

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE UNITY OF THE CHURCH

AN EDITORIAL



HE church is not simply a voluntary association of believers who are one in doctrine and faith for the mutual benefits to be derived from worship, praise, and prayer in communion one with the other; but it is composed of men and women who have been reborn, regenerated, re-created, and made into new creatures in Christ Jesus through faith and the indwelling presence of the Holy Spirit. Thus the Christian becomes so united with Christ that the Deity identifies Himself with the church as such through the consecration of its individual members.

The head and the body constitute one complete unity, nor can they be separated and prosper. The church and Christ are one, a unit, with Christ as the head. Though the body is composed of many members, all the members become one by uniting in Christ as their head. They become interindwelling, and thus the church becomes perfected, united, and joined together, functioning like the organs of the human body.

The church is one body, composed of the head and body with all its members fitly joined together. Each member has its own duties to perform, its own particular functions, its own service; but they all serve the head, and the head directs and controls all the members.

The life of the body is dependent on the nourishment it receives. Christ illustrated the dependence of the body on its Life-giver when He said:

"I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for with-

out Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples." John 15:1-8.

The church is fed through the indwelling and ministry of Christ through the Holy Spirit. It is perfectly united in Christ; and because of His presence and power in it, the church is a unit. The Holy Spirit is to dwell in each individual member of the church, and the member becomes the temple of the Holy Ghost. As the vine feeds the branch, and nourishes it with sap and food, so the Holy Spirit in Christ feeds each member of the church according to his proportion of faith and consecration. The severed branch cannot live. It withers and dies. The severed branch cannot bear fruit, for it has no nourishment.

Christ prayed for His church. Never was there such a petition as Christ uttered in His prayer for unity and oneness. The mutual indwelling of the Father, the Son, the Holy Spirit, and the church, each in the others, is a oneness beyond our finite comprehension.

"As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as we are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:18-23.

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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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SPECIAL CONTRIBUTORS
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PERSONAL popularity is as transitory and valueless as the vanishing beauty of the soap bubble. Let us labor alone for the glory of God and the advancement of His final message of salvation to man.

To throw the mystery of silence and reticence about some fact or doctrine or interpretation, is not to protect it, but to expose it to inevitable attack. Candor and honesty are the greatest safeguards that can be placed about such matters.

We all admire the effective harmony of a skilled male quartet. The secret of its effectiveness lies in submergence of the individual singer for the sake of group effect. Let us likewise in the work of God stress teamwork, and not individual starring.

TRUE, abiding unity must, in the very nature of things, be voluntary. It can never be forced. It springs from personal conviction, based upon open-minded study, as aided by candid discussion. It does not come through arbitrary pronouncements, and never by throttling legitimate investigation.

UNITY of belief on any essential truth must, in order to be genuine and abiding, spring from untrammelled conviction, and not from its surrender. It must be the result of intelligent and voluntary decision, formed after evaluating all the evidence and weighing all the arguments, until unsound details are proved false and set aside.

ACHIEVEMENT is not a mere matter of fortuitous circumstances; or, if so, it is but of transient character. Real, abiding success is the product of hard work—incessant, intelligent preparation and continuous effort, harder than others are willing to expend. Then when the hour comes, the man of the hour fits into the place awaiting.

THE promised articles by A. A. Cone on the technique of "Community Bible Schools" will appear in our July and August issues.

THE editorial voice of *Christendom*, the new, pretentious, Modernist quarterly, speaks forth its conception of the world, the church, and the future. It is well for us to know at least the outline of these specious positions that so subtly appeal to radical religionists who have discarded the Bible as an infallible guide. This is from the "Winter, 1936," number:

"*Christendom* does not think of itself as merely another magazine, but as the expression and embodiment of an *idea*. It believes that we are at the opening of a new creative era in world culture. It believes that the era which began four centuries ago with the birth of capitalism, the birth of nationalism, the birth of science, the birth of humanism, and the birth of sectarianism, has made its permanent gift to mankind, and in the perspective of history, has spent itself. This era is now giving way to a new dispensation in history, whose gift to humanity no man can yet envisage. . . .

"There are many voices pronouncing the end of the capitalistic-nationalistic-humanistic-scientific-sectarian era. Our time is not lacking in prophets of doom. But the prophets of doom who look with confidence for the coming of the Son of man are rare. Our realists give us a pessimistic photograph of the 'last days,' the end of an age. But their realism does not go deep enough to discover that the old is passing because the new is already emerging. It is the imminence of the new that causes the bankruptcy of the old."

IN view of her own positions, Modernism's inevitable and logical view of "The Future of Protestantism," is tersely stated by Frederick C. Grant in the current winter quarterly, *Christendom*, for 1936. The significant attitude toward Catholicism and church unity, will not be lost by the student of Revelation 13 and 17.

"What is the future of Protestantism? There are not wanting intelligent critics who maintain that it has now run its course, has made its full contribution, and that its energies are already in decline. On the other hand, there are those who, thinking of Protestantism less as an institution or a group of institutions, and more as a principle or an emphasis in the religious life, maintain that we are still in the morning of the times, and have only begun to see the rich fruition of the Reformation in its gradual transformation of society through the discovery and unfolding of the essential gospel of Christ."

"Protestantism holds more elements in common with Catholicism than it possesses as its own peculiar, distinctive property. As contrasted with other religions, for example, Buddhism or Islam, the Protestant and the Catholic versions of Christianity tend to coalesce and merge in one. It may even be maintained that Protestantism is after all only one phase in the long history of the universal catholic church, and will eventually take its rightful place as one great movement, or series of movements, within the long-swing development of world-wide catholic Christianity."

"We find many of the ablest minds in Protestantism devoting their best energies toward the restoration of the church's unity, and laboring steadily in the interest of Christian reunion. This is a long and difficult task, and many obstacles stand in the way. But unless it is accomplished, the future of Protestantism is probably eventual dissolution and disappearance. The further progress of disunion can have but one final consequence: while even the maintenance of the present divided church, with its duplicating organizations and inevitable rivalries and competition, is becoming steadily more difficult."

"There are real values in Protestant worship not wholly realized in the Catholic tradition; and there are elements in Catholic worship that would vastly enrich Protestant services, if we knew how to appropriate them and to adapt them without destroying or needlessly reducing them."

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

THE REQUISITES OF TRUE MINISTRY—No. 1*

BY C. H. WATSON

IN the first epistle to the Corinthians, Paul is really proclaiming his burden of heart for those who have already been won by his preaching of the gospel of Jesus Christ. They have been brought into church fellowship, but their experience in church membership is not satisfactory. And it is that to which he is addressing himself in this epistle.

Something had come into the lives and experience of that people for whom he had wrestled and prayed, and in behalf of whom he had been used of God in presenting the truth and in bringing them to Christ. Their development, however, had been unsatisfactory. There was contention; there was division. And wherever there is contention or division in the church of God, there is selfishness and weakness somewhere in the hearts of some of its members. Put those conditions together in church life, and the result is inevitably unsatisfactory. Give the devil control of the feelings, the heart, or the understanding of some one, and that one will think crookedly and lead others to think crookedly. And out of that wrong thinking will grow a situation that misrepresents the gospel of our Saviour.

I have had much to do with such situations in church experience, and I am talking to men who have had much to do with such problems. I confidently believe that your experience is exactly what mine is in measuring the factors that go to make up such situations,—that you have never found a contentious church troubled about anything that is really vital. Almost without exception it is something petty and childish that causes serious church troubles—small things which should not seriously occupy the attention of adults, and which could never beget dissension if self were yielded to God, and such matters were measured from the other person's viewpoint.

It was that sort of thing coming into the experience of the church at Corinth that was spoiling the experience of those dear souls in their relation to Jesus Christ. Meeting that situation in this second chapter, Paul goes back and recounts the experience that he himself had had in coming at the first to Corinth to preach the gospel. It must have been very satisfactory to Paul, in view of the serious situation that had developed, to be able in review

of his own experience to find his motive, his purpose, and his life in his first labors for that people absolutely satisfactory. It surely must have been a comfort to him now to find that in his approach to his work for those Corinthians he was determined to know nothing among them "save Jesus Christ, and Him crucified."

Examining again his own attitude toward that service, he recognized that it had been absolutely unselfish. In it he found nothing with which to reproach himself. He had summed it up and gone over it all, and he was able to set it down in the pages of his epistle that the trouble was in no way due to the way the church had been raised up—not anything in Paul's personal experience, in the spirit he manifested, in the message he preached, in the objective that he had in preaching that message, or in anything that had to do with the good work that he there had wrought for God.

Paul looked back over his own experience and said, "I determined not to know anything among you, save Jesus Christ, and Him crucified." What was it that he knew? He knew Christ. How did he know Christ?—Crucified. What does it mean to know Christ crucified? It means to know Christ as a personal Saviour. What does that mean? It means to have our sins washed away by the precious blood of Christ. Facing a situation of contention and division in the church at Corinth, Paul could frankly tell the church that when he raised it up, his own sins had been washed away. Well indeed would it be if all gospel ministers could meet their churches with the same assurance of soul, and know that through Him who has been crucified for us, our own guilt is gone and our own sins have been taken away.

We observe, too, that no spirit of self-exaltation was in Paul as he labored. "I was with you in weakness," he said, "and in fear, and in much trembling." Somehow one can have confidence in a preacher with that experience. It is pitiful sometimes to see a man strutting before a congregation of sinners, seeking to make the lowly Jesus known to that congregation by an exhibition of personal arrogance. The superior man is out of place in the preacher's desk.

If we are at all able to make known the

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* Studies at the St. Louis and Philadelphia Evangelistic Councils.



AROUND THE WORLD CIRCLE



The Great Commission in Operation

II—THE FOREIGN MISSIONARY'S EQUIPMENT

BY FREDERICK LEE

THE new recruit to foreign mission service is often concerned about the equipment he should take with him to his field. What clothes will he need? Should he take books and furniture? Many are the questions that might be asked by one who is going to a strange land to live among stranger people.

