

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 10

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No. 2

EVERY DOCTRINE IN THE SETTING OF THE ADVENT MESSAGE

By W. A. SPICER, *Former President, General Conference*



WE can never tire of looking at the prophetic picture of this advent movement. We watch its rise, in the fullness of prophetic time. It bears to the world the definite message that is "to make ready a people prepared for the Lord." Luke 1:17.

The message gathers up every truth of "the everlasting gospel." And every feature of the gospel in this judgment hour takes on the color and glow of the swift-approaching, glorious appearing of the Saviour. Every truth has special meaning in the setting of the definite advent message committed to us.

The Spirit of prophecy has said: "The return of Christ to our world will not be long delayed. Let this be the keynote of every message."—*Testimonies*, Vol. VI, p. 406. Not that the topic of the second advent is always presented. There is a wonderfully full list of Bible themes pressing to be heard, every one pointed like an arrow to fly straight into the hearer's heart. But it is the advent idea that is the arrow's point. In every message the keynote of the advent is to be heard. And it will be so if in the preacher's heart is always the overmastering conviction that the Lord is at the door, and these people sitting there before the platform must be made ready. If the advent note vibrates in every fiber of the preacher's being, it will strike an answering chord in truth-loving hearts.

And really, in this time of the closing judgment hour, any doctrine that we preach comes in the fullness of its power only as we give it its place as a very part of the advent message. This has been illustrated again and again in the history of our cause. This preaching of truth in the setting of the message is no mere theory. We are Adventists, with the definite message of the prophecy. Every truth is to come from within the message, a very living, vital part of the one whole system of truth

that is "to make ready a people." The spiritual lifeblood of this advent message circulates through every Bible truth today, vitalizing it, and carrying the inspiration and power to make the believer and receiver ready. No truth stands by itself in our movement.

Perhaps words do not make my effort very clear. But here is something concrete to illustrate what I am trying to say in this suggestion about the setting of the advent message. In the sixties there was a confusing movement in one conference, a sort of drawing apart based on teaching that should have aimed to draw together. When labor and toil by early pioneers had checked the wrong influence, Sister White wrote that the trouble had come from a wrong presentation of the essential doctrine of holiness. It was, as she phrased the distinction, "a holiness not dependent upon the third angel's message, but outside of present truth."—*Testimonies*, Vol. I, p. 322.

There is a world of meaning in that. The teaching did not get its framework and inspiration from within the message. It was something apart, by itself. In the same testimony it was said that the promoters "made this theory of holiness or consecration the one great thing, and the important truths of God's word were of little consequence."—*Ibid.*

They presented an unbalanced message, and became unbalanced in their experience. In our time, even these essential doctrines of the Christian life—of faith, righteousness by faith, holiness, sanctification, and all experience of the power and grace of Christ in the soul—derive their fullness of power when they come to the advent people as a very part of the message of the judgment hour.

In those days of the sixties there was another illustration of the need of making the advent idea "the keynote of every message." One brother, it seems, had erred by pressing "a

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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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VITAL principles pertaining to the gospel minister in his personal relation to commercial business are enunciated by the editor of the *Review and Herald* in the issues of January 7 and 14. This journal supports these presentations, and commends them to the careful study of all gospel workers.

No more bold nor persistent renunciation of the verities of the Inspired Word is to be found in professedly Christian circles than appears almost weekly in the editorially conducted "Question Box" of the *Modernist Christian Century*. Terrible will be the responsibility for destroying the faith of thousands through its sometimes rationalizing, sometimes allegorizing, and always depreciating attitude toward supernatural inspiration and the literal, historic, and prophetic element of the Book of books. The issue of November 25 is a case in point. Note the distortion and nullification of the prophecy of Daniel 7:

"In the other passage Jesus used the words of the apocalyptic book of Daniel (7:13), in which the writer describes a vision of the prophet picturing the four empires of the ancient world under figures of animals, symbols of Babylonia, Media, Persia, and Greece (Alexander's empire). In the divine court, over which the Eternal presides, these animal dominions were judged and condemned, while in contrast, one in human form, a son of man, came with the clouds of heaven, and in the court He received the rule of all the nations. This figure of the 'son of man' the prophet explained as referring to the sacred people, 'the saints of the Most High' (verses 18 and 27), that is, the Jewish race. The book of Daniel is throughout a defense and vindication of the Jews, who were suffering persecution at the hands of the Syrian king Antiochus Epiphanes (175 B.C.). It is not concerned with the Roman Empire, as many have supposed, nor with Jesus, neither of whom are referred to in it. The Master, however, was familiar with the work, and found portions of it strikingly appropriate to the new emergency that had arrived with His ministry and the approaching contest of the Jews with Rome. He applied its reference to the desecration of the temple by Antiochus to the coming destruction of the temple by Titus (Matt. 24:15), and the reference to the coming of the 'Son of man' to His own coming in Messianic power in the establishment of His reign of peace and good will in the world. It was the bold appropriation to Himself of Old Testa-

ment words which originally had quite another meaning, but had come to a new significance with His mission and ministry."

A SOBERING challenge is reflected in this candid Baptist admission on "ecclesiastical machinery." We do well to ponder it, and to accept its admonition in so far as it applies. It appeared in the *Watchman-Examiner* of December 3:

"A lot of ecclesiastical machinery has been installed in the last few years, and we sometimes wonder if it is not now taking up most of our time to keep it oiled. The churches have more organization now than ever before, but it would seem that increased organization may not be depended on to secure spiritual power. Pastors all over this country are awakening to the necessity of revitalizing their ministry by increasing emphasis on the basic truths of the gospel. The Word with its authority for the spiritual life of the Christian must be upheld above all else in the churches. The principle obtains today as when in that first church in Jerusalem the apostle said, 'It is not reason that we should neglect the word of God and serve tables.'"

MATERIALISM's domination over the spiritual realm is breaking, so far as the great mass of intellectuals is concerned. And this has led to a definite turning again toward the everlasting verities of the gospel. This breaking of materialism's grip offers an unprecedented opportunity with the thoughtful, and stands as a beckoning challenge to reach a group upon whom we have thus far made little impression. The following front-page paragraphs from the *Christian Advocate* of November 26 recognizes this change of attitude:

"Said Bishop Miller [Methodist] to me at the semi-annual meeting of the bishops in Scranton, Pennsylvania, 'There is everywhere a new spirit in the church, a spirit of confidence and of advance.' Other men said the same thing. This conviction is general.

"What is the explanation? Answer: Men are everywhere turning back to faith in the sublime particulars of the gospel, away from the shallowness of naturalism and materialism.

"It began with the depression. It was greatly advanced by the discoveries of the new physics, which has shown both naturalism and materialism to be untenable."

THE blasphemous assumptions of Rome for the powers of her priests are not confined to centuries past. That Rome changes not in this daring particular is seen in this appalling claim appearing as a front-page article in *Our Sunday Visitor* (R.C.), for June 14. This item may well be preserved.

The third great power of the priestly office is the climax of all. It is the power of consecrating. "No act is greater," says St. Thomas, "than the consecration of the body of Christ." In this essential phase of the sacred ministry, the power of the priest is not surpassed by that of the bishop, the archbishop, the cardinal or the pope. Indeed it is equal to that of Jesus Christ. For in this role the priest speaks with the voice and the authority of God Himself.

When the priest pronounces the tremendous words of consecration, he reaches up into the heavens, brings Christ down from His throne, and places Him upon our altar to be offered up again as the victim for the sins of man. It is a greater power than that of monarchs and potentates. It is greater than that of saints and angels, greater than that of seraphim and cherubim. Indeed it is greater even than the power of the Virgin Mary. For, while the Blessed Virgin was the human agency by which Christ became incarnate a single time, the priest brings Christ down from heaven, and renders Him incarnate on our altar as the eternal Victim for the sins of man—not once but a thousand times! The priest speaks.

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MINISTERIAL ASSOCIATION HOUR

Polk Hall "A," General Conference, San Francisco, 1936

GIVING OUR SPECIFIC MESSAGE TO THE WORLD

(Symposial Discussion, June 5, at 5:15 P.M.)

1. EXALT CHRIST, NOT THE PREACHER

By T. G. BUNCH, Pastor, Battle Creek, Michigan

I WISH to emphasize that Christ and the message are—or should be—one, and that they should never be separated. In the Spirit of prophecy we are told that "Christ is Christianity." We may well say that our specific message is Christianity in its application to this present generation. Regardless of that fact, the time has come when we must cease any separation of our message from Christ, and put Him where He belongs as the very center of all. He is the living Word; He is the living law. Christ is Himself the message. More than that, Christ is the messenger, and we are only the spokesmen, the ambassadors, as we go forth in His stead and plead, "Be ye reconciled" to Him.

The whole purpose of the gospel and the message we preach, is to bring men to decide to obey Christ and His message. The great commission to go into all the world is not merely to warn men, but to make disciples of all men—to make Christians. That should be our sole objective. We are not merely to warn, but to save; not merely to convince but to convert; not merely to give the message, but to bring men and women to Christ and His message. I think that many times we go out with the view of getting men to make a decision, rather than to save them by bringing them to Christ. And we think that when the message is given, whether results are seen or not, the evangelists have accomplished their task and discharged their responsibility toward the people.

I shall never forget the time when I first entered the work, in a town where we had no church. The conference had sent a minister to hold a series of meetings. The effort was a complete failure. Nobody came out to hear. And that minister used the expression, when he left, that he was shaking the dust from off his feet. After a few years I was asked to conduct another effort, and we raised up a little church, that has not ceased to grow. Brethren, nobody is ever lost until the Holy Spirit speaks to him and brings him to the crisis of decision.

I knew a man who attended three series of public meetings just to be entertained—he liked

the preacher. But there came a time when, in connection with a certain meeting, the Holy Spirit brought him to conviction and complete surrender. There are thousands of people like that—waiting for a decision for Christ, not a decision in favor of the evangelist. I think that is one reason for the disappointing results that follow many evangelistic campaigns. The speaker has exalted self instead of Christ. He has made himself the center. He has made Christ secondary, and has put himself in the foreground. He has exalted the speaker and won men to himself, and has failed to put Christ into the forefront all through his preaching.

Many men have the idea that they must advertise *themselves* in order to get a crowd. They must announce themselves as great evangelists, learned Bible students, or famous preachers. Sometimes one makes himself appear as something of an evangelistic peer—but he is usually such only in his own opinion. He may ascribe to himself a national or an international reputation. But a national or an international reputation involves even more than having one's name in "Who's Who."

Man's effort does not amount to much when he is exalted as the center of it all. It is our business to win men to Christ, and teach them about the great God and His message. We do well to let them know that we are only small men by reputation, but that we have a great Saviour and a life-and-death message. If we do not do that, and people are converted to us, then we leave an impossible task for the man who follows us.

There is a class of converts who will never believe there is a preacher like the one who brought them into the truth. They do not care to have another man follow up the work and establish them in the message. That is one reason why so many drop away—they have been converted to the man, instead of to Christ and His message. But when people take their stand under the convicting power of the Holy Spirit, they stand firm. Preachers may move on, but they remain faithful. The Holy Spirit alone can touch the heart and bring men to decide for Christ in this way. The Holy Spirit is in the world to exalt Christ and Him alone.

Man can convince the mind without the aid of the Holy Spirit. That is comparatively easy, for the arguments cannot be gainsaid.

