

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 10

MARCH, 1937

No. 3

PRINCIPLES, PROBLEMS, AND POLICIES—NO. 1

By J. L. McELHANY, President, General Conference

FOREWORD.—On several occasions Elder McElhany has had candid, heart-to-heart talks with the General Conference Committee concerning problems, principles, and policies that are likewise of definite interest and concern to every worker in this movement. It is with satisfaction that we share with MINISTRY readers portions of one such talk, stenographically reported, as given in the General Conference Committee meeting of October 8, 1936, though not given primarily for publication. Here is the viewpoint of our appointed leader, which it is well for us to know and to use upon occasion, as the questions discussed are important ones. Other sections of this discussion will follow in a subsequent number.

The word "officers," which occurs throughout this presentation, includes the president and general vice-presidents of the General Conference, the secretary and associate secretaries, the treasurer and undertreasurer; and at General Conference sessions, Autumn Councils, and similar meetings, it includes the vice-presidents for the overseas divisions. The "Executive Committee" at headquarters comprises, in addition to the officers of the General Conference, the general field secretaries, the departmental secretaries and their associates, and certain elective members. The precise personnel of both groups may be found listed in Articles 4 and 6 of the Constitution and By-Laws recorded in the back of the Year Book.—EDITOR.



THESE are stressful days. Crisis after crisis arises quickly. I do not believe any one man can or should trust his own judgment in trying to guide this work. Consequently, as president, I feel, as have my predecessors, the need of surrounding myself with the counsel of my fellow officers. I feel that that is the only right and proper thing to do. I know that in the past we have had good brethren, conscientious men, who have declared their conviction that the officers should not have officers' meetings, that they should not get together and talk over their problems, but I do not hold to that view at all. As you all know, when the entire staff of officers are present, they constitute quite a large group, and their councils might appear to partake of the functions of an Executive Committee session. However, it is our deliberate purpose that these officers' councils shall not partake of the nature of, or take the place of, the executive meetings of the General Conference Committee. I believe the functions of the two are entirely separate and distinct, and that the one should never be permitted to take the place of the other. I believe in the sovereign power of this Executive Committee. We invite the fullest discussion of all in the problems that arise here for the at-

tention of this committee. We want every member of this committee to have an understanding of the reasons for every action proposed. We would like to have the fullest light thrown upon all these problems.

Moreover, I do not regard it as necessary that the officers should always agree, even in the presence of this committee. Always to agree to be in absolute agreement might give rise to the suspicion that there is a master mind dominating somewhere, and I do not think that condition should ever obtain. So I say, I do not think it necessary that the officers shall always agree as we approach a problem. But I do believe that as a body of serious-minded men—the Lord's men, counseling over the Lord's work—when we come to discuss problems, we ought to find our way to an agreement, and then all stand strongly and firmly and frankly on the positions we agree upon. I think that is right. [Voices: *Amen!*]

I believe in a free, untrammelled discussion of all our problems. I believe that such discussion contributes to unity. I often have my own mind changed by what I hear in committee discussion. I am more anxious that a real spirit of counsel and good fellowship prevail and that the committee have full access

(Continued on page 22)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITOR LEROY EDWIN FROM

ASSOCIATE EDITORS

J. LAMAR MCELHANY AND IRWIN H. EVANS

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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THE personnel of the Ministerial Association secretariat in the division fields is now available, as these officers for the several fields have been chosen at the division sessions. Believing that many will be interested in the appointments, we record them as follows:

Australasian Division, W. J. Westerman
Central European Division, E. Gugel
China Division, Frederick Lee
Far Eastern Division, V. T. Armstrong
Inter-American Division, G. A. Roberts
Northern European Division, W. T. Bartlett
South American Division, N. P. Neilsen
Southern African Division, W. H. Anderson
Southern Asia Division, R. B. Thurbur
Southern European Division, A. V. Olson

THE third and last North American call to enrollment for the 1937 Ministerial Reading Course, is just being sounded through a letter by Elder M. N. Campbell, president of the division, and sent to all who have not previously registered. Responses to date from the first and second announcements are the largest in the history of the plan. If you have not responded, sign and send in your card. You will not regret it.

OUR periodic mention of Dr. J. Gresham Machen, and his break with the Presbyterian Church because of the prevailing liberalism in its seminaries and ministry, makes appropriate this mention of his sudden death from pneumonia. The *Presbyterian* of January 7 makes this comment:

"He saw the poverty of the general position which was so popular a few years ago, but which has now left its votaries discomfited and bereft in the time of great need. He was a man of Reformation proportions."

And the Modernist *Christian Century* of January 13, constantly attacking but nevertheless respecting, refers to Doctor Machen as the "stoutest and most scholarly of the champions of the extreme Fundamentalist position," and adds:

"Professor Machen's scholarship, energy, and courage will be sorely missed among the fighting Fundamentalists."

THE Roman Catholic *Sunday Visitor*, in its leading editorial for January 3, contains this remarkable acknowledgment of the principle and abrogated law of tithing, and takes definite note of the practice of Adventists:

"One of the reasons why people generally contribute so little to religion is that they regard their offerings as gifts rather than as payments of a valid obligation. Almighty God was the first legislator in relation to the obligation of the support of religion, and He never retracted His law. According to that law, every one should give a tithe, or one tenth, of his income for the furtherance of God's own cause. Although a ten-per-cent levy seems to be exorbitant, the Almighty mitigated the sacrifice by promising those who would comply with this law that He would more than compensate them even by material returns. The Mormons, the Adventists, and members of some other religious bodies do give a tithe of their full current annual income resulting from both salaries and earnings, and from investments."

PLANS have been completed for a thirty-two-page MINISTRY for May (or possibly June), reporting the ministerial institute features of the North American union conference sessions this winter and spring. Each union has been asked to appoint a reporter of its own for this special issue. For example, A. L. Baker will write for the Pacific Union; A. A. Cone, for the Atlantic; L. H. King, for the Columbia; and F. A. Schilling, for the North Pacific. These reports will stress the local features and contributions to the discussions from within the union territory, together with any actions or statements that will be of general interest or value. And from each session we purpose to secure from the two or three speakers who make the most distinctive oral contributions to the institutes, a fuller statement to use later in the MINISTRY.

REVIEWING matters as they now stand concerning the famous Presbyterian crisis, resulting in the suspension of the late Doctor Machen and other Fundamentalists from its ministry, Dr. Clarence E. Macartney writes with great candor in the *Presbyterian* of December 24. It is well, because of its vital interest to us, to keep in touch with present developments and attitudes. The article closes with profession of belief—that there is an encouraging swing toward conservatism. Here are excerpts:

"Great numbers of our ministers and our laity felt that the whole proceeding was a gross blunder, questionable in its constitutionality, and distressing as an act of a church of Christ. . . . We have seen amazing procedures on the part of some presbyteries, which have actually deposed from the ministry men who had withdrawn from our fellowship. This certainly savors of persecution. . . . There are not a few Presbyterian ministers and elders who are deeply grieved and disturbed over the condition of the Presbyterian Church in the United States of America. The last thing in their thought would be that the disciplinary action of the last General Assembly settled the great questions which have been in dispute, or announced to the world that all is right within our church. We do not believe that. We see abundant evidence of looseness and indifference as to our doctrinal standards, and an ever-deepening invasion of secularism and worldliness in our churches. . . . But administrative changes, whatever they may be, cannot change the tone of the church, or deliver us out of our distresses. Our trouble is deeper than that."

THE LARGER OUTLOOK

Historic, Contemporary, Scientific, and Theological

ADVANCED STUDY FOR UNPRECEDENTED ISSUES

By H. L. RUDY, *President, Alberta Conference, Canada*



THE vast changes taking place in every phase of life about us have necessitated a forward movement in Seventh-day Adventist educational plans. Our senior colleges and other institutions of advanced education have raised their standards of scholarship. More strongly than ever they are taking the lead in certain fields of knowledge.

This advance move affects our theological departments in particular. The marvelous progress in Biblical science challenges our best scholarship. And it presents a need that can be met only by strengthening the instruction given in our theological departments. Recent events in religious history demand the giving of closer attention to the religious movements of the time. Postwar materialism and the sad failure of the Christian churches to rise to their sacred calling have permitted a paganistic generation to appear on the scene of action, and largely to dominate it. The fundamentals of true Christianity are being attacked on every hand. These attacks cannot be met without a more thorough preparation than most of our ministers and teachers have thus far obtained.

Then, too, Romanism is launching a campaign of evangelism, with amazing success. For the first time in modern history the Roman Catholic Church is offering the Holy Scriptures to the world, giving them the greatest possible publicity and circulation. Hence it has become a matter of primary importance that the educational system of Seventh-day Adventists include advanced learning, especially in theological lines, that will enable our ministry to master the great issues at stake. Knowledge of the word of God must be enlarged and deepened to include the truth that will stand in the face of present-day attacks.

It is for such a time as this that the Advanced Bible School, now the Seventh-day Adventist Theological Seminary, has been founded. This school gives opportunity for a restudy of the advent message in the light of the most recent events. It provides a new lead in the field of theology and fundamental Bible study. Here the best scholarship of the denomination is called upon to concentrate upon the revival of spiritual truth for the salvation of men and women.

What a wonderful opportunity this institution affords our ministry and teachers to lay aside

the routine business of their vocations and dig into the hidden veins of divine truth. In the early years of the advent movement our pioneers had to leave the field of activity at times, go to their homes, and do nothing but search the Scriptures for extended periods, before they had the requisite strength to go on and again preach the truth. This same need has been felt by scores of ministers and teachers in recent years. The changed mentality confronting them in the world about, and the increased pressure of the work, have brought to their attention the necessity of closer communion with God and His word. The Theological Seminary is surely God's appointed agency in the church to supply this great need. And as it is strengthened, it will also meet the scholastic needs of the time.

The great importance of the Theological Seminary in meeting the needs for more advanced knowledge of the truth of God and for providing spiritual strength for the time, is quickly recognized by the sincere observer. One glance at the earnest men and women from many parts of the world who are in attendance at the school, will convince any one that this is more than an ordinary institution of learning. These students have passed through some of the initial controversies with errors of the day, and have come determined to get the equipment necessary to make them truly effective soldiers of the cross.

The teachers of this school fill the classrooms with an atmosphere of determined search for truth. As teachers and students pursue truth as the pearl of great price, the Holy Spirit guides, and often moments of deep spiritual blessing grace the assembly. At the close of last summer's term, both teachers and students testified that they had experienced many such heavenly moments while they studied and prayed.

The Seventh-day Adventist Church can rejoice over the Theological Seminary and its leadership. The General Conference Committee has given its best thought to the upbuilding of this institution. Elder M. E. Kern, the president, and his staff have been greatly blessed in their work. Surely we have every reason to support this advance move in our educational program. There should be hundreds of ministers and teachers in our ranks planning to attend the Theological Seminary as soon as possible. The times demand it of us, and we are in great need of all available help.

MINISTERIAL ASSOCIATION HOUR

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

GETTING THE EAR OF THE PUBLIC

(Symposial Discussion, June 3, at 5:15 P.M.)

Introduced by R. A. ANDERSON, *Evangelist, Southeastern California Conference*

1. Our Advertising Age

I BELIEVE it is in God's order for our ministers to advertise. We are living in an advertising age, when nearly everything is advertised. Everywhere we look, we see advertising on large signs along the highways and on the streets. If there is one technical matter above another that the Seventh-day Adventist evangelist needs to study, it is *effective* advertising, not cheap advertising. We should advertise, and advertise well. Our advertising should be so arresting that even those who rush by in haste must read it. In order to make it so, we must put much into a little. Just one or two penetrating facts, stated in a few words, are essential in getting attention.