Spiritual Equipment.—This should receive the first and foremost attention of the new recruit. In regard to this phase of the missionary's equipment I would say, in the words of the apostle Paul, "Put ye on the Lord Jesus Christ." Without such a preparation, all else would be worse than useless. It is well to have Christ enshrined in the heart, but He must also be "put on" as a beautiful garment which all may see. The missionary may be the only representative of Christ whom many will ever see. His portrayal of the life of Christ will be that by which many will judge the Saviour of men.

The missionary must be sure that his spiritual equipment is handy at all times. He will need to don his garment of Christian patience on many occasions. He will find that his robes of tenderness and compassion will need constant wearing. His robe of love may have to cover up many a misunderstanding. A complete wardrobe of Christlike graces should accompany the missionary wherever he goes, and this should be kept ready for use at any moment.

Material Equipment.—So far as material equipment is concerned, much or little may be taken. One should remember that in going to a mission field he is not moving from earth to heaven, but is going to a place where human needs must still be supplied in order to make life function properly. Every mission home should be equipped with as good beds as the family can afford. There is nothing that will rest tired nerves and muscles so much as a good, comfortable bed. The home should contain some comforts, but without extravagance. A mission home should never be so comfortably equipped that a native neighbor would feel uncomfortable in it, or a housewife feel the home too good for the visit of a villager. The Mission Board has done no more than is right in giving most of our foreign missionaries suitable houses in which to live.

Pictures should be taken to adorn the walls. Some musical instrument should be provided, whether the investment can be large or small. A folding organ is far better than no organ at all, and a phonograph with suitable records will bring cheer to the home. There is nothing like music to cause the spirit to forget for the moment the environment in which one is placed and to bring refreshment to the mind and heart. Rugs for the floor should not be forgotten. It may not be necessary to take all one's material equipment from the home base, for one may pass through large ports where these things can be obtained to better advantage.

But it does not matter where one is to live, whether in a good mission house or in a temporary hut, he should plan to make the best of every situation and to turn his dwelling into as inviting and comfortable a place as possible. Never should the housewife slump into indifference because she cannot have a modern house with all modern conveniences.

It is surprising how fresh curtains at a window, clean rugs upon a floor, well-hung pictures upon a wall, and a tidy appearance of even the few things that one may have, will brighten and glorify even the meanest hut, and keep the spirit of the inmates alive.

One's library is of great importance in a mission land where libraries are mostly inaccessible. It need not be large, but the books should be well selected. A good Bible commentary, a Bible dictionary, a Bible concordance, a church history or two, histories of the world, biographies of the great missionaries, a complete history of missions, denominational books, including as many of the books by Mrs. E. G. White as can be afforded at the time, a few general biographies, and up-to-date books on world conditions, are some of the volumes that will be needed and found helpful. One should be a subscriber to one or two good informing magazines. Every missionary should likewise follow each year the Ministerial Reading Course promoted by the General Conference. Besides this, it would be well for the missionary to continue some study through the Home Study Institute.

Never should one bury himself in an inland town or slump intellectually for lack of in-

spiration. The environment of mission life often has a downward pull. In many situations one finds little to stimulate a desire for growth. The native is oftentimes uneducated, and just a beginner in the truth. Unless one maps out a very definite program for oneself, he will find the years slipping rapidly by without much personal development and progress.

Intellectual Equipment.—I cannot but feel that a foreign missionary needs just as much knowledge as any worker in the homeland. He has to meet situations that call for as much tact, discretion, and insight as workers anywhere. If a college education is needed for ministers and workers at home, it is needed as much or more for workers in Africa, India, or China.

It should be remembered, however, that a scholastic education does not necessarily fit one completely for life's work. This is especially true in mission service. Just because one is a college graduate, or even a university graduate, he may not, because of this, be equipped for his work. It is possible that one of even such qualifications as these may not be fitted for his work nearly so well as one of lesser academic education. The purpose of a course of study is to sharpen one's wits and give him a certain knowledge of facts. If one has learned how to study in school, he has gained much; for when the graduate has shut the doors of his Alma Mater behind him, he has but stepped from one school into another and more serious one. Now he does not work for grades, but he goes out to rub shoulders with his fellow men and help solve the real problems of life.

Many new situations and questions face the new recruit in the mission field. He has entered into an entirely new environment, with a strange language and stranger customs to learn. He should go forth in the humility of a learner. One who arrives at the mission station with his sheepskin much in evidence and feeling that he is thereby fitted for a position of leadership at once, will be sadly disappointed. A native worker of experience may know much better how to operate the work than he does.

This does not discount the need of a good education. A well-educated person who is desirous of learning more, is better fitted for his task than one who has but little education. Though Christ called fishermen to His service, it was only because men of greater ability would not consecrate themselves to His work. And so far as the fishermen were concerned, Christ at once set Himself to the task of not only fitting them spiritually, but equipping them with knowledge as well.

Paul is an outstanding example of what God can do through a talented, well-educated man who has yielded his heart to the service of the Lord. The great apostle to the Gentile world

knew enough, however, to appreciate the fact that he must learn something new wherever he went. He realized that he must learn how to adapt himself to the various situations that developed in each new country to which he came. He declared, "I am made all things to all men, that I might by all means save some." This should be the spirit that possesses every foreign missionary.

Speaking specifically, the mission recruit should begin as early as possible to study the history, geography, customs, cultural background, and language of the people and country in which he is to labor. The day is past when the English language is sufficient for the work that must be done in building a strong church in mission lands. Neither is a smattering of a language enough to meet the people on their own ground and interpret the everlasting gospel to them.

Experience is the best teacher, though it is an exacting one. No bluffing can deceive it; no flattery can make it yield a point. One pays the true price for the knowledge thus acquired, but it bestows a form of wisdom that cannot be obtained in any school. The new recruit should go forth with a willing spirit and an open mind. Then it will not be long before he finds himself in a position of great usefulness, and filling a great need. Where else could one find greater satisfaction in this perishing world?

(To be continued)

KINDLY CORRECTIVES

Better Speech and Conduct

DISCOUNTING ONE'S INFLUENCE.—Many a good and able preacher makes his people ashamed of him because of his slovenly and untidy appearance. He thus discounts his work, handicaps his influence, and lessens the appeal and power of the gospel. A minister ought to realize that soiled linen and spotted clothes are not the marks of a gentleman. It may not always be possible for a minister to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects. Cleanliness is not only next to godliness, as John Wesley said, but in ministers people demand that they go together.—*The Watchman-Examiner, Aug. 31, 1933.*

THE old Negro spiritual, "Not my brother, not my sister, but it's me, O Lord, standing in the need of prayer," is expressive of an attitude essential for each of us as gospel workers. We must ourselves enter first into the realities of salvation, spiritual revival, and holiness of life, before we can effectually carry them to others.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

THE SABBATH IN ABYSSINIA—No. 2

BY ROBERT L. ODOM

OTHERS of more patience assumed the work of Andrés de Oviedo, and worked on a different plan than that of preaching. They concentrated their efforts chiefly upon the king of Ethiopia, hoping that by converting him they would achieve the rest. Their headquarters was at Fremona, and they worked away.

Finally King Zadenghel was persuaded in 1604 A.D. to profess Roman Catholicism. This he did not do openly, but secretly confided it to the Jesuit, Peter Pays, under oath. The king needed some pretext first in order that he might justify an open confession before his people. So he called for a discussion between the Jesuits and those defending the ancient faith.

Now there is extant in the National Library of Spain, at Madrid, an interesting letter written in 1621 A.D., by Diego de Matos, one of the Jesuit missionaries then in Ethiopia, to "the father general" of his order, in which epistle the writer tells of the progress of their work. Concerning this particular discussion which the king desired, he says: "The emperor named as judge of the cause the chief secretary of the empire, who was accompanied by two learned men who were also Catholics."

So it was a "framed" tribunal, and the writer also says that they were aware of "the gravity of the errors against the holy Catholic faith," and therefore took care to protect themselves. However, the one who was to defend those alleged "errors" did not appear, being aware of the fraud. But it gave the emperor the pretext for which he sought.

So he immediately "commanded to proclaim the falsity of the opinions of that friar, prohibiting with great penalties that any person should admit his doctrine. He did likewise proclaim with great glory and praise the holy Catholic faith; and together with this edict it was also proclaimed and prohibited by order of the emperor, that from thenceforth the Sabbath should not be kept as a holy day, and that the people should work on it as on other days, excepting Sundays. A thing of great marvel, because the Sabbath in all Ethiopia, as in the ancient synagogue, was holy. The [Ethiopian] friars, who are the greatest enemies which the holy Catholic faith has over here, knowing of the publication of these edicts and decrees by the emperor, tried by letters to turn him from his purpose, and to cause him to revoke his decrees."—*Letter of Diego de Matos.*

One of the letters sent to the emperor is quoted in part by Diego de Matos. He says it came from the kingdom of Tigré, and read thus:

"Your love has given me liberty to send you this letter, for I hear that those who have no holiness nor resurrection have given you much labor in order that you should abandon the law of the Creator, and the canons of the apostles, saying that you should not keep the Sabbath to sanctify it. Why do you listen to those madmen? Is it because your children or your armies are hungry that you are obliged to do this? Were there not for a long time kings and holy men who enlightened Ethiopia by raising the dead without number? Did they do this because they kept the Sabbath, or because they broke it? Because they obeyed the law, or they disobeyed it? It seems to me that it was because they obeyed it. Therefore, if you would give me an unbiased judge, I should go to your presence to hear you speak the truth."—*Letter of Diego de Matos.*

Then Diego de Matos adds:

"The reply of the emperor was to make vanity of this letter, and it was proclaimed by his command that no one from thenceforth should fail to work on the Sabbath, the penalty for failure to do so being the loss of goods, and a clause was added stating that an offender may be accused at any time within seven years after the commission of the offense.

"One of his generals was dismissed from his command, and all his lands, which were many, were taken from him, because he told his soldiers that they should observe the Sabbath day. The king severely rebuked his own daughter, called Unguelavit, when he learned that the Sabbath was still kept in her lands. He said to her very angrily: 'You do not love me, and you are no longer my daughter, since you do not delight in that which pleases me, and you do not hate that which I abhor.' And today they work on the Sabbath in her lands.

