

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 5

THE CHURCH'S RELATION TO CHRIST

AN EDITORIAL

IN speaking of the church in this article and two others to follow, we generally refer to the corporate church located in a specific place. There may be many chosen of God, living up to all the light they have, who are accepted of the Lord and will receive life eternal through their faith in Jesus Christ, but who do not belong to the church corporate of which we speak. We must remember that there is a difference when one has light. After light has come, there is increased responsibility. One does not stand in the same relation to the Lord when light has been rejected as when he lived in ignorance of duty.

The New Testament, when speaking of the church, sometimes speaks of all believers in the gospel as a whole scattered throughout the world, and again of specific churches with location, such as the church at Rome, the church at Corinth, etc. Ofttimes we, as a people, speak of "our church," meaning the sisterhood of churches scattered throughout the world. It is true the phrase "the church" may include the whole denomination of Seventh-day Adventists, or it may be limited to the community of believers within a restricted district, and the use of the phrase generally makes plain its meaning.

Those who receive the Holy Spirit after confessing Christ have fellowship with the Father and with the Son. Many Biblical expressions will occur to the reader, showing the unity of the true believer with the Deity; such as "Christ in you, the hope of glory;" "I will dwell in them, and walk in them; and I will be their God, and they shall be My people;" "I in them, and Thou in Me, that they may be made perfect in one;" "We will come unto him, and make our abode with him;" "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For

ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" wrote the apostle to the church at Corinth. 1 Cor. 3:16. This he writes to the church as a corporate organization. To the church at Ephesus he wrote: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone; in whom all the building fitly framed together groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:19-22.

In 1 Peter 2:4-10, when the apostle speaks of Christ as a "living stone," he refers to the prophecy, "Behold, I lay in Sion a chief cornerstone, elect, precious," thus making Christ the foundation stone of His church. Of the members of the church built on that foundation stone, Christ Jesus, he says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

God was incarnate in the Son. He dwelt in the Son in the days of His flesh. Christ was "the image of the invisible God," so Christ could say, "He that hath seen Me hath seen the Father." Paul wrote of God, that He "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:2, 3.

When Christ ascended up on high, taking His

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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BECAUSE of the more technical and detailed character of T. M. Lindsay's "History of the Reformation," which is included in the 1936 Ministerial Reading Course, we arranged with Prof. F. A. Schilling, Dean of the School of Theology of Walla Walla College, to prepare a reading guide, or study outline, for those really desirous of getting most out of this important treatise on the Reformation, which period is filled with facts and principles vital to every Adventist worker. This guide we are now happy to present to our readers in three sections, beginning with this number. Professor Schilling is an experienced Bible and history teacher, having especially studied and taught the subject under discussion. We are confident that his excellent series will prove of tangible worth.

You are depriving yourself of a source of real strength and help if you fail to read the F. D. Nichol volume, "God's Challenge to Modern Apostasy," in the 1936 Ministerial Reading Course. You are urged to enroll, if you have not already done so. Our thoughtful leadership is impressed with the timeliness and value of the book. Our General Conference president has just completed it, and offers this strong commendation:

"I have read it with much pleasure and satisfaction. Its message is timely, pointed, and clear. It reveals very clearly the tragic decay of faith in the fundamental teachings of the Bible and the degeneracy of the Protestant ministry through Modernism. Its placement of the Sabbath in relation to the evolutionary teachings of the Christian church, to popular religious trends, to closing reforms, and to the evangelistic purpose of the church of Christ, is very fine, very clear, and wonderfully helpful. I have received much personal help from the reading of this book and intend to reread it studiously."

THE first report of completion of the 1936 Ministerial Reading Course was made jointly by Pastor and Mrs. L. B. Mershon, on furlough from the East Visayan Mission, Philippine Islands. Congratulations, Brother and Sister Mershon! Your credit cards, the printing of which was hastened by this early report, are on their way to you. These faithful Associa-

tion friends have read every book in every course since the inception of the plan in 1914.

AN increasing number of fields are placing their MINISTRY subscription clubs on a perpetual basis; that is, directing that they shall continue on without special renewal order at the close of the year. Corrections, additions, eliminations, or changes of address will be noted by such conferences upon the subscription list submitted to the conferences annually by the circulation manager. Subscriptions would, of course, be stopped upon notification, and refund adjustment made in such event. This is the simplest and most logical method of handling the matter. Would not your conference like to join the increasing number following this plan?

FEARFUL will be the responsibility rolled back upon those who emasculate the literality and inspiration of the Bible and the supernatural, and degrade it to exaggerated folklore. The following editorial "Question Box" answer, in the *Christian Century* for March 4, is a case in point:

"What is your explanation of the story of the swine and the demoniac in Matthew 8:28-34?"

"Difficulties are suggested to the modern mind by some of these recorded acts of power. No such problems as those raised by the larger knowledge of natural law in our day occurred to people of the first century. Nor are we sure that the reports we have in the Gospel sources give us all the facts. The tendency to amplify the accounts of important incidents is natural, and is characteristic of all narratives of past events. The Biblical stories are no exception to this liability.

"In the case of the demoniac and the swine, the common superstitions of the age must be kept in mind. One must remember the intense detestation in which swine were held by Jews, and the sentiment that their destruction was a worthy act."

"That some incident occurred in the ministry of Jesus which gave rise to the account we may take for granted. Also that we have not all the facts. The healing of a wild and unsocial creature like the demoniac is not incredible. Several such accounts of the calming and controlling power of our Lord are recorded. What connection there was between this fact and the stampede of the swine we do not know. The narrative would not diminish as it circulated, of this we may be sure. That Jesus would act in any manner inconsistent with His redemptive spirit and purpose we are incapable of believing. We must treat the story as we would treat any other account of a work of wonder found in any other literature."

PERIODICALLY, some man of prominence in the popular churches, with eyes opened to discern the significant signs of the times, breaks forth with warning as to some transcendent issue, or takes astonishing cognizance of the approaching collapse of spiritual and moral standards and restraints. One current specimen is the leading editorial in the *Presbyterian* of March 5. Indeed, certain of these periodic statements are more pertinent and sobering than some of the tame observations frequently made by those constantly touching these items till they seemingly lose their vividness and reality. Let us pray for a clear vision and a faithful witness, and power to arouse and win as we warn. The citation follows:

"A frightful warning is in our ears. It is of an impending crime wave due to be upon us within ten years, of larger and more devastating proportions than anything of the kind that our country has ever as yet experienced."

"The most thoughtful tell us that a 'crime wave' of most frightful proportions is ready to break upon us within a few years, and we are urged to prepare

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A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

REACHING THE MASSES OF LONDON

BY R. A. ANDERSON

WHEN I read reports of evangelistic meetings conducted with success every night in the week in the same hall or tabernacle, I am made almost envious of such opportunities of heralding the glorious message of the everlasting gospel. But in England, and such countries as Australia, the every-night method meets with but little response. To attend religious meetings two nights in the week is seemingly all that even the most interested of the congregation are able to manage. Then how can we reach them? Here is the plan that I have found most effective:

Engage the best theater or hall in the district for Sunday nights. People are drawn from all surrounding districts to this main meeting. After the first week some are inquiring about other meetings. That gives opportunity to announce that the many inquiries have encouraged the evangelist to open a regular midweek meeting in such-and-such a district. By the next Sunday night some from other districts are wondering why a similar meeting could not convene in their locality. So a similar announcement is made, naming the location, the subject, etc. By the end of the first month, meetings are convening in perhaps four or five different smaller centers within the radius of a few miles. At these auxiliary meetings, perhaps only one Bible teacher will be in attendance, and thus the staff of workers will be distributed. So, with a staff of three to eight workers, such smaller centers will be cared for. The number of meetings is governed somewhat by the number of workers.

When two or three young men are with me, I have found it an admirable plan, in developing them, to give to each a district. Some kind of inexpensive advertisement can be undertaken for these district missions, thus giving opportunity for those of less experience to learn sound and tried methods. In each of these districts we endeavor to organize, in addition to the service in the local hall, parlor or cottage meetings for the most interested. Usually some home is opened, and here we are able to teach from ten to twenty regular seekers the deeper issues of the message.

If one is fortunate enough to have experienced lady Bible teachers on the staff, such parlor meetings can be cared for by them, and thus these meetings easily become baptismal classes and prayer and general study meetings.

At the Sunday evening services we make frequent appeals or altar calls. Those responding represent a variety of decisions. Some are accepting Jesus as a personal Saviour for the first time. Others are deciding to walk in the light of new-found truth—baptism, the Sabbath, tithing, etc. A brief aftermeeting is held for these special seekers. All are encouraged to take part in prayer or testimony. Great care should be taken by the leader to guide the meeting in a helpful way. Decision cards are then handed to all. Those accepting salvation, sign a different card from those consecrating themselves to some branch of obedience. To each a personal letter is sent from the evangelist, enclosing a brief Bible study. These cards are then apportioned to the workers in the various districts, thus avoiding overlapping and duplicate traveling expense.

How different now is the reception of the Bible teacher by the one who has signified his or her decision, from the earlier chilly "doorstep visit"—so often the experience of the visiting worker! Bible instruction is welcomed by the new convert. Having once accepted Jesus as his Saviour, he is eager to learn more of Him. And it is important in our ministry that we emphasize that "God hath made that same Jesus . . . both Lord and Christ." That was the climax of the Pentecost sermon, and it should be the burden of every message we bear.

Obedience is the natural result. And it will be obedience that springs from love to Jesus, and not the mere acceptance of a creed as a Christian duty. Such surrender will be of grace and not of works. How beautifully this method of teaching is emphasized by the servant of the Lord in "Testimonies to Ministers," page 508: "Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work."

The result of this district method can be the organization of two or more churches from the one main center. I have followed the plan of having frequent baptisms rather than one or two larger services at the close of the campaign. Such services provide unique opportunity for decisions. At the close of each baptismal service it will be wise to make a call for decisions for baptisms. Many are moved by the Spirit of God at such a meeting. On one occasion more than one hundred decided for baptism and acceptance of the message as

the result of such an appeal. Not all of these will be ready at the same time. Hence there are always baptismal classes in progress preparing those who are deciding. A fisherman never expects to catch all the fish at one haul. He goes out continually, casting his net according to the varying conditions. Those he misses one time he will probably catch the next time. As fishers of men, we are entrusted with great responsibility. But we can take courage from the thought that the "Lord has His representatives in all the churches. . . . Many there are who have faithfully walked in the light that has shone upon their pathway.

They hunger to know more of the ways and works of God. . . . Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in."—*"Testimonies," Vol. VI, pp. 70, 71.*

May wisdom and grace be given to us of God to gather in these precious souls. And while we go forth, let us remember that "that day, that evening, may be the only opportunity which some soul may have to hear the warning message."—*Id., p. 47.*

London, England.

THE PLACE OF AFTERMEETINGS

BY C. T. EVERSON

SOME time ago I set forth in the MINISTRY the importance of the appeal in evangelistic meetings. The appeal is closely linked to the success of aftermeetings; in fact, the appeal should lead up to every aftermeeting. No sermon, whether preached in an evangelistic campaign or on any other occasion, should lack some kind of appeal. And I might repeat the thought suggested in the former article, that the appeal is not tacked on to the end of the sermon, but is kept in mind throughout it all. A sermon without an appeal is a dead sermon. We may not always ask those in the audience to express themselves by the raising of the hand or by standing, but the sermon should contain so strong an appeal that such an expression would be forthcoming if requested.

Sometimes the preacher may be weary and the audience smaller than usual, and there is a temptation to "coast" through the sermon. But on such occasions we should catch a new glimpse of Christ upon the cross, and as we appeal to men's hearts, we will find that as our day so shall our strength be. On one occasion Dr. J. Wilbur Chapman, the evangelist, asked D. L. Moody how it was possible for him to preach with such zeal and earnestness on all occasions. Mr. Moody replied, "I keep the vision of the coming of Christ ever before me as I am pleading with men to flee from the wrath to come."

If the thought of the coming of Christ could inspire this great evangelist so mightily, should it inspire us less who actually are called by the name "Adventist," looking, as we do, for the advent of Christ? And surely the very thought of being heralds of the coming King should find expression in deep earnestness and true eloquence in every sermon, especially now that we see how very near His coming really is.