It is not difficult to convince any one who will listen to us, that we have the truth. I have tried it out many times. I have asked for all who believed that what they had been hearing was the truth of God to stand. I have seen the whole audience stand without a moment's hesitation. Again I have asked, "How many here will decide to obey the truth to which you have listened? And comparatively few have stood up. If every one who becomes convinced that we have the truth would obey it, we would doubtless have one of the largest denominations in the world. The problem is to bring them to a decision, and the Holy Spirit

alone can do that. One sermon on the day of Pentecost, by Peter, brought in thousands, and greatly multiplied the membership of the church. That was because the Holy Spirit was there, and the men and women brought to a decision on the day of Pentecost had the truth of God in their hearts.

We are told that all the scriptures that were fulfilled in the former rain will be fulfilled again in the latter rain; and the statement is made concerning the early rain that the arguments had all been presented, and the Holy Spirit was poured out to bring them to decision. Children and parents took their stand. It is the presence and power of the Holy Spirit that can bring people to a true decision, and to seek this should be our very first work.

2. ELEMENTAL PRINCIPLES IN "CATCHING MEN"

By J. L. SHULER, *President, Carolina Conference*

WHEN Jesus spoke to Simon, He said, "Fear not, from henceforth thou shalt—" Entertain men? No. Interest men? No. Teach men? No, not even that. When He called Simon He said, "Henceforth thou shalt catch men." I believe that this promise will be fulfilled for all who rightly labor for Christ.

The prime requisite in bringing people to a decision for Christ and this message is to teach that message in the demonstration and power of the Holy Spirit. What we need above all things is to seek until we find that power, to ask until we receive it in our ministry.

Tame, lifeless preaching will not bring men to a decision. On the day of Pentecost, as we have been reminded, Peter preached a sermon which resulted in the addition of three thousand members to the church. Why? Because he preached in the power of the Holy Spirit. While he was preaching, the people were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" They were ready, when the Holy Spirit worked on their hearts, to do whatever the Holy Spirit directed. It is the Holy Spirit that must talk to the heart and bring a lasting decision for Jesus Christ. I would offer three suggestions to that end.

1. *Seek to make each sermon contribute to the ultimate decision that we wish people to make,—to become full-fledged Seventh-day Adventist Christians.* We should begin the very first night to pave the way for the ultimate decisions that we are sent there to bring about. The man who delivers a series of lectures, and does not call for decisions until near the close of that series, will be disappointed. At least the results from his work will not be as large as they ought to be.

We all know that we cannot cut down a mighty oak with just one stroke of the ax. In order for a great tree to be felled, there must be a series of blows, rightly timed and rightly directed, to accomplish the result. And to my

mind, our whole series of sermons must be just as the successive blows of an ax, rightly timed and directed, to bring about the ultimate decision to become a full-fledged Seventh-day Adventist Christian. Each sermon must be given its allotted part. People who do not aim at something seldom hit the mark. So, before we preach a sermon, we should study the question: "How can I make this sermon contribute toward the making of the decisions which I hope to secure before this series closes?" We should not expect final results from every sermon. Decisions are usually progressive.

2. *Make frequent calls for some kind of expression.* Begin the very first night. Study how to take an expression so it will not become an old story. And take frequent expressions. For instance, when preaching on the second coming of Christ, first establish the fact of His coming. Then ask those who really believe Christ is coming again to hold up their hands. That is an *expression*. Then emphasize the manner of His coming, and take another expression. On another night preach on the signs of the times, and take an expression as to how many really believe Jesus is coming soon.—It is a great help in getting a final decision, to get the people into the habit of putting up their hands in acknowledgement of a given truth. After they have put up their hands from night to night on these different questions, when you come to the supreme question, it is easier to get the hands up again.

3. *Labor to get people really converted to Jesus Christ.* If you can get men and women to really become Christians, they will keep the Christian Sabbath, they will eat, drink, and dress in the way Jesus Christ would have them. They will hold the Christian hope, seek Christian baptism, and so forth. I think we should emphasize that point—preach the truth as it is in Jesus, and get people really converted to Christ. Then they will accept all these different points of truth as we go along.

3. Believe in Your Message

By D. E. VENDEN, *Evangelist, Salem, Oregon*

THIS matter of winning souls to Christ is the most delicate and the most wonderful work in all the world. It takes divine wisdom; and it takes enthusiasm and fearlessness. You have been hearing much about advertising, and about how to draw a crowd. You may be successful in getting full one-hundred-percent returns on your advertising. You may be able to get a full house at the first meeting. But the question is whether you will hold that crowd from that time on. To get your crowd to continue to come, you must make the people know that you believe in what you are preaching.

A man said, "I am going to hear the Adventist preacher."

"Do you believe what that man is preaching?" he was asked in reply.

"I am not going because I believe it," the man said, "but because he believes what he is preaching." It takes sincerity and earnestness to make people know that you believe what you preach. Tame, lifeless sermons have no place in the ministry of Seventh-day Adventists. When you get up to preach without depending on the Lord, without interceding with Him in prayer, your words don't mean much. But when you know the Lord is standing by your side, the people instinctively feel that you are interested in their souls' salvation, and the message grips their hearts.

You cannot help any one until you have convinced him that you are his friend, and that you are interested in his soul's salvation. The Scriptures tell us, "He that winneth souls is wise." I believe the art of winning souls is something we all need to know in increasing fullness. When Jesus Christ was here, He gave His disciples a most thorough training. He took those men with Him day after day, and they watched Him as He met the different situations and problems. The man who is to be a successful soul winner must learn to put himself in the place of the other man, have sympathy for him, understand his problems, and thus win him.

I believe it is important, in asking people to make decisions, to make them know that such a step means something, that it is a fundamental thing. Evangelists should be careful to let people feel that they are themselves making the decision, instead of using high-pressure methods, and getting them to say they are going to do something to which they will not adhere afterward. Emphasize that decisions for or against Christ are inescapable. Stress the fact that you want them to be saved, but that they themselves must make the decision.

THE cross stands for death, not simply for difficulty.

KINDLY CORRECTIVES

Better Speech and Conduct

Knowing What Not to Say

By M. L. ANDREASEN, *President, Union College*

IN a certain sense a minister selects his own congregation. If, in beginning a series of meetings, I advertise that I will speak on astronomy, I naturally draw a number of people who are interested in astronomy. Among them there may be those who have taken a course in the subject, and are up to date on the latest discoveries. Therefore if I make some misstatement or show ignorance of the subject on which I presume to preach, these persons are likely to go away feeling that I know nothing of what I am speaking, and suspect that I do not know anything about religion either.

If I speak on evolution and again reveal my ignorance, I am likely to eliminate from my congregation all who are interested in that subject, and who perhaps have studied it.

If I speak on current events and use unsupported quotations from "yellow" newspapers, I may lose from my audience all serious students of world affairs.

If I use poor English, many who are careful of their speech will regard me as unfitted to teach others. I thus gradually eliminate from my congregations all who are above me intellectually, and I have left only those who are below my level.

It is not possible for a minister to know everything about everything. He should be careful, however, not to get in beyond his depth. Whenever a minister speaks on any subject, he should know enough concerning it to command the respectful attention of those who really know. If he is not sure that he knows, he should, before speaking on any scientific subject, submit his lecture for critical correction to one who is an expert in that particular field. Many a man who is not able to do this, can get along very well by knowing enough to know what not to say.

The Laws of Evidence

WELL may we be admonished by the frank and needful counsel tendered the Methodist clergy by a college professor, appearing in a recent *Christian Advocate* (March 19). Our position as ministers does not exempt us from the sovereign exactions of logic and the impositions involved by factual evidence. We neglect or flaunt these recognized principles only at

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A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

POWER FOR THE FINISHING OF THE WORK—No. 2

By MEADE MAC GUIRE, *Modesto, California*

WE are approaching the end of the last days. The need of the Holy Spirit is as great in these days as it was at the beginning of the gospel dispensation. Doubtless most of us will admit that we should make greater progress, have greater victories, win more souls, and above all be more like Christ. The promise applies more definitely today than it did then. The early disciples were told clearly on what conditions the promise would be fulfilled, and the Saviour told them emphatically to "tarry in Jerusalem" until the blessing came. Now, on what conditions will the promise be fulfilled to us today? They are found in the very same message from which Peter quoted on the day of Pentecost:

"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach."

When God's people meet these conditions, the promise is, "He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

As we consider how the disciples spent the ten days preceding Pentecost, we can see that they understood the conditions of the promise as identical with those given to us today. They called a solemn assembly, and they wept between the porch and the altar, praying for themselves and the people. We are told that these were "days of deep heart searching," that they put away all differences, and drew close together in Christian fellowship. Also that they persevered until they learned what it means to offer effectual prayer, drawing nearer and nearer to God, confessing their sins, humbling their hearts before God, and by faith beholding Jesus, and becoming changed into His image.

The instruction to us is, "Turn ye even to Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments." The early disciples did precisely what we are told must be done today.

"We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on

the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions, are misleading the minds of men. Without the Spirit and power of God, it will be in vain that we labor to present the truth."—*"Testimonies," Vol. V, p. 158.*

What a tragic mistake we make when we endeavor to accomplish by some human means what can be done only by the supernatural power of the Spirit of God. The work could not then be done without it, nor can it be finished now without it. There were doubtless many human resources available in that day, but the most important thing was to receive the divine gift. This would make every natural resource effective because it was charged with supernatural power. So it is today. All the combined resources of the world can never do what is now to be done. But when the conditions are met, and the Spirit takes control, all will quickly be finished.

The promise fulfilled then was the solution of the four primary problems confronting such a movement:

1. The problem of stirring the whole city and gathering in the multitude.
2. The problem of deep conviction and genuine conversion.
3. The problem of adequate finances for the work.
4. The problem of unity, love, and power.

Those are our major problems today. Solve them, and the work may be speedily finished. Jesus said, Do not depart, but tarry. They obeyed, waiting until something very definite took place. No one said, "Do you suppose this is it?" Peter said, "This is that which was spoken by the prophet." It was wonderful, supernatural. Twice the record says the people marveled and were amazed. The results were immediate and marvelous.

Will it come to us unless we as definitely meet the conditions? They met together day after day to prepare the way. They were not planning, or organizing, or outlining. They had nothing else in view but the promise of Christ. He had not told them to organize, lay plans, or raise money. When the Holy Spirit came, He took charge of plans, organization, program, money, and men. They had been working with Christ three and a half years,

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A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

RADIO PROBLEMS AND METHODS *

By A. E. HOLST, *Evangelist, Cumberland, Maryland*

THE launching of radio work in any section gives rise to several questions and considerations. The suggestions given in this article are the result of my own particular experience under circumstances prevailing in our part of the field. The experience of others under varying conditions might be very different. But I am glad to respond to the invitation to express my own reactions and conclusions, as based on our broadcasting.

SHOULD WE PRESENT THE SABBATH?

The answer to this question must of necessity depend upon the circumstances. Typical examples will illustrate. About seven years ago, we were using a station in a large city in Pennsylvania. This station was owned and operated by a wealthy Jew, the publisher of a daily newspaper. He was favorable to our people, and seemed glad to have the truth of the Sabbath broadcast from his station. In this case the way was clear to present this testing truth very definitely.

At another time we were broadcasting from a station owned by a friendly, tolerant man who did not openly object, although we felt, at times, that he was a little apprehensive about the tactful presentation of the stronger truths. In this case also we gave the Sabbath very clearly, but the mark of the beast was not presented.

In a third case, we had a yearly contract with the broadcasting station, but we were practically cut off after I preached one sermon on the New Testament Sabbath. The ministerial union had brought pressure to bear upon the management, and we were deprived of even the regular devotional broadcast which the ministers of the city conducted in rotation. So we must be governed by circumstances and conditions in the matter of presenting the testing truths. We should never jeopardize the future for the sake of a seeming present advantage.