"Many friars of those lands asked for a concession. And later the Jehague (as they call the leader of their religion among the friars of Taela), Haimont, a person of serious mien among them, and held in much respect and veneration by all, sent to tell the king that he should not order the Sabbath to be broken, that it was unjust, and that many of his vassals would not consent to it."—*Letter of Diego de Matos.*

Such entreaties only made the king more angry, and he determined by law and sword to compel the people to accept the Roman religion. The Jesuit adds:

"The friars, seeing that they could not turn the king from his purpose, stirred up the people, and some of the great men, against the emperor, persuading them that our doctrine was false, that there was excommunication against all who should listen to it, that the king and his brother had altered and bartered away their faith and belief, and that the Sabbath should not be broken as they had commanded."—*Letter of Diego de Matos*.

The people lost their cause in the bloody revolt that ensued. Their leader was punished by having his throat cut, and many others were banished from the realm. But the people never gave up to despair, and in the troubles that followed, King Zadenghel lost his own life.

A Roman Catholic friar of the Dominican order, Luis de Urreta, wrote (in 1610 A.D.) a word of sympathy for the Ethiopian people:

"Another ceremony whereby many men condemn them as Judaizers is the observance of the Sabbath. . . . I say that they kept the Sabbath, not in a legal spirit, but in regard for the divine worship and the exercise of virtues. And according to this they do not Judaize. And as there was no scandal over it, by reason of its being a universal law in that land, nor had they received notice of any command to the contrary by the supreme pontiffs, they did no sin. Rather to the contrary, he who makes a vow to keep the Sabbath by resting to God, makes a good one, and it binds him, since he offers to God what is holy and acceptable. We would not say such of him who makes a Jewish vow, but this is a Christian vow and Catholic. And if the reader wishes to twist the cords tighter against the poor Ethiopians, saying that they keep the Sabbath in memory of the creation of the world, and that this is to keep the ceremony, and as such is figurative, and therefore with a legal spirit, I say to this what Abulense, surnamed Tostado, wrote: That in the Sabbath there are two things, the one moral, which is to praise God and giving Him thanks for the universal creation of the world, and to the giving of such thanks Christians are as much obliged as the Jews, since it is a universal benefit enjoyed by all people, and not of the Jews alone, as are the deliverance from Egypt, the giving of the law, and other benefits by them received."—*Ethiopia*, pp. 469-475.

King Zadenghel was succeeded by Susneus, called also Segued, who likewise espoused the Roman doctrine, and sent a letter to that effect to Pope Paul V in 1623 A.D. He proclaimed a law making it a death penalty to believe contrary to the papal doctrine concerning the nature of Christ. Every revolt of the people was quashed with cruelty. Writes Ludolphus:

"The king, who was never fearful, now more emboldened by victory, questions other heads of religion: and soon after by public edict prohibits the observance of the Sabbath as Judaical, and repugnant to Christianity. In answer to this edict, some person without a name, had written contemptuously of the Roman religion, reflecting severely upon the Fathers of the [Jesuit] Society, whom he called a kindred of Pilate, as being a Roman, and withal menacing

the king himself. Tellez reports that it was stuffed with Scriptures in places, but nothing to purpose. The king, more incensed at this writing, renewed the edict about the Sabbath, and commanded the husbandmen to plow and sow upon that day, adding as a penalty upon the offenders, for the first fault the forfeiture of a weaved vestment to the value of a Portuguese pataca; for the second, confiscation of goods, and that the said offense should not be proscribed to seven years, a certain form usually inserted in their more severe decrees."—*A New History of Ethiopia*, pp. 332, 333.

The people, however, were never discouraged. The historian says:

"It certainly must of necessity be true what Tellez reports of the natural piety of the Abyssinians, since they were thus to be compelled to the neglect of the Sabbath by such severe laws, when we can hardly be induced by stricter penalties to observe the Lord's day [Sunday].

"Among the rest, one Bucus, a stout and famous soldier, felt the utmost rigor of the decree; for being accused of having observed the Sabbath, he was made a most severe example, that others of the less consequence might not think to expect any mercy."—*Id.*, p. 333.

Joanel, viceroy of Bagembra, revolted when this decree to violate the Sabbath was issued. He lost the battle, but the defeat only made the people more determined to defend their rights.

"This bad success did not terrify the inhabitants of Damota, inhabiting the southern parts of Gajam, who upon receiving the news of 'the profanation of the Sabbath,' as they called it, . . . ran to their arms."—*Id.*, p. 334.

On February 11, 1626 A.D., the emperor of Ethiopia took the oath of allegiance to Pope Urban VIII, subjecting his kingdom and his people to the spiritual domination of the Papacy. In pomp and splendor, all the members of the royal family and the men of state were required to swear themselves to the same.

But the hearts of the Ethiopians were never conquered by the wily Jesuit arts. The king could sell their bodies, but not their souls, for they had wills of their own. Five terrible and bloody revolutions followed as the people struggled to keep the Sabbath and be true to God. This is a lesson worthy of consideration by every nation that thinks to trample with impunity upon the sacred religious rights of its citizens!

At last the king, with great reluctance, was compelled to yield to the people. They pointed to the heaps of dead after the fearful struggle, and reminded the emperor that when he thus sought to mistreat his people, he was merely plunging the sword into his own breast. The king thereupon decreed that the Sabbath might be kept thenceforth as in the days of old.

"Then as for an answer to the Patriarch's complaints, he made this reply: 'That the Roman religion was not introduced into his

(Continued on page 21)

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

PREACHING CHRIST

BY H. A. VANDEMAN

NOT only open sin, but also a perverted gospel, has so befogged men's vision of the Christ of Calvary that to restore and enlarge this vision should be the highest aim of every Seventh-day Adventist minister. In my ministry, both in the churches and over the radio, I find that tracing the life of Christ through the Old Testament is inspiring to men. Evolution totters and falls before His creation, His literal seven days, His image in Adam, etc. Men are surprised yet pleased to learn that our Saviour's life is not confined to His short sojourn on earth. They are deeply impressed with the words of Micah (5:2), who traces Christ back through the archives of eternity. Men marvel at His willingness to come down to us, when they learn who He was, and is.

The marvelous unfolding of the closing hours of the Master's life on earth, as portrayed in "The Desire of Ages," is a wonderful help in measuring the price paid for man's redemption. Men are awe-struck as they realize that at the very last "the Saviour could not see through the portals of the tomb." They love Him when they learn that He "felt the anguish which the sinner will feel when mercy shall no longer

plead for the guilty race." His heart was broken; He died, as it were, the second death. This news softens hardened hearts, and they yield to the Saviour thus revealed.

I seldom close a service without presenting some phase of Christ's life as an appeal for decision. The call is not drawn-out, but direct. I do not encourage personal solicitation in a public meeting, but offer every opportunity for public expression on the part of the individual,—show of hands, rising to the feet, testimony, or coming forward to the altar. Recently nine persons presented themselves at the front in answer to an appeal, among them a man and his daughter (a public school teacher) who were rather backward in public. It required four Sabbath services and calls to bring them, but at last they came of their own accord. In my visits to homes I use the same methods, and deal individually with men.

As evidence that this presentation of Christ is different from that of other denominations. I tell you that at a funeral I held recently, an experienced undertaker wept throughout the service. O for more power fitly to present the crucified Christ to the teeming multitudes in this dying world!

SUCCESSFUL APPROACH TO MOHAMMEDANISM—

No. 1

BY J. F. HUENERGARDT

POLITICALLY the Crescent is declining today as compared with the past centuries of its history. After it conquered Egypt and Arabia, it swept westward and northward like a great tidal wave, engulfing Greece, rolling over Bulgaria, Serbia, and Hungary, until it was finally halted at the gates of Vienna. The tide turned, and the armies of the Sultan, meeting defeat after defeat, were driven back step by step, until finally, at the beginning of the present century, the political influence of the Crescent was almost totally eclipsed.

Religiously, however, Islam is growing. From the Near East and the Far East news comes that greater numbers of Mohammedans are making the holy pilgrimage to Mecca than was ever before known in history. After thirteen hundred years there is a vitality in the Mohammedan religion that challenges respect.

At the call of the muezzins, millions raise their hands in a gesture of adoration and pray in a multitude of tongues and dialects: "*Allah il Allah, Allah Akbar!*" Black men and brown men in the heart of Africa, in the jungles of Siam, in the rice fields of India, in Sudan and Arabia, Algeria and Morocco, and white men in the Balkans, repeat these words of the Koran, the trumpet call of the Mohammedan belief in one God and Mohammed as His prophet, bowing down their heads toward Mecca.

Today 300,000,000 people believe in the visions and strange dreams of Mohammed, and would gladly die to defend that faith. Every year a large number of young people leave the University of Cairo as missionaries to spread their faith in Asia and Africa. But every Mohammedan merchant is a missionary. It is his

solemn duty to convert his fellow men to the faith. These persistent activities of the Moslem make it very difficult for the Christian missionaries laboring in fields where Mohammedanism prevails.

In the new Turkish Republic there has been an important revolution in ideas and concepts since the Great War, which the gospel worker must take into consideration. The views which have influenced the intellectual life of Islam have entirely changed, giving place to new ideas and new ideals which were absolutely foreign to the forefathers. Until a few years ago Mohammedan women wore the ring of slavery on their feet, chains of prejudice and fanaticism around their necks, and the black veil of inferiority over their faces. The woman's sole business was to cook in the kitchen and to care for her child. She called upon the physician with shame and a sense of sin. Under the influence of the Western world, superstition has vanished, and equality with men has been given to the Turkish women. Previously they were nothing before the law; today they are entitled to almost all the civil rights of men.

Until recently, most of the common people were illiterate, perhaps only one fourth of the men and only a very few of the women being able to read and write. Their literature consisted of the Koran and a few other books dealing with their religion. Only one tenth of the people know the reason for the many Moslem customs, and still fewer can give any real explanation of their religion. Many of them are not able to read the Koran, but carry it as an amulet. The masses are ignorant, fanatical, and superstitious. Such minds are not open to conviction nor easily convinced by reason or proof. The Moslem not only believes, but positively affirms, that he alone possesses the only true religion. He firmly believes that there is no proof to the contrary, and not until you have successfully convinced him that he is in great spiritual poverty will he listen to you.