Although advertising should be strongly arresting, it should also be true. And it should be of such a nature as to call attention to the message, not to the messenger. It grieves me when I see advertising something like this: "So-and-So, Nationally Known Lecturer," or "So-and-So, a Lively, Interesting Speaker." A Seventh-day Adventist preacher has no right to be "lively" in that way. If you have God's truth, you should, of course, be interesting. And anybody can be a lively speaker. But I tell you, friends, the man of God must be more than an interesting and lively speaker. Rather, he must be a powerful preacher of the Word, "a man with a message."

I have found the use of posters very effective. I am speaking of large billboard posters. You have to pay for space like that, and you will have to study how to use it most advantageously. Otherwise you will only waste your money; and we must learn how to conserve the Lord's money. I use a poster ten feet in depth, and eighteen feet or more in length. Such a poster will attract attention. I think it is wise to have only one such poster in a town, but it should be placed in a position where it is not surrounded by other advertisements which detract from its dignity. Better have a poor poster and have it in the right place, than to have a large, attractive poster in the wrong setting.

Another thing I have found very helpful—but you cannot do it until perhaps the second week or later—is this: Have smaller posters or window cards printed, and ask the people in the congregation to take them and put them

in their front-room windows. As people pass along, they almost always look at the windows, and the posters attract their attention. I find this a profitable and inexpensive method of advertising.

Then, too, I would have posters that can be placed on the streetcars. Another effective means of displaying a poster is to place one upon a frame twelve to fifteen feet long to be exhibited from a moving autotruck. Also, a push cart, with signs attached to either side, meeting at the top and practically hiding the man who propels it, is a method that can be used to advantage. The expense involved is not much, and it certainly attracts the attention of the people.

The first words of an advertisement are the most important. I think we ought to have a good quality of paper and ink, and we ought to have good cuts. Anything cheap and crude is out of date in advertising. If I use a handbill, I want it to be of such a size that it may be used unfolded. When people pick up a circular and find it folded right across the cut showing the face of the speaker, the first impression is not good. At one time I used the phrase, "Christ and the Crisis" as the first words of my advertisement, and employed it to good advantage. Everybody knew there was a crisis on at that time. I feel that we ought to have the word "Christ" or its equivalent, in the foreground of our advertising. Everybody is looking for a crisis to come in world affairs, and Seventh-day Adventists know the meaning of the crisis and have the responsibility of making that meaning known. Everything, therefore, in our methods and in our lives should be maintained on the highest and best order.

2. The Open "Airdome"

R. S. FRIES (*Evangelist, Denver, Colorado*): Some years ago, while conducting a tent effort in Berkeley, California, I converted the tent into what was known as an open "airdome" [wrongly called *drome*], where the people came and sat in the open. We left the walls of the tent in place, and made an attractive entrance. People enjoy sitting out in the open air on a warm Sunday night, and the plan became popular. There is one disadvantage, though, and that is that you are subject to weather conditions. But there are several advantages to an

open-air arrangement of this sort. One is that you can secure a location in the center of town, where the fire regulations will not permit a tent to be erected. Sometimes a vacant lot can be secured between two good buildings, and this is an ideal location. Wherever the people are, there is where you ought to be.

L. E. NIERMEYER (*Evangelist, Salem, Oregon*): I, too, have found the open-air meeting very effective. When I first went to Indianapolis, I was asked to locate in a section of the city where we could not secure a hall or a theater.

We selected a desirable lot in that district, just around the corner from a theater. I took the side wall of our large camp meeting pavilion and arranged for a rectangular enclosure. In the rear of this we built a platform. We covered it on three sides and the top with flies from family tents, and left the front open. It was similar to the pavilions we see in pictures of African camp meetings.

In this enclosure we placed the pulpit, chairs, and piano. Later we arranged it so that we could drop a fly from a large family tent over the door in the daytime, thus completely enclosing it and making it waterproof. I took other flies from family tents and arranged them so as to cover several rows of chairs. Thus, in case it rained, the chairs would not get wet, and we did not have to take them in every night.

The best plan is to arrange the lights so high or so far out that the mosquitoes will not bother. The "air dome" is something new. People have never seen anything like it, and they really enjoy sitting out in the fresh air. One disadvantage is that there is no place to hold meetings in the daytime.

3. Six Points in Securing Interest

R. L. BOOTHBY (*Evangelist, Pittsburgh, Pennsylvania*): I wish to present six points which I believe are fundamental in obtaining an interest in an evangelistic meeting:

1. Expect to do something.
2. Secure a proper location.
3. Have some one of prominence introduce you the opening night.
4. Make the sermon details attractive.
5. Secure names of interested people by offering free copies of sermons and lectures.
6. Convert the heart, and you will have an interest.

In my experience it has never been much of a problem to secure an interest. The problem has been how to handle that interest—how to take care of the interest with the facilities at hand.

Expect to do something. If you are going to have an interest, you must expect to do something. It was John Knox who said, "O Lord, give me Scotland, or I die." I believe that we as evangelists ought to go into these cities and towns with the same determination to win that town or city for God. If we have that intense passion to win souls to God, I am sure the Lord

will give us the interested people. At one time in a town of six thousand people we made preparation to take care of an audience of a thousand. When we went to a lumber company to secure lumber for the seats, we stated how much we would need, and the man said, "It must take a great deal of faith to expect an audience like that in a town of this size." But during the entire campaign the place was filled, and people stood up at the sides and in the back. The Master said, "According to your faith be it unto you." There is a difference between faith and presumption. God wants us to have a vision and really to do something. And I believe that God will help us to do that something when we have the vision.

The conference said they could not furnish the money for the campaign, and they left it for the church to work out. We called the church members together, and the brethren said they wanted to have a campaign. I said, "Well, we will hold a campaign on certain conditions. We will have a committee of five to handle the offerings, and I will counsel with them before any money is spent, and place plans before them from time to time in order that there may be full understanding." As a result, we finished the effort with \$50 in the treasury, and a good harvest of souls added to the church. The Lord helped us to secure a free location in the heart of the town, and lumber was obtained for a small rental fee. We were in the midst of a coal-mining district, and our coal was donated.

I try to get the mayor to introduce me on the opening night. In San Francisco, the mayor sent a representative to introduce me; and that man became interested in the campaign and proved to be a great help to us. In Topeka, Kansas, we had the mayor give the speech of welcome on the opening night. If you can get some one of influence to introduce you and give you a welcome, it makes the people feel that there is something worth while in store, and this attracts them.

4. Forty-Corner Campaign

B. M. HEALD (*District Leader, Greater New York Conference*): In New York City we carried on what was known as the "forty-corner campaign," in which brief ten-minute gospel meetings were held on regular nights at forty corners. On a platform which was built on an automobile, we ran a brief film on a little screen. We had good music and brief addresses, and then the workers scattered through the crowd and secured names and addresses of people who were interested. These names were followed up by personal visits or literature. This has proved to be a very good method of securing interests.

5. Press and Radio

C. J. COON (*Evangelist, Los Angeles, California*): There are many ways of advertising that contribute to the success of evangelism. Announcements in the daily papers are valu-

able just preceding an effort. Make friends with the editors, and get in some short statements as news editorials. A well-worded announcement, coming over the radio for several successive nights, helps greatly. The advertising should be conducted in such a way that it does not answer the questions that we are trying to arouse in the minds of the people. Instead of satisfying interest, it should create interest. If in our advertising we answer every question a man may ask, he will conclude there is no need to hear the sermon.

A. D. BOHN (*Evangelist, Spokane, Washington*): There is, I believe, a large unentered field of opportunity open to us where we may obtain free time on the radio. I want to suggest that perhaps you could get free time on the most powerful radio station in your city. I have been broadcasting weekly for more than two years. Although I am well known as a Seventh-day Adventist, I am the Bible teacher of the station, answering questions on the Bible. I ask our church members to send in questions that I want to answer. I have been able during the past sixteen months to cover all points of the message three times, and have baptized fifteen persons as a direct result of radio work.

Go to the radio officials and tell them that you are capable of answering any question pertaining to the Bible or history connected with it, that you will give your time free, and that you would like to have them put you on. In two States—Illinois and Washington—I carried on this work for more than a year in each place. When I wanted to stop, they said, "Don't quit. Stay right on. The people are interested, and we want you to continue." They gave me fifteen minutes to start with, to see if it would work, and after two or three broadcasts they gave me half an hour. One station offered me an hour whenever I wanted it.

6. How We Got an Audience in the Early Days

I. H. EVANS (*Ministerial Association Secretary*): We did not advertise our meetings in a public way in the early days. I will relate an incident which shows the kind of ingenuity we tried to use to get the people to come to the meetings: When we first started our work in Iowa, Elder M. E. Cornell was one of the ablest speakers we had. He told me of an experience he had in raising up a church of sixty members. He went to a little village, selected a lot, and made arrangements for five men to be there at twelve o'clock on a certain day to help pitch a tent. He and his driver took his tent from the place where he had been working, loaded it on a lumber wagon with a hay rack on it, put on the poles, stakes, rings, etc., and started out for the new location.

Just before they drove into the village, he wanted to stop and feed the horses. The brother who was driving said, "It is only a mile to the village; why not wait until we get there?"

"No," said Brother Cornell, "stop here." It was then about ten-thirty in the morning.

At about ten minutes to twelve, Brother Cornell said to the driver, "Hitch up your horses right away, and let us get started." When they reached the outskirts of the village, school had just been dismissed for the noon hour, and the children were going home for dinner. "Whip the horses into a gallop, and make them go as fast as they can," Elder Cornell further instructed the driver.

The driver did not understand what it was all about, but did as he was told. The noise was deafening. The poles rattled; the ropes and chain rings jumped about. Everybody ran out to see what was the matter. They drove straight to the place where they were to locate, threw off the tent, the poles, and the stakes, and the five men who were waiting to help started driving stakes in less than a quarter of an hour. The people stood around looking on and wondering what was going to happen. That afternoon everything was made ready for the night meeting. The word passed quickly from mouth to mouth, and the whole town came out to hear. They held a ten-day meeting, including two week ends, and raised up a church that has stood for seventy years as one of the pioneer churches in the State of Iowa.



Can I, Dare I?

BY PEARL WAGGONER HOWARD

MANY lives by sin are darkened,
With their skies as lead above,
Feeling nought but heavy burdens,
Knowing not a Saviour's love,
"Jesus loves me," died for sinners!
Can I keep such news alone?
Can I taste its wondrous sweetness
And not strive to make it known?

Many seek the virgin Mary—
"For the living to the dead!"
Yet their pleadings (oh, the pity!)
Rise no higher than the head,
I, who know a Saviour living,
Know His intercession kind,
Can I, dare I, not present Him
To relieve their gropings blind?

Many hear of threatened earthquake,
And their hearts grow faint with dread;
Read of storms and wars and famine,
With no ray of light ahead,
Knowing these are simply signals
That our King is at the door,
Dare I walk in selfish silence
And their piteous fears ignore?

Can I hope with joy to meet Him,
Or in peace, with conscience clear,
If I fail to spread the tidings
That His coming draweth near?
To calamities approaching
Dare I leave them with head bared,
Thus to face the day of vengeance
Of their God all unprepared?

Jesus is my Lord and Master,
He has died to save the lost;
In His footsteps if I follow
Will my patience soon exhaust?
Can I joy in Christ my Saviour,
Yet to these not make Him known?
Never! Yea, nor empty-handed
Can I e'er be saved alone!

