

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

Vol. 9

OCTOBER, 1936

No. 10

## THE SPIRIT OF NATIONALISM

AN EDITORIAL BY J. L. MC ELHANY



HE gospel is for all the world, as God's plan of salvation knows no national boundaries or racial limitations. The whole human race is included within the scope of infinite love, "for God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Israel of old failed upon this one issue of nationalism, more, perhaps, than upon any other. They had received a divine commission. The Lord had placed them in a favorable location on the highway of the nations, and to them the words of the prophet came:

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

The light of the glory of God and of His truth was to shine through Israel out to all the nations of earth. It was the Lord's plan that the nations were to be brought to a knowledge of God by the light revealed through Israel. But they failed to carry out God's plan. They shut themselves away from the rest of the world, and grew to look upon people of other races and nations as inferior to themselves. When Jesus appeared upon earth, this attitude of selfish nationalism had so far developed that the Jews looked upon the Gentiles as but dogs.

In delivering the great commission to the disciples, Jesus repeatedly emphasized the fact that they were to begin to witness for Him in Jerusalem, but that this work was to be carried into all the world to every nation. Notwithstanding this instruction, even the apostle Peter was unprepared to carry out the Master's orders until he had had a special

vision, as will be seen from the tenth chapter of Acts.

The great threefold message of Revelation 14 has been committed to this people. It is a world-wide proclamation of the everlasting gospel. It is to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Undoubtedly, the most outstanding characteristic among the nations of the world today is the spirit of nationalism. This spirit is rampant everywhere. The political expediency of a national policy based on this spirit is quite apart from the purpose of this editorial. We are not unmindful of the difficulties and distresses of the leaders of the nations. In these days of tension and perplexity the statesmen of earth are hard pressed. Some nations seem forced to take positions that are inimical to the interests of others.

But as workers in the cause of God, we live and work in another realm. And in this realm, that pertains to the things of the kingdom of God, we must keep ourselves free from every spirit or attitude that would separate us from our fellow believers of other nations. Let it be emphasized over and over again that *this is a world message*. Every worker in this cause is under obligation to the One who said, "Go ye into all the world," to see that the spirit of nationalism does not arise in our midst to wreck the work of God. The work of ancient Israel was wrecked on this rock. Let us take heed, and not allow prejudice or feeling to arise in any quarter that will as surely bring defeat to God's cause today.

We should be message-conscious, world-conscious. "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." We should not move in the Lord's work, within a narrow range of bigotry or racial jealousy.

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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PAUL HUTCHINSON, managing editor of the brilliant Modernist *Christian Century*, in "Editorial Correspondence" from England, in the issue of August 5, tells vividly of how men's hearts fail them for fear as they contemplate coming events. Telling of sundry frenzied plans for collective security, he observes, "So the campaign for rearmament roars into high gear." And again: "Although the nation as a whole seems rushing headlong toward an unchecked militarism, I suspect that a majority, with memories of the war years still keen, have little faith in the security to be provided by arms." Here is the key paragraph, contrasting the present situation with that of a year and a half ago:

"It may have been a foolish complacency, born of ignorance, but at least it gave the visitor the impression that in the British Isles the foundations of Europe had not been moved. Today how completely this mood of confidence has disappeared! Read the debates which are occurring nightly in Parliament, or the editorials in the press, and you quickly discover that something perilously akin to panic has settled on Britain. Our traditional friend, stolid John Bull, has vanished. In his place stands a bewildered, desperate figure, frantically plunging into an effort to incase himself in armor before the bombs of invading air squadrons blow up his house. A large portion of the British public—unless their government utterly misrepresents them—are scared almost out of their wits. England is living under a new terror."

THE gifts of John D. Rockefeller, Jr., to education—some \$24,500,000 in all—are matters of common knowledge. But his gifts in the field of religion exceed that vast sum, totaling \$28,465,000. It is of deep significance, however, that this great sum not only has been largely used to support liberalism, or Modernistic enterprises in America, but has profoundly affected foreign mission work, views, and objectives. The paragraphs following are from the September *Reader's Digest*, condensed in turn from the July *Fortune*:

"He [Rockefeller] was a fervid Baptist, his convictions as narrow as they were intense. Today his

breadth of religious belief is such as to arouse the alarm of his erstwhile brethren. His interest is now undenominational or interdenominational, and he will give no more to the Northern Baptist Convention (to which he has contributed \$5,500,000) except for special projects.

"To Dr. Harry Emerson Fosdick's interdenominational Riverside church with a figure of Albert Einstein above the entrance near the images of Christ and the prophets, \$1,500,000 [was given] (plus the tower and the extraordinary 72-bell carillon). . . . In 1930, he made the most tangible step ever taken toward a cooperative world church. Out of remarks by him at a Baptist laymen's dinner grew the Laymen's Foreign Missions Inquiry, conducted by seven different denominations, Mr. [Rockefeller] Junior backing it with \$675,000.

"The report, completed in 1932 and published as a book, 'Re-Thinking Missions,' is epoch-making, Mr. [Rockefeller] Junior believes. It questions much of the missionary work being done; indicates that many of the missionaries are inadequate and unimaginative; asserts that missions should never attack non-Christian religions; suggests that the true goal of the missionary is to make himself unnecessary; calls for missions administered by a single Christian board."

THE hostility of the higher critics toward the Gospel of John is notorious, for this fourth gospel positively affirms the deity of Christ. Critics, and particularly Baur and the Tübingen school, have assigned it a 170 A.D. date—too late, of course, to have been written by John. But now the Fundamentalist *Sunday School Times* (August 15), in a most valuable article, tells of a recent discovery that answers conclusively this favorite argument of the critics. Well worth reading in its entirety, here are certain excerpts:

"An article appeared in the *British Weekly* of December 12, 1935, entitled, 'The New Fragment of the Fourth Gospel,' by Prof. Adolf Deissmann, D.D. The name of that authority in the field of papyrology attached to any writing commands attention immediately, and gives promise of something well worth while. And so we read, with increasing amazement, that there has now been added to the already famous collections of papyri, that have been accumulating in the great libraries and museums of the world, a small but still older relic of the New Testament, a leaf of a John's Gospel that must be dated not later than during the reign of Hadrian, A.D. 117-138. . . .

"Mr. Guppy [of the John Rylands Library, Manchester, England] has been supported by two great Oxford scholars, Bernard P. Grenfell and Arthur S. Hunt. The former of these in 1920 acquired a group of papyri for the Manchester Library, from Egypt, and now very recently C. H. Roberts, Fellow of St. John's College, while examining these papyri, discovered among them a fragment from the leaf of a codex of John's Gospel. It was a surprisingly small fragment, measuring about three by four inches, a portion of a leaf estimated to have measured 8.25 by 8 inches. Fortunately, both sides are written upon, and together they give us verses 31, 32, and 37 of chapter 18. It is estimated that the codex complete must have had 39 lines to the page, and nearly 50 letters to the line, and 220 pages or 110 leaves. . . .

"Mr. Roberts [in his booklet entitled, 'An Unpublished Fragment of the Fourth Gospel in the John Rylands Library,' which has very recently come from the Manchester University Press] has taken counsel with three papyrologists of the highest rank," says Dr. Deissmann. "Sir Frederic Kenyon and Dr. H. Idris Bell of the British Museum, and our own colleague, Professor W. Schubart, Director of the Papyri Collection of the State Museums." These three are unanimous in placing the John Fragment of Manchester in the first half of the second century, at the latest, with Professor Schubart strongly inclined to dating it as of the closing years of the first century. . . .

"And here comes this three-by-four-inch fragment and laughs in the face of the theorists, and shatters the [higher critical] claim respecting the Gospel according to John, and seriously undermines the whole structure built with such human acumen, but wholly lacking the wisdom of God."

# MINISTERIAL ASSOCIATION HOUR

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

## GIVING OUR SPECIFIC MESSAGE TO THE WORLD

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

### 1. OUR BOUNDEN DUTY TO FULLY INSTRUCT

BY C. B. HAYNES

*President, Michigan Conference*

WE are called into being as a movement, and we are ordained to preach as the ministry of that movement, for just one specific reason, and that is to acquaint the world with the full message announcing the coming of Christ. In doing that, we must instruct those to whom we preach in all of those things which go to make up God's final message to the world. As preachers, we are not expected to leave out any part of that which constitutes the threefold message. And I think that when we do leave out any part of the threefold message we are not true to our trust.

I am entirely convinced that our chief business as preachers of the gospel, is to bring men to Jesus Christ, and to see to it that they are soundly converted when brought into the church. That is primary; that is a fundamental thing. I think we do wrong when we bring individuals into the church, no matter how well instructed in all the principles of this faith, if, in spite of all they know, their hearts are not given to Jesus Christ, and they are not genuine Christians. We are not merely to make Seventh-day Adventists. We are to make Seventh-day Adventist *Christians*.

Having said that, let me go on to say that we have a message to preach. I will not take time to attempt to discuss what is in that message, for we all know. But I am reminded, as I discuss this, that there is a difference of opinion among preachers in our ranks as to the limit of our duties. I have on more than one occasion been present in such a meeting as this, with ministers and other workers, and heard the principle presented that a man who has the gift of an evangelist is expected, in the exercise of that gift, just to bring people to a decision to accept Christ and to unite with the church, and that his evangelistic duty is discharged in full when he has brought them into the church. It was maintained that then it becomes the business and the responsibility of the church to take over that convert to Christ and indoctrinate him in all the teachings of the church. It was said that it is not the business or the responsibility of the evangelist who brings him to accept Christ

to indoctrinate him, but that it is the business of the church to instruct converts; and that it is the evangelist's business only to get the members.

I am one who does not believe that theory, and am convinced that it works harm in practice. After considerable experience and rather wide observation, I come to be more and more convinced as the years go by that it is the business of the man who wins converts, not to bring those converts into the church and turn them over to anybody else to be taught what the church believes, but to bring into the church those who know in full what the church believes. And that should be without exception.

It is the business of the evangelist to let his converts know what the church into which he is bringing them, will expect of them; that they will not only profess faith in Jesus Christ, but will have made a decision—a positive, definite decision—to bring their lives into harmony with the practice and belief and teachings of that church in every detail. I think it a pity and a tragedy for any persons to be brought into our church, and after they have been in three months or six months, then find that the church expects of them a course of life about which they have never heard on any occasion. I consider that plain, downright, common deception, nothing else.

I think every person invited to come into the church is entitled to know what that church expects him to do—to keep the Sabbath, to pay tithe, to dress in accordance with the teachings of the Bible, to live in a healthful way in accordance with Scriptural instruction, to take off adornments and jewelry from his or her person, and so forth. I think he is entitled to know that that church practices the ordinance of humility and that the church believes in the gift of prophecy. Don't you? [Voices: "Amen!"] It is nothing less than a square deal—just fair, honest dealing—to require that much in the way of instruction by every evangelist.

I have heard some evangelists contend that they did not have the gift of teaching; that

they had not been given the gift of "pastor," and consequently they cannot be expected to do the pastor's work or the teacher's work in this matter of instruction; that their gift is that of an evangelist, and when they have brought people into the church, their responsibility ends. I do not believe that doctrine. I believe it is the responsibility of the man who first introduces the person to the truth, before that person is baptized, to make sure not only that that person is first and foremost a Christian who has given his heart to God, but that he is an *instructed* Christian, an enlightened Christian, knowing all the truth for this time and having had opportunity to make up his mind whether he is going to follow in obedience to that truth and actually *do* the things which the truth requires of him.

And, my ministerial brethren, we find it works out many and many a time that, when the evangelist neglects this very thorough work in indoctrinating his converts, it becomes next to impossible for anybody else to do it. Very naturally the man who learns the truth from an evangelist looks to that man to learn the whole truth from him. And if the evangelist soft-pedals, if he does not do a complete work, the convert is not willing to receive instruction about other points

from other sources. He looks to his father in the truth as surety, and holds that if the matter was an important thing, his father in the truth would have told him. And if his father in the truth has not told him, he feels it is not of any consequence, and it will be a very difficult matter to get him to take it up.

I do not believe it is possible in practice for one man to win souls to Jesus Christ and then turn them over to the church to be instructed, unless he is the one in that church who is going to instruct them. I am convinced, with all the conviction that is in me, that the teaching and preaching which neglects to do this thorough work of instructing converts in every point of the faith, instead of being a contribution to the cause, is a tremendous injury to our work. It is from among those who are not properly instructed that nearly all our church troubles come, that the drift toward the world sets in—the paint, lipstick, eyebrow plucking, jewelry, adornment, and all the rest.