Moslem Mentality and Morality

The Mohammedan has an emotional disposition, and frequently shows contempt for efforts of the intellect. His religion is for him mainly a matter of observance, and his emotional nature is fully devoted to it. He is taught that it is not necessary to reason out his articles of faith. He is supposed to accept his religion as he finds it. It has been mapped out for him, and he simply accepts it as indefinable—"There is but one God, Allah, and Mohammed is His prophet or messenger." The very simplicity of this creed is sufficient, and it is objectionable to enter into any further definition. Speaking purely from a subjective viewpoint, religion for the Moslem is the feeling of absolute dependence or surrender. His idea of God is so replete with sentiment and fills him with so much awe, that he absolutely declines to discourse further upon it. Allah, for the faith-

ful, forces upon them a definite line of conduct; and the pious Mohammedan considers that to be the duty of his whole life which, in his opinion, he believes is the will of Allah.

The Mohammedan may appear to us as a villain because of some of his deeds, but to him, from the standpoint of his conscience, these are truly moral acts which from logical necessity were derived from his conception of God. As is his religion, so is his morality. We cannot blame him; we must blame his religion. From our viewpoint of a higher conception of God, his acts are immoral. If judged by the standards of the gospel, their evil only proves how important it is for us all to have the right kind of religion.

The Moslem Religion

The Mohammedan religion is a natural product of human nature,—the human nature of its originator. It was designed to meet the requirements and peculiarities of the semisavage and semicivilized Arabic race, and has since developed along the lines of its peculiarities.

The good in Islam is Judaic, while its errors are its own. Its spirituality and intellectuality, in its orthodox form, are far inferior to Christianity. What models of virtue can you find in all Ottoman history? Courage is not lacking, but what is needed is a new life from above, a life of sacrificing love, void of all selfish motives.

A missionary laboring for Mohammedans must be thoroughly versed in the faith and history of Islam. He must be fully acquainted with the influence this religion has had on the social, political, and intellectual life of the nations and peoples who have followed it throughout the centuries. Only then will he be able to reach their hearts and minds.

The modernized Moslem claims that his is a religion for the inculcation of monotheism, morality, and ethics, at least as good as Christianity and Judaism. Of course the morals and ethics of Islam are utterly different from those set forth in the Christian and Jewish religions, but the Mohammedan does not concede that. It is almost impossible for him to understand the theological differences in Christendom, and it is often just as true that we cannot understand his.

(To be continued)

Work for American Indians

BY ORNO FOLLETT

FORMERLY all the Indian tribes of North America were grossly pagan, and in many of the larger tribes the native priest medicine man still wields an almost uncanny influence. Contrary to popular conception, Indians are polytheistic. The old pagan priests among the Navahos, with whom I have conversed during the past fifteen years regarding these matters,

know nothing of a monotheistic "Great Spirit" which so many of us had thought to be a main object of Indian worship. Personal investigations have led me to believe, with Dr. A. L. Riggs, that "the term 'Great Spirit' has come into the white man's Indian vocabulary, but it is the God of the white man and not of the Indian."—*The Red Man in the United States,* p. 47. There is evidence that some of the tribes have the idea of a "Great Spirit" as a result of their contact with early Catholic or other missionaries.

It has been said that when Europeans landed in the New World, they "first fell on their knees, then upon the natives." No doubt this relation of the white man to the Indian has had much to do with hardening Indians against the Christian religion. However, we should not forget that many godly men worked faithfully to give the gospel to our North American Indians, among whom such names as Roger Williams, John Eliot, David Brainerd, William Penn, Marcus Whitman, and Samson Occum will be remembered as long as time shall last. Samson Occum was himself an Indian, the first great native convert and Christian missionary to his people. The first Bible ever printed in the New World, it is interesting to note, was in the Indian language.

Our denomination, like many others, has been rather backward in starting work among these "first Americans." A church school was begun by interested lay members about twenty years ago among the Oneidas in Wisconsin. We began school and medical work among the Navahos of Arizona and New Mexico in 1916. Some effort has been made for the Indians of Oklahoma and Washington. A convert from the Chippewa tribe has done excellent work as a colporteur among the Indians of Oklahoma. Another native convert has labored in behalf of his people in the State of Washington.

In view of the fact that our great threefold message *must* go to "every nation, and kindred, and tongue, and people," it is evident that we have a definite duty toward these Indians. As our denomination is not financially able to compete with the government and the numerically and financially stronger organizations by putting on a large program of institutionalism, this lack must be made up by following tried methods of personal labor. Few English-speaking Indians—and, so far as I know, none of those who speak only the native language—have been won to the message for this time as a result of attending evangelistic meetings. In "Testimonies," Volume IX, page 111, we read of "certain classes that cannot be reached by public meetings. These must be searched out as a shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf." This principle applies in a very definite way to work among North American Indians.

The Indian of today is not the independent

creature the first Europeans met on the American shores four hundred years ago. Then he was "lord of all he surveyed," but since that time he has been "shorted, cheated, and conquered." This he realizes and sullenly resents. In order to win these Indians to the gospel, we must manifest a genuine interest in them,—not sycophantishly, but in the spirit of a true Christian pastor.

"Christ's method *alone* will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. *Then* He bade them, 'Follow Me.'"—*Ministry of Healing,* p. 143. (Italics mine.) "First meet the temporal necessities of the needy, and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion."—*Testimonies,* Vol. IV, p. 227.

In harmony with this instruction, we endeavor to establish contacts between the needy Indians we meet and governmental or other sources of supply. This is always appreciated. Of course we must learn to distinguish, so far as possible, between the seekers for loaves and fishes and those in real need. True it is that "medical missionary work is the pioneer work of the gospel."—*Ministry of Healing,* p. 144. We find ready entrance into the homes of both friends and strangers when they learn of our ability to help the sick. We endeavor always to carry a supply of simple remedies and facilities for giving first aid and treatments.

When an Indian becomes interested in the threefold message of Revelation 14, opposition invariably begins. Immediately religious leaders (including the medicine men), with tribal and family influences, are combined against the truth. The interested one may become confused, but we must never give up at such a critical period. The trembling soul needs our help and our prayers then as at no other time. If our days are so filled that we cannot give the needed attention to such cases, we should, wherever practicable, enlist the cooperation of tactful, missionary-spirited lay members.—We have a denominational responsibility toward the Indians.

Phoenix, Ariz.

CHURCH TYRANNY.—The apex of church tyranny has been reached. A new German law, which empowers the Reich Minister for Church Affairs "to issue ordinances with binding legal force," throttles the Evangelical Church with a tyranny exceeding the pope's power over the Roman communion; and this power is lodged in the hands of a man, Herr Kerrl, who has declared that "Adolph Hitler is the real Holy Ghost." Nevertheless, "the attendance both in Protestant and in Catholic churches," writes the Berlin correspondent of the *Manchester Guardian* (weekly ed., Aug. 2, 1935), "has increased steadily. Those preachers who combine eloquence with an uncompromising attitude attract enormous congregations. The churches are often unable to hold the multitudes, so that the doorways and the churchyard are thronged during divine service."—*The Sunday School Times,* Jan. 4, 1936.



BABYLON'S FALL AND OUR RESPONSIBILITY

PROBABLY no greater travesty has ever been perpetrated in the name of an allegedly Christian journal than the weekly assault upon the essential verities of the gospel, and the inspired declarations, prophecies, and provisions of Holy Writ, that appears in the regular "Question Box," of the *Modernist Christian Century*. Flagrant denial of divine inspiration is constantly declared or implied. Stark repudiation of every cardinal truth of the gospel constitutes the order of the day. And this is all set forth with such unabashed boldness that the terms "sacrilege," "blasphemy," and "impiety" come involuntarily to mind as one reads. Surely the framers of such devastating declarations will have a fearful account to meet at the bar of God, for they are not only destroying the faith of multitudes, but are doing despite to the Divine Spirit of grace and truth.

We frequently allude to, and cite from, these perverted utterances, solely because it is incumbent upon us, as ministerial heralds in God's final, reformatory movement of warning and entreaty among men, to be clearly aware of the corroding inroads of apostasy in the nominal church. We have the bounden duty of discerning and declaring the apostasy of the religious world, as well as proclaiming anew the everlasting gospel they have forsaken. And the *MINISTRY* has as one of its responsibilities the gleaned and transmission of such information to the evangelistic workers of this movement, whom it serves. Hence, the discussion of such utterances here.

In the issue of March 18, the amazing words that follow appeared in the "Question Box" section of the *Christian Century*. They are of peculiar interest to us as Adventists, because they place before us, in unveiled language, Modernism's utter repudiation of the advent hope and the end of all things at the last day, together with the prophetic basis therefor, which they sweep into the discard. Thus they lay bare the fundamental issues in the Christian world today. The statements referred to appear in answer to this question:

"What is the meaning of the passage in 1 Thessalonians 4:16 which speaks of the trumpet that shall be sounded at the coming of Christ? Is this language figurative or literal?"

In answer, there is first the definite acknowledgment that belief in the advent, with its attendant events, was assuredly held in the

early church. But the clever countering point is also projected,—that these early believers were "Jewish Christians." The purpose is evident.

"There are several passages in the writings of the apostle Paul, as well as in other parts of the New Testament, that refer to the 'last times,' the end of the age, the time of the expected return of the Lord, as that belief was cherished by the early church. It is evident that these Jewish Christians had certain patterns of the events to be anticipated in the approaching catastrophe, which was to bring to an end all cosmic activities. . . . In the first Gospel the same idea is incorporated in the report of Jesus' apocalyptic address (Matt. 24:31), where the description of the coming of the Son of man from heaven is taken from Daniel 7:13, 27 (where the reference is clearly to the Jewish nation, 'the saints of the Most High')."

Next, the subtle suggestion is thrust forward that not only are these expressions concerning the advent and its attendant events found in the Old Testament, but they *also* appear in the Jewish apocryphal writings, with implication as to a common origin in tradition.