* The writer of this article makes the following pertinent suggestion: "It has occurred to me that it might be very helpful if you could gather, from those who have had experience, suggestions as to the best ways of securing a list of interested listeners, since this seems to be a very vital point in successful radio work." We herewith invite those who have had successful radio experience bearing upon this point, to write out, in condensed but explicit form, a statement of the method employed. Samples of any printed adjuncts should accompany the reports.—
EDITOR.

SECURING LISTS OF INTERESTED LISTENERS

If strong inducements and devices are used to encourage listeners to write, names will begin to multiply in a few weeks. However, to build up a large correspondence often requires several months. In order to secure a working list of names, we have found it helpful to ask the churches in the district to make a survey of their cities, going from house to house getting the names and addresses of those who listen to our program, at the same time giving out announcements and literature. This has brought us hundreds of selective names. To these we send circular letters and further literature.

HOW SOON SHOULD WE EXPECT RESULTS?

Some results appear almost immediately, such as the swelling of attendance at evangelistic efforts, the molding of public opinion, and the stirring of our own members to action. Many other results, however, do not appear at once.

Radio sermons find persons in all stages of knowledge of the message, so to speak. Some have never heard anything of our truth before. Others are almost persuaded before hearing the addresses. Therefore some make their decision soon after the opening of the effort. These are usually few in number. It has been our experience that after six or eight months of broadcasting, individuals and groups appear here and there, keeping the Sabbath and rejoicing in their new-found faith.

MAKING RADIO WORK SELF-SUPPORTING

Our experience indicates that our own members must sustain the work for several months. Gradually those not of our faith begin to send offerings. In some cases, after six months of broadcasting, enough money comes in to pay for the work, although many of the gifts still come from our own people.

CONCLUSIONS

1. Be sure that you have sufficient backing, financial and otherwise, to carry along the work over the first six months at least.
2. Make every effort to secure as long a list of listeners as possible. Keep a constant flow of letters and literature going out to this list.
3. Seek to enlist their financial cooperation.
4. Present the most testing truths by mail.

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REACHING THE MASSES IN A CONFERENCE—No. 2*

By H. E. LYSINGER, President, Georgia-Cumberland Conference

Finance

NATURALLY, the question arises as to how a literature campaign of this size and extent is financed. From the first we have adhered to the plan of raising no money from the pulpit. The plan is presented at the Sabbath service, after which a worker takes his prospectus and visits each home. Each donor signs his name under the amount he plans to give. Some give more than \$100, others give \$100, \$50, \$25, \$10, or \$5. It is our aim to have every family contribute at least \$5 for the literature work before the year closes. These pledges are paid usually in monthly installments. We have the words, "Bible Study League," printed on our tithe envelope as one of the regular funds to which our people should contribute. And on the back of each envelope we have printed the summary of the work the league wishes to accomplish.

Some concern was felt in the beginning of our campaign as to the possible effect a campaign calling for \$8,000 a year or more would have upon other funds, such as mission offerings. We are glad to report that at the end of October our Forty-cent-a-week Fund showed nearly a 50 per cent increase over the same period last year, or a gain of over \$11,000. In Harvest Ingathering we reached our conference goal in five weeks. So it seems that this program of larger evangelism in which we have called our force to engage has actually encouraged all to be more faithful in other matters of Christian stewardship as well.

Results to Date

The value of every plan, after all, must be measured by its soul-winning results. The Bible Study League has been in operation about seven and a half months, and we have received more than 11,500 requests for literature; 6,856 of these requests have come to us as a result of the systematic distribution of *Good News*, 842 from the *Watchman* (colporteur) follow-up, 3,762 from the *Present Truth* mailed directly from this office, and the remainder from other sources. This means that 6.23 per cent of the *Good News* readers requested more literature, 18.71 per cent of the *Watchman* readers and 14.34 per cent of the *Present Truth* readers desired further literature.

Of the 11,500 requests for literature received to date, only 8,065 of the subscriptions have expired; therefore, only this number have received the final questionnaire. The others will receive it in due time when the sub-

scriptions have expired. However, to date we have had returned to us 659 of the questionnaires, a large majority of which are answered favorably. This means that 8.16 per cent of the special short-term subscriptions are returning questionnaires. At this rate we anticipate about one thousand requests for personal help by the close of the ten-month campaign.

Encouraging Returns

Requests are coming to us from persons in every walk of life, indicating that if our literature is read, it has power to attract the attention of the educated as well as the uneducated. One questionnaire came from a woman over in southeastern Georgia. It was fairly well written, but indicated that the writer was a person who was not very well educated. Our worker and his wife called. An elderly woman met them at the door of her rude home, and stated she was the woman they were looking for. From all appearances she was not the type of person who would be interested in heavenly things. There was no doubt that she was a user of snuff. However, the worker talked with her, and found a keen mind behind the rough exterior. After prayer, she stated that by the help of God she was going to give up her bad habits and accept the truth.

Another questionnaire reached us from a county where we had no knowledge of any one who knew this message. Upon visiting this place, our worker found a group of about fourteen people keeping the Sabbath and living up to all the light they had thus far received. They were endeavoring to conduct Sabbath services together. Through the questionnaire they had come into touch with our headquarters. Thirteen of these people have given up their tobacco, and they are now baptized members in our conference.

An encouraging report came to us from one of our central Georgia workers:

"Those interested in — are very intelligent people, and have substantial homes. . . . I really enjoy this first-contact work. It is an experience you do not get in any other labor. It teaches your mind to work fast in answering questions without raising controversy."

Reporting another visit made, this same worker wrote:

"I called on this woman October 9, and had quite an extended visit with her. She is very desirous of knowing what is truth, and seems to be willing to obey when duty is made plain to her. Questions came thick and fast, and as I opened my Bible they were all met satisfactorily with a 'Thus saith the Lord.' Arrangements were made to hold studies in her home, beginning in two weeks."

And so the experiences multiply as the weeks go by. Our churches are enthusiastically responding to the program. The Bible workers' training course is taught in practically

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* Such success is attending this endeavor that we have asked W. H. Bergherm of the General Conference Home Missionary Department to give a later report of actual results, in the March MINISTRY.—EDITOR.

RELIGIOUS WORLD DEVELOPMENTS

A Survey of Significant Trends, Issues, and Events

THE CONFESSED FAILURE OF MODERNISM—No. 1

By W. W. PRESCOTT, Washington, D.C.

AT the beginning of this study I lay down this plain proposition: Any attempt to make Christianity more acceptable to the modern mind by accommodating its teachings to the spirit of the age, even to the point of surrendering the miraculous element, is simply the rejection of the Christianity of the Scriptures and the substitution of a merely human philosophy in place of it. Such a compromise may command quite a large following from the ranks of those who concede more authority, even in the religious field, to the pronouncements of modern science than to the word of the living God; but it is the betrayal of the saving gospel of Jesus Christ who "died for our sins."

I have been stirred to this meditation by two significant utterances made in recent times by men of influence among serious thinkers. The first is the charge made two or three years ago by a leader in Unitarian thought that "Christianity has disastrously failed." He further claimed that this was admitted by the large majority of men and women today. The second is a sermon preached about a year ago by an outstanding Modernist leader, Harry Emerson Fosdick, pastor of the Riverside Baptist church, New York, and printed in the *Christian Century* of December 4, 1935, under the title "Beyond Modernism."

The unwarranted statement that "Christianity has disastrously failed" I shall dismiss after very brief consideration. To be an utterance of the truth it should be worded this way: That which today is taught as Christianity, by many professed ministers of the gospel, is not the Christianity of the Scriptures, a divine revelation, but a merely human philosophy about religion, which concedes greater authority to the confident assertions of modern science than to the word of God. It is this perversion of Christianity that "has disastrously failed." This so-called Christianity is really a reversion to the paganism of the Roman world in the first century, which has been clearly defined by inspiration: "They exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." Rom. 1:25.

This is the most subtle form of idolatry—the idolatry of self, which makes man his own authority in the field of religion, and lacks the power to realize the ideals which it clothes in pleasing phrases. Genuine Christianity recognizes the reality of sin, the reality of the redeeming work of Christ, the God-man, and the

reality of His indwelling in the heart of the believer as the power of his victorious life, according to the testimony of the apostle Paul: "It is no longer I that live, but Christ liveth in me." Gal. 2:20, A.R.V. The Christianity of the Scriptures has never failed, and never will fail. In spite of the present apostasy there are hundreds of thousands throughout the world who daily bear convincing testimony to this triumph of Christianity.

But now we must give some attention to the sermon of Doctor Fosdick, the apostle of Modernism, the title of which is "Beyond Modernism." His first words are these: "If we are successfully to maintain the thesis that the church must go beyond Modernism, we must start by seeing that the church had to go as far as Modernism," and he immediately affirms that to him "the achievements of Christian Modernism in the last half century seem not only important but indispensable." But what are the achievements of Christian Modernism? Modernism came "as a desperately needed way of thinking," and insisted that religion should be "understood in the light of the new knowledge."

The claim is made that "Protestant Christianity had been officially formulated in pre-scientific days," that it was not therefore satisfactory to modern thought in view of the revelations of science, and accordingly needed to be revamped. The justification for such a new order in religion is thus stated by Doctor Fosdick: "God, we said, is a living God who has never uttered His final word on any subject." This is a brief but comprehensive statement of the true philosophy of Modernism. God may have spoken to us in the prophets, and He may have spoken to us "in His Son," although we cannot be sure that we have a reliable record in the Bible of His speaking, but there is no finality in His teaching through the printed word or in His teaching in the Word who "became flesh, and dwelt among us." The attempt to formulate this teaching in the Christian creeds was made "in pre-scientific days," and therefore the religion based upon them asks us "to believe incredible things," incredible in the light of the discoveries of modern science.

One who accepts the claims of evolution could not possibly accept the plain teaching of the Scriptures concerning God, the personal Creator, who brought all things into existence, and who sustains all things by the word of His power,

and consequently he cannot accept the gospel of the new creation, which is genuine Christianity. Christ lived and taught "in prescientific days," and therefore He could not utter a "final word on any subject." Thus does Modernism destroy all final authority in religion and all certainty concerning our future life, leaving us to be "tossed on the waves and carried about with every changing wind of doctrine according to men's cleverness and unscrupulous cunning, making use of every shifting device to mislead." (Weymouth.) Such are "the achievements of Christian Modernism."

But after extolling the work of Modernism, Doctor Fosdick declares: "The church thus had to go as far as Modernism, but now the church must go beyond it. For even this brief rehearsal of its history reveals Modernism's essential nature; it is primarily an adaptation, an adjustment, an accommodation of Christian faith to contemporary scientific thinking. . . . Unless the church can go deeper and reach higher than that, it will fail indeed." The reasons for this statement concerning the insufficiency of Modernism are then plainly given.

"In the first place, Modernism has been excessively preoccupied with intellectualism. Its chosen problem has been somehow to adjust Christian faith to the modern intellect so that a man could be a Christian without throwing his mind away. . . . Surely, that has been a necessary appeal, but it centers attention on one problem only—intellectual adjustment to modern science. . . . So Modernism, as such, covers only a segment of the spiritual field, and does not nearly compass the range of religion's meaning."