I feel, my dear associates in the ministry, that we who are here should line ourselves up in this matter of faithful and thorough instruction of every convert on every essential God has given us and for the giving of which He holds us responsible. [Voices: "Amen!"]

## 2. BASE ALL ON REVELATION 14

BY J. W. KENT

*Evangelist, New South Wales*

First of all I want to say a great big AMEN to all that Elder Haynes has said. As for myself, I can simply tell you how I seek to present our specific message. I have found that, as for me, the sooner I get to the heart of this message, where the throb beat of the whole movement is found, then the sooner I am getting down to the real basis of helping my audience and of winning the honesthearted. So I do not waste very much time on preliminaries. I go straight to the place where the message says, "The third angel followed them, saying, . . . If any man . . . receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God," and I make plain just what that means.

Sometimes I find my fellow preachers in the field getting a little bit jumpy, and they say they think I ought to hold up a bit, and not begin so soon to mention the third angel's warning. But this constitutes the very heart of our mission and message to the world. They say, "Brother Kent, you had better hold off preaching on such subjects, and wait till we get the people to camp meeting." But if we preach all over the broad field of Biblical doctrine, yet do not teach the message for this time, we are not preaching God's gospel for this hour. You can preach the third angel's message and teach the mark of the

beast without offending anybody; and you can preach it straight and strong. So I preach the message right from the beginning, and try to get people to decide for all that the message means.

One of the leading people in the city of Sydney, an army officer, came to hear me speak on the third angel's message. When I had finished, he said, "Well, I think you are right."

I said, "Brother, what are you going to do about it? That is the point."

It was three o'clock in the afternoon, and I asked him to stay for the evening meeting. "No," he said, "I have heard what I want to hear this afternoon." That was the first Adventist sermon that man had ever heard. And as a result of that sermon he accepted this truth, with his wife and family—all because he heard the message he wanted and needed at that first sermon, although some would think it wise to lead up gradually to the presentation of our definite, testing truths.

I believe it is the duty of the evangelist to teach the people all that properly belongs to our message—the impending advent, the claims of the law, the nature of man, the punishment of the wicked, the Sabbath, the mark of the beast. Give the whole message winsomely right to them. And just as quickly

as you can, get their decision on all points. I spend about nine months preaching the third angel's message from Revelation 14, and preaching nothing else.

But, you ask, "Do you preach the Spirit of prophecy right in the open meeting?" Yes. The people all know our attitude toward the message given through Mrs. E. G. White. When you evangelists here in America advertise as Seventh-day Adventists, people come to hear you; but it is not that way in Australia. They think that if we do not belong to the Mormons or some other such unpopular cult, then we do belong to the people who are led by a woman, Mrs. E. G. White. And they are very much opposed to that. So I put this subject right before them in the open meeting, "What Became of the Prophets?"—not "profits" but "prophets."

Brethren and sisters, I want to tell you I

support the statement that the evangelist ought to teach the people why they are Seventh-day Adventists. Now as to the question, "What will you do to teach them their need of Jesus Christ?" I don't believe we ought to preach evangelical sermons apart from the truths of this message. This message is all-embracing, the blood of Jesus Christ runs right through it. So when you preach this message, you must *preach Christ in the message*—all the way through, in every sermon, every night. We are not to study what we can do to weed out certain subjects until we think it is safe to try to attract people to the study of the law of God and to the keeping of the Sabbath. No! Put the salvation that is in Jesus Christ in this message every night in every sermon. That is what I believe. That is the only way I have dealt with the people; and I know it will work.

### 3. MAKE CHRIST AND THE MESSAGE INSEPARABLE

BY C. T. EVERSON

*Evangelist, Angwin, California*

The message that we are to give to the world is "Jesus Christ, and Him crucified." And this consequently takes in everything. It is not limited just to this or that truth, but embraces everything. Difficulty often arises through failure to recognize this fact. The effort is sometimes made to try to get people converted, and then to teach them the doctrines and have them thoroughly instructed. I want to say that no matter how thoroughly instructed a man may be doctrinally, if you do not tie the doctrines up with Jesus Christ, they will not do him any good. If the man coming to your meetings can separate, in his thinking, Jesus Christ from the particular truth you are teaching, he will soon leave the doctrine out. There is too often a separation between doctrinal sermons and those presenting Christ. But Jesus Christ Himself should be the heart of every doctrine, so that in accepting Him, one must accept His doctrine. They must be inseparable. It is essential for every doctrine to be tied up with Jesus Christ, and you must give every man a chance to accept Christ *and* His doctrine, because Christ is all and in all. You must not preach Jesus Christ at one time, and the doctrines at another; you must put the two together. And the most important part of it all is—if you are going to preach Jesus Christ—to have Christ in your own heart. The man who knows all about the doctrines, but does not have Jesus Christ in his heart, will not be a valuable preacher even if he tells the people everything he believes. *It is Christ in the doctrines which counts.*

Take the immortality question, for example. It is quite possible to preach on conditional immortality in such a way that people do

not sense the real meaning and provision behind it all, but only a cold doctrine. But you can teach immortality as inseparably connected with Jesus Christ in such a way that people will be attracted by it. The Bible says our "life is hid with Christ in God," and that when this life is over there is a life beyond; that while we may be sleeping in the grave, we know that our life is hid with Christ in God. And when Christ appears, then we shall appear with Him in glory. If you tie the immortality question up with Jesus Christ from the very beginning and all the way through, people will not have much trouble about accepting it.

It is possible to talk so much about the "worm that dieth not," and hell-fire that is not quenched, that by the time you are through, you forget to teach that the Lord Jesus Christ has brought deliverance from all this, and that if we come to Him, He will save us from hell-fire and give us a home in the eternal kingdom.

Read that scripture about, "If thy right eye offend thee, pluck it out;" or the hand, or the foot, cut it off. What does that mean? Tell them it means if any one has a sin in his life, whatever that sin may be, even though to separate from it would be as difficult as having an arm or a foot cut off, by all means he should do it, rather than go into hell, where the fire is not quenched. When your hearer gets the right view of the matter, he sees Jesus standing with the tears streaming down His face. He sees that Jesus is speaking, not simply because of the fires and the worm, but he sees that He is deeply concerned lest He might lose this soul; for if

*(Continued on page 23)*

## IMPORTANT CHURCH-ADVERTISING MATTERS

### Billboard-Poster Status

OUR readers will be interested in the status of the evangelistic billboard-poster project first presented at the recent General Conference at San Francisco, and later discussed in the August MINISTRY. The Committee on Billboard Posters, authorized by the General Conference action, definitely favors the development of the plan—provided there be justifying support from the field. By this, we mean actual advance orders collectively totaling a minimum of 150, at \$2.50 each; for any single poster, \$2.10 if the orders total 250; or \$1.85 if more than 250, thus warranting the production by the artist of a modest group of specified posters.

The success, and indeed the sole possibility, of producing and making these billboard posters available, rests entirely with the field. They can be used advantageously to advertise regular services in the local church, a special evangelistic effort, or local, union, or general radio broadcasts, such being announced on the "spot" left for this feature. The posters would be placed on highways leading into the cities and towns where church services or evangelistic efforts are in progress, or where a radio series is on.

A hand-prepared, sample poster 5 x 10 feet will be exhibited at the Autumn Council in Fort Worth, Texas, the latter part of October. At this time the presidents of the various conferences will be asked to state the number of sets they are prepared to order for their respective fields, thus bringing the matter to a focal point.

If our pastors, evangelists, and committeemen have convictions to express, let them write to their local presidents. Reread the story and view again the miniatures in the August MINISTRY.

### Church "Welcome" Signs

The same committee, investigating the matter of porcelain enamel church "Welcome" and direction signs, for advantageous placement in cities and towns where our churches are located, has secured favorable cost figures. Neat, attractive, heavy enamel signs, 30 x 40 inches, are obtainable with dark-blue lettering

on a white background. The address line would, of course, be changed by the producers for each separate city, while the rest of the sign would be uniformly alike, and would bear these words in a pleasing form of lettering and arrangement:

The  
SEVENTH-DAY ADVENTIST  
CHURCH  
WELCOMES YOU TO ITS SERVICES  
Saturday (Sabbath)  
70 Aspen St. Off East Main  
SERVICE HOURS:  
Sabbath School 9:30 A.M.  
Preaching 11:00 A.M.  
Prayer Meeting (Wed.) 7:30 P.M.

The prices, based upon a minimum collective order of 500 signs, are \$2.78 each for the uniform part (or 750 at \$2.77 each; 1,000 at \$2.66 each). The address line is additional, at \$2.29, if but *one* sign is secured for a city, making a total cost of \$5.07 for the sign. If two identical signs for a town are ordered, the cost for the address line for each sign would be only \$1.15; if three, only seventy-seven cents each; and if four, only fifty-seven cents. The cost of the address line, in any case, is added to the standard cost for the uniform part of the sign.

A photolith miniature reproduction has just been sent to one hundred conference presidents and leading pastors, with the request that the presidents likewise be prepared at the Autumn Council to place orders covering the desires of their respective fields upon this point. Thus the matter can move forward to consummation, for unless we move together in this, we cannot move at all, as the cost would be prohibitive for independent action.

We have been woefully remiss in this matter of publicizing our presence and our places of meeting. Scores of cities could most profitably use a number of these durable, attractive signs, advantageously placed to direct attention to the location of our churches and the time of their services. If you have convictions and desires as to their use in your locality, you might profitably communicate with your conference president.

COMMITTEE ON CHURCH ADVERTISING.

## THE BOOK OF GOD

BY ROBERT HARE

Wonderful Book, God's chart of life,  
Across time's wide, unmeasured sea;  
Wonderful volume, chaste, divine,  
Bearing the thoughts of God to me!

Age has not dimmed the glory beams  
That from its hallowed pages shine;  
And passing centuries only prove  
Its Author evermore divine!

Wonderful Book, love's beacon ray,  
Gilding the dimness of the years,

Telling of joy that waits beyond,  
Where grief is lost, with all its tears!

Writ with a pen of mortal guise,  
And oft, maybe, by wearied hand;  
Yet, inspiration in the touch,  
Still guides us on to Canaan's land!

O Book of God, and Book of Life,  
We trust thy promise—be our guide,  
Lead onward till beyond the night  
Love rests upon the other side!

## TRENDS OF THE TIMES

Matters That Interest and Concern

### A VISIT TO THE CALENDAR REFORMERS—No. 1

BY GWYNNE DALRYMPLE

IN the interests of the *Signs of the Times*, the Pacific Press Publishing Association recently sent me to New York State. While there, I had the opportunity to visit the headquarters of the calendar-reform organizations. I suppose most of our brethren understand that there are two of these,—the International Fixed Calendar League and the World Calendar Association.

The International Fixed Calendar League has its American headquarters in Rochester, New York. This organization is in favor of the thirteen-month plan, invented by Mr. Moses Cotsworth and financed by the late Mr. George Eastman. When I came to Rochester, I found that their offices are housed in the Eastman Kodak Building, so that the International Fixed Calendar League has the air of being an appendage of the kodak business.

Directed to the room which the League occupies, I found a pleasant young woman there who was glad to tell me all about their work. I explained frankly that I was an opponent of the league and its system—though carefully emphasizing that my only objection, and the only objection of the denomination which I represented, was the interference with the free-flowing week. As far as I could find out, the League has no special organ of publicity,—no magazine or journal devoted to publishing their views. They get out various tracts and pamphlets, but it does not seem that any of these has a very wide circulation.

I asked the young lady if I might be introduced to Mr. Meredith N. Stiles. Mr. Stiles, as some will recall, is the author of "The World's Work and the Calendar," a book of 181 pages, which was put out in 1933. This work devotes two chapters to a very warm—I almost said hot—discussion of Seventh-day Adventists and all their works. If you have not already done so, you should read chapter XIII, "Calendar Reform 'In These Last Days,'" a bitter discussion of our beliefs and religious views. However, I thought it would be a good thing to see Mr. Stiles.

The young lady in charge mentioned that he had been assigned to another department of the plant; but she succeeded in finding him in a few minutes. The three of us had a very interesting talk. I discovered that the thirteen-month calendar reformers, naturally enough, have a strong dislike for the twelve-month calendar, which they claim is a halfway measure.