Managua, Nicaragua.

DELVING INTO THE WORD

The Principles and Practice of Preaching

HEBREW EXPRESSIONS IN GENESIS

By F. C. GILBERT, Washington, D.C.

THE word "God," is used thirty-one times in the first chapter of Genesis. Without exception the Hebrew term for God in this chapter is in the plural form. The singular form for God, is *El*. (See Gen. 33:20, margin.) The plural form is *E-lo-him*. (See Ps. 82:6, compared with John 10:34.) *E-lo-him* is used for God in every verse in the first chapter of Genesis.

Hebrew writers and scholars have been greatly perplexed about the word *E-lo-him*. For when a teacher begins instructing his pupils in the Hebrew schools, known among the Jewish people as the *Chader*, he invariably introduces the pupils to the singular and plural forms of proper names. In reading Genesis, chapter 1, verse 1, the teacher makes clear to the student that the word, *E-lo-him* is in the plural. The Hebrew letter *Mem*, the last letter of *E-lo-him*, makes the plural. (See Ps. 119, subhead preceding verse 97.)

The Jewish child has already been taught at his mother's knee that there is only one true God to be worshiped, and this fact is stressed and emphasized by the multiple repetitions of Deuteronomy 6:4. When the pupil reaches Genesis 1:26 where it is written: "And God said, Let us make man in our image, after our likeness," he is likely to ply the rabbi with questions in regard to the word *E-lo-him* and the doctrine of the one God. The instructor immediately refers to the commentaries of outstanding rabbinical scholars on Genesis 1:26. The student discovers that these commentators are not in accord among themselves nor do they agree with what the text says. The pupil is perplexed, but there is a question border line over which he may not pass if he wishes to save himself trouble and sorrow.

In recent years, rabbinical Hebrew scholars have invented a way out of this perplexity. They term this plural form of God, *E-lo-him*, the plurality of majesty. This innovation is introduced to offset the idea that there is more than one person in the Godhead. By reading John 1:1-3, this fourth Gospel confirms the divinity of Christ and the true rendering of the word *E-lo-him* in Genesis, chapter 1. Christ was with the Father at creation. See "Lesser's Translation of the Old Testament," Introduction; "Practical Lessons," third edition, pages 327-330, 343-345.

Living Soul

It is unfortunate that human theology has injected into the Scriptures perverted teaching. In "Early Writings," pages 220, 221, we read:

"Then I saw that God knew that Satan would try every art to destroy man; therefore He had caused His word to be written out, and had made His purposes in regard to the human race so plain that the weakest need not err. After having given His word to man, He had carefully preserved it from destruction by Satan or his angels. . . . While other books might be destroyed, this was to be immortal. And near the close of time, when the delusions of Satan should increase, it was to be so multiplied that all . . . might arm themselves against the deceptions and lying wonders of Satan.

"I saw that God had especially guarded the Bible, yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition."

The Scriptures declare that God made man a "living soul." Gen. 2:7. The Hebrew for living soul is *Ne-fesh Cha-ya*. *Ne-fesh* means a person, a being; *Cha-ya* means life, living, existence. God made man, and He then endowed him with life. (See Gen. 1:27, 28.) The same is true of the animal creation. In Genesis 1:20, the same Hebrew words, *Ne-fesh Cha-ya*, are expressed in the creation of animal life in sea and on land. Verse 24. The words *Ne-fesh Cha-ya* mean literally a living being. God gave life to His creatures. He gave life to man and He gave life to animals. However, He made man upright. He endowed man with reasoning faculties, with moral qualities, with ennobling spiritual ability. He never put in man something which was deathless, immortal, imperishable. It is true God did not design death in His program for man; yet man was made from the dust of the ground. Had he remained true and loyal to His Creator's demands, man would have been endowed with the gift of immortality. There is no basis for the belief of inherent immortality in the text describing man's existence. God made man a *Ne-fesh Cha-ya*, a living being. It is sad that there has been interjected into this term and into other allied Biblical statements concerning man, theological leanings which have created endless discussions in regard to

the love and kindness of a merciful Creator. A brood of errors and false assumptions has resulted during the centuries from a perversion of the original meaning of the term, *Ne-fesh Chaya*, a living soul.

"It" Shall Bruise Thy Head

In the first gospel promise made to man after he sinned, God's purpose to deliver and restore man would stand out more prominently if the word "it" in Genesis 3:15 had always been translated "He," which in reality is the specific meaning of the Hebrew word *Hoo*. This Hebrew word is rendered "He" in many places in the Old Testament. (See Psalms 100:3, where it is twice translated thus.) *Hoo* is used to denote a specific person, one who has already been noted. This word is designed to be outstanding in its intention. The "He" indicated in Genesis 3:15 is a special personage in contrast to the serpent spoken of in the same text.

In the first chapter of Genesis, the word *E-lo-him* is used to designate God; in the second chapter, we have the additional word "Lord," associated with *E-lo-him*. Beginning with the fourth verse of the second chapter (for the first three verses are really part of the first chapter of Genesis, and they have been so regarded by the Hebrew people from time immemorial), the words "Lord God" are inseparable in this second chapter. Where you find the one word, you also have the other.

In the third chapter of Genesis, the words "Lord" and "God" are used connectedly and separately. Hence in chapters two and three of Genesis we are familiar with both terms, "Lord" and "God." The word "it" in Genesis 3:15 is derived from the same word, "Lord," found in several verses of chapter 2, and also in chapter 3. When God declared to the serpent in the presence of Adam and Eve that "He" should crush the serpent's head, the Lord had a definite person in mind who should accomplish the destruction of the serpent. Our first parents also understood that this "He" would bring to them deliverance.

When the first child, Cain, was born, Eve said: "I have gotten a man from the Lord." Gen. 4:1. The word "from" in the latter part of this first verse is not in the Hebrew text. A more literal translation of this half of the fourth verse is: "I have gotten a man, the Lord." Doubtless Eve thought that this Deliverer, the Seed of the woman, was already come. "Lord" in this verse originates from the same word as "He." From the earliest times, man looked and hoped for a Restorer from the bondage of sin. Paul refers to Genesis 3:15 in Romans 16:20. The day will soon come when the Deliverer from sin, Jesus, the promised Seed, will crush the serpent's head, and will again restore man to the Father's home and the Father's heart. Eden will again be in the possession of the human family.

KINDLY CORRECTIVES

Better Speech and Conduct

Ministerial Poise

By E. K. SLADE, *President,*
North Pacific Union

IT is required of men whose work places them much before the public, that they be free from extremes and eccentricities. In a special way should a minister of the gospel be a man of equilibrium. He may not hope to serve well or win the confidence of those whom he would serve if he is erratic and lacking in poise.

A minister must deal with all kinds of people. His ministry takes him into all kinds of homes, to mingle with all classes of society. He must stand before congregations made up of people with varied tastes, temperaments, and tendencies. For a preacher to overlook this is certain to limit the effectiveness of his ministry. He invites failure, unless he seeks to avoid offending the varied types of people for whom he labors. Loudness, rudeness, or awkwardness may unwittingly close the door to hearts and minds. Uncouthness, inaccuracy, and errors in speech likewise prove to be handicaps. One may be accurate and orthodox, and yet be unbalanced and unreasonable. One may have a love for souls and an excellent knowledge of all Bible truths, both of which are of the greatest importance; yet his labors may be handicapped by a sad lack of good taste in manners, speech, and dress.

Paul studied men. He said, "I am made all things to all men, that I might by all means save some." His great purpose was to win men. He took into account the necessity of moderation and tact. Obviously, he intelligently "became all things to all men," without sacrifice of principle, in order that he might avoid placing obstacles in the way of those to whom he preached the message. His practice was in harmony with these pertinent words which are recorded for the benefit of all who would enter the gospel ministry: "Giving no offense in anything, that the ministry be not blamed."

This matter of dignity and a keen sense of appropriateness is of greater importance than many realize. I do not place it above a deep knowledge of the Word, a true love for souls, and a genuine Christian experience; for we all know that these are of first importance. But I do say that often men give too little attention to these essentials in their ministry.

We as ministers should be refined and cultured. As public men we should have a keen sense of propriety as we preach and pray and labor among the people. No offensive mannerisms, cheap idiosyncrasies, or taint of rudeness

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RELIGIOUS WORLD DEVELOPMENTS

A Survey of Significant Trends, Issues, and Events

THE CONFESSED FAILURE OF MODERNISM—NO. 2

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

THE third specification in the series by Dr. Harry Emerson Fosdick on the failure of Modernism, is this:

"In the third place, Modernism has even watered down and thinned out the central message and distinctive truth of religion, the reality of God. . . . The intellectual culture of the late nineteenth and early twentieth centuries, to which Modernism adjusted itself, was predominantly man-centered. . . . And because I have been and am a Modernist, it is proper that I should confess that often the Modernistic movement, adjusting itself to a man-centered culture, has encouraged this mood, watered down the thought of the divine, and, may we be forgiven for this, left souls standing, like the ancient Athenians, before an altar to an unknown god. . . . Yet all the time, by right, we had an independent standing ground and a message of our own, in which alone there is hope for humankind."

Here we certainly find a frank and truthful confession of the failure of Modernism to teach and to maintain the genuine gospel of the true God, but the fatal defect is revealed in the persistent claim that in spite of this failure, Modernism has a message "in which alone there is hope for humankind." I now ask in all seriousness, and from a sincere desire to witness for true Christianity, on what secure foundation can Modernism rest such a claim which it has been unable to demonstrate. Having repudiated divine authority, having asserted that God "has never uttered His final word on any subject," and having surrendered to the visionary theories of an evolutionary science, what ground is left upon which to base any authoritative revelation of a saving gospel? Such a time as this, when there is no sense of safety in the political world, when chaos prevails in the economic world, when the old standards are being nullified in the moral world, and when so much uncertainty prevails in the religious world, there is no promise of real deliverance from such a distressing situation in a philosophical daydream, in a return to a worn-out and discredited paganism, and in discarding Him in whom "dwelleth all the fullness of the Godhead bodily," in favor of an abstract idealism which is entirely unable to realize itself.

But now let us give heed to the last specification of the failure of Modernism:

"Finally, Modernism has too commonly lost its ethical standing ground and its power of moral attack. It is a dangerous thing for a

great religion to begin adjusting itself to the culture of a special generation. Harmonizing easily slips into compromising. To adjust Christian faith to the new astronomy, the new geology, the new biology, is absolutely indispensable. But suppose this modernizing process, well started, goes on, and Christianity adapts itself to contemporary nationalism, contemporary imperialism, contemporary capitalism, contemporary racialism—harmonizing itself, that is, with the prevailing *status quo* and the common moral judgments of our time—what then has become of religion, so sunk and submerged in undifferentiated identity with this world?"

I have quoted at some length from this sermon by Doctor Fosdick in order that I may give a clear view of the inadequacy of Modernism as revealed in its own failure to maintain its own interpretation of Christianity in the face of untoward influences.

It seems proper to ask now, How much has been accomplished in the year since this sermon was preached in the campaign to go "beyond Modernism"? Instead of placing the emphasis in the religious experience upon the personal relation between God and the soul of man, the liberals transfer this emphasis to the relation between man and man, and proclaim the social gospel as the only hope for Christianity. The greatest Preacher who has ever taught the gospel to the world, laid down this fundamental principle: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. The Modernists reverse this principle, and make the temporal blessings primary. Do the results, as seen in the world today, justify this interpretation of the gospel? It requires only a cursory survey of the situation which we face to demonstrate the failure of Modernism to provide "the abundant life" which it has promised. The simple facts are the best answer to the boasts of liberalism.