"These descriptions of events connected with the 'end of the age,' the 'time of tribulation,' the 'renewing of the earth,' the 'coming forth of the Great One from His dwelling,' 'My second coming,' the 'thousand years' of happiness, 'My Son, the Messiah,' 'My Son Jesus,' and many other expressions of like nature are all found in the Old Testament, and in such apocalyptic works as the *Book of Enoch*, *Fourth Esdras*, the *Book of Jubilees*, the *Testimonies of the Twelve Patriarchs*, the *Assumption of Moses*, the *Secrets of Enoch*, and other works of Jewish and Christian authorship in pre-Christian and early Christian days."

Then, as the climax, comes this startling denial of any inspired basis for Paul's utterances on the advent, the astonishing cause and purpose of their utterance, and the stark rejection of the outline prophecies of Daniel and the Revelation as revealing the divine program of world affairs, and the climaxing "end of the world." Scarcely ever have we read the like.

"It is apparent that Paul had his scheme of final things, which was closely associated with the visible coming of the Lord from heaven, at a time very near, as he thought. None of these happenings were basic in the preaching of the gospel, but were importations from the vast store of Jewish tradition which the apostle and other Christian leaders could turn to advantage in comforting nervous and harassed believers in those day of peril.

"The New Testament contains no pattern of eschatology. There are many figures of speech, and some conjectures, which Christians of millennialian and apocalyptic mind have employed in the fabrication of elaborate programs of final things. Particularly are the books of Daniel and Revelation convenient anthologies of useful suggestions in the formulation of such agenda. But forecasts of this sort, however stimulating they may be to individual minds, and to impressionable groups, are worthless as outlines of future events. The program of anything like the 'end of the world' and the future life has never yet been issued."

(Continued on page 20)



THE BETTER WORKMAN



Improvement in Method and Technique

THE ORDINATION CHARGE

AS GIVEN BY E. E. ANDROSS

MY beloved brother, since we believe that God has called you to be a minister of Jesus Christ, and since the church has recognized this call, and by prayer and laying on of hands has separated you to the gospel of God, as the representative of the church of Christ, I therefore beseech you that you give earnest heed to the word of the living God, which declares:

"Thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and kingdom;

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Give attendance to reading, to exhortation, to doctrine."

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

"Be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

"Follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life."

"Endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."

"Giving no offense in anything, that the ministry be not blamed."

"Take heed therefore unto thyself, and to all the flock over which the Holy Ghost hath made you an overseer, to feed the church of God, which He hath purchased with His own blood."

"Taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

"Neither as being lords over God's heritage, but being ensamples to the flock.

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

"You are to preach the Word," not the opinions and traditions of men, not pleasing fables or sensational stories, to move the fancy or excite the emotions. You are not to exalt yourself, but as in the presence of God you are to stand before a dying world and preach the Word. Let there be no levity, no trifling, no fanciful interpretation. As a minister of God you are to speak with sincerity and deep earnestness, as a voice from God expounding

The Potter

DIVINE

BY ROBERT HARE



the Holy Scriptures. You are to bring to your hearers those things which most concern their present and eternal good.

You are to warn them of the soon coming of Christ in power and great glory. Your message must be such as to lead men to see the importance that God attaches to His law. So plainly are you to present the truth that no transgressor, hearing it, shall be excusable in failing to discern the importance of obedience to God's commands. You are ever to be conscious of the fact that you are a messenger of God, commissioned by Him to do a work the influence of which is to endure throughout eternity.

Your whole aim should be to bring sinners to repentance, pointing them, by both precept and example, to the Lamb of God that taketh away the sin of the world. You should speak as one conscious of power and authority from God. Your discourses should have an earnestness, a fervor, a power of persuasion, that will lead sinners to take refuge in Christ.

Today, my beloved brother, you have been solemnly dedicated to God by prayer and the laying on of hands. You are thus authorized by the church not only to teach the truth, but to perform the rite of baptism, and to organize churches, being invested with full ecclesiastical authority.

Your ordination is a public recognition of your divine appointment to bear to the world the glad tidings of the gospel.

Hence, your office is the most important to

which human beings have ever been called. As you go forth on your mission of love, preaching the glorious gospel of the blessed God, you may be assured of the fact that He who walketh in the midst of the seven golden candlesticks, and who holdeth the seven stars in His right hand, will tenderly care for you; and if you are faithful to the end in the work to which you have now received divine appointment, you will hear at last from His lips the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

You have today taken upon yourself the solemn vow of consecration to the sacred service of your Master, while God and holy angels have been summoned as witnesses to the dedication of body, soul, and spirit to this holy service. I charge you therefore that you ever keep in absolute purity this consecrated vessel which God would use in His high and holy service, that when your lifework is ended you may be able to say: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

[Eze. 33:7-9; 2 Tim. 4:1, 2; 4:5; 2:15; 1 Tim. 4:12, 13, 15, 16; 2 Tim. 2:24, 25; 1 Tim. 6:11, 12; 2 Tim. 2:3, 4; 2 Cor. 6:3; Acts 20:28; 1 Peter 5:2-4, "Gospel Workers," pp. 147, 148, 172, 173, 441, 442.]

Church Expense Apportionment Plan—No. 1

BY A. G. ROBERTS

[FOREWORD.—In the interest of markedly reducing, if not well-nigh eliminating Sabbath calls for current church expense, and fostering a more worshipful spirit in our Sabbath assemblages, we asked Elder Roberts to present the "apportionment plan" which he has followed with success for many years. L. E. F.]

In establishing and carrying on the plan hereinafter outlined, the following procedure will prove to be natural, logical, and effective:

1. Call all the officers of the church to a special church council meeting.

2. With the assistance of the treasurer and the deacons, make an estimate of the next year's church expense, including that of the church school. In this estimate should be included the janitor's services (if a janitor is employed); treasurer allowance (if it is a large church where the treasurer is remunerated); water, heat, and light; an ordinary amount for necessary repairs and upkeep; stationery and postage; and other regular items as needed. This will determine what the combined church and church school expense will be for the coming year.

3. Make a careful and proper estimate of the amount of tuition and pledges that may be expected from those who are supporting the church school by the tuition and pledge method. Subtract this from the total sum arrived at in

A POTTER stood beside the lifeless clay
That rested on his wheel, devoid of grace;
No beauty centered there, the shapeless mass
Lay strangely rude before the potter's face.

He looked upon it kindly, and in turn
Touched it with fingers skilled to duty's task;
Then slowly from the shapeless thing there came
A form more beautiful than thought could ask.

That beauty lay not in the senseless clay,
But in the mind, to thought and skill confessed,
First pictured in his fancy's wide domain,
—And then by loving fingers kindly dressed.

A heavenly Potter stands beside the clay
Earth-born and void of character or grace;
His wheel—life's daily routine and its task,
The image—living in His holy face.

The clay is rough and withal strangely rude,
Too rude for any hand but one divine;
In earthliness 'tis weak, and evermore
It turns in earthly weakness to repine.

O heavenly Potter, touch with kindly hand
Clay so rebellious, yet refine it still;
Mold on till grace and beauty perfect stay,
Expressions of Thy high and holy will.

Some vessel for the King Himself command,
Some character for temple yet to be,
Mold from the clay upon life's changing wheel,
Until Thy life divine appears in me.

Strathfield, Australia.

estimating the cost of operating the church and church school. This will leave a balance which can properly be called church expense, even though it includes a monthly division of a portion of the church school expense, for it is possible that tuition and school pledges alone may not be sufficient to cover the entire expense of the church school for the year.

4. This balance should then be apportioned among *all* the members of the church, young and old, father, mother, and children, in an equitable way.

Let all present at the officers' meeting, in a most friendly, open-hearted, helpful, and kindly way, make a survey of the entire church record. Beginning with the first name on the record, let a sum be set opposite each name as his apportioned share of church expense for monthly payment, as follows:

The first name on the record, let us say, is Andrews; and in this family there are the father, mother, and two children. All present, taking into consideration Brother Andrews' circumstances (perhaps Brother Andrews is present as one of the officers and joins with the other brethren in fixing the amount), set opposite his name, say \$2 a month; opposite Sister Andrews' name, \$1 a month; opposite Johnnie's name, if Johnnie is old enough to earn something at odd times, 25 cents a month; and opposite Susie's name, who may be young and without any earning capacity, 5 or 10 cents a month. The officers then go through the entire church record, setting a sum opposite each name.

In apportioning these sums, consideration should be given to all ordinary factors entering into the case. For instance, while Brother Andrews may have no children in school, or possibly no children to support, Brother Brown, in practically the same circumstances as Brother Andrews (and this should not be too carefully scrutinized), may have two or three children in the school, for which he must pay tuition and for whom he must, of course, provide a living.

Brother Andrews may have been apportioned \$2, more or less, a month; his wife, \$1 more or less, a month, as the case may be; while Brother Brown, paying tuition and having other heavy expenses, would be apportioned only \$1, his wife 50 cents, and his children 5 cents each. Of course, questions in connection with such items can be equitably worked out as the officers counsel over matters.

5. After the entire church record has been gone over, the amounts set opposite all the names are added together, and comparison is made to see if the total sum is sufficient, more than enough, or less than enough, to meet the balance of the church expense. If it is more than enough and all have agreed and are still agreeable to the amounts, perhaps a repair or other reserve could be added to the church expense budget. If it is less than enough, then

the list should be gone over again, and just a little added to each name—certain ones present possibly volunteering to assume a little heavier load—until a sufficient amount has been reached to cover the church expense, with 10 or 15 per cent additional to provide for possible shrinkage in collections on account of unavoidable sickness, death, removal by letter, and so forth.

6. A committee of three should then be appointed, consisting of the pastor or elder, the treasurer, and the clerk. The business of this committee is to function as an apportioning committee during the year. When new persons come into the church by letter or by baptism, this committee should apportion them a reasonable amount and send them the first letter, so they can understand the plan upon which the church is working. Thus all new members of the church immediately begin to assist in bearing the local church expense, and from the start feel that they are a part of the church family.

Advantages of the Plan

Some of the advantages of this plan are as follows: Some amount is apportioned to each member of the church. Every member is permitted to adjust the amount to his own satisfaction. Those newly coming into the church immediately become supporters of the local funds. Those living away from the church, who under the ordinary methods seldom contribute toward church expense, because they are not present when collections are taken up, will respond to their letters with substantial donations to assist in keeping up their home church, though they may not be present.