Surely, then, we must go beyond Modernism, and the most effective way to get beyond it is to abandon it entirely as a failure. The next specification is:

"In the second place, not only has Modernism been thus predominantly intellectualistic and therefore partial, but, strange to say, at the same time it has been dangerously sentimental. . . . So many hopeful and promising things were afoot that two whole generations were fairly bewitched into thinking that every day in every way man was growing better and better. Scientific discovery, exploration and invention, the rising tide of economic welfare, the spread of democracy, the increase of humanitarianism, the doctrine of evolution itself, twisted to mean that automatically today has to be better than yesterday, and tomorrow better than today—how many elements seduced us in those romantic days into thinking that all was right with the world! . . . Especially we modernistic Christians, dealing as we were with thoughts of a kindly God by evolution lifting everything up, were deeply tempted to live in a fool's paradise. . . . Underline this: *Sin is real*. Personal and social sin is as terribly real as our forefathers said it was, no matter how we change their way of saying it. . . . If man is to have a real church, it must be not harmonized with the world but standing out from the world and challenging it."

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CRITICAL NOTES

On the Text of Certain Texts

"His Own" (John 1:11)

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

IN John 1:11 we read of the "true Light" that "He came unto His own, and His own received Him not." Reading the English only, one would naturally suppose that the expressions "His own," in the first and second clauses of this text, are exactly identical. This is just another case where the reader of our usual English versions of the Bible does not get the full thought of the original Greek. In the Greek the word for "His own" is in the first case plural neuter, and in the second case plural masculine. In the Spanish, the first "His own" is translated *lo suyo* (neuter), and the second occurrence is translated *los suyos* (plural masculine); and Luther in his German translation renders the first *sein Eigentum*, and the second *die Seinen*.

There are English translations, such as that by James Moffatt, which try to preserve the distinction of the original text in the Greek. Moffatt's translation reads: "He came to what was His own, yet His own folk did not welcome Him."

Christ was the Creator of this world and all that is in it, and when He was born in Bethlehem, He came to what was His own. Nature recognized Him as the Master. At His command the wind ceased blowing on the Sea of Galilee. At His command the fish filled the disciples' net. At His death the sun veiled its face and there was a great earthquake. But the Jewish people, the nation that He had chosen as His peculiar people from among all nations, did not receive Him as their Lord and Master, their long-awaited Messiah.

There is a thrill that comes as one reads the original Greek text and knows that he has the very language which the New Testament writers used. In any translation the translator always stands between us and the Biblical writers. As long, however, as any version gives us the thought of the original, it gives us an inspired Bible. It certainly would be an advantage for every Adventist minister to have sufficient knowledge of the Greek and Hebrew to check the accuracy of translation of any special text he may be planning to use in his sermon. The ability to read God's divine revelation in the languages in which it was given is abundant recompense for the effort made and the time spent in the study of Greek and Hebrew.

BEWARE of attempting to build without a sound foundation.

EDITORIAL



KEYNOTES

Unity's Secret

REAL and abiding unity springs ever and only from intelligent consent and honest conviction. It never comes through pressure, or repression of conviction. Unity is the collective result of minds convinced by conclusive evidence and satisfied by untrammelled investigation. It is thus the product of candid examination and discussion. The inevitable result of the evidence, coupled with the force of logic, will be such a united conclusion.

This necessitates the frank and unfettered study of the reasons for or against a proposition. It involves thinking things through with candor. Thus faulty positions are abandoned because of weight of evidence and force of logic, and preconceived opinions are adjusted in the light of incontrovertible fact. Meanwhile true and invulnerable positions become luminous with added certainty and strength, and are established for all time.

But these desirable results are not likely to be achieved in an atmosphere of challenge and defense. They are not apt to come when epithets like "stand patter" or "radical" are being hurled back and forth. In fact, the surest way to foster division and estrange men is to accuse them of unorthodoxy. Nothing so wounds and causes deep resentment as to tell a man who is conscientious and loyal—and withal is scholarly and open to expanding light—that he is disloyal and traitorous, because he is unwilling to blindly accept and repeat inconclusive evidence as satisfactory proof. Unity is imperative. Let us foster it by these assured processes.

* * *

Professionalism's Menace

THE insidious menace of professionalism hounds the footsteps of the gospel worker. It would lead him, if possible, to continue preaching because he is trained and experienced therein, rather than because he is specifically called and chosen, and abiding under the compulsion of a "Woe is unto me, if I preach not."

It would foster laymen activities for advantageous records for the leader's church or district,—and indirectly for the auditing committee's benefit,—rather than for the enlistment of latent talents for the salvation of lost souls, and for the spiritual welfare of the participants.

It would urge tithing that the conference treasury might not lack,—with all that implies to the worker personally,—rather than

as the loyal, voluntary, joyful, acknowledgment of stewardship to God.

It would impel untiring labor in evangelism, with fervent appeals for decision in order to gain or maintain a fine record of baptisms, rather than because of an inescapable burden for the lost.

It would preach chiefly on those doctrinal, historical, and travel subjects, that inform and interest, rather than concentrate on those vital truths that transform the soul, as such do not require an experimental fellowship with Christ on the part of the worker.

It would rely for results on human ingenuity, efficient plans, and sheer hard work, rather than on the divine dynamic of the Holy Spirit.

Such are some of the pitfalls of professionalism that have proved the undoing of many before us—and may for us, if we watch not our steps. O gospel worker, guard the heart with all diligence, for out of it are the issues of life!

* * *

Challenging Situations

IN every congregation, there are individuals—and often church members—who are discouraged, defeated, or backslidden. Many are indifferent; others are longing for help. To such we are under obligation to minister. Words of counsel, encouragement, or direction are needed to turn the life from darkness to light, and from defeat to victory. These are really among the greatest needs that our congregations present. Souls are actually dying, perishing all about us.

These we are bound before God to help and to save. But how can we minister to others, if we ourselves do not possess? How can we lead others into the victorious life, if we ourselves are not triumphant in our own lives? Few ministers are willing to play the hypocrite, or to present a mere theory, if it has not worked in their own experience. Hence they tend to gravitate into merely doctrinal or theoretical discourses.

The great practical need in our congregations, and in our daily contacts, constitutes a challenge to every worker in this cause. It is a call to seek God anew with all the heart for an experimental walk with Him—a radiant experience in Christ, that will enable us to help those all about us who are longing for guidance. This is one of the imperative needs of the hour. God help us to meet heaven's expectations, not perfunctorily nor professionally, but in the Spirit and in the power supplied.

L. E. R.


THE GOSPEL MUSICIAN

 His Responsibility and Opportunity

IV. THE PLACE OF INSTRUMENTAL MUSIC

By IRVING A. STEINEL, Glendale, California

FOR centuries, instrumental music was forbidden in the Christian church. All the singing was unaccompanied. That is where the term "a capella" originated. Within the memory of some of us, there have been churches which banned instruments from the service. But this prejudice has been broken down, and now there are very few churches which do not have a piano or an organ. Wherever it is possible, the pipe organ is of course preferable. It has been rightly named the "king of instruments."

Not every church can afford a pipe organ, but where it is possible to have one, it should surely be installed, for it truly adds to the dignity and beauty of the service. Lacking a pipe organ, a good reed organ serves the purpose very well; or a good piano, preferably a grand, suffices in most churches.

Here again we must urge that the church service is not the place in which to exploit the talent or facile technique of the performer. A consecrated organist or pianist, who is humble and desirous of serving, can render invaluable assistance. The music selected should not be for the purpose of display, but should be quiet, serious, dignified, and worshipful. There is an abundance of such music. Often I have felt that the performer was using the church service for an opportunity to develop and display his technique. Very often a beautiful hymn, played with feeling and in a comparatively slow tempo, is appreciated by the audience more than a brilliant, difficult composition. Somehow, if it is played properly, the congregation will almost hear the words. I think I have received more expressions of appreciation after playing a hymn for an offertory than when I played a regular organ or piano number.

There is a tendency on the part of some of our young people to introduce jazz effects into the playing of hymns. This, of course, is to be deplored. On the other hand, if hymns are played strictly as they are written, they are often dull, monotonous, and lacking in beauty. When hymns are arranged for a capella singing, extra voice parts are added. Sometimes there are eight voice parts. This is done for the purpose of enhancing their beauty.

If this is legitimate in vocal music, surely it is permissible to add parts to instrumental music by enriching the chords. Unnecessary frills and grace notes detract from the sacred-

ness of the hymn music, but an enrichment of the chord structure adds to its dignity and beauty. Some will disagree with this, but I think the vast majority will approve of the

Jesus Is

Arranged by Irving A. Steinel

method when it is not overdone. This type of playing, usually spoken of as the "evangelistic type," adds to the spirit and ease of congregational singing. The editor of MINISTRY has asked me to write out a specimen arrangement, to give an idea of what is meant. I have selected a simple, well-known old hymn, "Jesus Is Calling." When this is played exactly as written, it sounds choppy and monotonous; but it becomes a beautiful song when enhanced by a few enriched chords. It appears in this connection. [A second hymn, "Have Thine Own Way, Lord," will appear in the March MINISTRY.]

It is remarkable how few really good hymn

Calling

Stebbins

players there are. Many people who have studied music for years, and can play difficult compositions, play hymns atrociously. Wise piano teachers include the playing of hymns in their course of instruction, because there is technical value in them. Music teachers in our schools ought to emphasize this point more than they do, in their teaching.

The importance of having a good pianist or organist in the church services cannot be stressed too strongly. The church is not the place to give practice and experience to some child or very young person. The accompaniment can make or break the musical part of a service. The local church should endeavor to secure the most efficient player available, but only one who will enter into the spirit of the work wholeheartedly.

Here let me say a word in behalf of the organists and pianists in our churches. They have spent many years and much money in study, and are constantly obliged to spend their own money for music. This they do without remuneration of any sort, except the joy of service. Would it not be a lovely gesture on the part of the church occasionally to contribute a modest sum of money for the purchase of new music? The shock might, of course, be too great for the poor organist! Even if this music remained the property of the church, it would be a great help to the musician.

I would also like to say a word for the choir director. I am not pleading for financial remuneration, because this is not a practice of our denomination. A director who takes his work seriously devotes hours every week to preparation and performance, he uses his car to transport choir members to rehearsals and church services, he frequently spends his own money for extra copies of music, and he often spends hours laboriously arranging music for the choir and making copies of it. If he is a professional musician, sometimes he has to give up remunerative engagements in order to be faithful to his church work. For all this he is not paid, receives very little praise, and is often cruelly criticized if his efforts are not always crowned with success. A little financial assistance occasionally to defray expenses would be appreciated; but words of appreciation are often worth very much more.

Sometimes the music department of the church is called the "war department." This does not have to be so. If more kindness were practiced all around, if the music director would exhibit more of a spirit of willingness to cooperate and to serve, and those with talent could be made to feel that singing in a choir is as important as many other church duties, and if the church officers and members would show more sympathy and appreciation, then there would be a sweet spirit of harmony, and better music would be produced. There are heights before us in gospel music. Let us scale them.

y Gen. C. Stebbins. Renewal.
er. Used by permission.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

BIBLE HISTORY TEACHES BIBLE DOCTRINE—No. 2

By FREDERICK A. SCHILLING, *Dean, School of Theology, Walla Walla College*

THE same doctrinal purpose and character of Biblical history revealed in the Old Testament is clearly seen in the historical narratives of the New Testament. It appears in the very composition of the Gospels, where it is perfectly obvious that there was no attempt to write inclusive biographies of our Lord, but only to set forth those facts and aspects of His life and ministry which would have a special meaning for the spiritual needs of the readers, and for the practical requirements of missionary endeavor. It has been recognized that perhaps the immediate primary principle which guided in the writing of the Gospels was the furnishing of the early Christian missionaries with materials concerning the life and teachings of our Lord which would be most effective for the making of converts in the various sections of the Roman Empire, and then of the world at large.