In an editorial in its issue of November 20, 1935, the *Christian Century*, the leading Modernist publication, approves of the first three charges made by Doctor Fosdick against Modernism, saying with reference to them, "It is difficult to see how any one can take exception." But it adds, "With respect to his fourth point, a vigorous demurrer should be entered." Its closing paragraph presents a real challenge to genuine Christianity:

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A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

POWER FOR THE FINISHING OF THE WORK—NO. 3

By MEADE MACGUIRE, Modesto, California

THAT which took place on the day of Pentecost is precisely what we long to witness today. A vast crowd came hurrying together. They listened spellbound, thrilled, amazed. They were deeply moved and convicted of sin. "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" They did not acknowledge that it was all true, and then go away and forget it. They did not argue, but they cried out under the pain and sorrow of genuine conviction. "Then they that gladly received his word were baptized." Three thousand conversions! And they were not coaxed, urged, teased, begged—they received it gladly, eagerly. There was great conviction. They realized their guilty and lost condition, and they longed for freedom. They rejoiced in deliverance and peace.

We may say that conditions today are different, that men are sin-hardened and there is no way to arouse them. But think of the centuries in which Israel had been backslidden and had cultivated a cold, heartless, formal Pharisaism, so that even the mighty ministry of Jesus and the twelve had culminated in the denial and crucifixion of the Saviour. Yet how irresistible was the mighty working of the Spirit. And what an amazing and altogether supernatural work was wrought that day!

"And they continued steadfastly in the apostles' doctrine and fellowship." There were not many backsliders. When the Spirit has His way, a deep and lasting work is done. They did not require constant effort to hold them in the church. They were praising God in the temple and from house to house. Their hearts were filled with joy, and they loved to talk of Jesus.

"And fear came upon every soul: and many wonders and signs were done by the apostles." Many have longed to see this experience repeated, and have quoted the promises, but have failed to understand why it does not come, though the explanation seems quite clear. We are told that "it is the absence of the Spirit that makes the gospel ministry so powerless."—*"Testimonies," Vol. VIII, p. 21.* But the Spirit comes when the conditions are met.

No one lacked, for they shared their goods generously. When the Holy Spirit comes, men give because they love. *Love always gives!* This is the greatest need of the hour, for the world, and for God's people.

Many workers today feel distressed and baffled. People are interested more and more in the fashions of the world, in sports and amusements, in selfish pursuits. Terrible evils are committed with increasing frequency among those who profess to be God's people. A subtle and disastrous leavening process is going on. Yet we are far advanced in the time of the investigative judgment in heaven. It is of this time that the prophet speaks in those solemn words: "And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof." Those who "sigh and cry" receive the seal of God. Those who rend their heart and not their garments, and who "weep between the porch and the altar," and cry, "Spare Thy people, O Lord," receive the latter rain, the final outpouring of the Holy Spirit. The two belong together. How precious is the instruction the Lord has given us for this hour, and how earnestly and diligently we should follow it.

"The Lord calls for a renewal of the straight testimony borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death.

"By prayer and confession of sin we must clear the King's highway. As we do this, the power of the Spirit will come to us. We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power!"—*"Testimonies," Vol. VIII, pp. 297, 298.*

"This testimony in regard to the establishment of the Christian church is given us, not only as an important portion of sacred history, but also as a lesson. All who profess the name of Christ should be waiting, watching, and praying *with one heart.* All differences should be put away, and unity and tender love one for another pervade the whole. Then our prayers may go up together to our heavenly Father with strong, earnest faith. Then we may wait with patience and hope for the fulfillment of the promise. . . . The answer may come with sudden velocity and overpowering might: or it may be delayed for days and weeks, and our faith receive a trial. But God knows how and when to answer our prayer. It is our part of the work to put ourselves in connection with the divine channel. God is responsible for His part of the work. . . . He is faithful who hath

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“NATIONAL PREACHING MISSION” REACTIONS



SUPPLEMENTAL word on the recent “National Preaching Mission,” sponsored by the Federal Council of the Churches of Christ in America, may be in order. The reactions of liberalist and Fundamentalist papers are inevitably divergent. The December

Federal Council Bulletin, for example, enthusiastically declares:

“The success of the National Preaching Mission, far beyond the highest expectations, is a revelation of the eager responsiveness of the people to an ardent, positive, and convincing presentation of the Christian message. We are witnessing what can only be called a recovery of evangelism and a revival of vital religion.”

On the other hand, the Modernist *Christian Century* makes this complaint as to the doctrinal content and method employed, and in the issue of December 2 says:

“There are two points at which a candid appraisal of the mission demands that we speak critically. One has to do with method, the other with message. As to method, it must be frankly said that the technique and doctrinal presupposition of the old revivalism were too much in evidence. Not in any crude form, but in principle. There is nothing which the contemporary Christian ministry desires so much as to be shown how to proclaim the gospel with power without resort to this discredited technique.”

But one of the conspicuous results acclaimed by both groups, one which is of deepest interest and significance to us as Adventists, is stressed in the *Federal Council Bulletin* for January:

“One of the unexpected outcomes of the National Preaching Mission is a new impetus toward church unity, . . . such a concentrated spiritual momentum as has probably not been felt by the churches of America in our generation.”

On this point the *Christian Century* heartily agrees, in the issue of December 2:

“But the missionaries had a clear title to bring the idea of the church, the united church, into the picture of the social gospel.”

Then the next logical step in this line of reasoning is taken by the same journal, applying this principle of homeland church unity to foreign mission enterprise consolidation, the far-reaching implication of which will be apparent upon a moment's thought:

“If the Federal Council is right in assuming that there exists enough actual unity in American Protestantism to conduct a home mission enterprise, how long must we wait until the churches make the Federal Council the organ of their foreign mission enterprise? And if there is enough unity to project a preaching mission, how long must we wait until the churches make the Federal Council the organ of the administration of missions at home and abroad?”

Then this point of unity is pressed, as applied to America and the Federal Council:

“Does not the fact that the Federal Council can engage in mission work such as that which in this mission it has carried to successful completion, suggest that the time has come for the churches to drop the inept word ‘Council’ from its name, and rechristen it with a name reflecting at once the function it is exercising and the actual state of facts in American Protestantism? Its true name should be ‘The United Church of Christ in America.’”

Finally, the last page of the same journal for December 30 is devoted to the enunciation of the platform of the Federal Council as related to the National Preaching Mission, and to an appeal to rally to its support:

“The future of our Protestant churches depends upon Christian unity. Quickening spiritual life, working together, uniting for social welfare, eliminating competition,—these are the duties of the Federal Council of the Churches of Christ in America. It is a federation of twenty-three national denominations, created by them and directed by their official representatives. It brings hitherto-separated churches into actual cooperation in a wide range of tasks that are of crucial importance to the spiritual life of the nation and the world.

“The Federal Council Has Four Major Functions

“Undergirding of national life with the united spiritual resources of the churches.

“Affording a central administration of services which no denomination can render alone, but which must be performed by a central agency.

“Securing a collective leadership, drawn from the best thinking of all denominations, in meeting the challenges of contemporary social and international problems.

“Eliminating duplication of effort and overchurching by bringing about a greater practical efficiency.

“The National Preaching Mission of the Federal Council visited twenty-eight major centers of population and reached hundreds of other communities. This cooperative evangelistic effort is an evidence of what the Federal Council is doing for *effective Christian unity*. It is also an indication of the readiness of church people to respond to a united evangelistic witness by cooperating church bodies.”

In the light of such expressed objectives, it is interesting and refreshing to read in the *Presbyterian* of December 17, under the heading, “An NRA for Religion,” these courageous words:

“Dr. E. Stanley Jones called for ‘The Church of Christ of America.’ ‘Under it,’ Dr. Jones said, ‘we would have many branches, the Presbyterian branch of the Church of America, and so on.’ It is passing strange to hear these churchmen who cry so loudly against a totalitarian state, at the same time advocate precisely the same expedients for the church which political degeneration and business degeneration have made possible in their fields.”

No, we repeat, Seventh-day Adventists can have no part nor lot in this project based on the principle of federal unity of the churches, not only in home bases but in the mission fields. It is a false view and a misguided objective, one destined to foster that ultimate pressure that ere long will bring our inevitable independence under fire and ostracism. Ours is a distinctive and divine commission.

L. E. F.

Is it not truly high time to institute a strong rally to radio preaching in all our conferences? We must not have it recorded of us that "while men slept" the "enemy came" and bound us hand and foot so that we could not preach on the air. For an entire decade and more, the radio has been highly efficient in transmitting the human voice into every ear that will listen. Commercial, political, and entertainment organizations have been quick to make extensive use of radio facilities in the worldly work of buying, selling, and amusing, with the volume growing rapidly from year to year.

The National Broadcasting Company announces 22 per cent increase in October revenues from such sources over any preceding month. During the year 1936 a total of fifty-six new radio stations were established in the United States. Looking forward to the new year, a broadcasting magazine says: "Riding a wave of public acclaim and advertiser demand, radio broadcasting will take 1937 *by a landslide.*" The president of an advertising company expresses the opinion that "good chain time on good local stations will probably prove increasingly hard to get," yet increase in the listening audience is indicated by the sale of nearly eight million new radio sets in 1936.

While the world thus moves on, shall we trail along in the rear with the message the world needs most of all? Thank God, we have made a real beginning. But it is only a meager be-

ginning. The principal thing for which our movement is organized—*preaching* the word—must not be allowed thus to lag. In our budget making, this should be our *first*, not our last, consideration. In fulfilling the great mission for which our preachers were primarily ordained, it is high time that they undertake greater things for God.

Not every one can do successful preaching by radio, but means are available for testing out the voice and learning ways and means of doing effective work on the air. Apply to any good radio station, and you will be given tests and helpful counsel. Colleges and universities are offering radio courses that are most helpful in learning the science and art of broadcasting.

The General Conference Radio Commission is still young in experience, but it is finding its way into friendly relations with radio stations, and is ready to help in securing contracts at a favorable figure. It is diligently at work preparing a good variety of transcription records to help the preacher and the layman, and in due time will have them available for rental or free service. Let us know your needs, and we will work hard toward supplying them.

Above all, dear fellow workers, will you not join us in instituting an arousing rally to radio preaching before the summer is past and the harvest is ended, and before we fail in the great passing opportunity to get on the air with our heaven-entrusted message?

THE TABERNACLE BIBLE CLASS

By H. M. S. RICHARDS, *Evangelist, Southern California Conference*

WE usually open our tabernacle meetings on Sunday night, and have meetings every night, with the possible exception of Saturday night. Beginning with the first meeting, we announce that on the following Wednesday we will open the Tabernacle Bible Class, and we continue to make the announcement every night up to and including Wednesday night. After the class starts its work, we continue to draw attention to it throughout the effort, as some who have never heard of the class may start coming to the meetings during the last few weeks of the series.

In our tabernacle campaigns, this class is taught by Sister Lona Brosi, our regular Bible worker. The class meets every night at seven o'clock sharp, and continues about forty minutes. In this class, Sister Brosi covers all the points of present truth just as I do in a public lecture, only there is more opportunity to ask questions. Thus the people who attend the Bible class get a double presentation of the message.

When the class has been running a few days, Sister Brosi is able to determine that certain ones in attendance are definitely turning toward the acceptance of the message. Sometimes,

subjects she gives in the class may cover topics which I have not yet touched upon in the main auditorium, but this makes no difference. The people in the class are ready for the subjects.