Sometimes we are afraid of the word "eloquence," thinking that it consists principally of skyrocketing phrases and flowery expressions. But Thomas B. Reed, one-time speaker

of the United States House of Representatives, defined eloquence as "logic on fire." Many are capable of putting forth arguments that are logical and tremendously convincing, but lack the divine persuasion fire, and consequently leave the congregation cold. Few are consequently led to make any decisive move to obey the truth presented. The earnest zeal of the preacher on fire for God, as he presents the mighty truths of the third angel's message, will stir men as he appeals to their hearts, and they will be willing to remain for an aftermeeting.

Of course, it might be said in parenthesis, a long-drawn-out sermon is no proper preparation for an aftermeeting. The sermon can be so carefully studied and arranged that the sermon and the aftermeeting may not take any longer than the average sermon alone. In these times of hurry and counting the moments, the success of an aftermeeting may be lost by either making the sermon too long or the aftermeeting too long. Neither the sermon nor the aftermeeting should be a "hit-and-miss" affair, but both should be studied and carefully planned. Usually a good aftermeeting can be held within the compass of ten minutes. But in order to say something worth while in such a limited time, special preparation must be made so that the material to be presented shall be well in hand.

And it is not necessary to wait until toward the close of the campaign to begin holding these aftermeetings. They can be introduced in the series as early as the second week, or even the first week. The aftermeetings in the early part of the campaign set forth in a simple manner the first steps in conversion. The first aftermeeting I hold is usually based on 1 John 1:9, which shows that if we confess our sins, God will not fail to forgive us fully, and thus remove every obstacle that stands between us and heaven. In the second aftermeeting I show how the inquirers can keep their records clear after conversion, using 1 John 2:1, 2.

I continue holding one or two of these aftermeetings a week clear through the campaign. During these aftermeetings I introduce such subjects as "Christ is able to keep us from falling;" "Jesus can present us faultless before the throne;" "Jesus is able to do more for us than we are able to ask;" "Our case is not different from that of others who have followed Christ" (1 Cor. 10:13); "Not my will but Thine, be done;" "God accepts no excuse as valid for not obeying Him;" "Those invited to the marriage supper who asked to be excused will never taste of the supper;" "Start to live up to the light you have, and more will follow;" "You make the effort, God supplies the power." These and other similar subjects help people to decide to follow Christ.

When the testing truths of the message have been presented, I introduce illustrations of how men have stepped out by faith, keeping God's commandments against apparently impossible conditions, and how God helped them win the victory. I present examples from the Bible, showing how God brought the Israelites through the Red Sea, and similar experiences. And we can draw from experiences we have personally seen of men taking a stand for the truth, showing how wonderfully Christ helped them. We can also use examples drawn from the mission fields, of how miraculously men in heathen lands have been helped by the Lord as they have stepped out upon the promises of God, keeping the Sabbath under very trying conditions. We can urge upon them the thought that if God expects the heathen to obey Him in the midst of idolatry, and surrounded by priestcraft and gross darkness, and suffered the martyrs to die such excruciating deaths for their faith, we too must expect to make sacrifices in order to be saved. Each evangelist can, by study and thought, plan for a series of aftermeetings that will become increasingly useful.

Some may say, "Why cannot we use these subjects in our regular series of sermons, and therefore dispense with the aftermeetings?" In answer, I would say: In the aftermeeting you are talking to a group of people who have been willing to remain after the general congregation has departed, thus showing a special interest in the message you are presenting. They have overcome prejudice and fear of what people may say about them, and in a certain sense have begun to recognize your leadership. And I might add in passing, that when a person begins to come to you for information and help in clearing up his difficulties, instead of going to his own minister, you are on vantage ground with him. So, with this nearer relationship to those who remain for the aftermeeting, you can talk more confidentially with them, and watch more carefully what effect your stronger urge to obey has upon them.

From these aftermeetings your baptism

classes can soon be developed. In fact, cards may well be used to obtain signatures of those wishing to prepare for baptism. Also, in these aftermeetings the workers can better get in touch with interested people, and see if those whom they are visiting are becoming more fully persuaded of the truth.

How to get people to remain for the aftermeeting may be a problem to some. I have followed this plan: After the regular sermon of the evening I often appeal to those in the congregation who wish to be prayed for, to raise their hands or to stand. Those willing to so raise their hands or to stand, show confidence in the evangelist and belief in his prayers. They can almost invariably be counted on to remain for the afterservice.

But I do not confine the invitation to remain for the afterservice to those who ask an interest in our prayers, but invite every one to remain for this important meeting. A number of our church people will remain, and their presence encourages others not of our faith to remain. And often our own people need the afterservice as much as the outsiders. All can profit by it.

Some of the best converts to the truth are earnest Christians of other denominations who might not feel that they need to remain for the afterservice in order to become converted. But when every one is urged to remain, the way is open for them to profit by this afterservice. Our workers also invite people to remain for the afterservice, telling them of the benefits they will derive from it. We do not, however, unduly urge them to remain, but rather assure them that it will be a short service, and may prove more profitable to them than even the sermon itself.

I do not have any singing after the sermon, but close the meeting with prayer, and immediately make a call for those to come forward who wish to remain for the afterservice.

In all our campaigns, people have told us, both Adventists and non-Adventists, that these aftermeetings helped them more than any other service they had attended.

Cathay, Calif.

We rightly resent distortion of our beliefs by those not of our faith who, in countering our positions, misstate what Seventh-day Adventists believe. Let us be as scrupulously fair and accurate in presenting the beliefs of others, when pointing out their errors, as we desire them to be with us.

UNITY upon doctrinal or prophetic truth springs from free and open discussion. Such unity will prove genuine, abiding, and satisfying; and this alone will settle agitation. The apparent oneness that sometimes comes through repression of discussion is but a seeming unity, destined to inevitable collapse.



AROUND THE WORLD CIRCLE



The Great Commission in Operation

I—THE FOREIGN MISSIONARY CALL

BY FREDERICK LEE

WITHOUT EXCUSE. The call to foreign mission service is very definite. To each of His followers Christ has said, "Go ye therefore, and make disciples of *all* nations." To every one who is looking with joyous anticipation for the return of Christ come the added words of the Master, "This gospel of the kingdom shall be preached in *all the world* for a witness unto *all nations*; and then shall the end come." The coming of the Lord is thus dependent upon the proclamation of the good news of salvation to all people.

This twofold command of the Lord leaves us without excuse. The responsibility of going to all nations with the message of Christ's return is placed squarely upon the shoulders of every member and worker of the remnant church. Not for a moment should one feel that the commission of the Master is not a personal one.

No other call is necessary than that found in these words of Christ. We need no special vision, as did Paul, wherein he heard one saying to him directly, "Come over into Macedonia, and help us." We need no personal command, as did Jonah, who was ordered to go to a distant city and warn the people of their peril. Our call is recorded in unmistakable terms in the word of God. It is pressed upon us daily by the great need that is evident in lands afar. Let none look elsewhere for a call more definite than this.

Nevertheless many have said to themselves, "The Lord has not revealed to me that I should be a foreign missionary." Or, "I do not feel that I have received a definite call of the Lord to labor in a foreign land." Surely this is a wrong attitude of mind. God's call has already been made, and is most definite and personal. It is the duty of each to volunteer for service if an opportunity presents itself. Never should one turn aside an invitation to labor in a mission field without much prayer and careful consideration. Satisfactory conclusions should be reached between one's soul and God, if one finds it impossible to answer a call. Proof does not need to be found that one is called. The record is clear on that point. Proof should be found that one is *not* called.

To write frankly, there has been at times too great difficulty in finding qualified workers to fill posts of responsibility in foreign fields. Some places of need have had to wait alto-

gether too long while search is being made for some well-equipped person willing to answer the call. The church at the home base is full of well-trained, experienced workers. Besides, hundreds of young people are being graduated from our colleges every year. Why then must the work often wait, or a second and even third choice be made in order to fill the call? Many times, through the urgency of the need and the inability to find the qualified worker, a makeshift arrangement has had to be made. But such an expediency can only result in loss to the work.

The reason for this situation is evident. Some are content to remain at home, while others feel no special call to labor in a mission field. There are some, without doubt, who do not have the health qualifications necessary to foreign service. But all too many permit circumstances in general to keep them from obeying the great commission, while others offer the excuse that the Lord has not revealed to them their duty in this matter.

There are no conscripts in the army of the Lord. God calls for volunteers. The proclamation has already been posted. The time is urgent. The battle against sin is raging in all lands. Enlistments are necessary in the Foreign Legion, if the war is to be won. All citizens of the kingdom of God should feel it their responsibility to join the battle where the warriors are few, and the need is greatest.

THE BEST REQUIRED. The early Christian church sent forth its best. Should the remnant church do less? Never should one think, much less express the thought, that some well-qualified, high-talented person has too much ability to be used in a mission field. Foreign mission work in these days of intense nationalism requires men and women of genius, of vision, and of tact. This service requires the best talent that the denomination affords. No talent is too great and no experience too broad to be used in spreading the last message of warning in strange and difficult fields.

To be able to learn a difficult language so it can be used in a fluent manner, to be able to meet officials properly and handle problems carefully so as not to misrepresent our worldwide work, to be able to break down the conservativeness of the cultured non-Christian and win him to Christ, to be able to lead a newly awakened people in these momentous times,—these things require more than sin-

cerity and humility of spirit. They demand alert, intelligent, widely experienced men who are consecrated to the Lord's world-wide service, and who are willing to be lost, if need be, in the multitude of tasks that come to hand on a lonely inland station surrounded by teeming millions.

In the homeland where communication is almost instantaneous, and where counselors are many and easily accessible, it is necessary to have workers who are resourceful and competent. Much more necessary is it that we have such workers in mission fields where important decisions often have to be made with but little counsel, and where careless and unwise moves may easily involve our world-wide work. The world is small, and even the daily, inadvertent acts of an inland preacher or doctor may be caught up by the news vender and heralded to every corner of the earth.

Every one who goes forth to represent this message in lands afar should have a training in true Christian diplomacy. He should be intelligent regarding international situations. He should understand and in some sense appreciate the cultural background of national life in the country where he labors. He should learn how to avoid entanglement in national politics. His words should be few and well chosen on every occasion where an opinion is to be expressed in regard to the life of the people, or their relation to other peoples. No ambassador of earth has greater possibilities for good or evil than one sent out as the ambassador of the Lord. How careful, then, the church should be in the selection and training of those who will be its representatives in mission lands.

I see no reason why our most experienced conference leaders, our well-trained teachers, our greatest surgeons and physicians, and our most talented young people should not volunteer for foreign service. Any policy that would lower the standard of missionary qualifications because of the urgency of a call, because of lack of response on the part of well-qualified workers, or because of the unwillingness of an institution or conference to release its best men and women, would be a very shortsighted one, and very damaging to the cause of truth.

WHAT THE CALL IS. God's call is to consecrated and sacrificial living among strange peoples. It is a call to wearisome but joyful hours of labor, sometimes far removed from the public eye. It is a call to labor on because of the joy of filling a great need, even though the spotlight of recognition does not reach to the little station where one has been called to do service for the Master. It is a call to days of toil and nights of prayer in order that men and women born in heathen superstition might obtain the light of life.

WHAT THE CALL IS NOT. The call to foreign

(Continued on page 22)

KINDLY CORRECTIVES

Better Speech and Conduct

Better Speech

DO not say "off of," and "all of," because the "of" is superfluous. Say, "Give me all," instead of, "Give me all of it."

Say, "Come to see me," not, "Come and see me."

Avoid such superfluous words as, "They are both alike." Merely say, "They are alike."

Do not say, "It was divided between six people." Say "between two" and "among six," or any number over two.

Avoid the use of "widow lady." You can, however, say, "She was a widowed lady."

Never say "broadcasted." "Broadcast" is the past tense and past participle of the verb "to broadcast." There is no such form as "broadcasted."

"Affect" should not be used as a noun, but as a verb. Do not confuse it with "effect," as in "Smoking had a bad effect on him." "Effect" is used both as a verb and a noun, as, "He effected a reconciliation," the word "effect" meaning to bring to pass. "Affect" is not used as a noun, but as a verb, as, "He was seriously affected by smoking."

Do not say "more perfect," but "more nearly perfect."