Take, for example, the omission of a record concerning the childhood and youth of Jesus; the great emphasis upon the Passion Week of our Lord, with the result that more than one third of all the Gospel material deals with that last week of His life; the prologue to the Gospel of John, which clearly sets forth its theological interest, as well as John 20:31 which says, "These signs are recorded so that you may believe Jesus is the Christ, the Son of God, and believing may have life through His name" (Moffatt's translation); also the preface of Luke's Gospel, in which we read in verses 3 and 4, "I have decided, O Theophilus, to write them out in order for your excellency, to let you know the solid truth of what you have been taught."

The separate episodes which are narrated in the Gospels reveal very clearly the doctrinal nature of these books, for in almost every case the episode is not narrated for the sake of the story, but for the purpose of illustrating a teaching of Jesus, which is conveyed sometimes only in a brief statement in the narrative setting. This can be taken as a rule concerning all the recorded events in the life of Jesus.

Thus, for instance, the story of the raising of the daughter of Jairus was obviously preserved because of its revelation of Jesus' view of death in His words, "The maid is not dead, but sleepeth." Again, the story of the raising of Lazarus is preserved for the main purpose of giving a historical basis to the resurrection hope; for in that connection Jesus says, "I am

the resurrection, and the life," and of course, he who knows the fact of Lazarus' resurrection as the response of Jesus' call, understands the meaning of Jesus' teaching concerning Himself as the resurrection.

Or take the incident of the disciples of Jesus' plucking ears of corn upon the Sabbath day, and His statement at the end of a controversy with the Pharisees over that occurrence, "The Son of man is Lord also of the Sabbath," and therein is clearly contained the doctrine that the Sabbath is Jesus' own institution. So, one could illustrate from the wealth of Gospel material the basic doctrines of Christianity, and when this didactic nature of the Gospels is recognized, it will also be seen at once that the four Gospels were textbooks of Bible doctrine, which the early Christian missionaries carried with them, and on the basis of which teaching they instructed their classes of baptismal candidates.

Finally, the book of Acts may be considered briefly, for it, too, is of the same type of Bible history as the other portions which have hitherto been considered. It is not so much a history as the presentation of a doctrine with its proof from history. That doctrine is, briefly stated, that the risen Christ is the head of His church and the Lord of all its affairs, and that we now live in the era of the Holy Spirit and His work.

This truth is then demonstrated in the record of the expansion of the religion of Jesus Christ from Jerusalem to Rome, in accordance with the program which the Lord Himself laid down, as recorded in Acts 1:8. It is not necessary to cite the specific incidents and passages from the book of Acts to illustrate its doctrinal interest. A mere scanning of the book as a whole will show plainly that here is a clear presentation of the doctrine of the deity of Jesus Christ, of the manifestation of the Holy Spirit, of the resurrection, of faith in Christ, the Sabbath institution, the advent hope, and similar points.

It is evident, then, that in Bible history Bible doctrine is embedded and illustrated, and is an inseparable part of Bible doctrines. A few practical and pedagogical conclusions may be drawn from this fact. First of all, we should recognize the fact that our present generation is more inclined toward historical ways of thinking than toward the logical and analytical

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THE BETTER WORKMAN



Improvement in Method and Technique

THE ALCOHOL PROBLEM—No. 2

By J. G. WHITE, *Madison College, Tennessee*

Is Alcohol a Food?

ONE of the most specious, and therefore deceptive, arguments used to sanction the daily use of moderate amounts of beverages containing alcohol, is the claim that alcohol has a food value. For instance, the manufacturers of beer acclaim it as a food, and in this way beguile the ignorant into its use. They now prate about the minerals and vitamins in certain brands of beer, because it is known today that the human body cannot exist without minerals and vitamins. It is not possible, however, to embody in a poison like alcohol enough of these life-giving substances to make the concoction of value as a food, but it is possible to fool the public.

Still another claim has been made by its proponents for many years. They take certain statements to the effect that alcohol can be converted into *heat* and *energy*, and lead people to believe that these statements mean that alcohol is a *food*. They do this by disassociat-

ing these statements from others concerning its physiological actions, with which they belong, and which would give a balanced interpretation; and in this way they give a distorted or one-sided interpretation of the facts, which very easily deceives the unlearned and the unwary.

Thus it becomes necessary to do some very careful, thorough work to make known the true nature of alcohol.

The writer has gathered from many sources of authority, statements concerning the food value of alcohol, and concerning its physiological effects. These statements have been resolved into twenty-one points and placed in a column entitled "Alcohol." In a companion column, the relation of food to these twenty-one points has been stated as given by food authorities. The contrast between these two columns is strong enough to convince the truth seeker and to end all argument. The deception is unmasked. The numbers in parenthesis refer to bibliography at close.

Food

1. Food is *digested* to make it ready for the body to use it. (1)
2. Food repairs the tissue. (7, 8)
3. Food provides energy.
4. Food maintains strength and endurance.
5. Food maintains the body's immunity or resistance to disease.
6. Food can be stored in the body for future use.
7. When the concentration of normal nutrient in the blood exceeds the rate of absorption by the body's demands, it is withdrawn from the blood by the liver and muscles, except in diabetes.
8. Food supplies elements which provide for oxidation.
9. Food oxidation increases with exercise, which is normal. (41)
10. Food assists in maintaining a natural temperature in the body.

Alcohol

1. Alcohol passes unchanged into the blood and body cells. (2, 3, 4, 5, 6)
2. Alcohol damages tissue, and cannot repair it. (9, 10, 11, 12, 13)
3. Alcohol, it is claimed, can be oxidized (14) and produce energy (15, 16); but by hindering oxidation of food (17), hindering metabolism (18), and narcotizing nerves and cells, it lessens the amount of energy available to the body, so that the net result is a *loss* of energy. (19, 20, 21, 22)
4. Alcohol finally hastens fatigue and lessens endurance. (23, 24, 25, 26, 27)
5. Alcohol breaks down the body's resistance to disease. (28, 29, 30, 31, 32, 33, 34)
6. Alcohol cannot be stored. (35, 36, 37) The body gets rid of it as quickly as possible.
7. Alcohol is *unlike* food in that it cannot be withdrawn from the blood, as can food when the concentration is high. (38)
8. Alcohol hinders the oxidation of foods (39), and even hinders its own oxidation. (40)
9. Alcohol oxidation does not materially increase with exercise. (42)
10. Alcohol is claimed to produce heat by oxidation, but because it diffuses more heat than it produces, the net result is a *loss* of heat and a lowering of the body temperature. (This and No. 3 are the strongest claims (43) of the proponents of alcohol.)

11. Food properly includes water. (44) Although water is not a source of heat, energy, or repair, it is necessary to these processes, as it is essential to all life and life processes.
12. Water allays thirst. (46)
13. Food contributes to normal mental functions.
14. Food contributes to normal physical functions.
15. Food's *dominant* action is to build up the body, and contribute to life. (52)
16. Food is essential to the life, growth, and development of the young.
17. Food can be used in quantities that will fully supply the needs of the body for heat, energy, and repair.
18. Food, as such, is in a natural state.
19. Food does not require an ever-increasing amount to produce the same effect.
20. Food, when used, does not create a desire for an ever-increasing quantity. It satisfies a normal appetite.
21. Food is welcomed by the body as a friend to all its parts and processes.
11. Alcohol is said to be a *dehydrant*, which means that it draws water from the cells and tissues, lessening the amount of water available for use in the body. (45)
12. Alcohol creates thirst. (47)
13. Alcohol paralyzes mental functions. (48, 49)
14. Alcohol paralyzes physical functions. (50, 54)
15. Alcohol's *dominant* action is to destroy the body—to kill. (53, 54)
16. Alcohol hinders the life processes, and thus hinders the growth and development of the young. (55, 56, 57)
17. Alcohol, if used in quantities sufficient to supply the body's need for either heat or energy, is disastrous to the mechanism of the body. (58) If the quantity taken is so small as to do *no damage*, it has no food value. (59, 60) In order to get worth-while amounts of food, in this sense, from alcohol, one must swallow *poisonous* doses of the *drug qualities*.
18. Alcohol is a by-product of the decay of that which *was* food. (61)
19. Alcohol requires an ever-increasing amount to produce the same effect. (62, 63)
20. Alcohol creates a desire that develops a craving which results in a "habit." It creates an *unnatural* craving. (64, 65, 66, 67)
21. Alcohol is regarded as an *intruder*,—an enemy and a *poison*,—and the body seeks to eliminate (68) it as fast as possible in order to save the body from injury so far as possible.

The consideration of these points removes alcohol from being regarded as either a fuel or a food for the body. One authority has likened the fuel use of alcohol in the body to the use

of sea water in running an engine. It may be attempted for a short time, but soon ruins the machinery.

(To be continued)

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(Continued on page 21)

THE ELLEN G. WHITE BOOKS

Their Background, Writing, and Issuance

THE CONFLICT OF THE AGES SERIES—No. 2

By THE ELMSHAVEN STAFF, *Elmshaven, California*

Volume IV, "The Great Controversy"

IT had been Mrs. White's plan to resume the story of the acts of the apostles where it was left at the end of Volume Three, but she was instructed in night visions to adopt the plan now seen in "The Great Controversy." It was revealed to her that she should present an outline of the controversy between Christ and Satan, as it developed in the first centuries of the Christian Era, and in the great Reformation of the sixteenth century, in such a way as to prepare the mind of the reader to understand clearly the controversy as it is going on in our day. We can now see that the divine instruction regarding the plan of the book has made it of untold value to the general public. However, at the time of writing, Mrs. White regarded it, like all her former writings, as primarily a message to the church, and in it she used some matter and many phrases and expressions especially adapted to Seventh-day Adventists.

The steps taken in preparing this book may be of interest in this connection. First, the articles which Mrs. White had already written, covering the events from the close of the story in Volume Three to the end of the conflict, were brought together, and those relating to the acts of the apostles were laid aside. Then the articles which she had written on the destruction of Jerusalem, and the apostasy of the Christian church, were brought forth, and were read by Mrs. White, assisted by Miss Marian Davis, her literary secretary. W. C. White was many times present when the first draft of the chapters of this book were being read. He states that the reading was often accompanied by discussion regarding the strength of description, the length of chapters, etc.

Mrs. White then wrote out those parts of the history which she had not previously presented. Prayerful meditation would bring clearly to her mind the views given years before. Then, as she strove to perfect the narrative by filling in the gaps, the Lord gave her in night visions, new views or a renewal of former views, which resulted in the rewriting in greater detail of many scenes already described.

While writing on this book, some of the scenes were presented to Mrs. White over and over again. The vision of the deliverance of God's people, as given in Chapter XL (editions

1888 to 1911) was repeated three times; and on two occasions,—once at her home in Healdsburg, and once at the St. Helena Sanitarium,—members of her family sleeping in near-by rooms were awakened from sleep by her clear, musical cry, "They Come! They Come!" (See "The Great Controversy," 1911 edition, page 636.)

If Mrs. White had written more than one manuscript on the same subject, Miss Davis was asked to study them all, to eliminate repetition, and to make such rearrangement of the matter as would make the presentation of the subject most clear and forceful. When she had thus prepared a chapter, she would read it to Mrs. White, who would often add to what she had formerly written. Then the chapter was recopied, but before going to the printer was given the final reading and approval by Mrs. White.

Usually Mrs. White wrote comprehensively upon the subject she was presenting, and there was occasionally a difference of opinion between her and the publishers regarding the quantity of matter that should be used. She was best pleased when the subject was presented very fully, but the publishers were pleased to have the matter condensed or abbreviated so that the books would not be too large. To this she would sometimes consent. But there were times when, after important chapters were prepared in as brief a form as possible and sent to the printer, a new presentation of the subject would be given to Mrs. White, and she would then write additional matter and insist upon its incorporation.