After the meeting is continued for about eight weeks, the Tuesday and Friday night classes become baptismal classes, and we announce them thus from the desk. Although not every person in the class on those nights is definitely planning for baptism, it is good for the whole class to hear the instruction. The doctrines of this message are again reviewed by this baptismal class, and usually the Standard of Attainment course of study is given, and certificates are sent out from the conference office. Thus, practically all of those baptized in our meetings have had the regular tabernacle lectures in the large auditorium, the Bible class work covering all the main points of present truth, the special baptismal course, and many of them, the Standard of Attainment.

We find that our Tabernacle Bible Class, meeting every night, is one of the most interesting and valuable features of our tabernacle campaign, and we would not think of dispensing with it. I believe that more Bible workers

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THE ELLEN G. WHITE BOOKS

Their Background, Writing, and Issuance

THE CONFLICT OF THE AGES SERIES—NO. 3

By THE "ELMSHAVEN" STAFF

The Place of History

THAT the reader may understand the principles of the conflict between good and evil, and clearly understand the "fast-approaching struggle of the future," certain portions of "The Great Controversy" are mainly historical in nature; yet Mrs. White did not write as a historian. Moreover, in all her writings, the details of history were always subordinated to the great theme of the conflict.

This is true not only of the original 219-page edition of "The Great Controversy" issued in 1858, but in the same theme as it was greatly expanded in the later books. Even where the facts of the Bible or secular history are introduced, there is always a characteristic background of the invisible, contending forces of good and evil, such as no other writer has ever attempted. Her view of the place of history as exemplified in her own writings, is well expressed in the following words:

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*"Prophets and Kings," pp. 499, 500.*

"We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict in the great controversy."—*"Ministry of Healing," p. 449.*

Having received by revelation the great scenes of the conflict from its inception to its close, it was but natural that Mrs. White should be stirred to a deep interest in the study of historical writings covering the eras of the past that had been presented to her in vision.

When W. C. White was a mere boy, he heard Mrs. White read D'Aubigné's "History of the Reformation" to his father. She read to him on Sabbath afternoons, and sometimes in the evening. She also read from other histories of the Reformation. Her reading helped her to locate and identify many of the events and movements presented to her in vision.

In connection with the writing out of these views of the events of ancient and modern history, and especially the history of the great Reformation of the sixteenth century, she sometimes made use of good and clear historical statements to help make plain to the reader the things which she was endeavoring to pre-

sent.* Also, by thus corroborating with indisputable historical evidence that which had been revealed to her, she would win the confidence of the general reader in the truths she was presenting.

"The Great Controversy"

In her public ministry, Mrs. White had always shown an ability to select from the storehouse of truth, matter well adapted to the needs of the congregation before her; and she also recognized that in the choice of matter for publication in her books, sound judgment should be shown in selecting that which was best suited to the needs of those who would read the book. Therefore, when the new American edition of "The Great Controversy," enlarged and prepared while she was in Europe, was brought out in 1888, intended for general circulation, there were left out several pages of matter instructive to Adventists, but not appropriate for non-Adventist readers. An example of this may be seen in the chapter entitled, "The Snares of Satan" (pages 518-530 in the edition of 1911). Portions of this chapter, as it appeared in the earliest edition, were omitted in the revised and enlarged book first issued in 1888. More recently the omitted portions have been reprinted elsewhere for our workers. (See "Testimonies to Ministers," pp. 472-475.)

In 1911, because the electrotype plates for the book were badly worn, it was necessary to reset "The Great Controversy," and when this was done, it was reillustrated, the references to historical quotations were inserted, and in a few instances clearer historical citations were substituted with the express approval of the author. ~~On July 25, 1911, soon after receiving copies of this new edition of the book, Mrs. White wrote of her satisfaction regarding it as follows:~~

"I regard this new edition with great satisfaction." "The book 'Great Controversy' I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of 'Great Controversy,' I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind."—*Letter 56, 1911.*

"Patriarchs and Prophets"

After the closing scenes of the great conflict

* For a statement by Mrs. White herself, regarding such use of historical quotations, and her reasons for not citing in the earlier editions of the book all the specific references, see the "Introduction" to "The Great Controversy."

had been presented in a fuller and more complete way for the use of both Seventh-day Adventists and the world. Mrs. White's mind turned back to the *beginning* of the conflict, and the story of the early ages was rewritten and published in "Patriarchs and Prophets," making a companion book for "The Great Controversy." This volume appeared in 1890.

The Writing of "The Desire of Ages"

All through the years it was Mrs. White's desire to deal very fully with the life of Christ, His ministry, His teachings, and His sacrifice for us. That which she had written on this phase of the conflict during the 70's, and which was published in Volumes II and III of the "Spirit of Prophecy" and in a number of pamphlets, later seemed to her to be inadequate. Therefore when her work on "Patriarchs and Prophets" was finished, her thoughts turned to the preparation of a more comprehensive treatise on the life of Christ. For this work she carried a great burden, and in her letters we find many references to her hope of being able soon to get the book under way.

When she went to Australia in the autumn of 1891, it was her expectation that the long-hoped-for life of Christ could soon be prepared. During the years 1892 to 1898, she spent much time in writing chapters for this book.

A glimpse of the intensity under which she worked while preparing copy for "The Desire of Ages" is seen in a letter written in 1892 to Elder O. A. Olsen, then president of the General Conference:

"I walk with trembling before God, I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God, and say, 'Who is sufficient for these things?'"—*Letter 40, 1892.*

A letter written two years later gives us a picture of Mrs. White's busy life, and explains the delay in preparing copy for the forthcoming book. She says:

"Now after I have been in this country nearly three years, there is still much to be done before the book will be ready for publication. Many branches of work have demanded my attention. I am pressed beyond measure with the work of writing out testimonies, caring for the poor, and traveling with my own conveyance, eight, eleven, and thirteen miles to meet with the churches."—*Letter 69, 1894.*

Pressed with these burdens and cares, she did much of her writing when others were asleep. "My time for writing usually commences at three o'clock in the morning," she says, "when all in the house are asleep. Often I am awakened at half past twelve, one, or two o'clock."—*Letter 114, 1896.*

One such morning, before resuming her writing on the book, she penned the following in her diary:

"I awaken at half past two, and offer up my prayer to God in the name of Jesus. I am weak in physical strength; my head is not free from pain; my left eye troubles me. In writing upon the life

of Christ, I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world.

"He was a man of sorrows and acquainted with grief; He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed, if we receive Him by faith as our personal Saviour."—*Ms. 70, 1897.*

The Ministry of Suffering

It is well known that some of the world's masterpieces of literature, of poetry, and of gospel hymns have been fashioned on the anvil of pain, and so it was with a part of Mrs. White's writings on the life and ministry of Jesus. Some of the choicest passages in "The Desire of Ages" came from her pen when she was confined not only to her room, but much of the time to her bed or to her writing chair fitted with an adjustable rest for her pain-racked arm. Soon after she reached Australia, she began to suffer with inflammatory rheumatism, and for eleven months was in constant pain. Of this experience she wrote:

"I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold."

After speaking of her feelings of great disappointment, because she was unable to visit among the churches, she said further:

"This unreconciliation was at the beginning of my sufferings and helplessness, but it was not long until I felt that my affliction was a part of God's plan. I found that by partly lying and partly sitting I could place myself in a position to use my crippled hands, and although suffering much pain, I could do considerable writing. Since coming to this country, I have written sixteen hundred pages. . . .

"Many nights during the past nine months I was enabled to sleep but two hours a night, and then at times darkness would gather about me; but I prayed and realized much sweet comfort in drawing nigh to God. . . . I was all light in the Lord. Jesus was sacredly near, and I found the grace given sufficient."—*Letter 7, 1892.*

Released at last from the sickroom, Mrs. White was called upon to enter more fully into the rapidly developing work in Australia, and the many calls for her counsel and assistance, in addition to her extensive correspondence, greatly hindered the progress of the work on "The Desire of Ages." In a letter written October 23, 1895, she says:

"I have about decided to . . . devote all my time to writing for the books that ought to be prepared without further delay. I would like to write on the Life of Christ, on Christian Temperance ["Ministry of Healing"] and prepare Testimony Number 34 [Volume VI], for it is very much needed. . . .

"You know that my whole theme, both in the pulpit and in private, by voice and pen, is the life of Christ."—*Letter 41, 1895.*

Some have marveled at the extraordinary beauty of the language in "The Desire of Ages." The last sentence of the foregoing letter, in stating that this was her favorite theme, suggests the reason for the beautiful phraseology of the book.

In the preparation of "The Desire of Ages," as in the preparation of other later publications, Mrs. White did not write the book

(Continued on page 21)

THE BETTER WORKMAN

Improvement in Method and Technique

THE ALCOHOL PROBLEM—NO. 3

By JULIUS GILBERT WHITE, *Madison College, Tennessee*

SO far as scientific research has yet been able to reveal, that mysterious thing we call "life" resides in the cell which is the foundation of all living matter.

Myriads of cells of a certain type massed together constitute nerves; cells of another type make the brain; cells of still other types make up tissues, muscles, glands, organs, and so on throughout the body. These cells consist largely of water—from 70 to 90 per cent. They contain minute quantities of mineral salts and a small amount of protein, a component of protoplasm and of the covering of the cell.

If in a house built of bricks every brick is sound, the whole house is secure. Similarly, if every cell in all parts of the body is normal, there is no disease or sickness.

To maintain their normal condition and functions, these cells need three things,—water, nutrient, and oxygen. If they receive these in proper manner and proper amounts, and if their wastes are promptly removed, they usually remain normal; and normality is a state of health. If the cells do not secure these three things, or if other things are given them which they do not need and cannot use, their condition becomes abnormal, their functions are impaired, and illness results.

The effect of alcohol on the cell presents a marked contrast to the ministry of food, water, and oxygen in the life and work of the cell. Some of the contrasts between the effects of food and those of alcohol on the body were set forth in the preceding article. In the present article, some of the contrasts between the effects of water and those of alcohol will be presented.

Constituent Place of Water

It is fundamental to know that water comprises about 70 per cent of the weight of the body. The following percentages of water in the various parts are given in medical books: tissue, 70-90 per cent; muscle, 75 per cent; blood plasma, 92 per cent; red blood corpuscle, 65 per cent; kidneys, 80 per cent; liver, 76 per cent; glands, 80 per cent; brain gray matter, 84 per cent; spinal cord, 74 per cent; nerves, 60 per cent; bone, 40 per cent; saliva, 99 per cent; gastric juice, 99 per cent; pancreatic juice, 98 per cent; liver bile, 97 per cent. Water is the chief constituent, by weight, of all the secretions of the glands, which are the life activators of the body. The life processes are de-

pendent upon the presence of water in all parts of the body. No cell, gland, or organ can function without it. In starvation, an animal can survive after the loss of half of its protein, but it dies from the loss of one fifth of its water. This water is not idle, as it is when in a glass; it is at work to maintain life in the body.

Effects of Alcohol

We shall now consider some of the effects of alcohol on various substances, as stated by standard authorities:

1. Next to water, alcohol is the most useful *solvent* known to science; it dissolves things which water cannot dissolve. For instance, it will mix with oils, as castor oil, croton oil, and the volatile oils. It dissolves resin, camphor gum, and various kinds of substances used for coloring matter. Because it is such a powerful solvent, it is useful in the arts and sciences in making varnish, remedies, dyes, and hundreds of other things.

Here the question must be raised, If alcohol dissolves things which water cannot dissolve, and life in the body is dependent upon the ministry of water, might not alcohol as a solvent within the body interfere with the work of water? Might it not do violence to some of the cells and life processes being sustained by water?