I went away from the interview with the feeling that if the only calendar movement we had to contend against was the International Fixed Calendar League, we would be fortunate. For one thing, the plan is too iconoclastic. The idea of having the months in a year total thirteen—a number which cannot be divided into halves or thirds or quarters—is too fantastic to ever receive a very wide support. Indeed, from all that I could discover, the issue is not even being pushed very energetically at present.

A fortnight later, when I was in New York City, I visited the headquarters of the World Calendar Association. This organization carries on its work in the Columbia Broadcasting Building, 485 Madison Avenue. The president of the association is Miss Elisabeth Achelis, who I am told also finances the project. The work of this group of calendar reformers is going ahead at a much more rapid pace than that of the Cotsworth group. Their plan, which calls for a twelve-month system with shifting days, appeals more to the popular mind than the more logical, but less convenient, Cotsworth Plan.

Their publicity also seems to be carried on in a much more skillful way than that of their rivals. They print a quarterly, *Journal of Calendar Reform*, which receives contributions from many prominent scientists and clergymen advocating a blank-day calendar; and this journal is undoubtedly gotten up in a form which will appeal to the more thoughtful and influential type of reader. Besides this, they print numbers of leaflets dealing with various aspects of calendar reform.

(To be continued)

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MEXICAN CHURCHES.—Catholics in Mexico were heartened by the reopening last week of thousands of their churches that had been closed ever since the country-wide anti-Catholic campaign of more than a year ago. While the federal government let it be known that it would not oppose the reopening of the churches, no change in federal or state religious laws appeared to be in the offing. The church is not allowed to own property or to operate schools; in at least two states priests must be married; and in all the states and territories the number of priests allowed to officiate is limited to approximately one for each 80,000 Catholics. In most of the reopened churches, therefore, no religious services will be officially allowed, although there are indications that in some parts of the country the laws restricting the number of priests are not being carefully enforced. Some churches have been turned over to "committees of neighbors" for care and upkeep.—*Zion's Herald*, April 8, 1936.

# A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

## THE ART SIDE OF ADVERTISING \*

BY P. J. RENNINGS

WE are told that "order is heaven's first law." This we also learn from a study of nature. From an orderly arrangement of sounds, we have good music, and similarly an orderly arrangement of color gives us a beautiful picture. And by an orderly arrangement of gray, black, and white spaces, we get a pleasing composition in evangelistic advertising for newspaper or handbill. These orderly arrangements satisfy our inborn love of the beautiful.

Years of art education, through the public press, have made the people of this modern age beauty-conscious as concerns correct form, color, and sound. And years of striving to express beauty have resulted in the discovery of the laws that obviously govern its creation.

As musicians can write beautiful musical compositions by theory, or a knowledge of the laws that govern tone harmony, so designers, architects, and printers can likewise produce beautiful things by the laws that govern their creation. For the benefit of those who have not made this a particular study, it may be helpful to set down a few of these findings. This I have been asked to do by the editor of the MINISTRY.

It is well to remember that many people are influenced more by what the preacher does than by what he says. Poorly arranged announcements, badly lettered signs, poorly prepared charts, and even the decoration of the rostrum may and do work against the most effective preaching. Let us scan briefly a few guiding principles in the art side of evangelism.

1. *Signs.*—Where places are large enough to hold public efforts, professional sign artists are usually to be found. And it is well to remember that the better this part of the work is done, the better the class of people who will be attracted by the effort. Tasteful, dignified signs speak of orderly thought and organization behind the effort, and have an attracting influence.

\* The writer of this article is a capable artist, as well as an earnest Seventh-day Adventist now resident at Salem, Oregon. He was for years in charge of the art department of the Pacific Press. He therefore writes as one familiar with our evangelistic art needs, having long aided not only in the illustration of our periodical and book literature, but in public evangelism as well. The principles here set forth are worthy of the careful study of every public representative of this movement.—EDITOR.

2. *Announcements.*—It is not the amount of wording, not the size of the card, but the nice balance between the large type and small, together with the open spaces, that makes for its attractiveness. Even a card 4 x 5 inches should have plenty of margin. If possible, use large type in the announcement for words needing emphasis.

3. *Colors.*—Flaming scarlet cards, or strong blues or greens, while they create a bright spot at a distance, also make for poor reading. Never forget that the type cannot be so easily read on dark surfaces as on light-tinted stock.

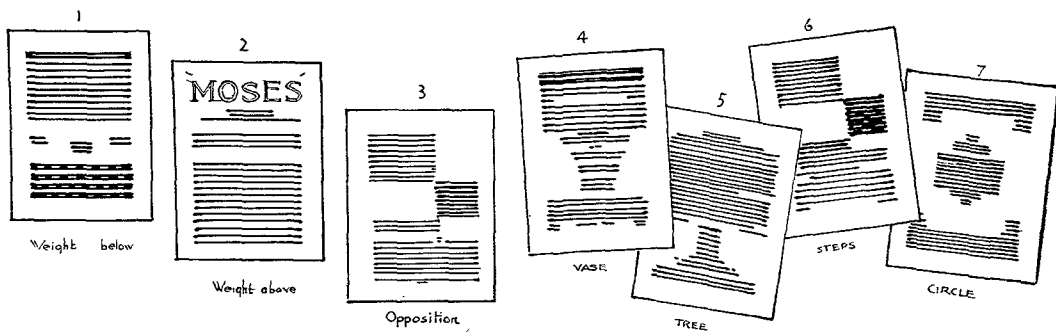
4. *Balance by Weight.*—By this expression is meant small areas of large black type, offset or balanced by larger areas of small type—the one making a gray mass, the other a black mass. This is illustrated by Figures 1 and 2.

5. *Balance by Opposites.*—Try, for profitable practice, arranging type in squares, as in Figure 3. The alternate blank spaces rest the eye. Consequently, the used space is the more readable, by reason of the rests, or pauses. This, in effect, is like pauses between sentences in public speaking.

6. *Pattern.*—Orderly arrangement in type or design will result in a pattern or figure like that of a vase, tree, steps, or circle (see Figures 4 to 7), the pattern itself having attraction. In type, as in picture or design, we find that one part given more weight than the other serves to make the whole more easily read or appreciated. Filling a handbill or newspaper ad as full as possible with type, with no relief by cut or space, is like filling a picture with so many objects that it gives no focus or resting place for the eye as it scans the picture. Consequently, it fails to attract or please.

Cuts and illustrations serve the purpose of heavy bold type in relation to ads. A well-placed portrait cut serves as a balance for a larger area of type. The cut or portrait should be darker than the type to make a nice balance. Type alone is not very elastic. Some phases that are necessary cannot properly be worded so that, when set up in type, they form a dark spot for balance. Therefore the artist designs a sentence in reverse (a drawing made of white letters on a black background), and the thing is heavy enough to catch the eye and attract special attention. Otherwise the important thing, the subject, is lost in the mass of gray type. National advertisers know





and utilize this principle, and have their messages especially designed and arranged to capitalize it to the greatest degree.

Our message is very important. Therefore,

it deserves, and should be given, all the emphasis, art, work, thought, and attraction that can possibly be put into it.

Salem, Oregon.

## MEDICAL QUESTION BOX

BY CHARLES H. WOLOHON, M.D.

**I**N the writings of the Spirit of prophecy, the relationship of the health message to the advent movement is variously set forth. Using as an illustration the close coordination between the different parts of the body, Mrs. White has said:

"The gospel ministry is an organization for . . . the carrying forward of the work for sick and well. This is the body, the medical missionary work is the arm, and Christ is the head over all."—*Medical Ministry*, p. 237.

In another place, the health program is said to be the "right hand" of the message. "The right hand is used to open doors through which the body may find entrance. This is the part the medical missionary work is to act."—*Id.*, p. 238. In yet another place it is called "the entering wedge." Perhaps we do not get openings into as many places, and our evangelistic efforts do not win as many converts, as we should like, because the "arm," the "hand," and the "entering wedge" are not used in creating an opening, and in breaking down prejudice. Wherever our health work is given due prominence, it is of great help to our evangelists in obtaining a hearing, and thus in winning converts.

Concerning work in the large centers, we have also been informed:

"The principles of health reform are to be promulgated as a part of the work in these cities. The voice of the third angel's message is to be heard with power. Let the teachings of health reform be brought into every effort to get the light of truth before the people."—*Id.*, p. 304.

In this brief article I have been asked to discuss the use of a Medical Question Box in connection with evangelistic effort. There are, of course, many other ways in which the medical work can be effectively employed. But almost all of our evangelists conduct a Question

Box for the answering of religious questions. When the offering is passed, there are distributed cards on which interested persons can put down their names for literature, and on which they may also write out their questions. Inquirers are usually instructed to place those questions in a box located near the exit.

If it is desired to have a Medical Question Box, the evangelist can announce this fact on several occasions, so that questions may accumulate. The medical questions may be deposited in the same box with the religious questions. Usually a Medical Question Box will attract a good attendance, for the ones who have put in questions will very likely be there to hear the answers, and others will come to hear the discussion. The questions and answers can be used as often and as long as seems helpful.

I have personally had the privilege of helping in this way with meetings held by our evangelists, and have found that the people seem very much interested in the answers to their health questions. The Christian physician who has had a little experience in this type of work, may be of great help to the evangelist by emphasizing the wonders of the body temple, and thereby bringing the people to view from a new angle the marvels of the Creator, and His great power. Admiration and love, and a desire to serve Him, may thus be fostered. Ofttimes questions regarding nervousness, fear, and worry are asked. People who ask such questions are often harassed by spiritual problems, and their conscience is troubling them. It can thus be shown that sin is the great destroyer of mind, soul, and body, and that the best health insurance is a conscience void of offense toward God and man. The work of the physician and the evan-

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## COMMUNITY BIBLE SCHOOLS—No. 3\*

BY A. A. CONE

ONE of the outstanding characteristics of this age is the departure, everywhere manifest, from the old standards of morality, faith, and righteousness, and the casting aside of the restraints that have held the passions of men in check.

"With many today, religion is mere philosophic speculation. With others it is the mere adoption of some creed, in connection with some church. But with nearly all, it seems to lack that profound, vitalizing life and intense godliness which marked the religion of our forefathers. It is a deplorable fact that, with many today, religion is a mere form. The individual who has really experienced the new birth has become a new creature, and a new light illumines his soul. New joys take possession of his heart, and new hopes allure him onward in the path of right. It is for the purpose of bringing this lasting joy and peace into your lives that we go to the trouble to conduct these Community Bible Schools with no expense to you.

"We are living in an age of uncertainty, and in no phase of human life is this more manifest than in the realm of religion. So many faiths, so many baptisms, so many ideas of God are being taught that the mind of the honest seeker for truth is left in a maze of doubt and uncertainty. And yet, as we read these words from God's book, it would seem that He did not plan this condition of things: 'There is one body, and one Spirit; . . . one Lord, one faith, one baptism.' Eph. 4:4, 5.

"As the result of this uncertainty regarding the most essential things of life, thousands of good people have lost their faith in God, and in the Bible as the inspired word of God. In this Bible school we purpose to give abundant proof that the Bible is God's book, and that it is all written by divine inspiration, and is dealing with *facts*, not mere theories of men.

"Too many today blindly accept the opinions of men, without making a personal investigation of those matters so vital to their eternal welfare. The tendency seems to be to trust our bodies to the doctors, our souls to the preachers, and take what they give us, asking no questions. But in these studies I do not want you to take *my* word for anything. Unless we bring you a plain 'Thus saith the Lord' to establish every point, do not accept it. Under no circumstances shall I endeavor to establish any point merely upon my personal opinion, nor yet upon the opinion of some other man or group of men. Christ uttered a solemn

\* In this concluding article of the series, the author proceeds by presenting what he says in introducing the subject of the evening to the select group of people who have joined the Community Bible School. It is well to keep in mind that this is a distinct method of evangelism, not a series of cottage meetings nor an adjunct to a series of public meetings.—EDITOR.

warning on this point: 'Howbeit in vain do they worship Me, teaching for doctrines the commandments of men.' 'Full well ye reject the commandment of God, that ye may keep your own tradition. Mark 7:7, 9. So, in these studies we are going back to the good old Book, following the Lord's definite instruction here in Isaiah 34:16, 'Seek ye out the book of the Lord, and read.' And to those who do this He says: 'Consider what I say; and the Lord give thee understanding in all things.' 2 Tim. 2:7.

"It is evident that not all who profess to be Christians will be saved in God's kingdom, for He says, 'Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.' Matt. 7:21. Now if our entrance into heaven depends upon our doing the Father's will, then it is certain He has made His will so plain, here in His word, that any normal person can understand it, if he really has a desire to do God's will. 'If any man will do His will, he shall *know* of the doctrine, whether it be of God, or whether I speak of Myself.' John 7:17.