Mrs. White was not a mere mechanical writer. The deep impressions often made upon the reader of her writings are due in part to her own intensity of spirit while she wrote. Occasionally she referred in correspondence to her emotional depth of feeling as she penned the solemn messages from heaven to a perishing world. Thus, on February 19, 1884, while nearing the close of her work on "The Great Controversy," she wrote in a letter to Elder Uriah Smith:

"I write from fifteen to twenty pages each day. It is now eleven o'clock, and I have written fourteen pages of manuscript for Volume IV. . . . As I write upon my book, I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have

been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight."—*Letter 11, 1884.*

In the fall of 1884, the book was ready for distribution. The price was set at \$1, thus harmonizing with the first three books of the series. Very soon it was discovered that it could be sold to those not of our faith, so the publishers took the plates and printed an illustrated subscription edition to sell at \$1.50. During the first four years after its publication, ten editions, totaling not less than 50,000 copies, of this book were printed and sold.

From 1885 to 1887, Mrs. White visited Europe. While there, her contact with European people and her visits to some of the historic places brought to her mind many scenes that had been presented to her in vision during previous years, some of them two or three times, and other scenes many times. And when plans were discussed for the publication of "The Great Controversy" in the principal European languages, she decided to make additions to the book. She was thus able to write more graphically and fully regarding some important events, in preparing the manuscript for translation.

That which Mrs. White has written out, is descriptions of representations, often in flashlight picture form, as given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, together with views of the past, present, and future in its relation to this work. She speaks in the following words regarding the source of the information which she presents concerning the great conflict, and the commission to write it out:

"Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. . . .

"As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed.—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future."—*The Great Controversy, Introduction, pp. 10, 11.*

* * *

HE who continues to reiterate an alleged incident from history or life, that has been proved untrue, becomes a party to fraud.

THE MINISTER'S BOOKS

Reading Course and Reviews

A Necessity, Not a Luxury

IT is imperative for us, as a band of God's workmen, to press ever more closely together as world forces concentrate against us. The growing complexity of our own work, and its increasing pressure, make it virtually impossible for all to do the extensive individual reading, study, or research necessary to a clear understanding of those issues and developments that profoundly affect our witness to the world. World conditions are changing rapidly. General apostasy is advancing relentlessly, and the conditions we are now compelled to meet change and intensify with each passing year.

Certain persons must be encouraged to make such investigations as are necessary, and then to make available to the rest of us the results of their study. There must then be an effective way for this to be made available. That is one of the chief functions of the annual Ministerial Reading Course. Two of the titles for this new year represent such work, and as such deserve, yes, demand, the painstaking, united study of our evangelistic working force. Fellow worker, you are depriving yourself of a fundamental help if you fail to enroll under the General Conference united study program in the Ministerial Reading Course for 1937.

* * *

Book Reviews

"THE BATTLEGROUND—SYRIA AND PALESTINE," by *Hilaire Belloc,* 1936.* Lippincott, Philadelphia. 337 pages. Price, \$4.

AN up-to-date and scholarly presentation of the importance of the Holy Land in world history. The author attempts to show that there is a special design in the history of Syria, by which term he really includes Palestine, and that this design reveals God. He feels that God has spoken through the history of Syria as well as through the Bible. In the preface, Mr. Belloc repudiates the extravagances of the destructive critics, and declares his belief in the inspiration of the Bible in a unique way.

There are in this book a few suggestions which we might question,—the reference to the length of Israel's stay in Egypt on page 60; also, the last paragraph on page 83. But on the whole, the author stands by the traditional views of the Bible story, and backs them up with a wealth of the most modern scholarship.

Especially good is the paragraph on the higher critics, page 87:

* Suggested by the reviewer as an *elective* in the 1937 Ministerial Reading Course.

"Of all forms of stupidity, the most crass, the most tedious, and yet the most exasperating is learned stupidity. There is the use of a jargon to impress the gaping public and the substitution of specialists' unfamiliar terms for plain English. There is the constant, respectful allusion by one pedant to this, that, and the other pedant, so as to present the whole herd of them as a sort of sacred college.

The soul of the error is a substitution of hypothesis for fact: the putting forward of what is in truth mere guesswork as affirmations, and the spinning of endless theories, any one of which is held respectable on condition that it contradicts traditional knowledge and the plain statements of the past."

On page 88 there is an excellent discussion on the name of the deity.

On page 123 the author uses the date 458 instead of 457 for Ezra's return to Jerusalem. For the return of the exiles the happy phrase, "This second exodus," is used.

The chapter on Greece and Alexander the Great is especially interesting to Adventists. Some of the author's phrases sound almost like the words of a preacher of the advent movement explaining the second or seventh chapter of Daniel. Chapters 8, 9, and 10 form what is almost a commentary on Daniel 11.

Chapter 11 is thrown in as an imaginary meeting of a young Jewish rabbi with Jesus in the days of Christ's Galilean ministry.

In reading this book, it is well, of course, to remember that the author is a Roman Catholic.

H. M. S. RICHARDS.

NOTES AND NOTICES

Items of Interest to Workers

(Continued from page 2)

and lo! Christ, the eternal and omnipotent God, bows His head in humble obedience to the priest's command.

Of what sublime dignity is the office of the Christian priest who is thus privileged to act as the ambassador and the vicegerent of Christ on earth. He continues the essential ministry of Christ—he teaches the faithful with the authority of Christ, he pardons the penitent sinner with the power of Christ, he offers up again the same sacrifice of adoration and atonement which Christ offered on Calvary. No wonder that the name which spiritual writers are especially fond of applying to the priest is that of "alter Christus." For the priest is and should be another Christ.

GEORGE BERNARD SHAW is hailed by the Chicago *Liberty* (August 1) as "the most distinguished living writer and one of the world's most civilized minds." In an interview with George Viereck, Shaw gives, in "A Final Statement of Faith," his bleak view of a universe operating without a governor. Thank God for the different concept given by inspiration, instead of dreary, godless speculation! Here is Shaw's "creative-evolutionism:"

"VIERECK: Do you, like Einstein, see some reasoning power behind the universe? He once said to me that man was like a child entering an immense library with books in many languages. The child would not know the languages; it might not be able to read more than a page or two; but at least it would realize that some one or some power must have arranged and written the books.

"SHAW: I see no reasoning power behind the uni-

verse. Reasoning power is a faculty like any other faculty. It may be specialized technically, and make one man a military specialist like Napoleon and another a mathematical specialist like Einstein. What I see driving the universe is a colossal evolutionary appetite for knowledge and power over circumstances, continually experimenting in the creation of percipients and agents. Many of the experiments are mischievous failures; hence the so-called problem of evil: for the mistakes breed as vigorously as the successes.

"The locust and the cobra are now only mischievous failures. Man must destroy them if they are not to destroy him. It is, however, a wide-open question at present whether man is not himself the most mischievous of all the failures. In that case the next experiment may produce some creation that may wipe him out.

"In short, I am a creative-evolutionist."—(Used by permission.)

AND now it is being proved that cigarettes cost more than popular church support. The following statements copied from the *Watchman-Examiner* of September 24 are taken from the *Witness*, an Episcopal paper published in Chicago, regarding conditions in Alabama. Perhaps the same proportions would be found to prevail in other States, were statistics available.

"Many incidentals cost much more than the church does. No one seriously sets aside a definite sum for cigarettes, yet the Episcopalians of Alabama pay twice as much a year for their smokes as they do for their church. Don't believe it? Neither did I, till I saw a report of cigarette manufacture and did some figuring. The people of the United States consume 425 billion cigarettes a year, an average of 163 packs of twenty each, for every man, woman, and child. That's roughly \$24.50 per capita, if cigarettes retail for 15 cents a pack. By the last reports, we have slightly over 16,000 baptized members of the church in Alabama. Based on the average for the nation,—and few will deny that Episcopalians are pretty good cigarette users,—churchmen in Alabama pay \$388,000 a year or thereabouts, for cigarettes alone. That does not count pipes, cigars, 'roll your own,' chewing, or snuff. If the folks would plunk down \$388,000 for the church in just this year, there would be another story. The income of the church in Alabama for 1935, including revenue from endowments, was slightly under \$200,000."

THAT the advent hope is the polestar of the church is, of course, well known to us. But others—even liberalists—now recognize this to be true as related to the modern decline of religious life. Such is the declaration of John Line (*Christian Century*, June 3), writing on "Conditions of Religious Revival."—He says:

"With the decline of eschatology, religion has no clear goal or *telos* in quest of which its aims can be made coherent, nor any realization of the significance of objective ethical relations. Hence it continues to seek to thrive in the arid soil of a society largely alien to its spirit, instead of transforming society so that it may minister to Christianity's own permanence and strength.

"We are told by students of comparative religions that the richness of its hope is one of the things by which Christianity is distinguished from other faiths. In Buddhism, for example, while Nirvana is in some ways a lofty ideal, it does not furnish hope with a concrete stimulus such as was afforded by the Jewish Messianic expectation or the New Testament gospel of the kingdom. Eschatology, we have just said, has been a factor in keeping this Christian hope alive and giving it form. It led men, looking out upon this unsatisfactory world, to yearn for another. 'I'm but a stranger here,' they sang, 'heaven is my home.'"

SPANISH ANTECEDENTS.—The destruction of [Catholic] churches in Spain is lamentable. We deplore it; but we must consider what lies behind it, so that we may not misinterpret events there and miss the lesson of history for ourselves.—*Federal Council Bulletin*, December, 1936.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

WAR INEVITABLE.—No one can spend a few weeks in Europe, as I did this summer, without feeling the overpowering urgency of this issue, being appalled by the nightmare of whole populations living day after day under the threat of the outbreak of a general war, a threat which hangs over them like a sword suspended on a single gossamer thread. If we are to be realistic, we must say, as so many who are not ordinarily alarmists have said, that unless a dynamic and methods hitherto not widely employed be found, war will come possibly before many months, certainly before many years, and that when it comes it will be of an unimaginable horror and will wreak incalculable destruction. It seems to me now that one must be a romanticist capable of flying in the face of all the evidence to believe that such a war under modern conditions will be the portal to socialism or higher civilization or whatever one may prefer to call it. Rather must it set back the clock for generations, if, indeed, it does not involve the total eclipse of Western civilization.—*A. J. Muste, in Christian Century, December 2.*

MOTION PICTURES.—So, if the [motion] pictures delivered correspond to the announcements for the coming season, we may expect a little less than 7 per cent of the year's output to be in the "very good" and "excellent" brackets, 40 per cent at most in the "fair" to "good" brackets, and the remaining 53 per cent just trash. This from the standpoint of quality.—*Christian Century, November 25.*

CRISIS TIME.—The world we share today is neither reliable nor uniform. Even the physical world has gone relative. The voice of religious challenge is clearer than ever, but the voice of religious authority is lost in the tumult. Education is awake, but is floundering in a welter of changing objectives, changing contents, changing forms. The economic order and the political order have merged, and have become disorder. Our country is shot through with more conflicting forms of selfishness than we have ever known before. We have achieved mass unemployment. Labor has passed from acquiescence to demand. Inequalities in income have reached extremes so obviously untenable that those who are financially the most fortunate should be the first to urge correction. Democracy—our greatest common ideal, our greatest common effort—through failure to make good its high potentialities, invites invasion from the black right and the red left. As men build desperate dikes against a rising flood, so against rising war we are building desperate assertions of neutrality. We have passed from a social breathing spell into a cosmic gasp.—*Ernest H. Wilkins, in Christian Century (Mod.), November 25.*

DRINK INCREASES.—The most impressive [American Newspaper] clippings of this current year have to do with the startling increase in drinking, both moderate and excessive, occasional and regular. It used to be argued by the wets that repeal would lower the tide of consumption—that people were drinking heavily under prohibition as an act of bravado, to defy an unjust law. Make it easy and proper to imbibe, and the incentive will be gone, and drinking, therefore reduced to a minimum! This idea never made sense to me. It never was so in the old days before prohibition. Why should it be so in these new days of high-power advertising, organized publicity, and general mob psychology? Now we know it isn't so! Drinking is increasing to such an extent as to break all the records of the trade.