Do not use a "lot" to mean "a great many," as "a lot of people," or "lots of people." Say "a great many people;" "There was a great deal of cheering," instead of, "There was a lot of cheering."

Never say, "I have got a cold." Say, "I have a cold."

Avoid using, "Everybody went their way." Say, "Everybody went his way." "Body" is singular. "Each" and "every" should accord with singular, not plural, verbs and pronouns. Say, "Each of them works," not, "Each of them work."

Do not say, "He was the stronger of the two." When the comparative degree is used, two is understood. And do not say, "He was the stronger of the three," but, "He was the strongest of the three."

"Like" is a preposition, not a conjunction. Write, "He looks like me," not, "He looks like I do." Or write, "He acts as I do," not, "He acts like I do."

It is wrong to say, "he don't," a contraction of "He do not." Say, "He doesn't," or, "He does not."

It may be said that "besides" is used only in the sense of "in addition to," or "other than," as, "There were many women there besides Mary and Nancy." "Beside" is used in the sense of "by the side of," as, "She stood beside her husband."—*The Speakers' Magazine.*

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

THE SABBATH IN ABYSSINIA—No. 1

BY ROBERT L. ODOM

WHILE the attention of mankind has been fixed on Abyssinia, a part of old Ethiopia, frequent mention is made by writers that the Sabbath is still being observed among the followers of the Coptic Church.

A series of illustrated articles, entitled, "A Través de Abisinia Indómita" (Through Indomitable Abyssinia), by J. Lafpu, was published not long ago by *Ahora*, one of the leading daily papers of Madrid, Spain. In the edition of July 20, 1935, it is said that "the Abyssinians . . . do not eat swine's flesh, and in many parts of the country people respect the festivity of the Sabbath."

The well-known Jesuit daily, *El Debate*, of Madrid, in its "extraordinary supplement" for Sunday, September 15, 1935, published a lengthy article by Manuel Graña, a Roman Catholic writer, concerning the Coptic Church, in which he says of the Abyssinians:

"With all this they have preserved many of the practices of the primitive church, which we Catholics have abandoned; for example, abstinence from the flesh of 'strangled' animals, immersion in baptism, . . . the rest of the Sabbath, and the celebration of the *agapai*."

These statements are confirmed by other writers and by missionaries and travelers who have visited Abyssinia. The preservation of the practice of Sabbath observance in Abyssinia constitutes one of the most interesting chapters in the annals of the history of the Sabbath. Our attention has been called to it by Mrs. E. G. White, in "The Great Controversy," pages 63, 577, and 578. The following is a brief sketch of it as revealed by historical records:

Among the first Gentile converts to Christianity was "a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come up to Jerusalem for to worship," Acts 8:27. Besides being a worshiper of Jehovah, this man possessed a copy of the Holy Scriptures (at least of Isaiah), which indicates how extensively circulated the Scriptures were in those days. One of the treasured monuments of the ancient Coptic Church is the Bible in the old Ethiopic tongue, dating from the fourth century.

While little is known of the early history of the Christians of Ethiopia, we know that they held fellowship with the rest of the churches in the world for several centuries. As the break between the Eastern and Western

churches came about on account of the pretensions of the Roman bishop, the church in Ethiopia held with the Greeks and Armenians. Later in the Council of Chalcedon (451 A.D.), the Coptic Church broke fellowship with the Greeks over the nature of Christ. After the sixth century it disappears from the annals of the Europeans.

As late as the fifth century we find the churches throughout the world observing the Sabbath generally, except in Rome and Alexandria. Socrates, a historian (380-440 A.D.), says literally: "For although the churches everywhere throughout the world on the Sabbath days, throughout every week of the cycle, celebrate the mysteries, those in Alexandria and those in Rome, out of an old tradition, have refused to do this. But the Egyptians, being neighbors of the Alexandrians, and those dwelling in Thebes, on the Sabbath make indeed collects, and not according to Christian custom . . . they partake of the mysteries."—"Ecclesiastical History," book 5, chap. 22. (See the Greek text of Migne's "Patrologia Graeca," Vol. 67, col. 635.)

And Sozomen, another ecclesiastical writer (400-460 A. D.), says literally: "Of course some indeed also on the Sabbath, likewise on the first day of the week, assemble, as in Constantinople and nearly everywhere; but in Rome and Alexandria, no longer. But by the Egyptians in many cities and towns, against the common consent by all having been held, toward vespers on the Sabbath coming together, having dined, they partake of the mysteries."—"Ecclesiastical History," book 7, chap. 19. (See Greek text also in Migne's "Patrologia Graeca," Vol. 67, col. 1478.)

Ludolphus, a Protestant historian, says (1684 A.D.) of the Ethiopians: "Nor do they allow the Jews' Sabbath out of respect to Judaism, or that they learned it from some certain nations that kept the seventh day holy. But because of the ancient custom of the primitive church, who observed that day perhaps out of complacency to the Jews, being long retained in the East, was at length carried into Ethiopia."—"A New History of Ethiopia," p. 244. (Italics mine.)

When the plague of Mohammedanism swept over Africa, it failed to conquer Ethiopia, because there were some who had "the seal of God." (See Rev. 9:4.) Nevertheless, the Moslem scimitar formed a wall between Ethiopia

and Europe for centuries, while Western Christianity was experiencing the nightmare of the Dark Ages. "Encompassed on all sides by the enemies of their religion, the Ethiopians slept near a thousand years, forgetful of the world, by whom they were forgotten."—Gibbon's *"Decline and Fall of the Roman Empire,"* Vol. IV, chap. 47, p. 563. Milman's edition, 1875.

The existence of the Ethiopian Church became known in the 15th century, to Portuguese traders who traveled to the East Indies by the way of the Red Sea. And in 1439 A.D. the news reached the ears of Pope Eugene IV. From the traders the emperor of Ethiopia learned of the existence of European Christianity, and did not hesitate to communicate thereupon with the nations of Europe. The bishop of Rome looked upon Ethiopia with a longing eye for bringing it under his spiritual control; and the king of Portugal, interested by exaggerated tales of Ethiopian wealth, manifested a similar desire. Legations were later sent back and forth between the two countries.

In 1520, Don Manuel, king of Portugal, sent Duarte Guluam as ambassador to Ethiopia, and Francisco Alvarez, the king's chaplain, accompanied him in behalf of the Roman Church. This priest's report of the situation in Ethiopia was made up in the form of a history of that people. Although he does not hesitate to write that he wished "that the Church of Ethiopia may unite in true conformity with that of Rome," he was careful not to reveal his purposes to the Ethiopians then.

Alvarez says repeatedly that their company was obliged on the week ends to spend two days of rest, because the people observed both the Sabbath and the Sunday. Regardless of the solemnity of their fasts, they would never fast on the Sabbath days. But the communion and baptismal services for the people were held on both the Sabbath and the Sunday. While they spent the week end at one place, they visited the monastery called "Paraclete," of which he says:

"After we had seen it all, the monks were much embarrassed, because it was the Sabbath, and they could not prepare us something to eat. So they asked us to pardon them, for they could only give us of what they had in the house."—*"Historia de Ethiopia"* (*History of Ethiopia*), p. 53 (1521 A.D.).

Concerning a great man buried in the Monastery of St. Michael, he says:

"They tell that there was an emperor in Ethiopia, who commanded that the Sabbath should not be kept in his kingdoms and dominions. And that this Philip went to him, taking along his books and friars, to show the king that God had commanded that the Sabbath be kept, and that those who would not keep it were to be stoned. This he debated and defended before all the fathers of Ethiopia, and he made it seem good to the emperor. For this they say he is a saint."—*Id.*, p. 19.

From this it is evident that Sunday was also

kept along with the Sabbath. "While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church."—Mrs. E. G. White, in *"The Great Controversy,"* p. 578.

This is confirmed by John Placentius (writing in 1529 A.D.), who not only says, "The full observance of the ten precepts is seen among them;" but adds, "The Lord's day [Sunday] and other feasts instituted by the patriarchs or bishops, whether in memory of some work of Christ or of the canons and decrees, they observe with all veneration."—*"De Rebus Ethiopicis"* (*Concerning Ethiopian Affairs*), by Damian a Goes, p. 28, 1573 A.D.

A legate was sent in 1534 from Ethiopia to Portugal for aid against the Moslems; and the Portuguese king sent immediately 450 soldiers who rendered effective aid to the Ethiopians. John Bermudez, a priest who accompanied the expedition, has left an account of this in Portuguese. The Ethiopian ambassador to Portugal gave this as an explanation for the observance of the Sabbath in his country:

"We observe the Sabbath day because God, after He had finished the creation of the world, rested thereon, which day He would have called the holy of the holies. If with great honor and devotion this day is not celebrated, it should clearly be seen to be against the will and law of Him who would rather that heaven and earth should perish than have His word to fail. Especially so, since Christ came not to destroy the law, but to magnify it. Hence, we observe the Sabbath, not in imitation of the Jews, but according to the law of our Lord Jesus Christ and of the holy apostles."—*"De Rebus Ethiopicis"* (*Concerning Ethiopian Affairs*).

Ignatius Loyola, founder of the Jesuit Society, personally cherished the desire to go to Ethiopia and bring it under the sway of the Roman pontiff. But the pope did not deem it fitting, and the task was committed to others of his society. Three of their most learned men were chosen and sent by Pope Paul IV in 1555 A.D. Andrés de Oviedo, the leader of the group, was invested with special authority from the pope for the mission, but he found the task difficult and lost his patience. In a letter (which Tellez styles "a fulmination") Andrés de Oviedo wrote (1559 A.D.):

"Until now they do not wish to receive our doctrine, nor the faith of Rome. . . . Therefore, we define and declare that of the people of Ethiopia in common, the great and the small, and the learned, and others of the people, Abyssinians, do not wish to obey the holy church of Rome."—*"History of Ethiopia."* 174, by Belthasar Tellez, in Portuguese.

La Coruña, Spain.

(To be continued)

THE peril of stultifying ecclesiasticism is one that the remnant church should most stultifyingly avoid.

BIBLE WORKERS' EXCHANGE

For More Effective Service

Training Laymen for Bible Work

BY BERTHA STOTTELMAYER

CONFERENCE Bible workers do not, as a rule, remain in any one church for a great length of time, and I, for one, have recognized the need of training some of the members in the church with which I am working so that when I am called to another place of labor, there will be some person or persons qualified to carry on my unfinished work. I have found that excellent results follow such training.

Prior to the time the Layman's Bible Training Class work was started in an organized way, I conducted Standard of Attainment classes in several churches, for adults as well as young people, following the plans outlined, using as a textbook "Helps to Bible Study," and taking the lay members out with me as I gave studies in the homes. In one place a sister accompanied me in my work for several weeks, with a view to continuing the studies with the readers who would not be ready for baptism before I had to leave the city. As a result, eight of these readers accepted the truth during the following year.

At another time, a member of the class went to work in his neighborhood, and in a few months' time seven of his readers were ready to be baptized. This brother is continuing this work, and frequently I hear of some new member of the church brought in as a result of his efforts. Other members of the same class are doing good work. At every camp meeting I meet new members who have been won by some former member of one of my Bible Training Classes, and this cheers my heart and makes me more anxious to continue the work of training the lay members.

Conditions are never exactly alike in any two churches, the classes varying in number as well as in age and environment. In one church I conducted two classes, one composed of women ranging in age from twenty-four to forty, and the other composed of men, women, and young people. The first group developed into excellent workers, and good results have followed their efforts; but the mixed group did not do so well, although some of the members became successful workers.

In another church the class was organized with twenty-five members, but we frequently had an attendance of sixty or more, as the class was held on Sabbath afternoons, and many interested people came in. About two years previous to this class organization, a series of public meetings had been held in the city, so I suggested to the members of the class that they endeavor to revive the interest of the

people who had attended the meetings, and in a friendly, neighborly way pass on the Bible studies which they were receiving theoretically. Eighteen members of the class developed into active workers, and are conducting Bible studies and cottage meetings. Quite a number of these people are now attending our church services.

I now use as a textbook the volume entitled, "How to Give Bible Studies," supplementing this instruction with pointers from my own experience. I suggest that each member of the class secure at least one set of the leaflets entitled, "Brief Bible Studies for Busy People," and that one of these leaflets be given to the reader at the conclusion of each study. It is important that each member of the class not only take the regular class work, but that he give at least five studies outside the class before receiving the Layman's Bible Training Course Certificate which is furnished by the conference.