2. Furthermore, alcohol is known in science as a *dehydrant*. It has a strong affinity for water; it removes water from substances, and thus shrinks them, making them smaller and harder. This can easily be demonstrated by placing alcohol upon a piece of bread or meat. When, as a dehydrant, alcohol acts upon the organs, tissues, glands, and other parts of the body, an enemy is found to be at work to oppose and undo the work water is doing to sustain life. In this way a "tug of war" is introduced into the body, the water trying to maintain life, and alcohol pulling in the opposite direction—toward death.

3. But more: The scientist says that alcohol *coagulates* and *precipitates* protein. A representative statement follows:

"Being a coagulant of protein, alcohol tends to irritate and destroy cells. It is therefore a general protoplasmic poison."—*Walter A. Bastedo, "Materia Medica, Pharmacology, Therapeutics, and Prescription Writing,"* p. 379, 1933.

The power of alcohol to coagulate protein

may easily be demonstrated by placing some of it on the white of an egg.

It should now be noted that protein is a component of protoplasm, which is understood to be the living substance in the body cells. In that case, alcohol is destructive of life to the extent that it is present in the body. This is easily demonstrated in an exaggerated manner by placing a drop of alcohol on a drop of blood on a slide and looking at the slide through the microscope. The beholder will see only the ruins of cells. The alcohol has coagulated and precipitated the protein, and thus snuffed out the life of the cells.

Of course this never happens in human experience, as that concentration of alcohol is never reached in the blood; but the same thing happens in a lesser degree. When five to eight drops of alcohol to each thousand drops of blood are circulating in the blood, the person dies. When this percentage of alcohol is added to a drop of blood on a slide, and the slide placed under a microscope, one can immediately see the destructive work of alcohol beginning; hardly a single cell escapes the immediate effect. When these red blood corpuscles are injured or destroyed to such extent that their efficiency is lessened, the condition is known as anemia.

Whatever effects alcohol has on substances *outside* the body will be duplicated on similar substances *inside* the body, and all three of these effects—solvent, dehydrant, and coagulator of protein—are injurious to cells and cellular processes. Therefore, a knowledge of these properties of alcohol is of basic importance to an understanding of its effects within the body. To list the effect on the various organs, glands, and parts would require much more space than the amount allowed for this article, but the result in every part of the body would be the same. A person with a fair knowledge of physiology can understand the application, and present the lesson to others.

(To be continued)

THE MINISTER'S BOOKS Reading Course and Reviews

From One Native Teacher to Another

By E. D. DICK, Secretary, General Conference

SHOULD one question the effectiveness of the promotion of the Reading Course plan in our ranks through the years, let him be convinced by the following letter written by a native teacher, Moses Kalunga, and appearing in the *Malamulo Tidings*, a mission sheet issued by our Southeast African Mission, Malamulo, Nyasaland. This spontaneous reflection revealed by a personal letter from one worker

to another means much more than some officially solicited appeal for the campaign.

"DEAR FRIEND,

"Speak and preach with certainty, as one who knows what he is talking about. Do not be afraid. The prophets of old were brave men, men of great faith and of great courage. They fought sin, they denounced it, and they told people about God. They said, 'Thus saith the Lord.' They were sure of God and of Him they taught. There was no shifting sand beneath their feet; they stood on the rock of their faith in God.

"Be sincere, frank, bold, and above all know Him, and be quite sure that you speak with conviction and with certainty. This arises from knowing Him and from having fellowship with Him.

"Read all kinds of good, healthy, helpful, thoughtful books. Read them with a purpose. Store your mind with things from them, just as you put away mealies and grain, and later crush them, cooking them for food. So put away in your mind that which is the food grain for your work, crush it in your mind, think it over, and clearly, too. Do not think in patches, think clearly—think, think, think! Then when the meal is cooked and the table spread, go to your people and give them this food from God.

"Make the Bible your textbook. Learn its great truths. Store your mind and enrich your spirit with the pure gold that you dig from the deep ground.

"Remember this: avoid books that do not leave a good impression. Buy what you can, but be wise when you buy them. Ask the pastors to advise you, because some books are not good at all.

"Best greetings to you all."

We believe that when our ministry generally becomes as fully appreciative of the value of reading "good, healthy, helpful, thoughtful books," the circulation of our Ministerial Reading Course books will be greatly widened and the ministry strengthened proportionately.



Non-English Ministerial Reading Courses

THE Ministerial Reading Course plan and provision is far more extensive than most MINISTRY readers are aware of. Extending far beyond the confines of the Reading Course in the English language, it serves the workers in many tongues in the various division fields. It is difficult to estimate the value of such an annual stimulus, and the impetus of such a united study program. Reports have not been received from all divisions, but here are the 1937 courses, in addition to English, in the Northern and Southern European Divisions, and for China:

Northern European Division

SWEDISH

"Kyrkohistoria," del II., by Hj. Holmqvist

"Seder och bruk i bibels länder," by Georg M.

Mackie

"Messages to Young People" (Swedish translation), by Mrs. E. G. White

FINNISH

- "Kirkkohistoria" (Church History), by Hj. Holmqvist
 "Paavali vankina" (Paul a Prisoner), by E. Kaila
 "14 vuotta Abessiiniassa" (14 Years in Abyssinia), by G. Gudmundsen
 "Pappina, pakkotyossa ja pakolaisena," by a Lutheran minister (his experiences in Russia)

POLISH

- "Wyznania Religijne w Polsce," volum I (Religious Denominations in Poland), by a Polish lawyer
 "Homiletika Duszpasterska" (Pastoral Homiletics)

LATVIAN

- "Gara problemas" (Mental Problems), by Prof. Dr. Phil. P. Dale
 "Modernas zinatnes lielle sasniegumi" (The Greatest Acquisitions of Modern Science), by Dr. B. Jirgensona

ESTONIAN

- "Maailma usundid" (World Religions)
 "Uilm usk" (The Highest Religion)
 "Igaüks oma lahvaga" (Everybody in His Ship)
 "Hulkade psühholoogia" (Psychology of the Masses)
 "Augustinus" (Biography)
 "Ign. Loyola" (Biography)
 "Aleksander" (Biography, Alexander the Great)

Lithuanian workers will take a German course.
 West Nordic workers will take the English course.

Southern European Division

FRENCH

- "Les Paraboles," by Mrs. E. G. White
 "Les Paraboles," by D. Buzy
 "L'Apocalypse," by J. Vuilleumier
 "Guillaume Farel," by S. Delattre

GERMAN

- "Das Wirken der Apostel," by Mrs. E. G. White
 "Ratschläge für Prediger," by C. H. Spurgeon
 "Gottesmänner in der Heidenwelt," by P. Richter
 "Aus der Heidenwelt" (Erlebnisse evangelischer Missionare), by Stephan Zweig

ITALIAN

- "Commentario Esegético dei Fatti Apostolici," by G. Luzzi
 "Lutero," by P. E. Santangelo
 "Paolo da Tarso, Apostolo delle Genti," by A. Omodeo
 "La Religione e le Scienze della Natura," by F. Bettex

JUGOSLAVIAN

- "Duznosti," by Smiles
 "Crkvena Istorija II," by A. Moevik
 "Na pragu novoga doba," by W. A. Spicer

RUMANIAN

- "Manualul Comunitatii" (Church Manual)
 "Puncte de credinta"
 "Marturii," Vol. II (Testimonies, Vol. II)

China Division

CHINESE

- "Triumphs of the Remnant" (embracing five chapters from "The Great Controversy")
 "The New Testament Scriptures"
 "Gospel Salesmanship," by John Oss
 Book on temperance being prepared by Doctor Miller
 Home Missionary series of leaflets
 J. M. V. Handbook

author, title, and department, are available at \$1.50. These will prove of permanent value, both in the individual worker's library and in every institutional library, and would make admirable gifts for ministerial students and interns. They may be secured through your local Book and Bible House, or from the Review and Herald Publishing Association.

RABBINICAL ingenuity results in large congregations by resorting to book reviews of high-class fiction and biography, reports the *Christian Century* of December 23. But at what a price!

"In these days when churches are far from full, Rabbi Solomon Freehof fills the Rodof Sholom synagogue to the guards with 1,200 people, mostly women, to hear his Wednesday morning book reviews. The rabbi has a flair for this type of thing, and his reviews stir the entire city. His general culture makes possible reviews of a very high quality. These reviews are helpful and stimulating. He seems to specialize in high-class fiction and biography."

HOMER RODEHEAVER, noted gospel song leader, for years associated with Billy Sunday, recently made a twenty-thousand-mile airplane tour through Africa "to find out the source of the Negro spirituals." Embodying his conclusions in "Singing Black," a hundred-page, fifty-cent booklet, he says:

"There is a theory that these melodies originated in Africa, but this I seriously question. Perhaps something of the rhythm came from there, but not the melody or harmony. As nearly as I can ascertain, no heathen country has melody or harmony. These two arts come to a people only after Jesus has been presented and accepted. 'Jesus Set the World to Singing!'"—Page 11.

"The Negro spiritual is a result of their Christian experience while in slavery. The spiritual also differs from the folk songs of other peoples in that folks songs are written by musicians, while the spirituals are born in the hearts of the Negroes, quite often while they are listening to a sermon. As the minister earnestly said to his congregation, 'It's not my brother, nor my sister, but it's me, O Lord, standin' in the need of prayer,' the congregation took it up immediately and sang it out as their affirmation. Thus was born a Negro spiritual.

"Now here is an interesting thing about spirituals: the rhythm came from Africa with the slaves. Mixed with the culture, refinement, and religious background of the Southern white people, the spiritual was born. The finished product is always an accurate doctrinal statement of God's plan of salvation as they understand it."—Page 9.

"The one outstanding music leader among the natives is Tshishunga Daniel. He has made musical instruments out of gourds, and has trained native boys to play the harmonica and other instruments. With his homemade orchestra to attract the crowds and weld them together in song, through his own evangelistic meetings he has had over ten thousand converts during the past six years, again proving the power and place of music even among these primitive people."—Page 96.



NOTES AND NOTICES

Items of Interest to Workers

IN the "Summary of Points" in N. J. Waldorf's concluding article on "The History of the Eucharist," a typographical error occurs in the November, 1936, *MINISTRY*. Under point 7, the Pope referred to should have read Innocent *III* instead of Innocent *VI*. Because of the technical nature of the article and its possible use in quotation, this correction is here made.

BOUND volumes of the twelve numbers of the 1936 *MINISTRY*, with comprehensive index by

MENTION has been made of the *Sunday Visitor's* attempt to erect a giant statue of "Christ the Light of the World." The plan to ask the United States government to donate the site for its erection is disclosed in the January 3 issue:

"Approximately 15,000 readers of *Our Sunday Visitor* have contributed just a little less than \$64,000 to our fund for the statue of Christ the Light of the World. If you have not made your contribution, we urge you to do so now, for soon we hope to request our government to donate a site for the monument, and must be able to indicate how large it will be."

ANALYSES

Of New Testament Books

The First Epistle of John: "In Christ Assured"

By H. CAMDEN LACEY, *Hollywood, California*

A Sequel to the Gospel

The Gospel of John: "Life Eternal Through Believing." 20:31.

The First Epistle: "The Fruits of Life Eternal in the Believer." 5:13.