Thus, public records show that tax-paid withdrawals of distilled spirits, including alcohol for consumption, rose from 6,000,000 gallons in 1933, the last year of national prohibition, to nearly 42,500,000 gallons in 1934, and nearly 82,500,000 gallons in 1935. Tax-paid withdrawals of fermented malt beverages for consumption rose from 6,500,000 barrels in 1933 to a little more than 32,000,000 barrels in 1934, and nearly 42,000,000 barrels in 1935.—*John H. Holmes, in Christian Century, November 25.*

REVIVAL NEEDED.—Many of my hearers, who are perhaps oblivious to the constant evolution going on in religion, may be unprepared to hear me say that I share with many others far wiser, the feeling that our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. Yet this

is my considered conviction. You cannot really cure the ills of the social order without also healing the moral and spiritual ailments of the individual.—*Doctor Angell, president of Yale University, in Moody Monthly, December, 1936.*

BROKEN MORALE.—The most portentous change that has come over the spirit of Western civilization in our time is the collapse of its morale. This is far more serious than any of the changes that are taking place in the form and structure of our world society. The emergence of dictatorships, of nationalism, of racialism, of primitivism, of intensified militarism, of economic and cultural isolationism, and all the other structural expressions of the process of dismemberment now going on, are only partially the result of the collapse of our economic system. They are basically the effect of broken morale. The spiritual integrity of civilization has been undermined. Its ethical imagination has shrunk. The pillars which sustained its pride and its ineluctable hope are tottering. Its faith in science, in democracy, in invention, in education, in intelligence itself, is seeping away.—*Christendom, Autumn, 1936.*

JONAH VINDICATION.—A large fish recently came into Alexandria [Egypt] harbor, and after being wounded was found to be so large that no derrick available could handle it. It was cut into three parts and brought into Beirut for exhibition. The head of the fish weighed six tons. A man standing on the lower jaw could not possibly touch or reach to the upper jaw, the opening being eight feet across. This was a Mediterranean fish. Alexandria is near the scene of Jonah's experience.—*Religious Digest, December, 1936.*

TOBACCO VERSUS CHURCH.—Americans spent more for tobacco last year than they gave to all churches and other welfare institutions. They gave \$551,000,000 to the churches, and also spent \$850,000,000 for narcotics and drinks, and \$890,000,000 for amusements.—*Religious Digest, December, 1936.*

BIBLE TRANSLATION.—There are 5,000 languages spoken on earth, and the Bible has been translated into 954 of them, either in part or in whole. Three thousand of these languages do not need a translation because they are either dying or are closely related to a language in which the Bible exists. So there are still 1,000 languages without the Bible, some of them with large populations.—*Religious Digest, December, 1936.*

LAW VERSUS IDEALS.—The Christian forces of America became more concerned with legal constraint than they were with the development of spiritually transformed lives. They achieved the prohibition law; but enforcement was ineffective; and necessarily so, because the minority in rebellion against it was too large. Consequently enforcement failed, and after a time, repeal swept the law away. Of course, the whole thing was inevitable. The church had been trying to control behavior too much through the formality of law, and too little by the free vital pressure of fluid Christian ideals.—*Christian Advocate (M. E.), November 26.*

JEWISH POPULATION.—The world Jewish population, having multiplied itself six times in the last 135 years, is now set at 16,300,000. Of these approximately 7,500,000 reside in Eastern Europe. The United States holds second place, with 4,500,000 Jewish residents; while the Mediterranean countries are third, with approximately 1,333,000.—*Watchman-Examiner (Baptist), November 26.*

IMMERSION ENJOINED.—Let us examine the ordinance of baptism. I will risk my reputation for good judgment and for being well informed, on this affirmation: there is not one professor of New Testament Greek in any standard college, university, or seminary in all Christendom who will deny that the New Testament commands immersion in water as the act of baptism. If this is true, our Protestant brethren are teaching and practicing something that is not taught in the New Testament. They are not only disobeying our Lord's command by teaching the commands of men, but are setting aside His commands. This is unjustifiable, and our loyalty to the New Testament forbids our joining them in it. Again they are the makers of division.—*William James Robinson, in Watchman-Examiner (Baptist) November 26.*

INDIA CHANGES.—Month by month the yeast of social ferment accelerates its working in India. A striking new illustration of the changes which are taking place inside the society of that Asiatic sub-continent came to light on November 13, when the

maharajah of Travancore threw open all state temples to his subjects without regard to caste distinctions. "We have decided," said the maharajah's proclamation, "and hereby declare, ordain, and command, that subject to such rules and conditions as may be laid down and imposed by us for preserving their proper atmosphere and maintaining their rituals and observances, there shall henceforth be no restriction placed upon any Hindus by birth or religion on entering or worshipping at temples controlled by us and our government."

Travancore is, to be sure, a small state, and long known for its progressive character. But the press of India generally foresees that the example thus set will be rapidly followed by the neighboring Cochin, and possibly even by the great native state of Mysore.

But this proclamation in Travancore indicates that the vast, inert mass of Indian society is beginning to yield to the reformers' pressure. And, as is the case with unwieldy masses, it may prove that when a movement of this sort once gets a real start, it will swiftly roll up irresistible momentum.—*Christian Century (Mod.)*, November 25.

CIVILIZATION CRUMBLING.—It is as though we could see cracks slowly widening in the walls of some splendid old cathedral. Unless the foundations themselves are strengthened, the great edifice will surely collapse. In our civilization we see ominous fissures: concentration of wealth and poverty; increasing crime; permanent unemployment; profound social unrest; gigantic preparations for war, though nations know that another war may spell the end of civilization. And if a war starts in the Old World, the United States can no more escape the consequence than could a carefully barricaded householder in the path of a cyclone.—*Francis B. Sayre, in "The World Crisis—and Christ," Religious Digest*, December, 1936.

UNCHURCHED MASSES.—Read the following figures presenting the percentage of people who have no church affiliation in these large cities: In Pittsburgh there are 242,631 unchurched; in Cleveland, 378,018; in St. Louis, 287,228; in New York, 4,119,494; in Seattle, 261,308; in San Francisco, 419,249; in Minneapolis, 283,753; in Los Angeles, 997,203. The unchurched population of Chicago exceeds the total population of Idaho, Wyoming, Colorado, Arizona, New Mexico, and Nevada.—*Religious Digest*, December, 1936.

CHEAP RELIGION.—Just so long as the church is better known in any community—as I fear it is in many—for the quality of its dinners or minstrel shows than for the depth of its spiritual life, for genuine fellowship, and for prophetic vision, it is not difficult to understand the present plight of religion. The responsibility is chiefly upon the ministry, for what money-making affairs the laity cannot think up for themselves the ministers are too ready to supply.

The church has become so set in this direction that nearly every mail brings letters promising full treasures from concerns that see in the exploitation of religion opportunities for their own rich reward. Everything from candy bars (unfit for children to consume) to dishrags offer a quick way to financial security for the church interested in "cheap religion." I find some of my closest ministerial friends regarding me as something of a revolutionist when I suggest that the quicker the church gets out of the money-making business the sooner it will command the respect and attention of the community.—*N. Clifford Bangham, in Christian Century (Mod.)*, November 25.

PAPAL CAMPAIGN.—Sensible Protestants will have nothing to do with the Pope's furious onslaught on communism until the false issues that it presents are clarified. And when they are clarified, it will be the more certain that they can have nothing to do with it.

The Roman Catholic fight against communism, as it is developing, is a campaign, first, for the power and privileges of the Roman Catholic Church; second, for a fascist type of political and social structure; third, against freedom of opinion and speech; fourth, for an alliance of business with religion and the sanctification of the economic status quo.—*Christian Century (Mod.)*, November 25.

CATHOLIC ASPIRATIONS.—Last summer the editor wrote an article for the "Preservation of the Faith," in which he stated that there should now be in the United States, not only 20,735,189 Catholics but at least 60,000,000. He further surmised that each year there were more perverts than converts,

that more than 63,454 baptized as Catholics abandoned their practices and beliefs. Later, he secured a copy of the out-of-print pamphlet, "Catholic Growth in the United States," written by Archbishop Canevin in 1920. While the archbishop's calculations seemed to disprove the assertion that there should be now three times as many American Catholics as there are, they could be interpreted in reality as a confirmation of the assertion. If the children and descendants of every American Catholic were now Catholic, every second person in the United States would be a Catholic.—*America (R.C.)*, December 12.

CATHOLIC REASONING.—Under the decision of the [U.S.A.] Supreme Court in the Louisiana textbook case, a distinction must be made between a Catholic school and the child in a Catholic school. The child may be made the beneficiary of public funds, but the school may not, as long as the support of such school is forbidden by the State constitution. The Federal Constitution imposes no such bar on Congress. Therefore, when Congress appropriates for education in the States, it can include Catholic schools as beneficiaries. Should we ask that this be done? Would the harm outweigh the benefits?—*America (R.C.)*, December 12.

CHEAP RELIGION.—Protestant preachers add [?] to the dignity of religion by conducting marriages (they don't call it holy matrimony any more) in a swimming pool clad in a bathing suit, or on a huge platform before curious and snickering thousands at a street fair, or in a store window on Main street. The latest clerical stunt, I notice, is a wedding in a brewery, the beer foaming about the feet of the principals, beer kegs for an altar.

Perhaps you noticed the newspaper clipping from Los Angeles, telling with great gusto about the congregation (and it was of the most conservative denomination in Protestantism) which was celebrating its fifth anniversary. At the morning service a huge birthday cake would be at the head of the center aisle. At a proper (!) time in the service several ladies would cut the cake, deftly wrap it in paper, and pass pieces among the people. Come one, come all; let them eat cake!

Religion! Is it? Some might call it that, but whatever it is, it is cheap.—*Howard R. Kunkle, in The Christian Century (Mod.)*, Oct. 28, 1936.

FALL DENIED.—The assumption of original human perfection and gradual decline is open to serious objection in the light of anthropology and evolution. It would appear that the progress of the race has been steady and significant under the discipline of trial and error, of enlarging areas of ethical and religious guidance, and of the gradual disclosure of the divine will. In spite of all the pessimistic affirmations regarding human retrogression, either by the advocates of determinism or the prophets of the apocalyptic schools, and in the face of such periodic collapses as war and other crimes occasion, progress is made on the lines marked out by the great teachers of the past and the present, and most of all by the supreme master of men, the Man of Nazareth.

The expression "the fall of man" gives a wholly wrong impression regarding the origin and growth of the race, and has been abandoned in most modern discussions of the subject.—*H. L. W. in The Christian Century (Mod.)*, Nov. 4, 1936.