It has been my custom to engage in Bible work during the summer, and to teach church school during the winter. When I am to teach in the same city where I have engaged in Bible work during the summer, because of my school work I find it impossible to continue Bible studies with all my readers, and in such a case the Bible Training Class proves to be a successful auxiliary. I take a member of the class with me to call on one of my readers who is interested. After a brief Bible study or visit, I inform my reader of my inability to come as often as formerly, on account of my school work, and suggest that she allow my friend to call once a week and go over the lesson which has been studied in the Bible Training Class, of which my friend is a member. I make clear that one of the requirements of the classwork is the giving of the Bible study to some one who is not a member of the class, and in an informal way suggest that they will enjoy studying together and will be a help to each other.

This suggestion has always met with favor, and sometimes with apparent delight. Most people are happy to be of help to others. Sometimes the member of the class is well acquainted with the person with whom I have been holding readings, and in such a case it may not be necessary for me to arrange for the studies. Then I simply give the name of my reader to the class member, and tell her to call and inform the lady of my inability to visit her as often as usual, and to suggest that they study the weekly Bible lesson together. This simple, informal suggestion has never met with a refusal.

One timid member of a class spoke to his neighbor about the studies he was taking, asking the neighbor if he would be willing to *help him study* the Bible lesson. The neighbor could not refuse such a courtesy, and as a result of

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EDITORIAL



KEYNOTES

IMPENDING PERSECUTIONS

IT is well for us to be periodically reminded that Rome, in both the Old World and the New, is indeed "piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated." Time and distance—those great modifiers of historic perspective—tend to subdue the vivid reality of those past persecutions, and thus to soften our witness against the returning ruthlessness of Rome, who never changes, and whose present mildness is but subservience to her present lack of power. This power she is steadily regaining. And this latter fact is so much more obvious in the Old World than in the New.

But when one sees, as in Paris at the Protestant Library of France, some of those actual instruments of torture used in times past, in the name of God, upon the hapless Huguenots, under the relentless philosophy born of the pit,—that would torture a fellow man to death in order, if possible, to save his soul, or at least to destroy his subversive influence,—it becomes a stark reality.

Crude, clumsy contrivances of wrought iron they were—the vicious clamp that screwed down mercilessly upon the tongue to extract it; the hollow, perforated tube thrust into the mouth and fastened in place with brace and strap to the back of the head, through which liters of water were forced into the anguished victim; the heavy iron ladle from which molten lead was poured on its mission of torture and death; the leathern scourge with rows of concealed balls of iron; uncovered

laceworks of iron to lacerate the back of the hapless victim; flesh pincers in the form of iron claws; arm and leg encasements, with their protruding nobs and spikes to agonize; and heavy ankle irons, stretching racks, and so on *ad nauseam*. These are the grim evidences of her "former days" of persecution which, we are admonished, will be renewed, and that sooner than some of us are wont to realize.

Rome never changes. How clear, then, should be our understanding of the issues, and how faithful our witness today! Indeed, our distinctive commission as a movement involves a head-on collision with this age-old power, and leads straight to the climaxing death decree for those who refuse to bow to her final mandate. How comforting in the light of all this to know that the great day of God, and the advent of our absent Lord, will thwart the consummation of this heinous design. But woe to the watchman on the walls of Zion who does not discern the far-flung, eternal issues, and who fails to warn a heedless world of the impending clash!

Nor does this imply a tactless antagonism, or call for the precipitation of premature crises. We are to be wise as serpents and harmless as doves. But it does mean faithfulness of witness in the midst of the most pronounced abandonment of the Protestant platform and Romeward drift since the days of the Oxford movement of the last century. It means standing virtually alone in a world swinging toward Rome. Of this we should be fully aware, and act in the fear of God.

L. E. F.

SOUND DOCTRINE

IT is most regrettable to hear occasional thrusts at Bible doctrine. Incalculable harm may be done by disparaging remarks of this character. It is unseemly to make light of the rugged framework of the threefold message,—the foundation facts and revealed premises of the everlasting gospel, without which all our beliefs and hopes become blurred and confused, and our witness is made ineffective. Sound doctrine is imperative to a sound faith. Departure here means spiritual death.

True views of the Godhead, the universe, the creation and fall of man, the plan of redemption, the incarnation, the substitutionary death,

resurrection, ascension, and priestly ministry of Christ, the work of judgment, the moral law, the Sabbath, the remnant church, the Spirit of prophecy, the nature of man and of angels, the final eradication of sin from the universe, God's relationship to the universe, the prophetic course of history outlined in symbolic and chronological prophecy convergent in the climax now at hand, God's final message to men, for whom we have the most solemn and weighty commission of all time,—these, and many related features, must be rightly understood, and in proper relationship, if we are to be intrinsic

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GLIMPSES OF "ELMSHAVEN"



Studies on Fundamentals of the Message

VII—GUARDING AGAINST A DISTORTED USE

BY ARTHUR L. WHITE

THERE is one phase of the work of the trustees of the Ellen G. White Estate which the reader may not have detected in that portion of Mrs. White's "will" which outlines their duties. It has been clearly seen that to them was committed the custody of Mrs. White's published works and manuscript files to be used in the manner specified by her. We wish now to call attention to the fact that with the ownership and control of these properties, there is closely linked the responsibility for their safekeeping and the prevention of their misuse. This division of the work is one which calls for careful study and clear discernment. The trustees recognize that care must be exercised in the use of the writings, both published and unpublished, not only by themselves, but by all workers and lay members as well.

Misleading Use of the Testimonies

There is grave danger that an individual having reached some cherished conclusion and desiring support of his theory, will take a sentence here and a paragraph there, from the Testimonies, and place them in such a setting as to give a meaning entirely different from the original when its context is candidly considered. The possibilities of such a wrong use of the writings was recognized by Mrs. White in a letter written June 28, 1906. In it she states:

"Those who are not walking in the light of the message, may gather up statements from my writings that happen to please them, and that agree with their human judgment, and, by separating these statements from their connection, and placing them beside human reasonings, make it appear that my writings uphold that which they condemn."—*Letter 208-1906.*

Such misrepresentation is manifestly unfair, both to the reader of such a compilation and to the author of the writings. The dangers along this line were pointed out by Mrs. White as the reasons why she could not grant free use of her writings to those who wished to make compilations:

"Many from among our own people are writing to me, asking with earnest determination the privilege of using my writings to give force to certain subjects which they wish to present to the people in such a way as to leave a deep impression upon them. It is true that there is a reason why some of these matters should be presented; but I would not venture

to give my approval in using the testimonies in this way, or to sanction the placing of matter which is good in itself in the way which they propose.

"The persons who make these propositions, for aught I know, may be able to conduct the enterprise of which they write in a wise manner; but nevertheless I dare not give the least license for using my writings in the manner which they propose. In taking account of such an enterprise, there are many things that must come into consideration; for in using the testimonies to bolster up some subject which may impress the mind of the author, the extracts may give a different impression than that which they would were they read in their original connection."—*"Writing and Sending Out of the Testimonies for the Church," p. 26.*

Since Mrs. White's decease, the trustees have been appealed to by a number of persons for

LET THERE

BY FRANCIS

"Let there be light."
Jehovah spoke, and uttered these all-potent words
The sun appeared. The moon and stars
Were placed in paths appointed them
To roll forever on.

Through age on age these radiant orbs
Have shed on men their dazzling rays,—
The sun by day, the stars by night.
And still undimmed they shine,
As when their beams first fell
On land and sea.

The One who lit these blazing lamps
That shine afar in heaven's dome,
Made man to walk our mundane sphere,
His feet to tread in paths of light,—
All light without and light within,
When planted in his Eden home,
Nor should a shadow ever fall
Athwart his path.
Was God's all-wise design.
Alas, alas! A monster grim
Soon lifted up his hideous form,
And made a ghostly shadow fall,—
A dark, repelling, deathlike pall,
To cover all mankind.

Then from the darkness and the gloom
A voice was heard in tones as clear
As when at first Jehovah spoke and said,
"Let there be light."
'Tween Satan and the woman's seed
An enmity will grow and grow,
Till One to be of woman born
Shall crush the serpent's head.
This light broke through the encircling gloom,
A beam shined forth from Calvary,

permission to use the Testimonies in compilations which they felt urged to publish. In many cases, they were not able to grant such permission because of the dangers of an unfair use of the writings.

As the work progressed,—that of presenting in published volumes that which had been revealed to her,—Mrs. White and her publishers availed themselves of the protection offered to authors through the copyright laws, and all of the later books were registered in the Copyright Office of the United States and in some foreign lands. This, in a great degree, has served as a check against the misuse of the published writings.

Personal Testimonies

Through the years there have been some who by one means or another have obtained possession, in whole or in part, of testimonies of counsel and reproof which have been sent to individuals in days past. These they have copied and passed on to others, and sometimes they have sent them out broadcast, inferring that the messages were of general application and intended for all. Those who have engaged in such circulation of these testimonies are usually unacquainted with the circumstances connected with their writing, and have been led to conclusions which cannot be maintained

when all the facts are known. Regarding the unauthorized use of personal testimony matter, Mrs. White wrote:

"As a sample of the way in which Brother S. has compiled this pamphlet, I will give the following incident: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to Brother S., this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet, as an unpublished 'Testimony,' to sustain the position he had taken. Is this honorable? There was nothing in the 'Testimony,' to sustain the position Brother S. holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and the souls of others. God will judge those who take unwarrantable liberties and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, Brother S. has abused the kindly efforts of one who desired to help him."—*"Testimonies to Ministers,"* p. 33.

Great care must be exercised in making selections from the writings for general circulation, that subjects be not presented in an unbalanced manner. The trustees sense keenly the care that must be taken in placing in general circulation hitherto unpublished testimonies. They do not trust merely to their own judgment in this, but secure the help of other workers of long experience who give careful study to the manuscripts to ensure that fair and wise selection has been made. All new matter which is placed in general circulation by the trustees is considered not only by them, but by experienced members of the General Conference Committee. There is ever kept in mind the importance of the factors of *time* and *place*, so forcefully set forth by Mrs. White in these words:

"Regarding the testimonies, nothing is ignored; nothing is cast aside; but *time* and *place* must be considered. Nothing must be done untimely."—*"The Writing and Sending Out of the Testimonies to the Church,"* p. 25. [Italics mine.]

Unauthenticated Statements

While speaking of the use of the writings, we would set forth a point which should be more carefully guarded on the part of a few of our brethren, and that is the use of statements attributed to Mrs. White, but with questionable authorship. Sometimes statements which are without foundation or which are incorrect are made from memory as to what Sister White said. With the abundance of instruction, regarding the authorship of which there is no question, there is no good reason for any one to make use of statements which come to him in written or printed form, or as rumors purporting to be the words of Mrs. White, but which have no satisfactory source reference. Such are often misleading,

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BE LIGHT

S. M. BURG

And all man's earthly pilgrimage
Became to him a lighted way.

The way from darkness, sin, and death
To life and light of endless day
Is marked on scrolls of ancient seers
Inspired to write the sacred lines.

A hand divine has guarded well
The word inscribed by holy seer,
Aforetime written for all men
Who live and see these latter days.

An angel in the midst of heaven
Proclaims to every tribe and tongue
God's last and solemn gospel call:
"Fear God, His judgment is at hand."
The seals are loosed, the scroll unfolds;
The gospel message full and clear
With glory lightens all the earth,
Preparing men in every land
The world around, to meet their God.

And soon the light that floods the world
Will blend with beams of endless day.
We see the eastern skies aglow.
The morning dawns:
Night's gloomy shades dissolve
As ushers in eternity.

Then, weary pilgrims of the night,
Lift up your heads, rejoice and sing,
While walking in the light that shines
From God's own Holy Book divine.
It points the pathway of the just,
That brightly shineth more and more
Until within the soul there breaks
The light of perfect day.

