in question, their religious backgrounds, and the attitudes of their families toward the marriage. Ministers are further urged to ascertain whether prospective mates understand the nature of permanent love, whether they are in sympathy with the distinctive aims of Christian marriage, whether they have adequate knowledge of the sexual relationship in marriage, the responsibility of parenthood, and the spacing of children for the protection of the health of mothers and the welfare of the whole family.—*Federal Council Bulletin*, September, 1935.

WORLD'S GREATEST.—Catholicism to the world round about us is an enigma. Men like Macaulay have regarded it as the greatest riddle of the world's history. Men like Newman and Brownson have been unable to resist the compelling light of truth which they saw shining all about her. But Catholicism is neither riddle nor mystery. It is the world's greatest and most indisputable fact.—*Our Sunday Visitor (R. C.)*, Sept. 15, 1935.

SAFEGUARDING MARRIAGES.—The Federal Council of Churches has issued the results of a study on methods of safeguarding the marriage relationship against careless and ill-suited marriages and hasty divorces. It holds that the standards of procedure on the part of many of the clergy in dealing with marriages are too lax, and that it is the duty of the minister who unites people in marriage to give instruction on the subject.

The results of a questionnaire sent out by the committee to clergymen who have taken a special interest in problems of family life reveals that relatively few are giving serious attention to premarital counseling. One minister replied: "Of two hundred eighty-five couples whom I have married, I know the whereabouts of only eleven, and I am in touch with one." Another minister said: "One doesn't know of the weddings usually until they arrive at the door." While these are held to be extreme cases, they are regarded as evidence of need for more exacting standards of marriage procedure on the part of a large number of the clergy.—*Federal Council Bulletin*, September, 1935.

WAR PREPARATIONS.—Summaries published by the Foreign Policy association furnish a factual and statistical basis for the statement, frequently made and generally believed, that the great powers of the world are feverishly preparing for war. The statement is true. Unlimited competition in military preparation in time of peace reached its prewar climax in 1913. In comparison with the figures for that year, the budgets for 1934 show the following per cents of increase: France, 25; Italy, 26; Great Britain, 48; United States, 190; Japan, 388. Russia's military expenditures have doubled since 1927. The figure for the United States is partly explained by the fact that in 1913 we were not in the race, and the per cent of increase is therefore estimated on a very small base. Only Germany shows a decrease, and that only 23 per cent. So near does "disarmed" Germany come to spending as much on armament as did the kaiser's militaristic regime! Other factors besides expenditures enter into the picture. Mechanization and motorization of artillery and transport and the recent vast expansion of military aviation have put all the armies on hair triggers. The extension of military training to larger numbers of civilians is a policy practiced by many but reaching its greatest development in Italy, where every male between the ages of eight and thirty-three is required to receive military training. Perhaps Europe really believes Johannes Steel's prediction that the world will be engulfed in another and a worse war by July, 1935. It is moving in the right direction to produce the result against which it is preparing.—*The Christian Century*, Nov. 7, 1934.

NOTES AND NOTICES

Items of Interest to Workers

THE first MINISTRY subscription club from a college ministerial student group, for the school year 1935-36, is from Pacific Union College. Their initial list totaled 25. This journal has a deep and abiding interest in this and all similar theological student groups. To all such we would say: You are in training for the noblest service opened to man, and you face your period of service at the most thrilling, yet sobering, hour in human history. The grace of God rest upon you, and divine strength be yours.

THE truth is frankly told forth in the *Christian Century* (September 4) concerning the revolutionary change on the part of modern Protestant churches concerning the second coming of Christ, in contrast to the position of the early church when the so-called "Apostles' Creed" came into use, about the fourth century. The loss of the advent expectancy is most tellingly disclosed in the latter half of the quotation.

"The [Apostles'] creed leaps from the virgin birth to the death scene of Jesus, without a suggestion that what happened between these two points is of significance to the Christian faith. It seems very strange to us that a creedal document omitting any reference to the life of Jesus could have been formulated. But scholars make it clear that the earliest faith of Christianity was just this kind of faith, namely, a faith in the Messianship of Jesus, whose dramatic and miraculous appearance in our world was of significance, not so much because of what He did while He was here, but because of what He was going to do when He came again in clouds of glory. The fact appears to be that the early church—the earliest church—was relatively indifferent to the content of Jesus' life.

That attitude does not represent the Christian faith of today, except in a small section of the church where millennialism is dominant. The Christian faith of today as expressed in the major churches of Protestantism makes more of the life, spirit, and teaching of Jesus than of any other feature of the gospel."

ONCE again Modernism speaks out its real attitude toward the great Christian verities. In the weekly editorial "Question Box," of the *Christian Century* (September 18), the resurrection of Christ is under scrutiny. Here are the essential sentences of the question and answer:

"In the light of modern scholarship, how shall we regard the accounts of the resurrection of Jesus as recorded in the four Gospels? . . .