"We are not here to study denominationalism. The world has enough of that already. Mere denominationalism never helped to bring any man or woman nearer to God. It is high time that we lay aside our denominational prejudices, and get down to an earnest study of God's word, with an honest desire to know His will, and a determination to obey it as He reveals it to us in His word. And so, my friends, in this Bible school I want each one to forget that he is Methodist, Catholic, Baptist, Presbyterian, Christian Scientist, Lutheran, or that he belongs to no church at all. 'This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' John 17:3.

"The object of these Bible schools is to help you to know Jesus better, whom to know is life eternal. Denominational prejudices are the most cruel and unreasonable things in the world, and we certainly do not wish them to get into this Bible school. And now, as we enter into the subject of the evening, I would urge that you consider carefully, and accept quite literally, this instruction from God: 'Prove all things; hold fast that which is good.' 1 Thess. 5:21."

At this point we launch into the study of the evening. Because of the preliminaries we do not attempt to finish the subject in this first class period. Please note that we do not at first ask them to bring their Bibles nor to read the texts. Few people read the Bible and give the proper emphasis, or sense. We are given

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## MOBILIZING FOR THE FINISHING OF THE WORK—No. 3

### The Divine Program Outlined



TURNING now from surveying the *destructive hindrances*, to a consideration of *constructive helps*,—from the things that impede, to those forces and resources which God has not only ordained, but has specifically named and provided for the finishing of the work.—I would present for consideration, the following:

1. *A deliberately planned, denomination-wide movement, born and nurtured of prayer and counsel, to arise and finish the work.* Let there go forth from this Conference a universal summons, a world rally call, to arise as a people, and address ourselves in all earnestness to this one supreme responsibility of the remnant church, breaking with everything that has effectually retarded this great objective, singling out, encouraging and utilizing to the full those forces and resources pointed out by the inspired counsels so graciously given this people for guidance in this matter. In the brief expansion of points to follow, I have no new schemes to project, but I do have inspired authority for the great fundamental provisions I would here list as available, as required, and as sufficient to finish the work. Our sole hope of success lies in following the divine program laid down for us in these instructions, so plain and clear that none need err therein.

2. *As prerequisite to all else, there should be coupled therewith an authoritative and solemn call to repentance, revival, and seeking with prayer and confession for the Holy Spirit, as not only our greatest personal need, but our greatest resource for the finishing of the work.* This should be, indeed, our very first work. And it should begin with us ministers and other gospel workers, sweeping out to embrace all of our people, not as a feeble or intermittent effort, but with divinely authorized persistence. We should all seek for a new conversion, a new infilling, and a new and absolute surrender to the control of the Holy Spirit in personal life and in all our denominational endeavor. No clearer call rings through the Spirit of prophecy than this specific summons. Hear God's admonition:

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."—*Ellen G. White, quoted in "Christ Our Righteousness," p. 146.*

"A revival need be expected only in answer to prayer."—*Ibid.*

"There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. . . . When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth."—*Id., p. 149.*

"The church must arouse to action. The Spirit of God can never come in until she prepares the way."—*Id., p. 151.*

"There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us. Shall we not heed His voice?"—*"Testimonies to Ministers," p. 515.*

"If all were willing, all would be filled with the Spirit. Wherever the need of the Holy Spirit is a matter little thought of, there is seen spiritual drouth, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude. . . . For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely."—*"Acts of the Apostles," p. 50.*

"There are many who profess to believe and claim the Lord's promises; they talk about Christ and the Holy Spirit; yet they receive no benefit, because they do not surrender their souls to the guidance and control of divine agencies.

"We cannot use the Holy Spirit; the Spirit is to use us. Through the Spirit, God works in His people 'to will and to do of His good pleasure.' But many will not submit to be led. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train."—*"Gospel Workers," p. 285.*

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every worker should be pleading with God. Companies should be gathered together to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely."—*"Testimonies," Vol. VIII, p. 22.*

3. *Such a revival is inseparable from a genuine reformatory movement that will vitally affect the whole of life,—its outlook and activities, both personal and denominational.* This should be called for, urged, and participated in as a life-and-death issue, which it is. Among other things, it will scatter us from our colonized centers, and really utilize our lay forces, causing them to go everywhere preaching the word. We are to mobilize, not by concentration in favored spots, but by scattering to places of need. Listen to Heaven's counsel:

"In visions of the night, representations passed before me of a great reformatory movement among God's people. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, p. 126.

"God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children."

"A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."—*Ellen G. White, quoted in "Christ Our Righteousness," pp. 154, 155.*

"When the earth is lightened with the glory of God, we shall see a work similar to that which was wrought when the disciples, filled with the Holy Spirit, proclaimed the power of a risen Saviour."—*Id.*, p. 163.

"The light given over and over again by the Spirit of God is, Do not colonize. Enter the large cities, and create an interest among the high and the low."—*"Testimonies to Ministers," p. 400.*

"But the people of God are never to collect together into a large community as they have done in Battle Creek. Those who know what it is to have travail of soul will never do this, for they will feel the burden that Christ carried for the salvation of men."—*Id.*, p. 199.

"Enlarge ye; spread ye; yes, but not in one place only. Go out, and establish centers of influence in places where nothing, or next to nothing, has been done. Break up your consolidated mass; diffuse the saving beams of light into the darkened corners of the earth. A work similar to that of an eagle stirring up her nest needs to be done."—*"Testimonies," Vol. VIII, p. 150.*

Though covetousness is declared to be our most grievous sin as a people, under the impulse of a genuine revival and reformation, the grip of covetousness will be broken. Breaking away from our congested centers, the question of property disposal will be more easily cared for. Cheering is the word:

"There is a time coming when commandment keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has entrusted you with money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers; that when Christ shall come, He may receive His own with interest. In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now."—*"Historical Sketches," p. 292.*

4. In this reformatory forward movement, our ministry are to lead, but the laity are to have a place of paramount importance. They are to be definitely encouraged, led and utilized beyond all plans and conceptions of the past. To be true to the counsels of the Spirit of prophecy, we must encourage a real, self-supporting laymen's movement. This is a life-or-death matter for hosts of our laymen. "Their break with the things that have held them,—colonization, covetousness, inactivity,—is contingent upon finding a place of consecrated

III

VI

II



ence, are indicated by the Roman numerals. The six most in the order of preference, appear in the Arabic numerals.

## ADVERTISING "PRE

ONE feature of obviously popular interest at the General Conference Ministerial Association exhibit was the "preference" contest on the most pleasing and impressive evangelistic handbills and announcement cards displayed. Thirty-three of the most likely were selected from the full exhibit and placed on a display board, as pictured here. Between meetings there was usually a group clustered about the board, discussing and voting on the comparative merits of the several offerings.

The ruled card in the center, comprehensively setting forth the principles of rightly adjudging Seventh-day Adventist evangelistic advertising, read as follows:

### PLEASE INDICATE PREFERENCE

HERE are certain typical evangelistic HAND-BILLS, and some ANNOUNCEMENT CARDS. Please indicate your personal preference for Seventh-day Adventist evangelism, as concerns style, appeal, and probable effectiveness. Register your choice of the best six in each group in the order of preference, indicating by identifying letter on the blank provided.

### Basis of Judgment

Impressiveness of appearance, appropriateness of title, power of attraction, neatness, balance, dignity, modesty, clarity, style, and size of type, color of ink and stock—these should be the determining principles.

ANNOUNCEMENT OF THE RESULTS OF THIS REFERENDUM WILL BE MADE AT AN APPROPRIATE TIME AND PLACE

We here give the promised announcement of the results of the 407 ballots cast, as marked

V



THE six most effective HANDBILLS, in the order of voted preference, and the six most effective ANNOUNCEMENT CARDS in the bottom row, likewise

## “PREFERENCE” CONTEST

upon the “preference” slips, tabulating the first six choices of handbills displayed, in the numerical order of popularity; and likewise the first six choices from the sixteen announcement cards.

The verdict for the six best HANDBILLS, with the evangelists’ names and locations at the time of printing:

- First, Evangelist C. A. Reeves, of England.
- Second, Evangelist R. A. Anderson, of London.
- Third, Evangelist H. M. S. Richards, of California.
- Fourth, Evangelist D. E. Venden, of Oregon.
- Fifth, Evangelist M. L. Venden, of Oregon.
- Sixth, Evangelist O. L. Denslow, of Indiana.

The verdict for the ANNOUNCEMENT CARDS, likewise with the evangelists’ names:

- First, Evangelist R. S. Lindsay, of Pennsylvania.
- Second, Evangelist E. E. Roenfelt, of the Australasian Division.
- Third, Evangelist H. M. S. Richards, of California.
- Fourth, Evangelist R. A. Anderson, of London.
- Fifth, The Venden Brothers, of Oregon.
- Sixth, Evangelist R. E. Griffin, of Iowa.

Our readers are invited to study carefully the valuable principles of “layout” and design, appearing on page 8. Incidentally, the preferred cards and handbills from Great Britain all had the advantage of being printed by our Stanborough Press, and the Venden Brothers’ publicity materials of having layout help from Brother P. J. Rennings, the Adventist artist, whose article you are here invited to read.

service of this character. It is restless idleness in the vineyard of the Lord that makes men a prey either to sincere dissatisfaction with that idleness, or to criticism, cynicism, skepticism, and the designs of independent, off-shoot elements. Of the fundamental place of laymen in God’s plan for the last things, we are told:

“The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.”—*“Testimonies,” Vol. IX, p. 117.*

“The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks. . . . In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part.”—*Id., p. 116.*

“If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands.”—*“Steps to Christ,” pocket edition, p. 81.*

“O that I could speak words to men and women that would arouse them to diligent action! The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose.”—*“Testimonies,” Vol. IX, p. 117.*

5. And next, the youth and children have their allotted place, are called to do a work that none others can do. It is incumbent upon us to plan for the tremendous potentialities of our great army of youth. Converted, trained, and used to the full, they could accomplish a mighty work. This restless army of youth, with its pent-up energies that are bound to find an outlet in either wholesome or unwholesome activities, should be mobilized for God, given definite purpose and direction, trusted and utilized in a great youth-for-youth movement. The results will surprise us all.

Youth responds to the challenge of the difficult. In fact, the harder the task the more it appeals to youth, with its boundless vitality and strength, its courage and its optimism. Challenged to really break with the things of this world, and to fulfill their irreplaceable part in God’s scheme of things for the finishing of the work, they will nobly respond to the call to the colors in the army of King Jesus. We are to draft heavily upon these reserves. We are to have faith in our youth. It is my deliberate conviction that the work will be largely finished by youth. When, through oppressive restrictions, our ministerial force can no longer function, our youth and children will proclaim the message due, just as did the child preachers of Sweden in the 1844 movement. Observe these counsels:

“With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!”—*“Education,” p. 271.*

“You [our young people] can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect.”—*“Messages to Young People,” p. 207.*

“The church is languishing for the help of young

men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world. . . . Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where He left it, to carry it on to its completion."—*Id.*, p. 25.

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endowed with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."—*Counsels to Teachers*, pp. 166, 167.

"Satan is a vigilant foe, intent upon his purposes of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages to Young People*, p. 204.

6. *A material increase in the number of theologically trained youth received into full-time ministry is also plainly called for.* It is regrettable to hear the iteration and reiteration of some upon having reached the "saturation point" in the absorption of our youth. Such a viewpoint surely springs from lack of faith and vision. I am persuaded that we have not yet begun to touch our possibilities in direct, full-time evangelism. A successful evangelist pays his own way through the cumulative tithes and offerings of his converts. The way to greatly extend the message and build the church is through the channel of direct evangelism. It is well said that the church that ceases to "go" ceases to "grow." That there must be either progression or retrogression, is inevitable. Such is the law of life. Wholly apart from the vast army of laity, old and young, whose talents are to be mobilized and utilized for God there is a large group of young men and young women whom God is preparing and calling for full-time evangelistic service. The internship provision has already proved a godsend, but its possibilities have by no means been exhausted.

I am confident that there are many believers with means who would gladly invest in young men and women during their ministerial internship period, after their preparatory training had demonstrated their fitness. This could be effected by their assuming that portion of the salary borne by the local conference; namely, one third of the salary plus expenses, for the first year, and one half of the salary, plus expenses, during the second year.