THE MINISTER'S BOOKS

Reading Course and Reviews

STUDY SUGGESTIONS FOR T. M. LINDSAY'S "HISTORY OF THE REFORMATION"—No. 1

BY F. A. SCHILLING

THE experienced traveler, planning to visit a new city, seeks to make his tour most profitable and instructive to himself by first making a general orientation survey of the city's extent and arrangement by the aid of a guidebook and map. Then he will take a ride, probably on the top deck of a bus, through the most important streets (as in London), or if possible, he may instead seek a bird's-eye view from a church steeple, as in Continental cities, or from a skyscraper, as in New York. After that, he will feel ready to make the best selections of sites for closer study.

The experienced reader will likewise approach a given field of study from a wider conspectus and proceed through a subsequent delineation of its structural divisions (epochs, component materials, etc.), to the intensive analysis, scrutiny, and explanation of its details.

The student of church history has come to recognize that the Christian church in any given period may well be regarded under the analogy of a cathedral. He who would study a cathedral carefully, will first note its setting,—that is, its environment. Then he will proceed to an investigation of its architecture, with regard to its lines and materials, as well as with regard to a general scheme or idea which may be brought to expression in its structure. But that obviously does not exhaust the aspects of the cathedral, for it has an interior, and the interior has a different appearance from the exterior. It serves a different purpose, all of which the careful student will again observe.

The interior, for instance, is given its shape for two purposes, one for individual worship, and the other for congregational devotions. That fact will lead to the study of the worshipers themselves, of the services which take place, also the forms of service; while on the other hand the matter of the expressions of the individual worshipers or of the congregation is important. That will lead next to a study of the thoughts and experiences the worshiper obtains from the act of worship in the churchly structure. And lastly, the student will wish to know how the experience within the church service affects the life of the worshiper outside. In other words, a comprehensive view of a church includes both the structure and the worshiper within. So church

history has in any period both its external and its internal aspects. No satisfactory view of it is gained until all these aspects are taken into consideration. That would include, then, the topics of the political and social setting, the external organization and status of the church, the specific topics of the history of preaching, of forms of worship, of teaching, of individual experience, of the Christian activities of members, and obviously the lives of those individuals who played an active role in the period under observation. The approach to the study of the Protestant Reformation from this angle will prove fruitful and profitable.

The era of the Protestant Reformation in the sixteenth century commends itself as one of especial importance, particularly to him whose interpretation of history has been schooled by the Spirit of prophecy, which views history as a conflict between good and evil, and regards this period of the Reformation as especially significant in this great struggle. In "The Great Controversy," ten chapters out of the total of forty-two are devoted to the Protestant Reformation, including two on the pre-Reformation.

The significance of this becomes obvious when it is realized that of the long period of time between the destruction of Jerusalem and the end of the world, which is covered in this work, the Protestant Reformation occupies but a very brief span. Yet it is stressed as highly important. The Protestant Reformation is discussed and interpreted widely for the purpose of drawing lessons either negatively or positively for the carrying on of the true reformation of the advent message. The Reformers are treated as object lessons from which much may be learned as to what to do and what to leave undone in the work of a religious reformation. On pages 78 and 148 of this book it is stated that the work of the Reformation will continue to the end of the world, and our own movement is discussed as the continuation and perfection of the movement commenced by the heroes of those centuries.

In "The Acts of the Apostles," on page 598, the Reformers are spoken of as having been builders of God's temple. These facts and statements, to which many others may be added, may suffice for the present purpose of

indicating the importance which a study of the Continental Reformation in the sixteenth century should occupy in the minds of the workers of the advent movement. The reading of the Lindsay volume should therefore be done in a way which would be most profitable and instructive. Whether or not this can be attained by the following suggestions, they may at any rate be followed as one way which will be sure to bring helpful results:

1. Following the analogy of the traveler given at the beginning of this article, a comprehensive orientation of this field should be gained by a first reading of the book. This first reading need not be too thorough, because it should not be the last. But having thus gained the conspectus of the field,—and the reading should be done in as compact a period of time as possible, and certainly the individual chapters should be read without interruption,—then the reader should seek to familiarize himself more fully with the personality of the author and the technique of his book, by observing the following points:

a. The Literary Style of the Author.

At this point, selections of outstanding literary quality should be reread. Among them may be suggested the fascinating narrative concerning Luther in Worms, beginning on page 275, and the vivid description of Luther's appearance, beginning on page 279. The deep spiritual quality of the author's work will be sensed in selections like that on pages 432 and 433. To these brief passages others may be added which should be read carefully, not only for the purpose of penetrating appreciatively the author's style of writing and personality, but also—as in the case of the next two items—for the purpose of acquiring similar skill and technique in historical writing and speech.

b. Source documents and their use by any author constitute a very important feature of his work, so the way in which these are cited in the footnotes at the beginning of each successive chapter merits special attention. Not only are source documents quoted there, with their dates and places of publication, but secondary works of a reliable and authoritative nature are also listed, so that any one who wishes to penetrate farther into the subject may do so with the aid of these bibliographies.

c. Citations of Sources.

The value of a historical work depends also in large part upon the skillful use of original documents in quotation. Much vivid and interesting information may be carried into a narrative from such original documents, and without their use a piece of historical writing may tend to generalizations and reconstructions of conditions, or utterances which are more modern than historical. A skillful historian, such as Lindsay, knows how to introduce original materials to great literary effect, as well as for the purpose of authoritatively establishing the data he presents. Thus it should be noticed not only how he introduces original citations, but also to what extent he uses them and with what effect upon his narrative. Inasmuch as they appear throughout the book, no specific pages need be cited here.

(To be continued)

THE BETTER WORKMAN

Improvement in Method and Technique

Conduct of Funeral Service

BY A VETERAN WORKER

THE service should be simple in the ordinary funeral, especially so when the minister has never known the deceased. On these sad occasions I always try to bear in mind that I do not stand in the place of God, but as His minister to help the needy. What I can properly leave unsaid I do not refer to. What I should say I try to present in a manly way, yet kindly and appealingly. Following are three types of funeral service that I have had occasion to hold:

1. *When the Deceased Is Unknown to the Minister.*—On one occasion I was asked in an emergency to take charge of the funeral service of a woman I did not know, and had never even seen. A brief obituary was placed in my hands, but so late that I had no opportunity to gain further information. The obituary stated that the deceased was not a member of our church, but was studying the truth, and was an observer of the Sabbath, and a believer in Jesus and His soon return. At the funeral hall about thirty persons were present, including the bearers and necessary attendants.

After the first solo, I read the obituary, then spoke briefly of the sadness of death; how it came to be, contrary to God's will; and the wonderful provision of wisdom, power, and love in His plan of salvation that redeems, changes, and brings from darkness, despair, death, all those who will yield entirely to Him. With this brief talk were read various comforting scriptures, such as 2 Chronicles 16:9; John 3:16; Titus 2:14; a portion of 1 Corinthians 15; 1 Thessalonians 4:13-18; and Revelation 21:1-7; 22:1-6, 17, 20.

After a second solo, those present viewed the deceased, and all but the relatives and myself passed out, I remaining to speak, as opportunity offered, words of comfort to the sad of heart. The service came within a half hour. The committal at the cemetery, with the prayer and benediction, covered about five minutes. Then I shook hands with the mourners and wished them earnestly the rich blessing of God.

2. *The Funeral of a Believer.*—The funeral of one of our honored physicians was held in a large mortuary, well filled by our church people and citizens of the city, among whom we noticed a Baptist minister, a prominent lawyer, and the sheriff of the county. There were two solos by an excellent singer, a brief obituary, and a prayer.

I decided to tell the large audience in a sympathetic, simple way what the doctor be-

(Continued on page 21)

DELVING INTO THE WORD

The Principles and Practice of Preaching

II—THE EUCHARISTIC CONGRESS ISSUE (Continued)

BY N. J. WALDORF

THIS truth is emphasized again, by another apostle, namely, Peter. He says in the original (1 Peter 3:18): "Hoti kai Christos hapax peri hamartiōn epathen." This is the "Textus Receptus." The translation reads, "For Christ also hath *once* [Gr., *hapax*] suffered for sins." The Authorized Greek text of the Catholic Church reads: "Hoti kai Christos hapax peri hamartiōn apethanen." The Latin Vulgate renders it: "Quia et Christus semel pro peccatis nostris mortuus est." Translated, it is, "For Christ died once [Lat., *semel*] for our sins." The Swedish Revised reads: "Kristus själv led ju en gång döden för synder." Translated, it is, "Christ died once for sins."

The question arises, Whence came the different readings? The answer is found in the marginal note to 1 Peter 3:18, Revised Version, which reads, "Many ancient authorities read *died*." To these ancient authorities we will now appeal.

The first is the Uncial Codex (Alexandrian), which reads: "Hoti kai Christos hapax peri hamartiōn huper humōn apethanen." Translated, it reads, "For Christ died once for your sins." Next is the Uncial (Sinaitic). This reads: "Hoti kai Christos hapax peri hamartiōn huper hēmōn apethanen." Translated, it says, "For Christ died once for our sins." The chief difference is in the two words *epathen* (suffered) and *apethanen* (died). The oldest manuscripts say He "died once for our sins," or your sins, and this reading is followed by the Latin Vulgate and the Swedish Revised in the text, and the marginal note in the English and American Revised Versions.

Let us analyze this a little further. The Greek "Textus Receptus" basis for the translation of the King James Version reads, *hamartiōn*, which is in the genitive plural, and may imply "your sins" or "our sins," but does not clearly express either, when translated "for sins." The Alexandrian Codex (Uncial) reads, "hamartiōn huper humōn." "Humōn" is the genitive plural, second person, which means, "your" (sins). The Sinaitic Codex (Uncial) reads, "hamartiōn huper hēmōn." Here "*hēmōn*" is the genitive plural, first person, and means "our" (sins). The Latin Vulgate gives "pro peccatis nostris," which, translated, is, "for our sins." This rendering was given long before the Sinaitic Codex was discovered, and is in perfect harmony with the two oldest manuscripts.

Both Paul and Peter have also demonstrated that the Greek adverb of time, *hapax*, means "once for all," and the Latin translators believed the same when they put the Latin word *semel* (once for all) as the equivalent of the Greek word *hapax*. Hence there can be no repetition of the sacrificial offering or death of Christ on any altar in existence. This point will be developed later.

We now return to Hebrews 10:10-14, and we will find the English and American Revised Versions in harmony with the original Greek and Latin translations. We quote verse 10: "By which will we have been sanctified through the offering of the body of Jesus Christ once for all." The Swedish Revised reads: "Jesu Kristi kropp en gång för alla har blifvit offrad." Translation: "The body of Christ has been offered once for all."

We are now ready to examine the original text of verses 11 and 12 together. We read: "Kai pas men hierous estēken kath hēmeran leitourgōn, kai tas autas pollakis prosperōn thusias, aitines oudepote dunantai perielein hamartias. Outos de main huper hamartiōn prosenegkas thusian, eis to diēnekes ekathisen en dexia tou theou."

The Latin Vulgate translates these verses thus: "Et omnis quidem sacerdos praesto est quotidie ministrans, et easdem saepe offerens hostias, quae numquam possunt auferre peccata. Hic autem unam pro peccatis offerens hostiam, in sempiternum sedet in dextera Dei." Translation: "And every priest indeed stands daily ministering and often offering the same sacrifices which can never take away sins. But this (One) offering one sacrifice for sins, forever sits on the right hand of God." The English and American Revisions read: "And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but He, when He had offered one sacrifice for sins forever, sat down on the right hand of God." The German and Swedish Revised Versions follow the Latin and English so closely that we shall not quote them on verse 11, but only on verse 12. The German Revision reads: "Dieser aber, da er hat ein Opfer für die Sünden geopfert, das ewiglich gilt, sitzt er nun zur Rechten Gottes." Translation: "But this (One) when He had offered one offering for sins, valid for eternity (or eternally valid), He sits on the right hand of God." The Swedish reads: "Men sedan denne

har framburit ett enda offer för synderna, sitter han för beständigt på Guds högra sida." Translation: "But since this One had brought forth only one offer for sins, He sits forever on the right hand of God."

We are now ready for verse 14, which reads: "Mia gar prosphora teteleiōken eis to diēnekes tous hagiāzomenous." Observe that the Greek verb *teteleiōken* is in the perfect indicative active. The Latin reads: "Una enim oblatione, consummavit in sempiternum sanctificatos." Translation: "For by one oblation He has perfected for eternity those that are sanctified."