Every member of the church, old and young, receives a personal, sealed letter from the pastor and church clerk once a quarter. The children and young people of the church are thus made an integral part of the church family activities, and they are taught to do their part and to feel that because of having done so they are really a part of the church family.

In carrying out the foregoing plan, certain cautions will need to be observed:

1. Do not put anything but regular items in the budget. All irregular or unusual expense items should be taken care of in some other way.

2. Do not send *family* letters. Address each member separately in a sealed envelope, varying the form where there is more than one church member in the family. The younger members will appreciate this remembrance.

3. Do not abolish your tuition and pledge plan for the church school.

4. Do not fail to send a letter at the close of each quarter.

5. Do not hold any unpaid accounts against any member for his monthly amount beyond the end of the year. Begin each year anew, accounting that each member has done his best in the past.

(To be continued)

THE MINISTER'S BOOKS

STUDY SUGGESTIONS FOR LINDSAY'S "HISTORY" —No. 2

BY F. A. SCHILLING

2. Chronological Conspectus

HAVING completed the first reading of the volume with observation of the preliminary items mentioned above, the reader may then well seek to comprehend the subject matter from a general chronological viewpoint. Fortunately, the work of Lindsay contains a very excellent chronological summary from page 490 on. It will be observed that the events are listed in parallel columns, representing various movements during the sixteenth century. This summary may be studied to advantage, and will be a great aid in fixing the important events of the German Reformation in the mind, arranged in chronological sequence. Of course no one should attempt to memorize all the dates. The important ones should be singled out and underscored, and it would be well to write them into the margin of the book at their respective places.

The question may be raised as to which are the more important dates. The first reading of the book should have emphasized those for the student. Furthermore, the table of contents makes them prominent, too, though the dates are not given there. It would be well, therefore, to insert the figures in the table of contents. Such an exercise would not only be helpful by way of mental drill, but would make the table of contents more useful for review purposes.

I have always found that an arrangement of any historical period into epochal divisions is one of the most helpful devices toward the acquisition of a comprehensive understanding of that period. In the main, the chapter divisions of the table of contents delineate such epochs in the subject before us. However, I do not feel that the epochs are adequately brought out, so I should like to list them more specifically at this point, taking into consideration the course of the Lutheran movement apart from the early years of Luther's life.

- (a) Luther Becomes Professor of Biblical Theology at Wittenberg 1512 Pages 208ff.
In this and the following year Luther came to understand what "the righteousness of God" meant.
- (b) The Controversy of Indulgences 1517 Pages 213-215, 228ff.
This is the beginning of the reform movement, because it was his protest against corruptions in the church.

- (c) The Leipzig Disputation 1519 Pages 236-239.
On this occasion Luther was proved to be a heretic.
- (d) The Diet of Worms 1521 Pages 278-293.
Here the imperial edict was promulgated against Luther and his followers.
- (e) The Peasants' War 1524 Pages 335-337.
A material loss of Luther's popularity and a growing conservatism on his part resulted from this incident.
- (f) The First Diet of Speyer 1526 Page 340f.
This marked the beginning of Lutheran territorial church organizations.
- (g) The Controversy With Zwingli 1527 Page 350.
Here was revealed the radical difference which existed between these two Protestant movements.
- (h) The Diet of Augsburg 1530 Pages 363-368.
The origin of the Augsburg Confession, which is the basic creed of the Lutheran Church.
- (i) The Truce of Nuremberg 1532 Page 374.
This gave opportunity for the inner development of the German Lutheran territories and churches.
- (j) The Schmalkaldic War 1546 Pages 384-390.
This year saw the death of Luther and the beginning of open hostilities between Protestants and Catholics.
- (k) The Religious Peace of Augsburg 1555 Pages 395-399.
This treaty established the *status quo* of the religious camps in Germany.

3. The General Background

Before returning to a closer study of the subject in its outstanding phases, a second and more careful reading of Book I, chapters 1-6, should be made. The materials presented by the author in these chapters are well selected and interpreted in a clear and well-balanced way. The ecclesiastical, political, social, and intellectual aspects of the fifteenth and sixteenth century life are there well discussed. Inasmuch as great emphasis has been placed upon the political aspects of the Lutheran movement, it would be well to pay especial attention to these items. Observe, therefore, very closely what is set forth regarding the political factors on pages 40, 112, 252, 326, and 376. Other passages may be found with the aid of the alphabetical index. From the data given in these passages it will be readily seen

that an attempt to explain the origin and course of the German Protestant movement from the viewpoint of political and social factors would be wholly inadequate. It was primarily a religious revolution, in spite of the prominence of certain political elements in it.

4. The Issues

It is possible for one to have a fair knowledge of the history of the Reformation, at least as a course of events, without really comprehending the fundamental issues over which the great controversy raged. Fortunately, the book before us is one which clearly portrays the issues at stake. These issues concerned the very heart of religious experience. Study therefore the profound statements given on pages 192, 193, 239 (notice the sentence, "He had struck at its center; at its ideas of a priestly mediation which denied the right of every believer to immediate entrance into the very presence of God"), and page 435 onward, in which are set forth Luther's views on the universal priesthood of believers, justification by faith, and other of his characteristic doctrinal positions.

5. Rational Considerations

Much of the doctrinal polemics waged was not over matters of individual experience alone, but revolved around theological definitions and ideas, as they had come down from medieval scholasticism. On this background should be studied the dogmatic aspects of the work of Luther and his associates. The various conceptions which fell into the controversy are set forth on pages 167, 199-205, in which Luther's theological studies at the university are analyzed; 206 and 468-480, in which the theology of the person of Christ is discussed on the background of the historical Christologies.

6. Definition of Theological Concepts

This point may properly be regarded as coming under the above topic, but it is listed here separately for the purpose of suggesting that a careful study should be made of the delicate shades of doctrinal definition on controverted subjects. This study should be done carefully and without bias, for the purpose of understanding the various viewpoints which are represented on the opposing sides of the conflict. How near did they approach each other? Were the ideas sometimes essentially alike, and different largely only in terms? Notice also how important is an accurate apprehension as well as definition of a theological point. Important materials appear on pages 210, 325, 429-435, 471ff. It would be well also to study carefully the passages on the "Confessions" of the Reformation, particularly in view of the fact that these are still the dogmatic bases of modern Protestant denominations which took their beginnings in the Reformation. For the respective pages, see the index.

(To be continued)

THE FIELD SAYS—

Through Our Letter Bag

Practical Antinomianism.—Every movement promoting righteousness by faith has had to contend with an antinomian element. This tendency led to serious radicalism in the time of Luther; and during the rise of Methodism, it was the occasion for a series of books, "Checks to Antinomianism," by the saintly John Fletcher. Every movement from legalism to true Christian freedom is beset with antinomian peril.

Seventh-day Adventists are in danger of this sort of practical antinomianism. We preach earnestly against the "no law" theory advocated by some nonobservers of God's Sabbath, and theoretically we are the least likely of all people to become antinomian. Yet experientially—as individuals—we may be confronted by that very danger. Some enter the church with a legalistic concept. When a strict legalist, who has been trusting for merit to his scrupulous observance of the minutiae of religious obligations,—tithing the garden herbs, buying his Sabbath railway ticket on Friday, removing the teakettle from the kitchen range at sundown lest it boil on the Sabbath, and refraining from eating bakers' bread lest there be a trace of lard in it,—learns the worthlessness of his own righteousness, and experiences the freedom of true gospel liberty, many of his former scruples may seem to belong to the "old covenant" experience; and there is danger that he will swing to the opposite extreme. How pleased Satan would be if he could catch any of us or our converts on the rebound from legalism, and throw us into the carelessness of a false and extreme liberty!

To him who has just escaped from the legalistic fetishes of old covenant bondage, there may appear to be spiritual advantage in breaking some of his minor taboos. However, it is a sad perversion of truth, or of its application, for men hitherto strict in all minor observances and obligations, to become careless in observing Seventh-day Adventist standards when they come to know the freedom of righteousness by faith.

Probably not many yield to this tempting psychological reaction. But the danger exists, and needs to be stoutly resisted. Presumably it is not an intentional or reasoned disregard, but rather a human reaction from the former pharisaical dependence upon works. We must learn to do the works of righteousness without depending upon them for salvation. Is one ever really *free* if his hold on Christian liberty is so precarious that he must test it often by laxness in some small propriety?

Carefulness rather than carelessness should

(Continued on page 21)

DELVING INTO THE WORD

Studies on Fundamentals of the Message

II—THE INSTITUTION OF THE LORD'S SUPPER

BY N. J. WALDORF

ROMAN CATHOLIC worship centers in the sacrifice of the mass. This is ever to be remembered in dealing with defenders of Rome. To meet their argument successfully we should be familiar with the basis of their contentions, in contrast to the unassailable facts of Scripture. On one occasion, while studying the sixth chapter of John in the original with a Catholic priest, when we came to the 63d verse, I asked, "What will you do with that?" The Scripture says, "The flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." The priest was silent for a moment. Then he said, "I must teach what the church has defined for me as doctrine;" and his answer expressed the judgment and confession of the entire priesthood of the Church of Rome.

The great essential in that church is uniformity in all its undertakings. Individual conviction is subjugated by the voice of the church as a whole. And because the center of their worship is at the sacrificial altar of the mass, we appeal in these articles to the Greek text of the New Testament as the standard of authority and the supreme court of appeal, and to the Latin text used by Roman Catholics, since they will not accept the Protestant translations. In this way we meet them on their own ground.

The Catholic writer in *The Messenger of the Sacred Heart* says that at the last supper, after Jesus had said, "Take, eat; this is My body;" and, "Drink ye all of it; for this is My blood." He did not change the opinion of the disciples, but expected them to accept His words as literal in meaning, and that the bread was His real "body" and the wine His real "blood." It is true that, at that time, He made no explanation as to His meaning. His explanation had been made before, and it is to that exposition that we now call attention.

Definition of "Body" and "Blood"

In John 6:48-69 we have the Saviour's exposition of what He meant by the statement in verses 53-58, which is summarized in these words: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." "For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, dwelleth in Me, and I in him." Verses 53, 55, 56. Those who did this would be raised up at the last day. Verse 54. The

promise of the resurrection was therefore involved in partaking of the flesh and blood of Christ.