Alcohol Problem

(Continued from page 16)

41. "Alcohol and Human Life," C. C. Weeks, M.D., p. 81.
42. "Alcohol and Human Life," C. C. Weeks, M.D., p. 81.
43. "The Alcohol Question" (pamphlet), Prof. G. Von Bunge, p. 5.
44. "Physiological Chemistry," Albert P. Mathews, Ph.D., pp. 310, 311.
45. "Alcohol and Human Life," C. C. Weeks, M.D., p. 75.
46. "Alcohol and Human Life," C. C. Weeks, M.D., p. 75.
47. "Alcohol and Human Life," C. C. Weeks, M.D., p. 75.
48. "Alcohol and the Human Body," Horsley & Sturge, p. 183.
49. "Alcohol and Man," Haven Emerson, M.D., p. 100.
50. "Alcohol and the Human Body," Horsley & Sturge, p. 183.

51. "Alcohol and Man," Haven Emerson, M.D., p. 100.
52. "Effects of Alcoholic Drinks," Emma L. B. Transeau, p. 2.
53. "Effects of Alcoholic Drinks," Emma L. B. Transeau, p. 2.
54. "Materia Medica," Walter A. Bastedo, M.D., pp. 398, 399.
55. "Alcohol and Human Life," C. C. Weeks, p. 67.
56. "Alcohol, a Food, a Drug, a Poison" (leaflet), Haven Emerson, M.D., p. 2.
57. "What About Alcohol?" Emil Bogen, M.D., p. 36.
58. *Temperance Advocate*, Toronto, Frank D. Slutz, January 25, 1935.
59. "Materia Medica," Walter A. Bastedo, M.D., pp. 398, 399.
60. "Alcohol—Neither Food nor Medicine" (pamphlet), W. A. Evans, M.D.
61. "What About Alcohol?" Emil Bogen, M.D., p. 19.
62. "Alcohol in Experience and Experiment," Cora Frances Stoddard, pp. 21, 22.
63. *Narcotics and Youth Today*, Robert E. Corradini, pp. 22, 24.
64. *Christian Century*, May 13, 1931, Prof. Samuel A. Mahood.
65. "Alcohol—Its Action on the Human Organism," Medical Research Council, pp. 119-121.
66. "Alcohol in Experiment and Experience," Cora Frances Stoddard, pp. 21, 22.
67. "Why the Craving for Alcohol?" Dr. J. Glaig, Berlin, in *Scientific Temperance Journal*, Summer, 1935.
68. "Materia Medica," Walter A. Bastedo, M.D., p. 381.

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Failure of Modernism

(Continued from page 10)

These clear statements certainly emphasize the failure of Modernism, and I can but wonder how one who makes them can still rest with confidence upon any merely human philosophy. How can he be sure that by going beyond Modernism and at the same time maintaining that God has never uttered His final word on any subject, he can realize a better order of things?

(To be continued)

* * *

Bible History

(Continued from page 14)

method. It follows, then, that today, as in times past, there is no more effective way of teaching God's truths and God's law than from the records of actual historical experiences of individual men and nations.

These facts in no way disparage the study of Bible doctrines as such. No essential distinction should be made as to the relative value of Bible history and Bible doctrines. The difference is one of pedagogical method, rather than of content and religious importance.

Bible doctrines, or, as the study is sometimes called, systematic theology, represents the logical deduction of truths from data which have been revealed historically, homiletically, or prophetically in the various books of the Bible. This synthesis into the form of a well-knit logical structure is the necessary last step in the process of Biblical education. It is possible that sometimes historical interest will weigh so heavily as to leave the intended lesson obscure in the minds of readers and students. For that reason, the learning process

must be completed with a course of study which definitely isolates the lessons and sets them forth in logical sequence and form.

On the other hand, a firm structure of doctrinal understanding cannot be built up in the mind without a broad and thoroughgoing knowledge of Bible history and literature, which not only presents God's revelations in the historical way in which they came to man, but also supplies the illustrative material necessary to interpret the doctrine in terms of human experience.

* * *

Reaching the Masses

(Continued from page 8)

every church, and it may be truthfully said that our people are becoming Bible Study League conscious. The immensity of the campaign seems to have caught the attention and interest of our people, and they seem anxious and eager to have a part in the plan. We are earnestly praying and working for a rich harvest of souls from this effort.

* * *

Power for Finishing

(Continued from page 6)

yet now they took time for days of patient, eager waiting on God. Everything else was laid aside. We might have called them fanatics. Perhaps we would. But they believed that something would be done to them to fit them for their great task, and they continued with one accord in prayer and supplication. Day by day their faith reached higher and grew stronger. They were getting up closer and closer to God, where the outlook was clearer, and each day brought them a new revelation.

They might have said, after a few days, that the Spirit had come, and might have gone to work. But Christ had led them to expect something definite, and they would not let go. They held on by strong faith, and they were not disappointed. Let us pray that we may understand what these things are designed to teach us today.

(To be continued)

* * *

Laws of Evidence

(Continued from page 5)

serious loss and peril to the rightful prestige of the ministry and the welfare of truth.

"Unless the churchmen speak carefully and in the light of a full command of the facts, they had better not speak at all. Careless use of statistics to support a preconception, use of the evidence on one side of an issue while ignoring the evidence on the other side, the substitution of impulse for thought,—these and other practices, if continued long, will not only destroy the measure of authority that ecclesiastical pronouncements now have with respect to public questions, but will also weaken the author-

ity of their spiritual messages. Unquestionably such pronouncements in the past have too frequently contained extravagant denunciations and extravagant promises. It is time to sound a warning that all the canons of sound logic are applicable equally to clergy and laity."

Radio Problems

(Continued from page 7)

instead of over the air, unless you are very sure of your ground. And even then it may be a deterrent against future radio work. We must keep the air lanes open.

5. Do not fail to pick the fruit as it ripens.

Setting of the Message

(Continued from page 1)

false theory of sanctification, which is outside of the third angel's message."—*Id.*, p. 334.

It should have been the doctrinal sanctification inside the message. Evidently we must hold every line of teaching closely within the third angel's message. It is in its place in the setting of the message of Revelation 14 that every truth for this time is given its power to build up the people who are to be made ready, prepared for the Lord.

We see it in the Sabbath truth. The Sabbath truth means more inside the message than it ever can mean outside. That was a discriminating declaration that Joseph Bates made in 1853 when he came back to his old home at Fairhaven, Massachusetts, and found the home company holding fast. Rejoicingly, he wrote to the *Review*: "They have neither doubts nor fears with respect to the certainty of their position. They know full well that they are keeping the Sabbath in the message of the third angel."—*Dec. 6, 1853.*

There is a great difference between "keeping

the Sabbath in the message of the third angel" today, and holding the Sabbath outside the message. In those early sixties, again there came a testimony regarding the course of one brother who was evidently starting out on a side path. Sister White wrote:

"As far as the Sabbath is concerned, he occupies the same position as the Seventh Day Baptists. Separate the Sabbath from the messages, and it loses its power; but when connected with the message of the third angel, a power attends it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord."—*"Testimonies," Vol. I, p. 337.*

We have seen it in party after party and in faction after faction, for that matter, all these years. The power of the Sabbath-reform truth comes today from the place of the Sabbath as the testing truth in the definite gospel message of Revelation 14.

In 1869 our pioneers invited the old Seventh Day Baptist body to give attention to this prophetic message. The leaders of that body replied that while it was a glad surprise to them to see observers of the Sabbath increasing so rapidly under our preaching, they did not attach the same importance that we did to the doctrine of the near second advent of Christ. They felt they would be better off to hold to their advocacy of the Sabbath apart from any relation to advent teaching.

Then, in 1869, they numbered something over six thousand. The last government census I saw gave them about the same number. The preaching of the Sabbath as a part of the message of preparation for the coming of the Lord has for years been bringing us far more than six thousand new souls every quarter. The power of the Sabbath truth in our evangelism has come from giving that truth its place in the setting, or living framework, of the one advent message of the prophecy.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message."

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HUMBLE!—Few can stand success. The praise of men, the laudation of the crowds, so often turns the head and lifts up the heart. It is misunderstanding, criticism, difficulty, abuse, persecution, failure, that usually draws—or drives—us to God. When everything seems to be coming our way,—attendance, offerings, approval, appreciation, laudation, converts, success,—'tis then that we need to watch, lest we be lifted up in our own estimation and spoiled for the greater service. Under such circumstances, it takes discipline and humbling before an all-wise Father to bring us down from dizzying heights to walk humbly with our God. This is not an easy thing to pray for, but we need it for the sake of our souls' safety.

RESEARCH!—Earnest, honest, persistent research work by those properly equipped on the essential junction points of history and prophecy should ever be encouraged and never discouraged. When it has the full, unassailable truth of God as its objective, and reverent, unswerving loyalty thereto as its motivating spirit, none need fear its results. It is stultifying traditionalism that is our peril, as it was with the Jews of old, and of every churchly movement of the Christian Era. To attempt to maintain with pious declarations a detail that cannot be sustained by sound historical evidence, is fundamentally dishonest. Better to be silent than to prostitute conscience by repeating discredited evidence on some nonessential. We are not to think that because some such nonessential position was once taken that it is ever after to be maintained as inerrant and vital. The relentless scrutiny of a critical world will soon be turned upon us. Truth must not be caught unawares. And truth has really nothing to fear. Those who have had the privilege of such research opportunity are the stronger, surer, and sounder in the faith because of the opportunity.

LEADERS!—There are leaders and associates who stimulate us to ever greater achievement by their moral and expressed support. We are conscious of their backing. We know where they will stand, irrespective of shifting tides of sentiment. They counsel us candidly concerning our trends and weaknesses, helping us to avoid pitfalls and mistakes, and we love them for it. They bring out the very best that is in us. There is nothing we would not attempt for them in their leadership of the cause we love. There are, alas, others who chill every atom of enthusiasm we possess, and who stifle all initiative by their reserve, their expressed or obvious criticisms, and their studied countering of every expression or plan

projected. We serve in spite of, and not because of, them. It is the love of the cause that impels despite their efforts to "balance" us. O that such might see how much more would be achieved by adopting the former attitude and method!

TURNING POINT!—If the one church that stands for the full expansion of the truth of God—Biblical, historical, factual—should ever come to the place of codification and rigidity, refusing to go on to perfection, or refusing to revise inaccuracy of detail in the light of additional, corrective facts in the field of exposition or interpretation, she would reach the turning point of her career, and would thereby turn her face away from God's expansive truth.

ISSUES!—Some men would be hard put if they did not have a succession of "issues" over which to battle. And if issues do not exist, they proceed to create them. There can be no championing without issues, and issues are necessary to the spotlight. Significantly enough, such matters rarely if ever have any direct relationship to real salvation. To brush aside nonessential issues, and preach a saving gospel that transforms the life and nourishes the soul, would be a revolutionary experience for them, and an amazingly blessed spectacle to behold. Let us encourage it.

DISCUSSION!—Absence of discussion concerning doctrine and prophecy does not afford the ground for complacency erroneously believed and declared by some. Rather, it is cause for concern, for it is fraught with peril of a serious character. Instead of indicating that all is well, it reveals indifference or superficiality, stagnation or fatal compromise. For this we have the clear dictum of the Spirit of prophecy. (See "Gospel Workers," pp. 299, 300.) Continual growth and development is always accompanied by discussion; and where there is no discussion, real, personal study that produces conviction is lacking. The history of the post-Reformation church bears eloquent and tragic witness to this vital principle. We must avoid her mistakes. There are many prophecies, such as Revelation 17, which unfold much light that has not yet been discovered, and for which we should be constantly praying and diligently seeking. Fulfillment often makes clear what could never be discerned before. And added light, be it noted, never sets aside genuine light, already received. It intensifies, enlarges, clarifies, and enforces, expanding our vision and correcting our misconceptions. Let us pray for and seek ever-increasing light.