The Authorized, English Revised, and American Revised read: "For by one offering He hath perfected forever them that are sanctified." The German reads: "Denn mit einem Opfer hat er in Ewigkeit vollendet, die geheiligt werden." Translation: "For by one offering He has perfected for eternity, those who are sanctified."

No stronger text is to be found in the original than this one, expressing the completed sacrifice of Christ on the cross of Calvary for the salvation of those who are sanctified. Let us examine it a little further. The Greek verb, as before stated, is in the perfect tense, active voice, and nothing can be added to it. It denotes an action complete in itself, yet continuous in its effect.

The atoning sacrifice of Christ in one offering on the cross was made for the perfection of the sanctified saints. The word *hagiāzomenous* is a present participle, passive, and includes all who will surrender themselves and without reserve accept that sacrifice made for them *once for all*. This is the reconciliation of the sinner to God through the sacrifice of Christ.

Conclusion

Sufficient has been shown here to prove that our High Priest, Jesus Christ, made only one offering for eternity, and that offering for sins was made on Calvary's cross, never to be repeated. This is clearly proved from the Latin Vulgate itself, which is the standard translation in the Catholic Church.

In the next article we shall deal with the institution of the Lord's supper and the history of it to the Council of Trent, 1563.

NOTES AND NOTICES

Items of Interest to Workers

Crime Wave Coming

(Continued from page 2)

ourselves for its coming, or to provide, if possible, against its coming. . . .

"An awful crime wave is on us now. Murders are terribly frequent. Violent and shameful assaults make our times lurid. Robberies abound and millions of dollars are forced from travelers and from our stores and banks. Only some of these criminals are arrested. Of these, only a part are punished. And yet our penitentiaries, our jails, and our reformatories are sickeningly overcrowded, and escapes are astoundingly numerous, even from institutions that are supposed to be impregnable. . . .

"Millions of the people are godless themselves, and they will rear irreligious and immoral children. Millions of these children do not come under the influence of our churches and Sabbath schools. In our public schools millions of children are not trained to know one of God's commandments, or a verse from the Scriptures. And even of those who are somewhat instructed properly, millions are breaking away from restraints and going into worldly and wicked life.

"In ten years the children who are thus neglected and those who are being started in irreligious, vicious, Sabbathbreaking, 'cocktail' living, will be ready as participants in the violent depredations against society and humanity and God. A crime wave is upon us. A worse one is forming to come crashing down upon us. This is fact, not fancy or a dream.

"What shall we do about it? We had better quit our carelessness. We had better quit our riotous pleasures and time-squandering gainings, our neglect of religion and of God. It is time for all who know how to pray, to teach, and to work, to be in earnest in averting disaster.

"It is time for good citizens in business, and in our courts, and for Christian people in churches and in homes, to put life into their profession and their activity. It is time to quit playing and to go to work. It is time to quit idling and being at ease, and to seek for revival and salvation.

"The crime wave, in enlarging proportions, is not far in the distance, but ready to break upon us. This is not a pessimistic wall, but a veritable warning from the Lord of hosts."

THE Modernist *Christian Century* (August 14, 1935), is stirred by a manifesto issued by a group of Methodist laymen, reading as follows:

The fundamental object of the Methodist Episcopal Church is the building of Christian character. The message of the church is personal, individual. True Christianity relies for its influence on social and economic conditions, upon the work of individuals who have accepted the philosophy of Christianity and have ordered their lives by it. . . .

"Between the philosophy of Christianity, with its emphasis upon the personal relationship and responsibility of man to man and man to God, and the philosophy of economic determinism, which relates all human happiness to economic reward, we feel that there is essential and inevitable conflict.

"Therefore, it is the sense of this group that when the pulpit and the religious press substitute economic and social systems for the Christian ideal of individual responsibility and freedom of choice, they are losing sight of their fundamental objectives.

"The ills from which the nation and the world suffer have arisen from the spread of materialism. Those ills will not be cured by more materialism.

"We call upon Methodist ministers and laymen everywhere to join us in the study of the problem growing out of the conflict between these two opposing philosophies."

This journal seeks to discount the declaration by asserting it to have been made because they were "alarmed at the growth of demands for social and economic changes which threaten their positions of power," and alludes darkly to "a latent conflict between the economic security of the wealthy laity of Protestantism and the preaching of an important Protestant ministry." The week following (August 21), commenting further on this "organization of Methodist laymen to eliminate social preaching from the pulpits of that denomination," this same journal again directs attention to the conflict of fundamental concepts, and portrays the grave issues involved:

"The wiser heads of Methodism will sense the gravity of the situation which the thirty laymen precipitated by their manifesto. There are here the possibilities of a conflict which would shake the Methodist Church to its foundations. It might conceivably take the form of a battle between the clergy and the laity, something not seen before in American Protestantism except in isolated affrays of merely local importance. It could easily rend the Methodist denomination even more deeply than did the struggle over slavery a century ago. And it would be equally impossible to confine it to the Methodist ranks."

VALUABLE QUOTATIONS

Extracts From Current Literature

OUT IN THE OPEN.—In the religious world some excellent people regard discussion as full of peril. They regard absence of discussion as a token of blessed harmony; whereas, it frequently indicates indifference to the great matters concerning which the minds of men should be aroused. The periods of exciting religious controversy, like those in which Athanasius, Augustine, and Luther engaged, have been epochs of intense spiritual vitality. In our own time the tokens are already evident that the attacks upon the Scriptures are beginning to result in a clearer and stronger conviction as to their unique authority. Discussion is one of the principal ways to arrive at truth. A belief that cannot be defended and that cannot maintain itself against all comers, certainly needs reconstruction. The net result of the expression of opinion has not been to strengthen eccentric opinions, but to demonstrate that the common beliefs of our churches can be rigorously defended. Unless we gravely mistake, debates have been a powerful force for working toward the essential harmony of our churches.—*The Watchman-Examiner*, April 5, 1934.

RELIGIOUS FREEDOM.—The executive committee of the League of Nations Union, after considering a unanimous report by its Christian organizations committee, which consists of representatives of the Church of England, the Roman Catholic Church, the Free Churches, and the Salvation Army, has adopted the following resolutions: "The executive committee of the League of Nations Union is concerned about the religious intolerance at present shown in certain countries. It believes that no government which denies to its subjects the free exercise of religious practice and teaching can hope to secure the real friendship of the people of this country. The executive committee sees in this state of affairs a serious hindrance to good international relations, and requests His Majesty's government to take any steps it thinks possible, whether by private representations or by public action at Geneva or elsewhere, to influence such governments to grant religious freedom."—*Bulletin of the International Christian Press and Information Service*, Geneva, Switzerland, *Advance*, Aug. 1, 1935, p. 609.

MISSIONARY GAP.—With sadness and chagrin do believers in Christian missions contemplate the record of the past few years in funds collected and missionaries withdrawn. Many American boards have found it necessary to reduce their field force by one half. These figures have been reported often and not every one understands their significance.

Here is one thing he noticed that few have realized. For ten years few new missionaries have been sent out, due to declining revenue. Hence, there are now scarcely any really young missionaries. As a result there is lacking the type of personality best fitted to reach and influence favorably the youth and student groups. Moreover, if the hoped-for, but not yet realized, rise of missionary revenue should enable the board to begin again to send out young men and women, there remains a loss that cannot be recouped. It is a "lost generation." When the young missionary arrives on the field he should find associates who are only a few years ahead of him in experience and who stand close enough to him to facilitate his adjustment to his unaccustomed task. He can check his innovating zeal against their successes and blunders. He will take from workers of nearly his own age, advice and warning that might be unwelcome from one old enough to be his father. This is a real loss for which there is no remedy.—*The Christian Advocate*, Oct. 31, 1935.

PAROCHIAL SCHOOLS.—Credit must be given to the editors of the *Brooklyn Tablet* [R. C.], diocesan paper of Brooklyn, for drawing the neat distinction that [Catholic] parochial schools are in reality "religious public schools." They are public in the sense that they comply with the laws of the State, are non-profit-making, and that non-Catholics are not excluded from attending Catholic schools. There is hardly a Catholic school in the country that has not several non-Catholics in its enrollment.

This distinction is important because it may open the way for participation of Catholic schools in Federal and State funds.

A decision based on this distinction was handed down September 23 at Albany by Attorney-General John J. Bennett of the State of New York, who held that "public welfare officials should and must provide children who are indigent with the necessities specified (including books, shoes, clothing, etc.) to enable them to attend school, whether it be public or parochial in character." "It may also be noted," continues Attorney Bennett, "that the parochial schools are in substance public in character also."—*Our Sunday Visitor* (R. C.), Oct. 13, 1935.

ECONOMIC DEBACLE.—Doctor Idleman, minister of the Central Church of Disciples in New York City, member of the World Alliance for International Friendship Through the Churches, and an active member of the Administrative Committee of the Federal Council of Churches, finds that the mood of the Protestant church in general is providentially fitted for the gospel of unity.

"For example," he says, "the church for a hundred years has never been so poor. Its poverty is not only due to the retrenchment necessary through lack of gifts and offerings, but through inherited debts. The unwarranted and unchristian competitive building program of the last two decades has left the church generally with all but unpayable obligations. Multiplied organizations sprang up to do Christian work both at home and abroad, which were often overlapping. All these required an enormous expenditure. Therefore the church has been left, at this present moment, in an economic debacle."—*The Literary Digest*, Oct. 26, 1935.

SOCIAL RECONSTRUCTION.—The battle line has moved on since the publishing of the (laymen's) report. Many of the attitudes of the report on social reconstruction seem outmoded and out-of-date. The laymen were financed largely by perhaps the richest, if the most beneficent, capitalist of this age. No one believes that they were "instructed" as to conclusions. But if they had risen above the framework of capitalism in which they found themselves, it would have been a miracle. They did not rise above it. They failed to give the missionary movement help at the place where it needed it most, namely, What attitude should we take toward social reconstruction? Mind you, not social service within the framework of the present system, but a *shifting of the whole of society to a new and more just basis*. We are face to face with that question in both East and West. We have got to provide an alternative to *Mao's communism*, or succumb to it. And the only way to beat them is to beat them to it. The laymen gave us little or no light here. At this place when we accept what the laymen say we must go beyond it.—*Dr. E. Stanley Jones, in the Christian Century*, March 21, 1934.

COMMANDMENTS UNREPEALED.—The only trouble with the ten commandments is that they are too good for the people, and that they are not obeyed. The difficulty is not with the commandments at all. They are what they ought to be. Not one of the evil things prohibited ought to be permitted or tolerated for a moment. In meeting the evils they face, they are ideal. There is no thought or idea of the repeal of any one of them.

And yet with a great many people they are unpopular, and it is a question whether, if submitted to a popular vote, any one of them could be carried. In this case, however, it is not a matter of the voice of the people being the voice of God. It is just the voice of God who speaks to us in the tones of everlasting righteousness and authority. They will stand while the earth stands, and while the throne of God stands. People had better obey them, and all that goes with them, proceeding out of the mouth of God. The only trouble with them is that the men and women, whom they were intended to control, are sinners, opposed in their nature to God and His laws. They need, themselves, to be changed. They who love and obey God are in the kingdom of God, accepting His laws and His right to rule. Christ said that people have to be born again in order to get into this kingdom. If they are not born into the kingdom of God, they are outsiders, rebels, unspiritual, unsaved, unappreciative, and ignorant of the life and love of God. The gospel and the Spirit of God are seeking men and women in order to save them, bring them into the kingdom of God, and thus make them willing and able to obey the laws of God.—*The Presbyterian*, March 15, 1934.

SCANDINAVIAN TRENDS.—The [late] Queen [Astrid], Swedish born, accepted the Catholic faith after her marriage to the present king of Belgium, and was as fervent a Catholic as she had been a devout Lutheran; first Scandinavian ruler to embrace Catholicism since the days of Queen Christina. In her new country and new-found ancient religion her

genial and homelike character expanded and won universal affection. The Scandinavian countries have been noted for their distinguished converts in recent years. Prof. D. Herman Lange, of Erlangen, as reported in the *Lutheran News Bulletin*, expressed the fear this summer that the Nordic countries were abandoning their spiritual link with Germany and were turning to Anglicanism. "Not Wittenberg, but Canterbury is the place which is attracting the attention of the Northern churches and their theologians." But Canterbury, in Professor Lange's opinion, was but a steppingstone to Rome. The religious conflicts in Germany have helped to turn Scandinavian religious thought more and more toward their ancient religion, to which Queen Astrid had returned before her untimely death.—*America*, Oct. 12, 1935.