- | | | |
|--|--|-------------------|
| I. Introduction | | John 1:1-4 |
| 1. The Living Word | | |
| a. His eternity and identity with the Father. | | |
| b. His manifestation to men. | | |
| 2. The Central Theme | | |
| a. "That ye may know that ye have eternal life." | | 5:13 |
| 3. The Subsidiary Purposes | | |
| a. "That your joy may be full." | | 1:4 |
| b. "That ye sin not." | | 2:1 |
| c. "That ye be not led astray." | | 2:26 |
| II. The First Affirmation and Fivefold Test | | 1:5-2:6 |
| 1. "God Is Light!" | | 1:5 |
| If you are a child of God, you are a child of light, and the following fruits of light will be found in your experience: | | |
| a. Walking in the truth. | | 1:5-7 |
| b. A consciousness of sinfulness. | | 8 |
| c. Frank confession of all sins. | | 9, 10 |
| d. Jesus is our advocate and propitiation. | | 2:1, 2 |
| e. Keeping Christ's commandments. | | 3-5 |
| f. Walking as He walked. | | 6 |
| III. The Second Affirmation and Fivefold Test | | 2:7-4:21 |
| 1. "God Is Love!" | | 4:8, 16 |
| If you are a child of God, you are a child of love, and the following fruits of love will appear in your life: | | |
| a. Love of the brethren (the love of complacency). | | 2:7-14 |
| b. A nonlove of the world, because of the love of the Father. | | 15-17 |
| c. Undeceived by an antichrist, because of the anointing of the Holy Ghost. | | 18-28 |
| d. Living a victorious life, because of looking for the Saviour's second coming. | | 2:29-3:10 |
| e. Love of the brethren (the love of benevolence). (This is the leading emphasis in the whole epistle.) | | 3:11-4:21 |
| IV. The Third Affirmation and Fivefold Test | | 5:1-12 |
| 1. "God Is Life!" | | 5:20 |
| If you are a child of God, you are a child of love, life, and the following fruits of life will be revealed in your conduct: | | |
| a. The love of God. | | 5:1, 2 |
| b. Keeping His commandments. | | 3 |
| c. Overcoming the world. | | 4, 5 |
| d. Having the witness of the Spirit within. | | 6-10 |
| e. Having eternal life now. | | 11, 12 |
| V. Conclusion | | 5:14-21 |
| 1. Confidence concerning God. | | 5:14, 15 |
| 2. Compassion toward an erring brother. | | 16, 17 |
| 3. Certainties regarding self. | | 18-20 |
| 4. A spirit-revealed confession of Jesus Christ. | | 20 |
| 5. The closing appeal. | | 21 |

VALUABLE QUOTATIONS

Extracts From Current Literature

CATHOLIC AMERICA.—According to the "Catholic Directory," the Catholic population of continental United States was 20,078,202 in 1929 and 20,609,302 in 1935. This represents an increase of 531,100 in six years, or an average of 88,500 annually. At this rate it will take a long time indeed before we shall be able to speak of a Catholic America.—*America (R.C.)*, December 26.

ANTI-GOD SOCIETIES.—The Anti-God societies in Russia are planning, after the world convention

[in February, 1937] and with the approach of Easter in March, to fill 2,000 radio hours with antireligious addresses. The speeches will be made in nineteen languages and will utilize sixty-two stations.—*The Leader*.

EPISCOPAL LUKEWARMNESS.—Bishop Maxon of Tennessee bemoans the falling off in the religious fervor of Episcopalians. He says: "A recent survey disclosed that only one third of the denomination's 1,500,000 registered communicants in this country are active in religious duties. Of the remainder, half participate only occasionally in the church's functions, while half are communicants in name only." There is no way to find out how many of our millions of Baptists are devoted to their churches and are giving themselves to Christian service, but we doubt exceedingly if we surpass the Episcopal survey,—that is, one third active, one third occasionally active, and one third quiescent.—*Watchman-Examiner (Baptist)*, December 31.

GALILEE CHARACTERISTICS.—The Sea of Galilee has strange characteristics. Though it lies 626 feet below sea level, the water is sweet. It is fed by the red and turbid Jordan, yet is clear as crystal. Into its waters go the products of many warm springs around it, yet the water of Galilee is always cool.—*Religious Digest*, January, 1937.

MODERN MARTYRS.—In many parts of the world it is as dangerous to live and worship as a Christian as it was in the days of the catacombs. It is estimated there were 129,000 martyrs among the ancients and 187,000 in modern times. During the 129 years of early persecutions, about 1,000 members of the church died at the hands of those who feared Christianity. Today Russia alone probably has had as many martyrs as the entire Roman Empire from Nero to Constantine. Adding to this the martyrs among the Assyrians, Armenians, Greeks, Chinese, Mexicans, and Spanish, it seems a fair assumption that the number who gave their lives for Christianity from the time of the World War to the present far exceeds the number in the age of persecution.—*The Living Church*.

COMPULSORY RELIGION.—After being prohibited for more than half a century, the teaching of religion is now obligatory in the primary grades of the schools in the province of Buenos Aires, the largest and most important province of Argentina. This instruction is of the Roman Catholic Church, and is for a period of one hour weekly, the course to be under the Department of Education and approved by the ecclesiastical authorities.—*New Outlook*.

JEWISH INCREASES.—During the past century the Jewish population of the world has increased 400 per cent, according to Dr. Edwin Rawicz. One hundred years ago the Jews numbered a little more than 4,000,000; today they number 16,291,000.—*Jewish Missionary Intelligence*.

EFFECTIVE PREACHING.—We must throw all our strength of judgment, memory, imagination, and eloquence into the delivery of the gospel; and not give to the preaching of the cross our random thoughts while wayside topics engross our deeper meditations. Depend upon it, if we brought the intellect of a Locke or a Newton and the eloquence of a Cicero to bear upon the simple doctrine of "believe and live," we should find no surplus strength.—*Spurgeon*.

DOCTRINAL REVIVAL.—And why not a revival? Does not all progress come through what is called revivals? Do we not have revivals in the realm of trade, of art, of literature? Do not businessmen pray for a business revival? Why not a revival in religion? But have not some of us been praying for and expecting this for six years? And does not indifference, like a stone wall, seem to block the way of the church? Yes, but there is much evidence that a reaction is setting in. Groups of young people on every hand are anxious to devote time and thought to understanding the foundations of the Christian faith and to come to grips with the Christian philosophy of life. The largest municipal auditoriums have been filled to overflowing in our larger cities during the recent Preaching Mission. *May not the answer and prelude to the next revival be just this revival of vital doctrinal preaching which is now beginning?*—*L. R. Phipps, in Christian Advocate (M.E.)*, December 31.

WOMEN UNVEILED.—The shah has given his strong support to the unveiling of women in Iran.

The queen and court appear in public unveiled; all the more educated women have followed their example. Cinemas, shops, and public places are barred to veiled women. Government employees are required to support the ruler in his efforts of emancipation, and may lose their jobs if their wives fall to discard the badge of servitude.—*The Presbyterian*, December 31.

NAVAL RACE.—Determined that there shall be no more question as to who rules the waves, Britannia now has ninety-nine ships under construction or planned. The United States comes second with eighty-three. Then, in order, come Italy with sixty-six; France, forty-three; Germany, thirty-nine, and Japan, thirty-eight. Since "Jane's Fighting Ships" is recognized by all the world's navies as the standard reference work on the size of fleets, these figures can be taken as accurate.—*Christian Century (Mod.)*, January 6.

PEACE UNCERTAINTY.—The year ends with all the churches more distressed than ever over the threat of war; more vocal than ever in their demands for peace; more uncertain than ever as to how to bring peace to pass.—*Christian Century (Mod.)*, December 30.

PROTESTANTISM GROPING.—The completion of the Preaching Mission in America leaves Protestantism restless with a new realization of its own weaknesses, groping with something approaching emotional desperation after some larger, more commanding, unifying loyalty, but with neither plan nor leadership in sight for its achievement.—*Christian Century (Mod.)*, December 30.

DRINK INCREASE.—The figures on the release of hard liquor for sale during the fiscal year 1936, given out by the Internal Revenue Bureau December 5, are both figuratively and quite literally staggering. They reach a sum total of 110,186,311 gallons, which makes almost a gallon apiece for the whole 130 millions of us in the United States. This figure is an increase of 35.5 per cent over the liquor consumed in 1935.—*H. E. Luccock, in Zion's Herald (M.E.)*, December 16.

CHRISTIAN EDUCATION.—Christian education is not necessarily religious education. The heathen are religious. They may be cultured, and still heathen. Christian education means the preparation of the life for Christ, the introduction to Christ, and the building up in Christ.—*Moody Monthly*, January, 1937.

MOHAMMEDAN NEGROES.—Mohammedans are sending missionaries among the Negroes of America. There are 75 converts in Chicago, 400 in Pittsburgh, a full mosque in Dayton, and odd numbers in other cities. Is the Christian church failing to reach the 7,000,000 unchurched Negroes?—*Negro Journal of Religion*.

MILITARY CHAPLAINCY.—After several years of study, extensive discussion, and a candid appraisal of arguments pro and con, the Federal Council has recorded its judgment that the status of the [United States] Army and Navy chaplains should be changed in such a way as to "make clear that they are a part of the regular ministry of the churches rather than of the armed services of the nation."—*Federal Council of Churches Bulletin*, January, 1937.

HUMANISTIC GOSPEL.—As in the National Preaching Mission which Doctor Jones is conducting throughout the United States, sponsored by the Federal Council of Churches and including outstanding Modernists and a few conservatives as speakers, his book ["Victorious Living"] lays chief stress on the things that men and women of good intent can and should do to bring about a changed world, rather than giving Christ the preeminence, working in and through His Bible-believing followers alone. And His death on Calvary is not interpreted as a substitution for ours, but as His expression of universal sympathy: and therefore each Christian must bear a like cross of atonement for others. To this we strongly dissent.—*Book Review by H.E.S., in Moody Monthly*, January, 1937.

ROMANIZING ETHIOPIA.—The Vatican has appointed an Ethiopian bishop and is training Ethiopian priests in the Ethiopian college in the Vatican City. The spiritual quality of the religion that Italy proposes to give to Ethiopia comes out in an incident of the recent war. The city of Faenza presented the Italian expeditionary force with an image of the Ma-

onna which was kept in the Naples cathedral for the encouragement of embarking troops. Processions of clergy and thousands of women and children with lighted candles accompanied it to the ships. Men knelt in the streets as it passed. "There were shouts and cheers when the Crown Prince and Princess drove up to the quay and went on board to pray for the lives of those on board before the Madonna was on the sea. The decks of the ship, crowded with troops, resounded to the cry, 'Madonna, help us,' as the big ocean liner slowly moved away."—*Sunday School Times (Fund.)*, Oct. 25, 1936.

VATICAN POLICY.—Vatican policy in Europe can best be described as the winning over or conversion of all states which lie in the path from Rome to Moscow, with the ultimate object of gaining ascendancy over the vast population of the Soviet Republics. As long as the Russian Church was in power, and state-supported, there was little or no chance of union with Rome. But with the chaos of the Bolshevik revolution and the subsequent destruction of the power of the church, all things were made possible. The Soviets have so far shown no sign, however, of relaxing in their antireligious attitude; there can also be no relaxation in the papal opposition to the Soviet creed! How is this policy of forming a solid bloc of states sympathetic to the Vatican and hostile to the Soviets to be carried out?—*Ignaz O'Brien, in the Christian Century (Mod.)*, Oct. 21, 1936.

PEACE MENACE.—On November 15 the commonwealth government of the Philippines will celebrate its first birthday. During its single year of life this government has launched a program of universal compulsory military training which will, if the experience of Western nations means anything, prove fatal to democracy and a grave menace to the peace of the Pacific.—*Harold F. Fey, in the Christian Century (Mod.)*, Nov. 4, 1936.