No better investment could be made in these last days than in worthy youth prepared for the ministry or Bible work, but without an opening. If fifty or a hundred such believers could be found annually by the conferences in different sections of North America, thus to provide this *additional* number of graduates with opportunity to demonstrate their fitness for permanent service in homeland and mis-

sion field, it would turn the tide of hope for such youth, whose eyes and hearts are fixed on entering our denominational work. It would place them, in a unique way, upon their honor, and inspire them to do their best to justify the confidence reposed in them under such a provision. It would likewise change the whole complexion in a score of conferences financially unable to provide these opportunities, and fill that serious gap in the steady stream of recruits that should never cease.

L. E. F.

(To be continued)

## THE MINISTER'S BOOKS

Reading Course and Reviews

"A CHURCH HISTORY CHART," by Frederick A. Schilling. College Place, Wash. Price, fifty cents, postpaid. Order direct from author.

WHAT are the dates for the pagan persecutions of the church? And just when did Gnosticism make its appearance? and the Novatian Schism? When was the great Arian controversy that divided the Christian church? And Eusebius of Caesarea—where does he come in? Was he on the stage of action during the Arian controversy? What is meant by the Byzantine period? When were the Crusades? At what period was the papal church all-powerful? And when was the "Babylonian Captivity"? When did the Quakers arise? and the Jesuit order? Did the Oxford movement begin before or after the rise of Seventh-day Adventists?

Such questions as these often arise as we read and study. We do not always readily find the answer. How many times we have wished we knew the real place in history of this or that person or event, or could locate some period in church history with respect to events in the political world. I once made a general history chart for my own use, in order to help fix in mind the great epochs and events in the history of mankind, the relationship between nations, and similar items. Such a bird's-eye view is a help to one who is just taking up a study of history. It is helpful all through during the study, and is a great aid to the memory in reviewing it afterward.

I have often thought that a church history chart would be a very helpful aid to Christian workers in their study; and now we have one, just from the press, by Frederick A. Schilling, dean of the theology department, Walla Walla College. This "Church History Chart" is five feet long, and comes neatly folded in a cover eight by eleven inches. It is divided into centuries, and reaches from the time of the apostles to the present. It carries in parallel sections the political events and changes, and the periods of church history with leading

events, as well as the literary and theological activities of the church. I believe it will do much toward clarifying our ideas of the history of the church throughout the cen-

tures. It will help us to visualize the distinct periods in the life of the church, and also to locate the great names and the principal events.

M. E. KERN.

## SELF-IMPROVEMENT IMPERATIVE

BY I. H. EVANS

SOMETIMES we think men are great because of special native ability, or because of favorable opportunities which have come to them, or because of the times in which they lived and worked. There is no question but that native ability does greatly help to make success possible. Equal opportunities do not come alike to all; and times and events have changed many a man's life, and made possible a career that has crowned his days with honors which would not have come to him had he not been on hand when the opportunity arrived.

Education also greatly aids in making success possible when the day to do things has come. But more important than any or all of these, there must be within man the vision to see the need, and the courage and strength to fill the place and do the work. Most of our denominational work demands the highest type of mentality. Physical strength is good and must be cultivated; but mental strength and training are also important. Frequently men start well, then dwindle down to approximate failure because they cease to study. Few things make heavier demands on self-discipline than self-improvement. In order to keep fresh and do one's best, there must be hard work.

To show that busy men and great men work hard, let me cite from a biography of Theodore Roosevelt:

"Incessant and exacting as were the official activities of the President during the first two years of his service, he still was able to find time for a really extraordinary amount of miscellaneous reading, as the following letter, under date of November 4, 1903, to Dr. Nicholas Murray Butler, president of Columbia University, shows:

"You remember speaking to me about reading, and especially about the kind of books one ought to read. On my way back from Oyster Bay on election day I tried to jot down the books I have been reading for the past two years. . . . Of course, I have forgotten a great many, . . . and I have also read much in the magazines. Moreover, more than half of the books are books which I have read before. These I did not read through, but simply took out the parts I liked. . . . With this preliminary explanation, here goes!

"Parts of Herodotus; the first and seventh books of Thucydides; all of Polybius; a little of Plutarch; Æschylus's "Orestean Trilogy," and the "Seven Against Thebes;" Euripides' "Hippolytus and Bacchæ," and Aristophanes' "Frogs;" parts of the "Politics" of Aristotle (all of these were in translation); Ridgeway's "Early Age of Greece;" Wheeler's "Life of Al-

exander;" some six volumes of Mahaffey's "Studies of the Greek World"—of which I only read chapters here and there; two of Maspero's volumes on the Early Syrian, Chaldean, and Egyptian civilizations—these I read superficially; several chapters of Froissart; the "Memoirs" of Marbot; Bain's "Life of Charles the Twelfth;" Mahan's "Types of Naval Officers;" some of Macaulay's Essays; three or four volumes of Gibbon; three or four chapters of Motley; the "Life of Prince Eugene," of Admiral de Ruyter, of Turenne, and of Sobieski (all in French); the Battles in Carlyle's "Frederick the Great;" Hay and Nicolay's "Lincoln," and the two volumes of Lincoln's "Speeches and Writings"—these I have not only read through, but have read parts of them again and again; Bacon's "Essays"—curiously enough, I had really never read these until this year; Mrs. Roosevelt has a volume which belonged to her grandfather, which she always carries around with her, and I got started reading this; "Macbeth;" "Twelfth Night;" "Henry IV;" "Henry V.;" "Richard II.;" the first two cantos of "Paradise Lost;" some of Michael Drayton's poems—there are only three or four I care for; portions of "Nibelungenlied;" portions of Carlyle's translation of Dante's "Inferno;" Church's "Beowulf;" Morris's translation of the "Heimskringla," and Dasent's translation of the "Sagas of Gisli and Burnt Njal;" Lady Gregory's and Miss Hull's "Cuchulainn Saga," together with the "Children of Lir," the "Children of Tuirenn," the "Tale of Deirdré," etc.; the "Précieuses Ridicules," "Le Barbier de Seville;" most of Jusserand's books—of which I was most interested in his studies of the "King's Quhair;" Holmes's "Over the Teacups;" Lounsbury's "Shakespeare and Voltaire;" various numbers of the *Edinburgh Review* from 1803 to 1850; Tolstoi's "Sebastopol and the Cossacks;" Sinkiewicz's "Fire and Sword," and parts of his other volumes; "Guy Mannering;" the "Anti-quary;" "Rob Roy;" "Waverly;" "Quentin Durward;" parts of "Marmion" and the "Lay of the Last Minstrel;" Cooper's "Pilot;" some of the earlier stories and some of the poems of Bret Harte; Mark Twain's "Tom Sawyer;" "Pickwick Papers;" "Nicholas Nickleby;" "Vanity Fair;" "Pendennis;" "The Newcomes;" "The Adventures of Philip;" Conan Doyle's "White Company;" Lever's "Charles O'Malley;" "Romances of Brockden Brown" I read when I was confined to my room with a game leg, for motives of curiosity and no real enjoyment; an occasional half hour's reading in Keats, Browning, Poe, Tennyson, Longfellow, Kipling, Bliss Carman; also in Poe's "Tales" and Lowell's "Essays;" some of Stevenson's stories, and of Allingham's "British Ballads;" Wagner's "Simple Life."

"I have read aloud to the children, and often

(Continued on page 21)

# STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

## III. THE HISTORY OF THE EUCHARIST

BY N. J. WALDORF

IN this article we purpose to deal further with the statement of the Catholic writer in the September, 1935, *Messenger of the Sacred Heart*, wherein he says that "the real presence of Christ in the Holy Eucharist was unanimously taught by the Fathers of the Catholic Church, and for over ten centuries was accepted as an article of faith by all Christians."—Page 99.

The question of the "real presence of Christ in the Eucharist" is so vast that a detailed account of it cannot be attempted in the limited space of a single article, since we purpose to deal with the Lutheran doctrine of consubstantiation as well. However, sufficient evidence will be given to show what the Christians did believe and practice in the early ages of the church.

### The Apostolic Age

The Christians, during the age of the apostles, celebrated the Lord's supper as outlined in a previous article dealing with 1 Corinthians 11. The supper was to them neither a sacrament nor a sacrifice. The apostle Paul distinctly tells us that in the Christian life of Christ was manifest. He says he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:10, 11.

Just as the fullness of the Godhead was manifest in Christ (Col. 2:9), so the fullness of Christ must be manifested in us. The fullness of God in Christ was the Word of God incarnate in the body (or life) of Christ. So, in like manner, the words of Christ must be assimilated by us in order for us to manifest the life of Christ, not once a week or a quarter, but every day in the year—Christ in His fullness, as represented in His word, through the Holy Spirit's guidance and teaching. Says Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

There is no intimation in the New Testament that a greater power was given them by partaking of the Lord's supper than they possessed every day in having Christ living in them by faith. Nothing can be added to a Spirit-filled

life, for he whom Christ possesses is feeding constantly upon the words that He speaks to him. And in harmony with, and according to, the proportion of faith with which each individual assimilates the words of Christ, he manifests the life of Christ in his daily walk. In the New Testament there is no suggestion or intimation of either transubstantiation or consubstantiation, as later develop in the Christian church.

### The Postapostolic Age

The usual way of celebrating the supper after the time of the apostles, was at the *Agapae*, or love feast, which was a sign of Christian brotherhood. This feast began with a blessing by the elder, and closed with passing round the broken pieces of the loaf, after it had been blessed. And the same was done with the cup, after it had been blessed.

In the postapostolic age this love feast gradually died out and degenerated into a social entertainment for the wealthy, with a little food for the poor. Ambrose abolished the *Agapae* in northern Italy because of its abuses. Augustine urged the bishop Aurelius of Carthage to follow this example. It was during the first five centuries of the Christian Era that a gradual change came into the church relating to the Lord's supper. The teaching of the church Fathers did not agree. Some explained it one way, some another. Cyril of Jerusalem believed in some supernatural relationship between the elements of the bread and wine, and the body of Christ. Gregory of Nyssa called the Eucharist the "food of immortality." St. Chrysostom believed that after the bread had been blessed it became a dignified body of the Lord, but remained bread as before.

Many of the Latin Fathers, such as Hilary and Gaudentius, approached closely to the idea of transubstantiation. Theodoret, who lived not long after Chrysostom, maintained that the bread and the wine retained their own nature after consecration. Thus the Eucharist gradually became a sacrament in the Roman Catholic Church; that is to say, through the consecration of the elements of bread and wine, a mysterious, spiritual power was considered imparted to the bread and the wine, which was in turn received by all who partook of it worthily. It thus became the "food of immortality," yet was still bread and wine. Such was the explanation of many of



the Fathers, and in particular of St. Austin. We quote from a standard authority:

"The next irrefragable testimony is that of Pope Gelasius, who wrote against the Nestorians and Eutychians, about the reality of the two natures in Christ, anno 490, where he thus proves them: Doubtless, the sacraments of the body and blood of Christ which we receive, are a divine thing; and, therefore, by them we are made partakers of the divine nature, and yet the substance and nature of bread and wine do not cease to be in them."—*Gelas, de Duabus Natur. cont. Nestor, et Eutych. Bible Patr., t. 4, p. 422.* "Certe Sacramenta qua Sumimus corporis et Sanguinis Domini Divina res est, propter quod et per eadem Divinae efficitur consortes naturae, et tamen esse non desinit Substantia vel natura panis et vini. Et certe imago et Similitudo Corporis et Sanguinis Christi in actione Mysteriorum celebrantur," etc. (See Bingham's "Christian Antiquities," Vol. II, p. 816.)

Here one of the most noted and aggressive popes freely admits that the bread and wine do not change into the real flesh and blood of Christ, but at the same time he attributes a divine, mysterious power to the elements, the bread and the wine, which united the receiver to Christ. This is a *sacrament*. As yet (490 A.D.) there is no sign of it as a *sacrifice*.