ETHIOPIAN MISSIONARIES.—The Associated Press reports that a check of active missionaries [in Ethiopia] shows that practically all intend to stay at their posts. Many of these missionaries are doctors and nurses who feel that their services are likely to be needed as never before. But all, without regard to the particular type of work in which they are engaged, show a determination to share the fate of the people among whom they are stationed. The decision brings honor to the individual missionaries making it and to missionary cause in general. . . . But it will be a sign to the people of Ethiopia that, up to the limit of their resources, these missionaries mean to identify their own with the fate of the people of the country. That object lesson is likely to have a deeper and more lasting effect than all the preaching in all the history of these missions.—*The Christian Century*, Oct. 23, 1935.

MEXICO'S REACTION.—From the pulpit the priest [at Zapotiltic, state of Jalisco] announced [in 1926] the suspension of religious services. Vividly he described the terrors of the fires of hell. He told the people they were being condemned to eternal damnation because they no longer would be able to receive the sacraments of the church. He blamed the president of the republic and all his agents for this. He called them heretics, Masons, and "agents of the devil." He talked of Christ and how He had punished the enemies of God in the temple. The people sobbed.

At the conclusion of the service, the people fled silently out of the church to the plaza. The priest was the last to leave. He closed the massive doors behind him and padlocked them. The crowd shouted in protest. The priest shook his head in a movement of finality. "Calles and his followers have brought this to us," he said.

Enraged, the crowd rushed across the plaza to the house of the municipal president. Quickly the door was battered down. The people rushed in. I heard blows, shouts, screams. A bleeding man was dragged out. The mob beat him to death. His body was dismembered. The head, stuck on a pole, was paraded around the square. Then a woman, wife of the municipal president, and four children, one a baby in arms, were brought out and beaten to death. Their bodies too were dismembered and paraded around the plaza. While this dreadful crime was being committed the priest stood on the steps of the church—arms raised to Heaven! The war between church and state was on.—*George A. Moreno, in the Forum*, September, 1935.

LOCKED BIBLE.—The book nobody knows is really John Elliot's Indian Bible. Printed in 1663, and accounted one of the very rarest and most precious of early American books, it is in a language which no living person can read or speak. Sanskrit, Greek, and Latin are alive in comparison with this. The translator is dead, those for whom he wrote it are dead, and the very language is dead.—*The Christian Advocate*, Sept. 5, 1935, p. 779.

TIME'S "QUEEN."—Yet the Catholic Church stands in the midst of the world today untouched by the mark of time. For nineteen centuries she has lived on the face of the earth, and today the stamp of immortality on her brow is stronger than ever. While everything about her dies, she lives. While everything about her is transitory and mutable, she is undying and unchanged. All other religions are as upstarts to her, struggling a few brief years for a place in the sun and then falling back into oblivion. Compared to her, Protestantism is but a sixteenth century innovation; Rationalism is but a fad; athelism but a novelty, and Modernism a corpse.

The Catholic Church survives when all things else save truth fail.—*Our Sunday Visitor (R. C.)*, Sept. 15, 1935.

MODESTY LEAGUE.—The Standard of Modesty in Dress adopted by the League ["of Modesty," of Chicago] is as follows:

1. The dress should not be cut lower in front or in back than one or two inches below the little hollow of the throat.

2. The sleeves should at least cover the elbows, and the skirt fall far below the knees.

3. The stockings should be worn full length and be neither flesh colored nor transparent.

4. The clothing in general should be of such quality and quantity as to conceal rather than reveal the form and the person of the wearer.

These are good, sane rules for any Catholic woman or girl to follow. All of them we have seen broken at Catholic Women's Conventions, and even at the communion rail.

The fourth "standard" in particular cannot be too much recommended. It is the essential of modest dress. The woman or girl who, while paying attention to neatness and attractiveness, avoids tight-fitting clothing and tries to "conceal rather than reveal her form and person," may be sure that she is modestly dressed.—*Our Sunday Visitor (R. C.)*, Sept. 15, 1935.

FUNDAMENTAL FACTS.—By no distortion of words or doctrine can you find any place for the great, redemptive mission of Jesus when you deny either His virgin birth or His resurrection. A real follower of Christ must accept Christ's declarations regarding Himself at their face value. No one can deny, who is able to interpret language at all, that Jesus clearly predicted His own resurrection. A real disciple of Jesus will receive these facts with enthusiasm and supreme satisfaction. The distortion of language employed to get rid of the virgin birth, the atonement, and the resurrection, only reveal the utter perversity of the human heart. We should rather be seeking for every available evidence, that our faith in these great facts might never waver.—*Christian Faith and Life*, January, 1936, p. 7.

CHRISTIAN BENEVOLENCE.—Mr. Rockefeller's sayings and doings command attention chiefly because he addresses the public from the top of a heap of money which his father amassed. He is not necessarily any wiser than ordinary men, or more deserving of imitation. Yet the consequence of such imitation, if it should become general, would inevitably be the undermining and overthrow of the entire foreign mission enterprise of the Christian churches. Surely any one must see that, if he takes the long look. If the boards are to be crippled by casual and intermittent income, it will not be long before their operations will be so limited and feeble that even the selective giver will find nothing in their program which he will care to support. That process of drying up productive wells may be common in the history of oil, but it is an unwelcome intruder in the field of Christian benevolence.—*The Christian Advocate*, Nov. 28, 1935.

PSYCHOLOGICAL GOSPEL.—The essence of the Christian evangel is unchanged: God in Christ reconciling the world unto Himself; the redemption of man and society by the love and life of God as manifested in our Saviour Christ. In this sense the old gospel is also the gospel of our day. But its interpretation has changed. In general, it is the change from the metaphysical to the psychological. Thus the old terms sin and salvation remain, but their connotation is different. Sin is not an abstract reality, but a psychological fact—a stain, a taint, a moral poison or infection. Salvation is not a future, but a present reality—health, wholeness, completeness. But salvation from sin in and through Christ is as true today as it ever was, even more vivid and factual.

The old evangel stressed individual spiritual tragedy, but left social tragedy untouched. The individual was to be "saved" from or out of the world. Scant attention was given to saving the world itself. The gospel today contemplates both individual and social salvation; the salvation of society in and through regenerate personality.—*Raymond Calkins, in Advance*, Dec. 1, 1935.

MILITARY CHAPLAINS.—The Methodist general conference commission on world peace, at its recent meeting in Evanston, Illinois, went beyond reaffirming the strong stand that successive general conferences have taken in denouncing war as sin, demanding that the government place no civil disability upon those whose conscience compels them to renounce war, and resenting the implicit approval of the military system which is involved in the church's recommendation of candidates for the chaplaincy with military

rank, pay, and allowances. The commission explicitly declared that the military chaplaincy should be abolished, and that the Federal Council of Churches should seek similar action by other religious bodies with a view to severing the tie that now exists between the churches and "securing the consent of the United States government to the appointment of Protestant ministers to serve the armed forces of the nation, as moral and religious guides, under ecclesiastical subsidy and control."

If we cannot learn anything from the experience of state-subsidized churches in other countries, we ought to have been able by this time to learn something from our own experience with chaplains on the army pay roll.—*The Christian Century*, Oct. 9, 1935.

MILITARISM'S SOURCES.—The menace of modern militarism does not exist in standing armies alone. It is found in a jingo press always preaching nationalism and advocating huge appropriations for armaments. A constant flood of propaganda creates fear and distrust of other nations. Blind to the fact that armament races are the road to war, it demands more and yet more arms. Apparently rising from army and navy sources, it spreads through a vast web of R. O. T. C. units, ex-soldiers' organizations, and so-called patriotic societies. And beneath it all is the nefarious and as yet only partially revealed activity of the munitions makers, promoting and drawing bloodstained profit from international antagonisms.—*Albert W. Palmer, The Christian Century*, Oct. 9, 1935.

THE FIELD SAYS— Through Our Letter Bag

Colored Church Clinic

BY J. E. JOHNSON

HOME hygiene classes have been conducted in our church by graduate nurses, and the instruction given has been very valuable. I have witnessed good results from this work in the homes of the people, and several persons have been baptized and admitted into our church as the result of this contact in the clinics.

My experience has led me to believe, however, that it is not best to have the clinic in the church building. The reason is this: The popular ministers look upon all enterprises launched by Seventh-day Adventists to benefit the community, as a net to catch their members, or in other words, as a proselyting enterprise. Because of their attitude toward our work, the people are advised to stay away from our clinics, with the result that the clinics flourish for a few months and then languish for lack of patronage. The clinics I speak of were run on the "freewill offering" or donation plan. This proved to be a very poor method of meeting the expenses of operation, the churches soon finding themselves in debt. We have found the following plan to be the better way:

In San Diego, California, the Paradise Valley Sanitarium erected a city clinic in the poor section of town. The building included doctors' offices, treatment rooms for both sexes, a lecture hall, and a kitchen for use in conducting cooking schools. Nurses' quarters and rooms for patients were on the second floor. I had the privilege of opening this clinic to the public in connection with a three-month evangelistic effort, during which time a home hygiene and

nursing class and cooking class numbering over one hundred was conducted. The clinic was open every day except Sabbath. A charge of 50 cents was made on application to the clinic, and 25 cents thereafter; \$1 for treatments in the hydrotherapy department, with minor surgery in proportion. This method takes care of the expense much better than the "freewill offering" plan. The home nurses work under the direction of the doctors and graduate nurses, who come from the different churches in the city. Through a clinic conducted in this way, the public receive a good impression of our work. I append the observations of a doctor and graduate nurse, both from the Loma Linda training school, and now working in our Market Street church clinic in Oakland, California.

Observations of a Doctor

It is my conviction that it is not best to operate a clinic in the church building. Doing this, especially in a small community, causes the work to lose its distinctly medical aspect, and to be interpreted as a shrewd, proselyting measure. This results in the spreading of propaganda against the clinic by the leaders of the other churches in the neighborhood.

I also feel that trained nurses in charge of the work should not be the ones to follow up the cases in the homes as Bible workers. While this phase of the work should not be neglected, it is much better for some one to do it who is not directly connected with the medical phase. This method will disarm prejudice, and the medical work will go on unhampered.

Some adequate means whereby the clinic may be supported should be devised, either by the charging of a small fee or from some fund otherwise created. This fund is necessary in order to operate efficiently. It is necessary to have supplies on hand to be used as needed. When these are not available, the patient observes it, and the doctor is criticized, as he is so closely identified with the clinic. This reaction affects not only the clinic, but the doctor's private practice in the community as well.

Some survey work should be done in order to make sure that those who are able to pay do not impose on the clinic. This is necessary in order to be fair, not only to the doctor in charge of the clinic, but to other doctors in the community, who would otherwise look upon the clinic as a menace to their practice, and consequently speak disparagingly of it, together with the doctor in charge. All free clinics in a community should have this method of protection to private practitioners.

All who come in for hydrotherapy treatments should first see the doctor. To have treatments administered in the clinic without previous consultation is not an ethical procedure. While this may be done a thousand times with no untoward results, yet if something should happen, the doctor could not take any responsibility.

V. C. HAMILTON, M. D.

Observations of a Nurse

In regard to the medical units, I can speak only from personal experience. I have been directly connected with one of our medical units for almost five years. This clinic is under the supervision of the colored church, and for two and a half years it was a boon to the community. But as the fact became more widely known that it was sponsored by the Seventh-day Adventist Church, our patronage dwindled. This I believe was due to the fact that the unit was conducted in the church building, which I think is not the most desirable place. In this community, opposition is very strong against our beliefs, as we are surrounded by four churches not of our faith.

However, I believe helpful missionary work could be carried on in this way if the unit were housed in another building away from the church. Our first two years of work had very encouraging results. Hundreds of patients were helped medically and surgically, for we did scores of tonsillectomies and other minor surgery, drawing from all nationalities represented in the city of Oakland.

SARAH CROWE, R. N.

Berkeley, Calif.