Power for Finishing the Work

(Continued from page 10)

promised. The great and important matter with us is to be of one heart and mind, putting aside all envy and malice, and as humble supplicants to watch and wait. Jesus, our representative and head, is ready to do for us what He did for the praying, watching ones on the day of Pentecost."—*General Conference Bulletin, 1893, pp. 165, 166.*

"The plan of salvation is not presented in its simplicity, for the reason that few ministers know what simple faith is. An intellectual knowledge of the truth is not enough; we must know its power upon our own hearts and lives. Ministers need to come to Christ as little children. Seek Jesus, brethren, confess your sins, plead with God day and night, until you know that for Christ's sake you are pardoned and accepted. Then will you love much, because you have been forgiven much. Then you can point others to Christ as a sin-pardoning Redeemer. Then you can present the truth from the fullness of a heart that feels its sanctifying power. I fear for you, my brethren. I counsel you to tarry at Jerusalem as did the early disciples, until, like them, you receive the baptism of the Holy Spirit."—*"Testimonies," Vol. V, p. 159.*



Conflict of the Ages Series

(Continued from page 16)

straight through, chapter by chapter, in the order in which the chapters appeared in printed form. This was not necessary, for during the preceding thirty-five years she had written

many hundreds of pages on this theme, much of which had already been published. With this background of material, she instructed those who were employed as her helpers to gather from her published books, articles, letters, and manuscripts what they could find on the subject. With this in hand, she wrote many additional articles as the experiences of Christ were opened anew to her. When these newly written passages, together with what she had written in former years, were grouped in their natural order, she again studied the story in its connection and sometimes added connecting events.

Her writings on the life and teachings of our Saviour were found to be so voluminous that they could not all be contained in one book. Therefore some of the material which could not be included in "The Desire of Ages" was used as material for "Thoughts From the Mount of Blessing," "Christ's Object Lessons," and a portion of "Ministry of Healing."

(To be continued)



Confessed Failure of Modernism

(Continued from page 9)

"That the Christian church is entering a new era both in its thinking and in its organization, is, we believe, beyond question. It can be saved from much sterile controversy if its intellectual leaders, while frankly confessing the inadequacy of the Modernism of yesterday, make it clear that the new insight does not mean the acceptance of something which liberalism once rejected, but the rejection of something which conservatism has taken into the bosom of Christianity and which it is the task of liberalism to cast out."

Here again "the inadequacy of the Modernism of yesterday" is plainly acknowledged, and yet its mission to reform degenerate Christianity is assumed. Now I admit with equal frankness that much of what now passes under the name of Christianity has departed from the original Christianity as taught by Christ and the apostles, but I cannot accept the teachings designated as Modernism as either a return to the original Christianity or an authoritative interpretation of genuine Christianity to meet the needs of the present generation. Any system of religious instruction which denies the supernatural and allows modern science to discredit the inspiration of the Scriptures, is self-condemned, and can never restore to the world the Christianity of the first century, even though the teaching of John and Peter and Paul was "formulated in prescientific days."

Well may we repeat the instruction given more than twenty-six centuries ago through the gospel prophet Isaiah: "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."

Ministerial Poise

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should ever appear. We should know the best thing to do and the best way to do it. We must seek to have our pulpit manners winning and pleasing, rather than offensive and repulsive. No star of the lecture platform should outshine a minister of the gospel in winning favor by culture and poise.

Especially should young men who are preparing for the ministry become keen students regarding these things. Attention should be given to such matters in our training schools. Our theological students should be required to know and observe proper pulpit manners.

Perhaps at no time is good poise more needed than when one is standing—or shall we say, "performing"—before a congregation. Unbecoming performances in the pulpit become destructive and offensive. It is less objectionable to be stiff, awkward, or unmovable, than to make obvious attempts to attract attention by unnecessary gestures and devices. Proper poise in the pulpit will avoid both extremes. Ministers of the gospel should neither displease nor divert the thoughts of those who look on and listen. They should maintain, in action and attitude, a graciousness and inoffensiveness that will make the ministry and the message stronger.



Tabernacle Bible Class

(Continued from page 14)

should prepare themselves to do this kind of work. The Bible teacher can, in this way, reach many additional people.

In one class, Sister Brosi may have from ten to fifty or seventy-five persons for forty minutes every night. Our classroom is located just inside the tabernacle door, and is made of lumber or canvas. We wall off a room in the corner. The more nearly soundproof this can be made, the better, so that the noises in the auditorium as it fills for the evening service will not disturb the class.

Every night the members of the class are given a mimeographed outline of the studies they have just gone over. Sister Brosi has bound volumes of these outlines, which can be secured, for a nominal sum, by any Bible teacher who is interested in the plan.



Principles, Problems, and Policies

(Continued from page 1)

to all the facts on questions that come before us, than I am to predetermine what the decision of the committee shall be. I hope this committee will take no action until the majority are clear that the action is right.

Precedents and Policies

Now may I say a word about precedents? You know, with some people it is a rigid rule in life that if a thing has never been done, it cannot be done now. I cannot subscribe to that idea or that theory. It only serves to tie the hands of progress. With me it is not a question of whether a thing has ever been done before, but whether it is right, whether it is fair, whether it is just, whether the circumstances require that it be done now. I believe in policies, well defined and clear. I believe in rules, and I also believe in exceptions to rules.

It is possible to bind ourselves so as to become slaves to regulations of our own making. I think we should be men of courage, with courage enough to set aside our own regulations when we discover that these regulations are being made instruments of injustice or of inaction in our hands. In my opinion it is vastly more important for us sacredly to keep faith with our fellow workers than it is to hide behind some policy. Rather than betray the confidence of our fellow workers, it is better for us at times to vote them assistance when they believe it is a question of honor. I am sure we are all men of honor, and that we desire to be considered such.

Now having said all this, I wish to add something to it, and that is an expression of my great concern over the tendency of some to disregard and set aside well-tried policies. I feel a sense of alarm over that tendency, at times. When the whole field in a representative meeting agrees on certain plans and policies, I believe that we, as leaders, should earnestly endeavor to carry them out. If one here and there refuses, it will be only a short time until our agreements fall to pieces and chaos results.

To illustrate: We have our policies regarding the provision for our Sustentation Fund, and for mission support in the division of tithes. I have always believed that the tithe belongs

out in the mission fields just as much as it does here in the homeland. Recognizing this truth, we have worked out a policy, a plan, to provide for that. I believe that every man ought to adhere faithfully to such a policy, and to carry it out.

Borrowing and Spending Money

I want also in this connection to voice an earnest appeal to all to avoid debt in the operation of every unit of the work, both conference and institutional. We have policies covering this matter, and I think they ought to be carried out.

Now perhaps I ought not to speak of this, but yet it is something upon which I feel we need caution. I do not believe that we should place in leadership any man who makes a practice of borrowing money without the intention of paying it back, hoping that the debt will be wiped out by inflation, or that the Lord will come and thus cancel it. I think that is a species of dishonesty, and I do not believe that the Lord can bless that kind of operating policy. Yet today there are some who advocate inflation as a remedy for our indebtedness. "Let us borrow everything we can get hold of," they say, "and then when inflation comes it will be wiped out."

Since I am now speaking here particularly upon the matter of finance, just a few words to ourselves personally—that is, with reference to economy in all our personal expense, expense that we report here to the office. I believe that every worker who is called to travel at the expense of the cause, should feel himself under a most solemn obligation to practice economy in every way possible. I think we ought to understand that it is a serious thing to fail in this regard. We are using sacred funds, dear brethren, to carry on this work, and every one of us should be an earnest guardian of those funds. We should not leave that to the treasury department alone.

(To be continued)

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PREDICTORS!—The preconceptions and presumptions of some, concerning the precise course by which certain unfulfilled portions of the prophecies of Daniel and the Revelation will ultimately reach their fulfillment, leads them to assume the role of predictors, and virtually to prophesy the course of fulfillment instead of interpreting the fulfillment when it comes to pass, which is the clearly enunciated Bible plan. The outline and the ultimate we know, but the precise method of accomplishment we can only recognize as it becomes actuality. This we should never forget. A review of dogmatic assertions that have been made through past years on such details—and that failed to come to pass—does not make for complacency. It should cause us to be more humble and careful, and to keep within the recognized confines of propriety in the realm of prediction.

HONOR!—All honor to the humble evangelist who labors away, faithfully and efficiently, with little equipment and a small staff, without a balanced budget, favoring circumstance, or conference publicity, but who achieves results, and whose tangible fruitage compares favorably with that of those who have the spotlight. After all, that is the real test of success,—the fruitage, in comparison to the number of associates and favoring circumstances.

PERVERSION!—Modern religious apostasy is not confined to perversion just of certain specific doctrines and beliefs, with others remaining unsullied. Instead, this dread pollution now involves and permeates each and every element of truth, as a drop of ink stains all the water in a glass. So with the truths of the gospel, virtually none remain untainted. They have all been wrenched and distorted. Their purity has been blighted and their efficacy impaired. This may be illustrated with a single group, centering about the person of Christ. Modern religious apostasy has taken away our divine Saviour. It has perverted the truth, not only concerning His incarnation, but concerning His sinless life, the authority of His words, the authenticity of His work, His substitutionary, sacrificial death, His literal resurrection and ascension, His priestly ministry, His heavenly judgeship, and His second, personal, premillennial advent. Belief in its reality and efficacy has been destroyed. We must, therefore, in our work and witness, begin with the foundations, and build step by step anew. We must restore that which has been lost through apostasy. We must reenunciate what has been perverted, neglected, and repudiated both through the centuries and in recent times.

The pristine truths of the apostolic faith delivered by our Lord must all be renewed. We are to restore reality instead of mysticism, certainty instead of skepticism, assurance instead of doubt, fact instead of fancy, and truth instead of falsehood. All this is involved in our great commission.

WRITERS!—Sometimes we hear, concerning some certain man, "He is a *natural* writer. Writing is so *easy* for him. The words fairly flow from his pen, and they are so clear and full of meaning." Banish once and for all the idea that great thoughts aptly expressed come easily. Words are but the vehicles of thought transmission. There are no magic pens that form the impressive phrases. Men toil for them. The smoothest, most flowing language is often the result of intensest labor,—labor such as most others are unwilling to bestow. Merely neat combinations of words, no matter how happily phrased, will never be mistaken for great thoughts. Great writers simply study deeper, read more widely, meditate more intensively than others do. That is the difference. There is no magic formula. It takes hard thinking to produce great writing. This field is open to all.

FORFEITER!—Misrepresentation is a form of deception wholly at variance with ethical and Christian standards. We very naturally and properly resent the distorted quotation of *our own* denominational teachings by religious opponents in their attempts to expose the alleged fallacies of our positions. Such tactics are not likely to win us because of the manifest bias, ignorance, or twisting of our teachings. If these distortions are exposed, and the writer continues to use the same statements in the same false way, we then say there is willful and wicked misrepresentation, and we challenge his regard or quest for truth. Conversely, when *we* write concerning Roman Catholic or other religious beliefs, the moral principle involved in our relation to truth is intensified because of our position and profession. We are not apt to make a favorable impression upon those involved if we distort or misapply their teachings, or carelessly repeat some fabrication. There are false and unjustifiable quotations current. We continue to use them knowingly only at the price of traitorship to truth, for he who carelessly or consciously continues to employ questionable quotations and disqualified or disproved citations, thereby forfeits his position as a devotee to truth. This is too serious a matter to pass merely with assent. Let us check up on our quotations. L. E. F.