#### The Middle Ages

The natural consequences of elevating the apostolic ministry into a priesthood suggested a sacrificial service, for where there is a priest there must of necessity also be a sacrifice, a victim. The establishing of the Eucharist as a sacrament was but a steppingstone to making it the *Sacramentum of Sacrificium*,—a sacrament of sacrifice. This took place gradually during the Middle Ages, the process being too involved to relate here. When we reach the time of Innocent III (c.1200), we find a fully established Roman Catholic priesthood, with hundreds of sacrificial altars in use all over Europe. At the Lateran Council, held 1215 A.D., Innocent promulgated his decree as follows:

"There is truly one universal church of the faithful, outside of which no one can possibly be saved. In which the same Jesus Christ Himself is the priest and the sacrifice; whose body and blood are truly contained in the sacrament of the altar under the species of bread and wine, by transubstantiation, the bread into the body, and the wine into the blood, by divine power, so that for the completing of the mystery of unity we receive from His, that which He receives from our. . . . And this sacrament, certainly no one is able to administer, except the priest who has been ordained according to the prescribed rites by the authority of the keys of the church which Jesus Christ Himself bestowed upon the apostles and their successors."—*Decree of Innocent III, 1215 A.D., concerning Transubstantiation.* (See Harduin's "Concilia," VII, 16, 17.)

("Una vero est fidelium universalis ecclesia, extra quam nullus omnium salvatur. In qua idem ipse sacerdos et sacrificium Jesus Chris-

tus: *cujus corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur transubstantiatis, pane in corpus, et vino in sanguinem, potestate divina, ut ad perficiendum mysterium unitatis accipiamus de suo quod accepit ipse de nostro. Et hoc utique sacramentum nemo potest conficere, nisi sacerdos, qui fuerit rite ordinatus secundum claves ecclesiae, quas ipse concessit apostolis et eorum successoribus Jesus Christus.*")

By this decree, transubstantiation was established in the Roman Catholic Church. Long before this, many bishops and other prelates had privately believed in it, but not until 1215, at the Fourth Lateran Council, did it become a universal dogma of the church. In many localities and provinces the bread and wine were still administered to the laity. It was not until the Council of Constance, 1414 A.D., that the wine was taken away from the laity in direct opposition to the Saviour's invitation, "Drink ye all of it" (Matt. 26:27), and thus the universal practice of the apostolic and postapostolic church was abolished.

(To be continued)

## KINDLY CORRECTIVES

Better Speech and Conduct

### Stubbornness and Sense

"AMONG brutes the donkey is eminent for strength of will. He is the least persuadable of animals. Yet he is not crowned king of beasts. So much will, and so little sense! When he puts his foot down, and keeps it down, it is commonly agreed that he deserves to be cudged. It is only when the will is well balanced and wisely directed, that it becomes one of the noblest of attributes. Men with a hobby cannot be coaxed, and they cannot be driven. They begin a foolish enterprise, and adhere to it for no better reason than that they have begun it. One of these contumacious people will avail to destroy the peace of a church. It is a pity that the driving power in man should be perverted; that a ship, for want of ballast, should be wrecked by the wind that was ready to waft it into port. Circumvent the will, harness it in gentleness and common sense, and it will do great service. If all the mulishness that is tugging in a wrong direction, and all that which stands its ground for no earthly reason except for the sake of standing its ground, were today harnessed with the perseverance that lives and hauls to a right intent, this groaning world would receive a tremendous start before nightfall."

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"Be contentious about the faith," seems to be the translation adopted by some for the text, "earnestly contend for the faith." It is a very poor translation.

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**LIBERALISM'S CRISIS.**—Liberalism is having a hard time. Politically it is being pushed out of the picture. Intellectually it is facing futility and the temptation to take counsel of despair. . . . Yet this whirling world, which is so rudely pushing the liberals out of their comfortable suspension of judgment, cannot afford to lose their qualities. This is the time of black or white; but without the grays and those who can distinguish, and show them to the rest of us, the world would be too stark.—*Harry F. Ward, the Christian Century (Mod.)*, March 25, 1936.

**CATHOLICISM'S AGGRESSIONS.**—Under the ingenious leadership of the great popes, Leo XIII and Pius XI, the Roman Catholic missionary societies are covering the globe with missionary dioceses, vicariates, prefectures, and missions. Year by year new monastic orders, missionary societies, brotherhoods, and sisterhoods are entering the foreign fields. Hundreds of priests, brothers, and sisters, are swelling their ranks. In many fields they far outnumber the meager Protestant forces.

This legitimate advance of Roman Catholicism in the world-wide crusade is a loud challenge to the conscience of Protestantism.—*Julius Richter, "The New Era of Foreign Missions," Religious Digest*, August, 1936.

**THEOLOGY'S DEMOTION.**—The impact of the natural sciences upon the thinking of the Western World has robbed theology of her position of preeminence. Instead of being the queen of the sciences, theology is today rather the Cinderella of the modern university.—*William Mueller, "Karl Barth on Christian Theology," Religious Digest*, August, 1936.

**CATHOLICS IMPERILED.**—It is safe to say that bathing suits today, particularly those of women, are modeled and designed not on the motive of modesty, but almost solely on the pagan motive of sex appeal. With modesty and self-respect so rapidly disappearing, the bathing beach today is at best a doubtful place for the Catholic boy or girl who would keep pure in thought and glance.—*Our Sunday Visitor (R.C.)*, July 5, 1936.

**THEOLOGICAL DEARTH.**—The daily press, the magazine critics, and people in general are constantly warning preachers not to give forth so much dull theology, but to preach a practical gospel. As a matter of fact, there is precious little theology preached today. The people of the churches are dying for need of more of it; not dreary and technical theology, but energetic and instructive exposition of deep-lying religious principles. . . . Christian people, and especially the chosen leaders among Christian people, need, more than anything else in our day, stalwart and abiding convictions, and the structure which is built upon those convictions.—*Austen K. de Bois, the Watchman-Examiner (Baptist)*, May 14, 1936.

**PUBLIC MONEY.**—Just what the Roman Catholics mean when they say that their church never goes into politics, and that the areas of church and state are so distinct that there can be no conflict between them unless the state invades the field of the church, can be partly judged by what is beginning again to happen in Ohio. The fight for public money for parochial schools is on again. The news service of the National Conference of Jews and Christians announces: "The Roman Catholic See of Cleveland threw a bombshell into a quiet situation when it announced a complete slate of pledged candidates a few days before the primary election of May 12." Twenty out of the twenty-four Democratic nominees for the legislature from that county are pledged to support the Catholic demand for State aid for parochial schools.—*The Christian Century (Mod.)*, May 27, 1936.

**ORIENTAL SITUATION.**—Economically, China has suffered less than Japan from the world-wide depression. This is due to China's being more independent of other nations and being more largely agricultural. Educationally, there is an astounding awakening through both Japan and China. Education is being taken over by the governments. Re-

ligiously "the messenger of God cometh late." There are only 240,000 Christians in Japan out of a population of 70,000,000. In China there are 1,000,000 out of a population of 420,000,000, 419,000,000 people without Christianity is an appalling appeal. On the other hand, it is gratifying to learn that in the competition in recent years between communism and Christianity, Christianity is now leading. This is largely due to the failure of Russian Communism to deliver to that country the expected results.—*The Watchman-Examiner (Baptist)*, Aug. 6, 1936.

**CHRISTLESS MISSION.**—The official statements from the Federal Council, announcing this [National Preaching] Mission and its purpose and message, say not a word about salvation for lost souls. Many of the leading spirits of the Federal Council and of this Preaching Mission do not believe that souls are eternally lost without Christ, nor do they believe that Christ died as the sinner's substitute, and that salvation is only by faith in His shed blood. Naturally, salvation and the blood gospel have no place in this mission. There is no "offense of the cross" in its purpose or message. It does not plan to tell men they are lost without Christ, but it appeals to their pride as it announces that it will "confront through group contacts, and public meetings as well, the clear thought and courageous will of the American people as their finer feeling and best tradition." And all this will be done by assembling a group of "the most convincing interpreters of the gospel in Christendom," modestly announces the council!—*Sunday School Times (Fund.)*, July 25, 1936.

**BAPTIST QUERIES.**—Is there a crisis within a crisis in our denomination? Are there financial difficulties of the treasuries of our boards because there are deeper difficulties underlying which are causing the lessening of funds to carry on the work? Is our denomination disintegrating? Are we facing ultimate extinction as Baptists? With the Modern Missions Movement on the one hand turning money from our Baptist work, and faith missions on the other hand drawing many churches and more individuals away from us, are we headed for the annihilation of our great historic denomination?—*Egbert P. Fountain, the Watchman-Examiner (Baptist)*, June 11.

**SUICIDE'S CAUSE.**—The highest percentage of suicides is not among the persons living in the slums, nor is it among the crippled, the blind, or the sick, but instead is among the well-to-do, was the statement recently made by Dr. Jean S. Milner in the Brick Presbyterian church, New York City. He said: "Those who kill themselves are those who have everything in the world to live with, but nothing to live for." It is a statement worthy of serious consideration. When the lives of men become wholly self-centered and occupied principally with social frivolities of the set in which they move, they finally come to a point in life when they are literally swamped with a desolating sense of the monotony and vacuity of life. They are unutterably bored with life and sick of it. And then someday in a mood of disgust and weariness and rebellion against life, they elect to leave it. They never did really live. They lived luxuriously, but ate Dead Sea fruit only.—*Religious Digest*, August, 1936. (Reprint from *United Presbyterian*.)

**MARY'S SINLESSNESS.**—Publicans we all are in God's sight, for of the sons and daughters of our race, one alone, Our Blessed Lady, was free from sin. Recognition of this fact prepares us for happiness, here and hereafter. Denial brings nothing but ruin, spiritual and, often, mental as well.—*America (R.C.)*, Aug. 1, 1936.

**CIVILIZATION'S COLLAPSE.**—The collapse of civilization has, as regards time, coincided with the collapse of interest in systematic theology. Furthermore, the decline in morals, the increase in social and economic bewilderment, the rapid enslavement of portions of the human family, have marched side by side, as far as time is concerned, with the substitution in the curricula of our theological seminaries of sociology, economics, and "applied Christianity" for the study of systematic theology. In short, the more our young theological students have studied "applied Christianity," the less of it we have in the world. This condition exists despite the fact that the word of God is still the "best seller" in the world, being printed in whole or in part in more than 900 languages and dialects. This condition exists despite the fact that more people are talking and discussing the sermon on the mount than ever before, and the life and character of Jesus never

before held the admiration of so many millions. Yes, civilization is in a state of collapse despite the unprecedented popularity of academic Christianity.—*Frederick Perkins, Religious Digest*, July, 1936.

**HYPOCRISY'S HURT.**—Hypocrisy has dealt more than one foul blow to the church. The saintly hymn-singing person of the Sabbath who spent the weekdays in anything but Christian business practices has been an enemy and a hindrance to religion. He has made cynics and scoffers of our youth.—*Edgar A. Guest, Religious Digest*, August, 1936. (Reprint from *War Cry*.)

**DOCTRINE INDISPENSABLE.**—All the false teachers who come in to lead people astray are doctrinal preachers, of false doctrines of course. If the people had been filled with the truth along these lines, they would not have been led astray. It is a great mistake for any preacher to think that anything in the world will take the place of real doctrine, or the real truth of God about sacred things. The field is inexhaustible. No congregation should ever leave the house of God on Sabbath without having had the opportunity of learning some new, great, and glowing truth about God.—*The Presbyterian*, July 30, 1936.

**PROTESTANT DRIFT.**—Admittedly Protestantism in Great Britain and the United States is losing many adherents. And are they becoming Catholics? Some of them, a few. But most of them drift into indifference, materialism, agnosticism. Many of these retain affection for the person of our Lord and a respect for Christian morality in its broad outlines, but will have nothing to do with what they call "institutional religion." One of these has recently said: "The church of Christ, in spite of the example of her Founder, has become almost hopelessly bourgeois. Christianity in our country stinks of middle-class smugness and snobbery. The younger generation refuses to be content with what is so obvious a sham."—*Donald Attwater, The Commonwealth (R.C.)*, July 31, 1936.

**RUSSIA'S IRRELIGION.**—Nikolai Bukharin, a well-known leader of the Communist Party in Russia, recently stated that since 1917 about fifteen millions of "state enemies" have lost their lives in Soviet Russia. This includes priests, bishops, preachers, teachers, doctors, soldiers, workers, and peasants. From other sources we learn that these figures do not include the eighteen millions of Russian people who died from starvation and epidemics. Out of 51,000 bishops and priests of the Orthodox Church, only 1,200 perform their duties today in Russia. Theological schools have been forced to close. Religious or Biblical publications are forbidden; importation of the Bible is forbidden. Out of a former 200 Lutheran ministers, only 12 now perform their duties; the others have been "liquidated." Hundreds of evangelical preachers have lost their lives or are in prison camps today.—*Timothy V. Peshkoff, Zion's Herald (M.E.)*, July 29, 1936.