"It would seem that although the disciples were convinced that death had not prevailed over the Master, they had several versions of the great fact, and exhausted language in the attempt to describe what really occurred. . . .

"That the disciples, one and all, believed implicitly in the physical resurrection of Jesus is not to be doubted. Perhaps this is sufficient as a ground of Christian faith in the event. However, this is not to affirm that belief in the physical resurrection of our Lord is an essential of Christian faith. That it was the earliest phase of apostolic evangelism is evident. . . .

"However we may attempt to construe the statements of the New Testament regarding the resurrection of the body, either of Jesus or His followers, it is not that phase of the primitive faith which has efficacy with the modern mind. It is rather the conviction that there is a quality of life over which the event we call death has no power, and that Jesus is the supreme example of that life. It is easier to believe in the living Christ of today than in the fact of His physical resurrection two thousand years ago."

NOTICE is here taken of two new American religious journals launched in October. *Religious Digest* is the first, patterned pronouncedly after the *Reader's Digest* in size, appearance, and style. It seems rather colorless, and merely informative, dealing with generalities, as it seeks to be interdenominational and neither Fundamentalist nor Modernist. The first number is not conspicuously virile. Items of value will be quoted as they appear.

Second is the portentous Modernist quarterly, *Christendom*. This appears to be a bold attempt to mold more powerfully the religious thought of the English-speaking world. From the prospectus it is evident that each issue will be a veritable book of 250 pages, filled with contributions from the most brilliant Modernist writers of the time. No expense is being spared. Working along the same subtle, Bible-denying and faith-destroying sociological and humanistic lines followed by the *Christian Century*,—as they are definitely affiliated,—the battle over the verities of the everlasting gospel will be increasingly sharp and decisive. We purpose to quote, warn, or expose as occasion may require.

Laboring for Foreigners

(Continued from page 5)

will take it. Here again it is well to remember to use literature that deals largely with the life and sufferings and resurrection of Christ, following this with some other doctrines. It is also very important to help them to understand the new birth.

Oklahoma City, Okla.

* * *

Statistical Report Highlights

(Continued from page 4)

connected 12,111 persons, making a total of 23,753 laborers, or one laborer actively employed for every seventeen church members.

Denominational literature is now produced in 169 languages, one copy in each form published, costing \$2,087.50. This literature is produced by 69 publishing houses, employing 1,090 persons, and distributed by 3,264 colporteurs. The value of denominational literature sold in 1934 was \$3,416,345.80; since 1863, \$102,799,063.22.

There are 2,130 primary schools; 214 advanced schools, with a total of 5,355 teachers and an enrollment of 97,742, or one student for every 4.14 church members. The value of assets is \$8,472,626.24.

There are 69 sanitariums, 62 treatment rooms and dispensaries, a total of 131 institutions where the sick are cared for, employing 5,066 physicians and nurses, and treating during the year 451,549 patients.

Our tithes and offerings for 1934 aggregated \$9,893,214.67, which was an increase of \$1,250,562.24 over the amount received in 1933, the per cent of increase being 14.47. Of this

amount, there was raised in North America \$6,342,556.35 (a per capita of \$41.28); outside North America, \$3,650,658.32 (a per capita of \$14.41)—an average per capita of \$24.46 for the entire world.

The total tithes and offerings contributed to this cause since its organization in 1863, are \$218,372,706.06, of which amount \$64,157,293.28 was for foreign missions.

The value of the investment in the 6,487 organizations—including all conferences, institutions, churches, church schools and equipment—connected with the denomination at the close of 1934, was \$56,045,968.38, an increase during the year of \$2,066,824.66.

The graphs in the report indicate 37.38 per cent of members in North America, 37.50 per cent of laborers, 63.10 per cent of total contributions, and 54.85 per cent of resources.

When we see this work reaching so many countries and languages, carried on by so large a number of laborers, we can only think of the words of our Saviour expressed in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

Washington, D. C.

God's Method in Soul Winning

(Continued from page 1)

God eliminates Himself and all that He has done in helping us to win souls, and bestows the reward upon poor, weak man.

We are to bring our sheaves with rejoicing. It is not being workers that gives us joy; it is sheaves that give cause for rejoicing. Joy does come, but it comes only in bringing in sheaves. Some will be bitterly disappointed in the great gathering day, when we all appear before the Lord with our harvested sheaves about us. Those who have sown confusion, and failed God in bringing forth souls in tears, will look in vain for their reward; but those who have la-

bored faithfully and with tears, will have many sheaves, and will come rejoicing in their harvest of souls. There can be no joy equal to that of being able to present to our Lord a harvest of souls in that great day.

Nothing will then count but the souls of men. Here on earth, a thousand things distract men's minds, and seem of greater importance than soul winning; but in the judgment day, when the rewards for eternity are given, humble service for Him and for the souls of men alone will count. Offices that have been held, salaries that have been received, flatteries that so inflate men here, and the riches, honors, and material possessions that are so sought after, will not count. The thing that will give greatest joy in that day will be the souls we have won to Christ.