The Jews strove among themselves, saying, "How can this man give us His flesh to eat?" Even many of the disciples said, "This is a hard saying; who can hear it?" It is evident from these remarks that both the Jews and the disciples understood the words of Jesus to mean that they must literally eat His flesh and drink His blood. When Jesus saw that His words had caused confusion among His disciples, He came to their rescue by explaining what He actually meant. He said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life." Verse 63. Such is the translation from the Greek Textus Receptus. The Greek, *ta rēmata ā egō lalō humin*, is rendered, "The words that I speak unto you." The verb *lalō* is in the singular, present indicative, and is of course correctly translated, "I speak."

This verse is of great importance, because it is the true explanation of what Christ meant by His "body" and "blood." Let us analyze the text as it reads in another Greek Textus Receptus, that of the Catholic Church: "*To pneuma estin to zōopoion he sarx ouk ēphelei ouden ta hrēmata ha egō lelalēka humin, pneuma estin kai zōē estin.*" Literal translation: "It is the Spirit that gives (is giving) life, the flesh profits nothing, the words that I have spoken to you spirit are, and life are." The Greek verb *lelalēka* is in the perfect tense, active voice, and is translated, "have spoken." All the ancient MSS. (Uncials), except the Alexandrian, which does not contain the sixth chapter of John, have *lelalēka*. This reading has been adopted by the Catholic Church as the standard Greek rendering. The English and American Protestant revisers adopted it. The Swedish revisers accepted it. And Lachman, Tischendorf, Tregellis, Wescott, Hort, and Sholz all adopt this reading as the most authentic and emphatic for this statement of Christ.

The perfect tense in the Greek denotes an action in time past, complete in itself, but carrying the effect up to the present. To illustrate: When Jesus died on the cross, He cried out, "*Tetelestai.*" This verb is in the perfect, indicative, passive. We translate it, "It is finished."

(Continued on page 21)

VALUABLE QUOTATIONS
Verified Extracts From Current Literature

RELIGIOUS FREEDOM.—We wish our Roman Catholic contemporaries would manifest a more general indignation against all restrictions upon religious freedom, anywhere and at any time. It would clear the air wonderfully if they would join us in the unqualified assertion that man has, always and everywhere, a right to civil and religious liberty; that these rights are implicit in the nature of man as man, and do not depend upon the recognition of any church as having rights superior to those of any other church; that whoever infringes upon these rights in the interest of any institution, civil or ecclesiastical, sins against both God and man. If Catholics, Protestants, and Jews could join in some such affirmation as that, it would have more effect throughout the world than anything that even the President of the United States could say to any foreign government.

Civil and religious liberty are human rights, to be defended and exercised *semper, ubique, et ab omnibus*.—*The Christian Century*, Jan. 8, 1936.

GODLESS RUSSIA.—I have just returned from Russia, and I have the distinct impression that before very long that country will be, in the main, a godless and a churchless land. Organized religion in the land of the Soviets is on the way out. There can be little if any doubt of this. On every side, in Russia, one sees unmistakable evidences of the liquidation of religion.—*Walter Van Kirk, "Is Russia Going Godless?" in Religious Digest*, January, 1936. (Condensed from *War Cry*.)

ALARMING CONDITIONS.—One cannot these days discuss religion and the churches in any intimate way with any thoughtful and deep-seeing man without discovering that there is a note of real anxiety and alarm concerning the present condition and the future of the churches, in very marked contrast with the professional and official optimism of great gatherings and complacent news releases in which big names are assumed to count for more than big ideas and intensely vital religious convictions and experience. The effort to build up and support religion by conventional advertising methods and ballyhoo is itself one of the most obvious signs of the waning power of religion as a motivating force in contemporary life. Religion has, indeed, grown by preaching, publicity, and proclamation from the days when prophets lifted up their voice and Jesus sent forth well-organized disciples on missions of evangelism. But the power of the publicity and preaching was the power of ideas and convictions. The urge was real, and not worked up and artificial.—*Advance*, March 1, 1936.

MILITARY FORCES.—The following tabulation was presented to Congress recently by the Hon. Chester C. Bolton, of Ohio:

NATION	ORGANIZED FORCES IN THOUSANDS	PER CENT OF POPULATION
Argentina	479	3.93
Austria	243	3.6
Belgium	584	7.22
British Empire	1068	1.25
Bulgaria	33	.55
China	1750	3.7
Czechoslovakia	1887	11.5
Denmark	74	2.10
France	6134	14.62
Germany	2276	3.44
Greece	583	9.43
Hungary	635	7.3
Italy	6527	14.65
Japan	2175	2.3
Jugoslavia	1608	11.86
Netherlands	359	4.64
Norway	330	11.71
Poland	2048	6.11
Rumania	1874	10.4
Russia	15775	9.4
Spain	2303	9.66
Sweden	876	14.36
Switzerland	600	14.75
United States	438	.35

The complete list showed forty-eight principal nations and a total of 48,212,000 soldiers.—*The Presbyterian*, Feb. 27, 1936.

FLOOD RECORD.—Professor Allis points out in *Christianity Today* that two words occurring in the flood narrative of Genesis, which have been assigned by critics to different documents of different dates, have been found together in a Ras Shamra tablet dating from about the time of the exodus. They are the words *wt* and *chnt*, which mean windows and similar openings. This is a refutation by archeological fact of armchair speculation.—*The Sunday School Times*, March 14, 1936.

NEGLECTED ROOTS.—We have been so preoccupied with the *fruits* of the Christian life that we have given too little attention to the *roots*. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes of human welfare,—these are the rightful fruits of faith in God and an understanding of His will as made known to us in Christ. But have we not tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots? . . . The social causes to which we are urging men to devote themselves require a moral and spiritual dynamic which the causes do not themselves supply.—*The Federal Council Bulletin*, March, 1936.

ADVENTIST NURSING SCHOOL.—The Seventh-day Adventists, supporters of the famous agricultural institutes and sanitarium, have established a hospital and sanitarium for Negroes near Nashville. A former missionary to Africa, a friend of Cecil Rhodes, had developed a \$40,000 plant which was donated to the Adventist Conference. They will add \$60,000 to the plant and establish a school for colored nurses.—*The Christian Century*, March 11, 1936.

WAR BILLS.—The coming year's bill for American wars, past and future, real and imaginary, hypothetical and projected, in a nation that by solemn international treaty engagement has bound itself never again to resort to war as "an instrument of national policy," will be more than four and a half billion dollars,—or to be more exact, \$4,684,000,000,—according to a tabulation compiled from official sources by Representative Fred Biermann of Iowa. At a time when more than ten million unemployed are wondering where their bread is going to come from, such a bill for battalions and battleships and soldiers' bonuses, if laid directly on the tax accounts of the American people, would mean an average outlay of \$181 from every American family of five.—*The Christian Century*, March 11, 1936.

WOMEN STUDENTS.—The University of Shanghai, China, was the first institution in China that officially admitted women students (in 1920). In the first year there were only four girls. Recently the board has set a limit of 200. They are having great difficulty, however, in limiting the number. The present enrollment is 216. While only 30 per cent of the college enrollment are girls, 47 per cent of those receiving highest honors and 50 per cent of those receiving high honor for their scholastic work last year were girls. The brilliance and application of the female students is most commendable.—*The Watchman-Examiner*, Jan. 23, 1936.

CRAZY WORLD.—Many persons have been wondering if the whole world has gone crazy. Here is a paragraph from an exchange that seems to indicate there is something wrong with its mentality: "The World Committee for Relief says that in 1934, three and one-half millions of people died of starvation or committed suicide rather than face starvation. In the same year enough foodstuffs were destroyed to have given each of these people twenty pounds of sugar, a five years' supply of coffee, and a thirty years' supply of wheat. The food was destroyed to keep up the prices. I wonder what the Almighty must have thought of the situation?"—*The Watchman-Examiner*, Jan. 23, 1936.

CHINESE LITERACY.—China's reading public is growing rapidly. In quality and popularity, radical writers predominate. Chinese Christian original writers are few, but some good books expounding Christianity are appearing. The Bible Societies continue their vast sales. In the year 1934-35 the British and Foreign Bible Society alone distributed more than four million volumes of Scripture in China.—*The Watchman-Examiner*, Jan. 23, 1936.

SINAI FORGOTTEN.—Is there no place in modern theology for the thunders of the law and the lightning of divine wrath? Have the surging rivers of God's fierce indignation against evil-going dwindled to the trickling streams of an inane indifference flow-

ing through the meadows of a supine complacency? Sometimes it almost appears so, if we are to judge by the utterances of some ministers and the output of some pulpits, even among those commonly called orthodox and evangelical. The "law note" is conspicuously lacking in much of the preaching of the day, and the sterner aspects of truth are apt to be so garlanded with flowers of fancy and wreaths of rhetoric as to hide their bare meanings.—*The Watchman-Examiner*, Jan. 23, 1936.

LIBERALISM'S CHALLENGE.—Liberalism may have failed, as its critics declare, but apparently it is only liberals who are able intelligibly to say why it has failed or to lead the way out of the predicament in which Christendom now finds itself. The sharpest critics of liberalism have come to their critical position by way of liberalism. Is there a single effective critic of modern civilization who has reached his position by way of conservative orthodoxy?—*The Christian Century*, March 4, 1936.

CATHOLIC TEACHERS.—In some countries the power of the church is felt politically, as in Peru, where religious instruction in public schools is made obligatory, and must be given by priests of the Roman Catholic Church.—*The Christian Century*, March 4, 1936.

PALESTINEAN IMMIGRANTS.—The Palestine Immigration Bureau announced on January 4, 25,430 Polish Jews immigrated to Palestine during 1935. This total was nearly 100 per cent more than the previous year, when 13,567 Polish Jews entered the Holy Land.—*The Watchman-Examiner*, Feb. 20, 1936.