**AFRICAN MISSIONS.**—A recent survey estimates that there are 9,000 Protestant missionaries in Africa and 10,000 schools; and the Catholics have 2,000 missionaries and 5,000 schools.—*The Watchman-Examiner, (Baptist)*, July 30, 1936.

**FEDERAL EMPLOYEES.**—It will probably startle some citizens, good easy men, to learn that the [American] Federal Government employs more workers than any government, or any private industry, in the world. The steel mills, the railroads, the automobile factories, the telephone companies, and all other agencies of transportation and communication, could pool their employees, and still have fewer than the government at Washington. In private industry, the worker is commonly at the mercy of the employer, and in government service he is at the mercy of the politician. In each case, he often receives less than justice.—*America (R.C.)*, Aug. 1, 1936.

**SECULARIZED HISTORY.**—For the first time in modern history, in all recorded history I should say, we are living in an almost completely secularized world. We have separated ourselves from the living past. The Bible is sharing the fate of all history. It is a neglected book, even as all the books of the past are neglected. We are no more historically minded. The past for us, this generation, is as dead as yesterday's *Tribune*. We have broken not only with authority, but with continuity. We are not only separated from Jesus and the prophets, we are just as much separated from Jefferson and Abraham Lincoln. Their names are still in vogue, used first

by the preacher and second by the politician, but they are not rooted in the minds and hearts of the Christian people today, nor in the minds and hearts of the American people. History still is being taught, but it is purely secular history in our schools, used primarily to instill war patriotism.—*Edward A. Steiner, The Christian Advocate (M.E.)*, Aug. 6, 1936.

**COMMUNISM SPREADING.**—Centuries ago, it was the office of the Roman pontiffs to rouse Europe to the danger of the overthrow of civilization by the Turks. . . . Today Pius XI strives to awaken the whole world to a danger far greater than the Mohammedanism which menaced Europe centuries ago. Communism has established itself in a part of Europe, but its influence is spreading to every country in the world. Pius XI speaks of what he knows, but, as of old, too few heed his words, or understand the danger which threatens to destroy what is best in our civilization.—*America (R.C.)*, Aug. 15, 1936.

**HINDUISM RENOUNCED.**—The revolt of India's depressed classes against Hinduism is assuming very large proportions and exhibiting startling new aspects. For more than a hundred years Christian missions have been acquainted with the spectacle of groups of families renouncing Hinduism and seeking admission to the church. In some areas, thousands have participated in such a revolt in a single year, and year after year groups have forsaken the old faith, with its idolatry and community oppression, to declare faith in Christ and unite with the church. But something very different is now happening in India. Instead of thousands, millions are involved. Instead of renouncing one faith for another, multitudes are declaring against Hinduism without accepting Christianity.—*J. W. Pickett, The Christian Advocate (M.E.)* Aug. 6, 1936.

**A CHRISTIAN PARTY.**—Dr. Clarence E. Macartney, pastor of the First Presbyterian church of Pittsburgh, in a recent sermon, spoke of the possibility of a Christian party in America. In his proposal, he said: "Christian people can no longer hide from themselves the growth and boldness of anti-Christian groups and the widespread dissemination of anti-Christian propaganda. Nor can the church be ignorant of the sad and appalling fact that the anti-Christians of the country look with great satisfaction upon the aid given them by those within the church who have betrayed the church by denying cardinal doctrines of the Christian faith. Perhaps the day is at hand when Christian people will think seriously of the formation of a Christian party, which shall embrace Christians of all sects and denominations who are loyal to the great truths of the Christian faith. When it comes to an election, the chief question with them will be, not, 'Is this candidate a Republican or a Democrat, a radical or a conservative?' but, 'Is he for or against the great principles of the Christian civilization?' those beliefs and principles which, however imperfectly, have held the fabric of human society together and have kept the powers of darkness at bay."—*The Religious Digest*, March, 1936. (Reprinted from *Presbyterian Banner*.)

**KAGAWA'S TEACHING.**—"Christ is the summit of evolution."

"Jesus Himself is an example, and His movement may be considered as an unsuccessful revolution based on the principle of nonresistance."

"Why did Jesus not let people say that He was the Christ? It was because He was not yet qualified to call Himself the Messiah. Until He took the cross He could not be the Christ, He thought."

"Jesus Himself thought that if He did not die, He would be too ashamed of Himself to go on."

These sentences are found in the latest translation of a book by Toyohiko Kagawa, the well-known Japanese preacher, writer, and social worker, who is now in America. It is called "Meditations on the Cross." (Willett, Clark and Co., New York, \$1.50.) The *Sunday School Times* reviewed two of his earlier books, "Love the Law of Life" (May 10, 1930) and "The Religion of Jesus" (July 16, 1932), showing where they were unsound and unscriptural studies of Christianity, and commented on them again in a recent editorial (November 16, 1935). Many will doubtless turn to Kagawa's book to find confirmation of their belief that he is a true teacher of Christianity; but his picture of Christ is not found in the Scriptures; nor are his teachings on the cross, the blood, conversion, the resurrection, and on the Scriptures themselves, in accord with the inspired and infallible word of God.—*The Sunday School Times*, Feb. 22, 1936.

## THE QUERY CORNER

Sundry Ministerial Problems

### "The Coming Superman"

*Will you give briefly the background and implications of "the coming superman" theory, as for example, in the August Moody Monthly, where L. Sale-Harrison, D.D., of Sydney, Australia, writes: "The head of this great and revived empire has the ferocity, cruelty, and blasphemy of all the empires which preceded him. His character is well described in Revelation 13:5-7 [quoted] . . . Without doubt this awful ruler will be an infamous tyrant, such as the world has never seen in its history."*

The Papacy met the Reformation of the sixteenth century with a Counter Reformation, and challenged the widespread prophetic interpretation of the Reformers—specifying the Papacy as Paul's "man of sin," the "little horn" of Daniel 7, and the "beast" of Revelation 13, which was to dominate for 1260 literal years—by the futurist system of counterinterpretation. This rebuttal maintained that the predicted antichrist was a single individual yet to come, a superman of sin, who would reign three and one-half literal years, just before the end of the age. The progenitor of this theory was the noted Jesuit, Ribera. Sad to record, this false counterinterpretation of Rome, together with its equally false preterist system of interpretation, succeeded in largely breaking down the noble start in sound prophetic exposition made by the Reformers in the sixteenth and seventeenth centuries, clearly identifying the Papacy historically in the prophetic symbols.

And now a certain group of bewildered Fundamentalists are echoing this same false theory, proclaiming and predicting a coming superman, who is yet to allegedly fulfill Revelation 13:5-7, thus conceding and virtually contending for this anti-Protestant view of the Counter Reformation,—that the first power symbolized in Revelation 13 was *not* the Papacy of the Middle Ages. We need to understand the history and implications of such an appealing, but specious theory, and to expose its basic fallacy.

L. E. F.

## NOTES AND NOTICES

Items of Interest to Workers

In the United States, the political battle will wax hotter and hotter this autumn. Bitterness and partisanship will doubtless increase to the point of acrimony and estrangement. Wise workers will avoid political matters and partisan issues. More than ever they will give

themselves to the preaching of the word, and the winning of souls to Christ.

THE telephone has limitless possibilities for good in the hands of consecrated Seventh-day Adventists. Used to promote the gospel, instead of gossip, it is found invaluable in personally inviting thousands to evangelistic meetings, as lay members cooperate with our evangelists, by systematically calling from phone-book lists. Let us fully utilize these possibilities. The following item is taken from the *Watchman-Examiner* of April 9:

"The Bell [telephone] System, here in America, is almost incomprehensible in its size and activities. It has 13,844,663 telephones in service, connected by 80,458,000 miles of wire. Today there are 61,085,000 daily telephone conversations. The total plant valuation is \$4,266,584,000. When we realize that no telephone was ever heard of until sixty years ago, we wonder how our parents and grandparents lived!"

It is cheering to observe how the advent hope is coming more and more to the fore in certain other Protestant groups. Their allusions to the liberality of our people, as the outspring of our faith, should sober rather than elate us. While the pro-rata facts may appear flattering, we all know that we are not beginning to give what we could and should in view of the lateness of time's hour. Therefore, let us not be inflated by these laudations. Here is what A. B. Withers says in the *Watchman-Examiner* of August 6:

"The outstanding example among the denominations that believe and preach the return of our Lord, is the Seventh-day Adventist. They are credited with giving per capita to missions three or four times as much as Baptists and other denominations. This is not in defense of their beliefs and methods, but to show that belief in our Lord's return does not tie the purse strings of the givers. Let us be earnest and tireless in our seeking to save lost men, for the time for us to work may be shorter than we think. There is an urgency to the truth of our Lord's imminent return which calls for true devotion."

CERTAIN distasteful matters are noted here, but not through choice. Only faithfulness in bringing important issues or situations to the attention of association members leads us to refer to such items as are presented through the *Sunday School Times* of July 5. Here again we see how the sordid days of Noah and Lot are being reenacted. The general facts as to this situation we need to know and to declare properly, in our delineation of the times, prophetically foretold. We quote from Dan Gilbert:

"Immorality, as practiced by large numbers of educated American youth, is a religion—an indescribably debased religion, it is true, but none the less a religion. This, too, is apparent to the acute observer. What possibly is not apparent is *why* large elements of youth of Christian background and good breeding should make of bestial indulgence a religion.

"The explanation lies largely in the teachings of a certain type of college professor, who presents and advocates age-old immorality as not only the 'new morality,' but also as what amounts to a new religion. In other words, he teaches a more or less modified form of free love, not only as morally right, but also as 'spiritually and esthetically elevating.'"

"The college-bred cult, practicing immorality as a religion, is the victim of science falsely so called.

There are several types of miscalled science—especially social science—which lend sanction to the dogma that immorality is both a 'new morality' and a new religion."

THE failure of Baptist theological seminaries in real Biblical training is asserted by one of their leading clergymen in the *Watchman-Examiner* (April 30). Let us also watch our steps, lest the Bible be crowded from its rightfully central place in our system of Christian education, as we feel the pressure of standardization and accrediting. We shall yield here only at the peril of our very life as a movement.

"Our denominational seminaries have failed to definitely instruct their pupils in Biblical truth. As a consequence, those of us who are trained to preach in Christian pulpits have a little smattering of knowledge on a great variety of subjects, but a very immature training in the one Book which should be our greatest source of strength."

PROTESTANTISM was built on the authority of Inspired Scripture. That was its very foundation. Roman Catholicism, on the contrary, rests on the authority of the church. But popular Protestantism is shifting from its historic basis, as we all know. Even prominent Protestants recognize and decry the fact, as witness Dr. Elmer A. Love, in the *Watchman-Examiner* (April 30). We should be thoroughly aware of the trend, and watch jealously our own steps.

"The Roman Catholic faith has emphasized the authority of the church to great advantage. Protestantism traditionally has shifted that authority from the church to the Bible as the inspired word of God. Today we are witnessing another trend in the direction of shifting the authority from the church and from the Bible to Christian experience. Since the church is the body of Christ, it is proper that we should recognize Christ as our supreme authority. It is in the Bible, however, that we find the revealed will of Christ and His recorded words."

## THE FIELD SAYS—

Through Our Letter Bag

### Publicize Your Church

EDITOR, THE MINISTRY: When I was in the Far East I met a number of persons touring the Orient. They complained to me that at different times their ship would lie in port over the Sabbath, and their wives, being Seventh-day Adventists, were desirous of attending our church while the ship was in port. They would look through various directories, but finding it impossible to locate the Seventh-day Adventist church, would return to the ship to spend the Sabbath.

In mission lands it is hardly to be expected that our churches would list themselves in public bulletins. But to my surprise, when I returned to the homeland and was sent on an itinerary among the churches, I had the same difficulty here in America encountered by those travelers abroad.

I was itinerating in a certain State just before the Autumn Council. During the greater part of the trip, one of the conference brethren accompanied me, and of course I depended upon him to find the churches. But he was called to other appointments for a few nights, and I went on to the different cities alone. I thought, of course, that I could find the churches at which I was to speak without any difficulty, as they were fairly large in membership. However, on three different occasions I was almost compelled to disappoint the congregation because I could not find our church in that city.