How important it is for us now, while we have the opportunity, to do our utmost in winning men to love and serve the Lord! Our day of rejoicing is to come. Now is the sowing and the reaping time. And the way is clear how God would have us labor. We must "sow in tears" if we would "reap in joy." I. H. E.

Ellen G. White Writings

(Continued from page 4)

In forwarding the work of the Estate, there is a united interest which ensures efficiency and stability.

Some may be interested in the financial support of the work of the trustees. As is generally known, the Ellen G. White books bring to the Estate a modest royalty income. This passes through the General Conference treasury, and constitutes a portion of the funds comprising the yearly appropriation provided for the maintenance of the Estate work.

Subsequent articles will contain more detailed information regarding the execution of the three lines of work delegated to the trustees.

(To be continued)

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GAUGE!—The passing of time since the death of God's chosen messenger to the remnant church increases yearly the peril of forgetfulness and the sin of disregard. There needs to be a revived study of these Heaven-sent messages, and a renewal of allegiance to the clear, sound instruction bequeathed to us. Our allegiance to these inspired counsels—illuminating and applying, as they do, the principles and provisions of the Word—is a dependable gauge as to our own spiritual status, and to our faithfulness as spiritual watchmen. Because of the thickening perils we need as never before to study and heed this precious gift to the remnant church.

LAPSES!—From time to time indiscretion and moral lapse shock the Church and blight her record. The fact that this sometimes involves public representatives causes us to bow the head in sorrow and humiliation. Sad to say, the offender usually continues in public labor until his duplicity is found out. That is the alarming part of it all—that it is the discovery by others of the indiscretion, and not one's own horror of sin, that terminates the public service. This reveals the blighting, narcotizing, damning effect of sin. And why is such iniquity possible? It is because godliness has ceased to be the consuming passion of the soul; because truth is held by such merely as an intellectual belief, and not as the determinative principle of life; because lukewarmness and distance have come between the soul and God; because Christianity is to such, a theory to which mental assent is given, and not a vital relationship to the living Christ; because such men are convinced in mind, but are not converted in heart; because the everlasting gospel is to them but a systematized body of doctrines, and not the life-and-death provisions of salvation. God have mercy on the hypocrite who thus becomes a stone of stumbling and reproach. Let us all seek God anew for the realities of the gospel, and for personal purity of heart.

LEGALISM!—Judging from the public lectures of some, the auditors would gather that Paul, Peter, and John wrote, under inspiration, only doctrinal declarations and outline prophecies—nothing of regeneration, vital godliness, righteousness by faith, et cetera. We are largely responsible for the opinion that too largely prevails that we are legalists and doctrinarians, dependent for salvation upon works of obedience. Because of the necessary emphasis upon God's inviolable law in the midst of a general repudiation, we should go out of our way to stress the basic truths of salvation,—that we are saved

solely by grace, and only by grace are we enabled to keep the law. We must have converted converts, else they are but tenfold more the children of condemnation because of the magnified vision of the law we bring to them, and the false security that obedience to the letter may bring.

CITIES!—Multitudes, multitudes in the world's great cities. They stream out of the skyscrapers, and pour forth from the subways like ants in endless procession. They thread their way frenziedly through the narrow gulches between the man-made mountains of stone and steel. They rush to and fro, money mad, pleasure bent, amusement crazed, intense, sophisticated, and godless for the most part, knowing little of the Judge of all the earth, and caring less about His bar before which all must soon stand. Yet we must somehow reach them, warn them, and win God's hidden jewels from among them. The evangelistic problem in our huge cities is terrific. To secure and finance the location, to get the eye and the ear, to cause the throngs to pause long enough to listen, and to reach in their seclusion those who will not come—such is the city evangelist's task. His problem is intensified tenfold over that of the small town worker. Costs, restrictions, worldliness, sophistication, sin, and the mad rush confront at every turn. Pray for our fellow workers in the great cities. God must work mightily with them if there is any adequate matching of the needs.

HANDICAPS!—It is distressing that a gracious provision, such as the Spirit of prophecy, is constantly handicapped by two unwholesome groups that alike constitute deterrents to sound, true, and loyal adherence to the gift. The first are the skeptics, or doubters. These range from the mildly apathetic, who are usually silent, to actual rejecters, who often become agitators against the gift. The very negativity of their position, however, limits their influence with the discerning. The second group swings to the other extreme. These not only profess loyalty to the gift, but usually the only loyalty. They go beyond the claims of the gift itself, and beyond the belief and teaching of the loyal and best-informed leadership of past and present. Such often attribute verbal infallibility and personal inerrancy of judgment to the Lord's messenger, castigating as unsound and disloyal those who do not so hold with them. This is most regrettable and unwise. The need today is for sound, sincere, rational belief in the gift, and conscientious following of its counsels.

L. E. F.