Conduct of Funeral Service

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lieved; for he was an earnest believer. So I began where the Book begins, "In the beginning God created the heaven and the earth."—His inscription over the temple of His noble handiwork, which Infinite Love asks us to enter and explore. The Master helped me as I traced briefly the story thus introduced of the wisdom, knowledge, power, and justice of the God of the Bible; the twofold love of the Father (John 3:16) and of the only-begotten Son (Titus 2:14), manifest in the regeneration and the changed lives of believers through the millenniums of the past. I told them of how the doctor believed in the second coming of his Saviour and King; that Christ's coming is near; and that He will speak again the creative word over a wrecked world, and it will come forth clothed in more than its pristine beauty, a home for the sinless and happy in Christ Jesus to all eternity. The talk was perhaps twenty to thirty minutes long, and hearts seemed greatly blessed. God blessed me, because I needed Him.

3. *The Funeral of One Not of Our Faith.*—I was asked to conduct the funeral of a prominent man—a professor and an editor and writer. He was not religious, yet he believed in God, and tried to be true and faithful in all duty. The funeral was held in the funeral parlor. A number of editors and prominent writers were present to be his pallbearers. I gave a sketch of his interesting years, of his

character; mentioned the fact that he belonged to no church, but believed in God and held fast to his motto to do what was right and true; and stressed the fact that we could safely leave his future in the hands of Him who is "too wise to err, too good to prove unkind." Things I did not know, I did not pretend to know. In his illness he told his wife, "Seventh-day Adventists are different from other churches; they are different." I am comforted in cases of this kind by 2 Chronicles 16:9.

After the service some of the friends came to me to tell me how favorably they were impressed. They expected to listen to a long sermon, as they had wearily done on similar occasions, but they thought that the brief service covered the needs of the occasion adequately.

Sound Doctrine

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sically sound, and are to avoid the subtle pitfalls scattered about on every hand. It is incumbent upon us to have a thoroughly sound knowledge of sound doctrine.

True it is, of course, that a mere knowledge of correct doctrine, without spiritual life, is profitless, and that such a fatal lack often leads to a false security as perilous as it is subtle. We sympathize deeply with those burdened over the formalism, the rigidity, the coldness, often accompanying a smug complacency as to orthodoxy that is not infrequently joined to a spirit utterly alien to the spirit of the gospel. We lift our voice with such against this tragic thing. But spiritual life in this hour of concentrated iniquity, and of Catholic and Protestant perversion of every factual truth of the Scriptures and every provision of salvation, necessitates a sound, systematized understanding of revealed truth in its varied and related aspects, as enunciated in Holy Writ by God the Father and by Christ the Son. This we must have, but not without the other. The emphasis must be placed where the need of the moment is obvious and the danger apparent. L. E. F.

Guarding Against a Distorted Use

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sometimes they are fantastic, and sometimes directly contrary to the instruction to be found in the published volumes, or the manuscripts on file.

Excellent counsel on this point is found in the "Testimonies," Volume V, pages 692-696. Limited space allows us to quote only the last paragraph of the article:

"And now to all who have a desire for truth I would say, Do not give credence to unauthenticated reports as to what Sister White

has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."—*"Testimonies."* Vol. V, p. 696.

Extreme Interpretations

The cause of truth will be advanced if all will take a consistent, well-balanced view of the writings. While some are indifferent to the instruction given in the "Testimonies," there are those who take extreme positions of averred allegiance. Both do harm to themselves and to the influence of the writings of the Spirit of prophecy. We are told:

"There is a class of people who are always ready to go off on some tangent, who want to catch up something strange and wonderful and new; but God would have all move calmly, considerately, choosing our words in harmony with the solid truth for this time, which requires to be presented to the mind as free from that which is emotional as possible, while still bearing the intensity and solemnity that it is proper it should bear. We must guard against creating extremes, guard against encouraging those who would either be in the fire or in the water."—*"Testimonies to Ministers,"* pp. 227, 228.

In closing this article, we appeal to each to study the writings in their setting, and to give heed to the messages of courage, of counsel, and of caution. We ask that all guard against a one-sided interpretation, which distorts the meaning of the writings. We plead for the consistent following of the instruction as exemplified in the life of the messenger chosen of God to bear these precious messages to His people.

Training Laymen for Bible Work

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assisting our brother in Bible study, the man and his wife are now interested and attending church services.

A sister became very fearful lest she should be unable to find any person sufficiently interested to grant her time to go over the Bible lesson. She made the matter a subject of prayer, and one day, while in her back yard, she entered into conversation with her neighbor just across the fence. Without any thought of soliciting an appointment for Bible studies, this sister told her neighbor about the Bible class and its requirements, and mentioned that she did not know whom she could find who would be willing to go over the lesson with her each week. What was her surprise when the neighbor said that she would be delighted to study the lessons with her.

There are open doors on every hand, and it is just as important a part of the training to be able to make an appointment for a study

as it is to be able to give the study intelligently. The vast field for training lay members for successful Bible work has barely been touched. The conference Bible worker who measures up to her responsibilities will be diligent in training the lay members as well as in instructing people who are seeking for truth.

Anderson, Ind.

The Foreign Missionary Call

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mission work is not to a post of leadership, but to a post of service. The call is not for personal advancement or advantage. A doctor should not be concerned about opportunities for personal study of tropical diseases or practice of surgery that he may find in a mission field. A ministerial aspirant should not feel that in going to a mission field he might reach a place of leadership in the work sooner than in the home field where the ranks are already crowded. And never should a conference leader or a college teacher present the factor of personal advancement as an inducement to any young person to answer the call to foreign mission service.

Some disappointments and even failures in mission service have come because of disillusionment along these lines. Personal ambition should have nothing to do with one's response to a call to service like this, or be the motive in one's refusal to answer such a call.

PICTURE THE NEED AND ITS URGENCY. Millions wait in the darkness of perennial superstition. They are likewise bewildered by modern aggressiveness. The forcefully awakened heathen know not which way to turn for help. We have the only message that can calm their souls and give them hope. We have been commissioned to give this message to a needy world. Time hastens on apace, and there is much yet to be done. While the church may boast of the progress which has been made during the last thirty years, we must realize that we have but touched the task with the tips of our fingers. The outposts have been placed, but we must quickly fill in the gaps. The remnant church must not shrink from giving its best in men and means to the finishing of the work which is growing more urgent and more important with the years. The best is none too good.

(To be continued)

The Church's Relation to Christ

(Continued from page 1)

rightful place at the "right hand of God," He sent the Holy Spirit to abide with the church and to possess the church as His "temple," through which He would carry on His work of

saving men. In the Christian dispensation the Holy Spirit carries on the work of soulsaving, Himself dwelling in the church as God dwelt in Christ. As Christ did not teach His own words, but spoke the words that His Father gave Him, so the church, Spirit filled, is to carry on the work of saving the lost, under the leadership of the Head of the church, Christ Jesus.

Christ the Head of the Church

When Christ ascended up on high, He did not abandon the church and disconnect Himself from it; but He took His place at the head of the church. He said, "I will not leave you comfortless [desolate, orphans]." "He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence. For it pleased the Father that in Him should all fullness dwell." Col. 1:17-19. "For the husband is the head of the wife, even as Christ is the head of the church: and He is the Saviour of the body;" "and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fullness of Him that filleth all in all." Eph. 5:23; 1:22, 23. Thus the head of the church is not some weak, sinful man, but Christ, who is the image of the invisible God. John saw Him in His glorified state, of whom the Holy Spirit caused the apostle to write:

"In the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He

laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Rev. 1:13-18.

Christ ministers to the church, supplying its every need through the Holy Spirit, which makes the church His temple or habitation. Christ is ever the glorified, loving, sympathetic Saviour of men who believe in Him. Notwithstanding Christ's glorified state and exaltation, He still continues as the Redeemer of those who believe in Him. The apostle says of Him: "But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30.

The Church the Body of Christ

While Christ is the Head of the church, the church on earth is His body. The church is the personnel through which the Holy Spirit operates to finish the work of spreading the gospel. That the church is the body of Christ is shown in the scripture: "He [Christ] is the head of the body, the church." Col. 1:18. Speaking to the church at Corinth, Paul wrote: "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27. Again: "So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5. How can the church be more closely united to Christ than to become His very body and to be the "temple" of the Holy Ghost? "I speak as to wise men," wrote Paul; "judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread." 1 Cor. 10:15-17. Thus all believers are united in Christ, all eat the bread and drink the cup, showing our Lord's death till He come.

I. H. E.

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EDITORIAL



POSTSCRIPTS

TRUTH!—Fools, we are told, rush blithely in where wise men fear to tread. And 'tis all too true. The man with a smattering of knowledge will often make broad, sweeping statements that masters in the field would never deign to make, because they know such unqualified assertions are not supported by fact. And the saddest of all places in which to find such gross carelessness would be the gospel ministry. In the exposition of prophecy, in the citation of history, let us never catch up some convenient expression without testing its validity. All sorts of spurious and faulty quotations are floating around. Let us refuse all unauthorized statements. Let us scorn all garbled or questionable citations. Brethren, we are heralds of *truth*, and truth is never supported by lies, half truths, or shaded truths. Let us demand, and give, the truth.

DISTANCE!—True it is that "distance lends enchantment." From afar we see one's strength and admire his wisdom. Platform appearances, writings, and correspondence may create a high estimate. Our admiration envisions a superman, a paragon of wisdom. But at close range we are bound to detect certain weaknesses, and be distressed by strange peculiarities with which all of us are afflicted in one way or another. Our idols all have feet of clay. We need to beware, therefore, lest familiarity breed contempt. It is well to remember that the great and noble of all ages have had their weaknesses, their faults, and their failings. If, because of their limitations, we disparage the great whom we know, we would disparage others were we to see them at close range. Let us reread periodically God's list of faulty worthies in Hebrews 11, and learn to be charitable and consistent, and to have faith in God's chosen instruments of today.

LIGHT!—The formative period in every true, spiritual, reformatory movement in the history of the church has been marked by the ardent search for, and discovery of, neglected or perverted truth. This earnest quest for truth, with its inevitably accompanying discussion, testing, and segregation, then constitutes the order of the hour. Traditional positions are not permitted to neutralize the determined search for fuller truth, and the discarding of discovered error is a fundamental corollary to the procedure. Openness and candor are the guiding stars of such spiritual advances. But when conclusions have been reached, according to the best light then available, and time elapses, a codification of the new-found beliefs, and a settling back into a static position has followed in every instance in history. Alle-

giance to the new position assumed then becomes the test, and supersedes the former passion for truth. And the new position then becomes the traditional one, now championed largely as a historic position, and not as light perceived. No denomination in history has escaped the reactionism thus brought against additional light that should follow the initial investigative period. Will we be the single exception? The decision rests with us.

BALANCE!—Some matters of doctrinal belief and prophetic understanding are of basic importance. They are woven into the warp and woof of this movement. To alter them is to tamper with the very foundations and to change the basic structure. Other items, of a minor character, are relatively insignificant. They are not fundamental, nor are they considered test questions. Intelligent segregation and holding of these two distinct groups in their proper and respective places, usually mark the difference between balance and fanaticism. It is recognition of this clear differentiating principle that spells equilibrium, and the disregard of it that gives rise to extremism.

INHERITORS!—Emphasis upon the divine continuity and cumulative force of truth first perceived in past generations, far more than outweighs any seeming advantage of a supposedly modern discovery unanticipated by others, and unbequeathed by spiritual predecessors. The seeming glory, therefore, of a new denominational discovery and patent right fades into the twilight of a questionable advantage—even if it were true—when compared to the weight that comes through a noble background of centuries of belief. Take, for example, the Sabbath. It has an incontrovertibly stronger appeal because not only apostolic in practice, but sanctioned by a line of faithful witnesses from generation to generation through the Christian Era. The very fact that Seventh Day Baptists antedated Seventh-day Adventists by centuries in defense of the changeless Sabbath is a matter of strength, not of weakness, to our latter-day, fuller, and special witness to the world. And the same is true of prophetic interpretation, and of the second advent expectancy. Instead of being a new discovery, it is rather a divinely depicted revival and consummation of downtrodden truth. With facts of this nature in hand, our approach to the world is infinitely stronger than on any other basis. This constitutes evidence that cannot be gainsaid. And this is a principle that cannot be too well understood or applied in harmony with the supporting facts. We have been remiss upon this point, because evidence here has not always been available.

L. E. F.