I first consulted the telephone directory, hoping to find the pastor's name, or the church, listed. But the pastor was not provided with a telephone. I next went to the prominent hotels, where the churches of the city are usually listed on a public bulletin board. But the Seventh-day Adventist church did not appear in the list. I referred to the daily newspapers. There I found many churches listed,—all the leading Protestant denominations, the Christian Science reading rooms, the Millennial Dawnists, the Spiritualists, and almost all that profess to be religious,—but there was no mention of the Seventh-day Adventist church, which should head the list of Christian denominations.

It was finally suggested that I go to the police department, but at first, even there, it was not known where our church was located. One of the officers said, "We never have had any occasion to deal with Seventh-day Adventists, but I will phone around, and make an effort to find the church for you." At length he found the address, and I reached there just in time to speak to the large audience assembled.

It seems to me that when we, as a denomination, are spending so much money in the promulgation of the message, our local church pastors and elders and church boards ought to do more to let the people of their city know where our church is located.

J. H. McEACHERN.

*San Jose, Calif.*

## Self-Improvement

(Continued from page 15)

finished afterward to myself, "The Rose and the Ring;" Hans Andersen; some of Grimm; some of "Norse Folk Tales;" stories by Howard Pyle; "Uncle Remus" and the rest of Joel Chandler Harris's stories (incidentally, I would be willing to rest all that I have done in the South as regards the Negro in his story "Free Joe"). Two or three books by Jacob Riis; also Mrs. Van Vorst's "Woman Who Toils," and one or two similar volumes; the "Nonsense Verses" of Carolyn Wells, first to the children and afterward to Mrs. Roosevelt and myself; Kenneth Grahame's "Golden Age;" those two delightful

books by Somerville and Ross, "All on the Irish Shore," and "Experiences of an Irish M. P.;" Townsend's "Europe and Asia;" Conrad's "Youth;" "Phoenixiana;" "Artemus Ward;" Octava Thanet's stories, which I always like when they deal with labor problems; various books on the Boer War, of which I like best Viljoen's, Stevens', and "Studies" by the writer signing himself Linesman; Pike's "Through the Sun-Arctic Forest," and Peer's "Cross Country with Horse and Hound;" together with a number of books on big game hunting, mostly in Africa; several volumes on American outdoor life and natural history, including the reading of much of John Burroughs; Swettenham's "Real Malay;" David Gray's "Gallops;" Miss Stewart's "Napoleon Jackson;" Janvier's "Passing of Thomas and Other Stories;" "The Benefactors;" "People of the Whirlpool;" London's "Call of the Wild;" Fox's "Little Shepherd of Kingdom Comes;" Hamlin Garland's "Captain of the Gray Horse Troop;" Tarkington's "Gentleman From Indiana;" Churchill's "Crisis;" Remington's "John Ermine of the Yellowstone;" Wister's "Virginian;" "Red Men and White," "Philosophy Four," and "Lin McLean;" White's "Blazed Trail," "Conjurer's House," and "Claim Jumpers;" Trevelyan's "American Revolution." Often I would read one book by chance, and it would suggest another.

"There! That is the catalogue; about as interesting as Homer's catalogue of the Ships, and with about as much method in it as there seems in a superficial glance to be in an Irish stew."—*Theodore Roosevelt and His Time, Vol. I, by Joseph Bucklin Bishop, pp. 265-268.*

If an active President of the United States can read in two years the foregoing books, it does look like a "baby cry" to affirm that we workers are too busy to read five Reading Course books in twelve months!

Not long ago I heard one of our workers tell another that while on the way to and from the Fall Council held in Omaha, and while in attendance at that meeting, he had read "The Son of Man," 300 pages, by Emil Ludwig; "The Man Nobody Knows," 218 pages, by Bruce Barton; "Rivers of Living Water," 108 pages, by L. E. Froom; a work on the history of religions, 334 pages; a work on characters, of nearly 400 pages; a few chapters in a history of philosophy; many poems by Tennyson, Lowell, Wordsworth, and other authors; part of the *October Current History*; two issues of the *Literary Digest*; and a daily paper. This was in addition to daily Bible reading and faithful attendance at the meetings. Surely it is possible for most of our workers to read much more than a half dozen books in a year!

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## Community Bible Schools

(Continued from page 10)

a hint concerning this important matter in Nehemiah 8:8: "So they read in the book in the law of God *distinctly, and gave the sense, and caused them to understand the reading.*" We have found it far better merely to have

them take down the reference. We want their attention riveted upon us and what we are saying. I use the stereopticon in all my Bible schools, throwing all Bible texts, historical quotations, etc., upon the screen so they can read them as I do. I also have all my charts and other illustrations on slides, and use many apt illustrations to help in impressing the thought and making it clear.

In public evangelism, sermons must sometimes be preached with the idea of attracting the crowds. Such subjects can well be omitted when conducting Bible schools, thus saving much valuable time. Then, too, when you have carried your people through the course of studies in the Bible school, you do not need a Bible worker to do personal work with them afterward, and teach them the truth. You will find, also, that you have very little to do after bringing them into the baptismal class.

We begin with the origin of evil, showing how the controversy between the forces of good and the forces of evil originated, making it clear from the start that there is such a controversy, and that there are just two sides to the controversy, and each side has a leader. After showing that Christ is the leader of the forces of good, and Satan is the leader of the forces of evil, we show the danger of the growing popularity of the idea often expressed thus: "After all, I don't think it makes any difference what we believe, or whether we do as the Bible says in everything, so long as we are sincere." We show what a difference it makes whether we are found on the right side and following Christ, or on the wrong side and following Satan. After showing how the controversy started in heaven and was transferred to this earth, we impress the idea that there are two spiritual forces contending for the souls of men and for the mastery of this world. Thus we have laid a solid foundation for our study of Spiritualism later, and for many other studies, such as the state of the dead.

Completing this subject in our second school meeting, we go to Daniel 2 for the third study, showing that the four kingdoms were just steps in the controversy, and represented distinct efforts on the part of Satan to gain world control, and to stamp out of existence all who paid allegiance to Jesus Christ, his hated rival. We maintain this central thought all the way through the studies, taking each subject and considering it from the standpoint of its being another phase of the great controversy between the forces of good and the forces of evil. In this way the perpetuity of the law, the Sabbath, the seal of God and the mark of the beast, the United States in prophecy, health and temperance, tithing, the Spirit of prophecy, and every other Bible truth can be easily taught, and readily grasped by our students. And when we come to the end of the course of studies, we have brought them to the time

when the great controversy is ended, and one pulse of harmony and peace beats throughout the vast creation of God.

Not having permitted any new members to enroll after the third study, those who have been taken through a course of studies like this are thoroughly established in every phase of the truth, and instructed regarding organization, the Spirit of prophecy, Christian education, our colporteur evangelism, etc. Members brought into the church by this method rarely leave the truth, and they immediately become factors, instead of problems, as is sometimes the case with those who are brought in without having been thus thoroughly instructed.

You will note that this method provides a very successful plan of evangelism for the worker who does not have a Bible worker to assist him. Having been the humble instrument in the hand of God for bringing in several hundreds of believers by this method, very few of whom have left the truth, we recommend the method most heartily to both ministers and lay members.

*Providence, R.I.*

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### Medical Question Box

*(Continued from page 9)*

gelist should not be divorced, but closely blended in the saving of souls.

There are those who have unfortunately taken the position that the health message is of but little value in connection with public evangelistic work. Possibly this is because they have never given it a fair personal trial. True it is, of course, that no one can preach a message of health reform unless its principles have taken root in his own life. We have divine counsel as to what this phase of our message is capable of achieving, and as yet we have scarcely touched its possibilities with the tips of our fingers.

*Washington, D.C.*

### Christ and Message Inseparable

*(Continued from page 5)*

the sinner falls into that fire, he will never get out. And then you plead, Strive to be saved, because I want to see you over in the glory country when the work on earth is done. Put with that the text where Jesus says, "Where I am, there ye may be also," and it makes a wonderful appeal. Tell them, "O, my friends, Jesus means for you to give up your sins, and not be lost; because if you fall into that fire, you will never get out."

That is just a suggestion of how it is possible to tie up every doctrine inseparably with Jesus Christ, so that every doctrine will shine forth with His glory and make our message truly "the everlasting gospel."

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### Spirit of Nationalism

*(Continued from page 1)*

It is not reasonable to suppose that national or racial characteristics and attitudes should be suppressed or laid aside. Love for home and the homeland is inherent in every human heart. These finer feelings are worthy of being cherished and cultivated. For these we do not need to substitute hatred and jealousy for the people of other nations and races. The true spirit of the Master will keep us free from such feelings.

In the experience of the apostle Peter, already referred to, he was constrained to say, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Let us pray God to keep our hearts free from everything that destroys the operation of the Holy Spirit in our lives. In order to do the work committed to us and to carry this blessed message of gospel truth into all the world, we must be delivered from the spirit that prevails in the world.

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**ACCOUNTABLE!**—The minister who baptizes either unconverted or uninstructed candidates—with the rightful expectations and requirements of resultant church membership in these last days—is held accountable before God for such avoidable and unnecessary difficulties as this unpreparedness will inevitably bring to the church. Responsibility for consequent carelessness and lowered standards, or future discipline over adornments, tobacco, Sabbath-keeping, and health reform, cannot be evaded by the minister hastily administering this rite that stands for death of the old life, and the beginning of a new and radically different life. All sorts of justifying excuses and examples are paraded by some in justification of hasty baptisms, in which there is neither time for fundamental change in the life, nor evidence of such fruit. Baptism is not the ending but the beginning of the candidate's relationship to the church, with its necessary standards, its unity to be maintained, and its divinely imposed task to be accomplished. We should put the united frown of the ministry upon baptismal haste and superficiality of instruction, for such a procedure is neither right before God, nor fair to the candidate, the church, or one's brother ministers.

**DISCUSSION!**—Constructive, considerate discussion, instead of being looked upon askance, is to be encouraged. The candid expression of variant views or convictions on ministerial problems and methods, instead of being a peril is a source of safety and sound procedure. Instead of weakening our united efforts, it strengthens and enforces them. It brings out the fallacies of certain lines of reasoning, so that they become apparent to all—or at least to the majority. It therefore constitutes a wholesome safety valve. So, instead of avoiding and repressing discussion in committees, boards, or councils, let free and candid consideration be fostered. Then will men know that light and truth are really sought. The best conclusions are those that can be formulated by all, rather than formulated by the few and accepted by all. Then, when matters are talked through, men will rally around the common plan or program accepted because of its merits, and seek as would otherwise be impossible, to make it a success.

**OPPORTUNISM!**—When one capitalizes a convenient but unjustifiable argument, incident, or item, to carry a point or a project within the church or in the world outside, he thereby forfeits his right to the confidence and respect of his fellows. And the actual hypocrisy of it all must, in a man's reflective moments—if he

pauses for such—cause his own self-respect to shrivel to small dimensions. Simple, downright honesty and sincerity, and a sacred regard for the sovereignty of truth, must have right of way in our lives as ministers if we are to retain the confidence of others, and to maintain our own self-respect. Fortunately, such strictures apply to but comparatively few transgressors, but the presence of the few is none the less odious, and should be exposed and rebuked where evident.

**PROPAGANDA!**—Strongly believing in and supporting the full-rounded program of the advent movement, with its varied activities and objectives, we have steadfastly believed that this journal, founded for the specific purpose of encouraging "greater power and more efficiency" on the part of the gospel ministry, and comprising but twenty-four pages monthly, should be held largely free from the constant stream of promotion materials deemed necessary to the success of these many worthy projects, and that fill a considerable portion of the columns of our union and certain general and divisional papers. That there has been constant pressure to yield to importunate pleas through the nine years of service to date, may be surmised. And that in this policy we have the hearty support of the overwhelming majority of our workers, is very evident from the stream of approving letters received.

**BARRIERS!**—When men become estranged through theological controversy and its attendant misunderstandings, they become suspicious and apprehensive concerning each other. Reserve, variance, and estrangement result. Each, believing himself orthodox, and the custodian and defender of orthodoxy, looks upon the other as heterodox, and a peril to the welfare of the church. Each can see, almost, the horns and hoofs about to emerge from the person of the other. These mental barriers prevent fraternal cooperation. But when circumstances bring these men together where they see each other's evident sincerity and honesty,—see how they love and serve the same God, and church, and body of truth,—then they often find that the barriers interposed were largely artificial, and the separating walls shrink into nothingness. The separating elements are then seen in their secondary, minor relationship. It is a wonderful thing to be able to differ from a brother, and yet honor and respect him, and work charitably with him! After all, we are then but giving to others what we claim for ourselves,—the right to differ in matters of conscience and opinion.

L. E. F.