YOUTH PROBLEM.—We are in the midst of problems and perils, but one of the greatest of our problems and perils is the proper allocation of our young people in our present-day civilization. John W. Studebaker, the Commissioner of Education of the United States, said in a recent radio address that there are about 5,000,000 young people in the country that can find no useful place in society. Dr. Studebaker says that large numbers of youth face demoralization through idleness and loss of hope and ambition.

But what about those young people who have had thorough or partial professional or vocational training, and who have been knocking in vain at the doors of opportunity for four or five years? No wonder they are losing hope, and that through this hopelessness and idleness they are facing demoralization. Many of them have spent years in preparation for their chosen lifework, and now every door seems closed to them. It is so in all callings, in all professions and among all classes of technicians. It is even so in the ministry of the gospel. Into the education of these young people have gone the life savings of a large number of our formerly well-to-do families. Now hopelessness and despair are settling down on parents and children alike.—*The Watchman-Examiner*, Jan. 9, 1936.

HEROES NEEDED.—There is no need to dwell upon our present predicament. We all know the story. The nations are at this very moment trembling on the brink of a vast conflagration destined literally to burn up contemporary civilization. No end of menacing evils take their places in Satan's army now driving hard against the meager defenses of mankind. And worst of all, the political leaders and diplomats are at their wits' end, hysterically running around in circles, trying to set up some kind of balance of hatred and self-interest that shall block, for a short time at least, the approach of impending doom. They seek to postpone the evil day, to make promises, to buy off their opponents. But everywhere it is as black as midnight. Only He who is the Light of the world can save us.

Wake up, Christians! This is your hour. You have prayed, but not half enough; you have practiced self-sacrifice, but not half enough. The call now is for heroes who will go through fire and water to help their Lord to rescue sick and sinful humanity.—*Zion's Herald*, Feb. 25, 1936.

PAGANIZED CHRISTIANITY.—Christianity, according to Dr. [Harry Elmer] Barnes, presented nothing unique or original. From primitive, prehistoric man it derived its basic beliefs and practices, e. g., magic, sacrifice, baptism, initiation, purification rites, death rites, worship, belief in the supernatural and good and evil spirits. From Judaism, its cosmology, the patriarchs and prophets, its God, "the so-called Messianic hope," much of its morality. From the Persians, its heaven and hell doctrine, and its concept of immortality. From the Greeks, "the

very core of its theology." From the Eleusinian mysteries, "the very core of Christian worship." From Rome, law and administration; the title of bishop, rites pertaining to birth, puberty, marriage, death; veneration of local saints, incense, holy water; festivals, terminology; the notion of piety; the conception of sanctity; the view of the sacred; *sacramentum*; vestments, etc. From Teutonic mythology, Easter and dragon-killing saints. From the Druids of Gaul, the fires of St. John.—*Patrick J. Barry, in the Commonweal (R.C.)*, March 6, 1936.

MEAGER GIVING.—Those who attended the meetings of the two great missionary boards of the church that were held last week, caught glimpses of the needs of this modern world both at home and abroad which stirred their hearts and opened their minds to the high call of God in this year 1935. It is a pity that every one of the four million members of the Methodist Episcopal Church could not have been present at Philadelphia and Newark. They would have blushed with shame over the comparatively meager giving of the church for the help of a needy world, and would have been stirred to new missionary endeavor by the reports that were made at the various sessions.—*Zion's Herald*, Nov. 27, 1935.

PSYCHIATRIST TRAINING.—Established ten years ago to give theological students clinical experience in mental hospitals preparatory to their work as pastors, the Council for the Clinical Training of Theological Students has steadily expanded. Students selected from the seminaries—this year from fifty seminaries—are given scholarships for periods of three months, six months, or a year, and work under the expert direction of a member of the staff of the hospital—usually the psychiatrist—and a supervisor from a seminary. They learn to work with a scholarly staff of specialists, as themselves specialists in religion, and become familiar with the methods of social case work which they are later to apply to their spiritual counseling as pastors.—*Federal Council Bulletin*, November-December, 1935.

WORLD CONFERENCE.—At the meeting of the committee of the International Missionary Council, held in East Northfield, Massachusetts, September 27 to October 4, it was decided to hold another World Conference in Asia in the autumn of 1938, ten years after the epoch-making gathering at Jerusalem in 1928. The upbuilding and maintenance of the younger churches as a part of the historic world-wide Christian community is to be the primary objective.

In view of earnest invitations of Japanese, Chinese, and Indian National Christian Councils, that the 1938 meeting should be held in their lands, the decision as to place was difficult. The committee finally decided to meet in Kwoloon, which is Chinese territory, leased to Great Britain, facing Hongkong.

The five major topics outlined for the conference are "The Faith by Which the Churches Live," "The Witness of the Church to Its Faith," "The Inner Life and Strength of the Church," "The Church's Relation to Its Environment" and "Cooperation and Unity."—*Federal Council Bulletin*, November-December, 1935.

A CHALLENGE.—The Roman Catholic Church has assumed an active role in missionary activity among the Jews. Strangely enough, until recently, anti-Semitism was largely confined to lands in which the Orthodox and Roman Catholic Church were predominant. Protestantism prided itself on its tolerance of the Jews. But Hitler's program changed the picture: now view the paradox of Roman Catholic missionary endeavor among the Jews, while a Berlin rabbi declares that in Germany anti-Semitism is identical with Protestantism. Evangelical churches are facing here an inescapable challenge and responsibility.—*Conrad Hoffman, "Modern Jewry and the Christian Church," in Religious Digest*, January, 1936. (Condensed from *International Review of Missions*.)

GODLESS RUSSIA.—The League of the Fighting Godless, a Russian organization, is celebrating the achievements of its ten years' campaign against all forms of religious faith in the U.S.S.R. Its periodical, *Antireligiosnik*, for November-December, 1935, offers this jubilee summary of progress:

"As a result of the systematic antireligious propaganda, on the basis of the program of the All-Russian Communist Party, immense progress has been achieved. Today at least half of the entire population has wholly or partly broken with religion. This is a phenomenon of world significance. Never before and nowhere else has atheism produced such results as in Russia, thanks to the victory of the Socialist revolution.—*The Christian Advocate*, Feb. 20, 1936.

NOTES AND NOTICES

Items of Interest to Workers

THE concluding article in the Arthur L. White series on "Glimpses of Elmshaven," reached us too late for inclusion in this issue. It will appear in July.

AN interesting and important point in church discipline and authority is brought out in the recent trial of a Presbyterian Fundamentalist, in connection with the struggle over the Independent Mission Board of that denomination, noted in these columns in times past. This is from the *Christian Century* of March 11, 1936:

"The accused [Jas. Oliver Buswell, Jr.] alleges that the official board, supported by the general assembly, countenances teachings contrary to the word of God, and says he must obey God rather than man. The judicial commission agrees that he must do the will of God as he understands it, but adds that this does not give him the right both to remain in the church and at the same time to resist the highest constitutional agencies of the church. If a Presbyterian believes that the general assembly of his church is heretical, he can protest or he can withdraw from the church. But he cannot withdraw from the authority of the general assembly without withdrawing from the church. That is the kind of organization the Presbyterian Church has; and if one does not accept it, he is not a good Presbyterian. The verdict was decisive, but the sentence was not severe: 'admonition.'"

It is difficult to refer dispassionately to the brazen effrontery of Modernism toward the most hallowed truths and provisions of the gospel. Especially odious is it when despite is done to the Holy Spirit. But this abandonment of Modernism is evidenced again in the *Christian Century* (October 23). Answering in the editorial "Question Box," the query, "Is the Holy Spirit a personality?" these fearful words appear:

"In the Old Testament the term 'Spirit of God' was used either in the sense of an unusual arousal to meet an emergency, as in the case of Samson's encounter with the lion, or as a substitute for God Himself where it is felt by the writer to be more reverent. Similar substitutes for the Divine Being are the expressions 'breath of God,' 'voice of God,' 'angel of the Lord,' etc. The writers of the New Testament were familiar with these forms of speech, and found the expression 'Spirit of God,' or 'Holy Spirit,' useful in the same way. What they meant to describe was the will or purpose of God, or the mind that was in Christ. They did not hesitate to use personification in speaking of this spiritual force, as Jesus did in the classic passage regarding the Comforter. . . .

"Where the modern church would now ascribe its decisions to the wisdom and good judgment of its leaders and the general body of believers, the apostles would have affirmed that the Spirit gave direction. Whatever was done by the members of the early church with the full understanding of their obligations as followers of Jesus, was believed to be in accord with and under the direction of the Holy Spirit.

"Probably the question as to any difficulty in assigning personality to the Spirit of God would not have occurred to any of the early friends of Jesus. The idea of the Spirit as a person was an effective method of impressing the fact that moral and spiritual order of life is a supreme reality of Christian experience; that the life of God revealed through choice souls, and preeminently through Jesus, is a living force in the world, dwelling in all who commit themselves to the divine energy and direction."

UNCHURCHED NEGROES.—There are about thirteen million Negroes in the United States. Of these five million are Protestant, two hundred fifty thousand are Catholic, and the rest are unchurched. The Catholics have three hundred priests attached to

their colored missions.—*Religious Digest*, January, 1936. (From *Inter-racial Review*.)

APOSTASY.—It does not require the acute eyes of a prophet to discern the fact that the church of Christ at the present time is in a bad way. It is a hard thing to say, but there is no use in blinking the fact. We are in the midst of one of the greatest and worst apostasies in Christian history, and we may as well acknowledge it, and then search our souls to know what we are going to do about it.—W. E. McCulloch, in *Religious Digest*, January, 1936. (Condensed from the *United Presbyterian*.)



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Babylon's Fall

(Continued from page 11)

Such is the naked infidelity of Modernism, which now honeycombs Protestantism, and which is found in its purest form in this journal that is the guiding star to an ever-increasing number of Protestant ministers in the various denominations. And this is its dictum on the "last things," for which this movement is raised up to bear witness. Truly, "Babylon" indeed "is fallen, is fallen!" And the past year or two has witnessed a still further sharp descent, with an appallingly frank abandonment even of that form and semblance of true Christianity which has clung on from the period of past power and allegiance, in the days when the Reformation church constituted God's true church and loyal witness on earth.

In the light of all these facts and factors, our task and our duty become increasingly clear. Our witness and our warning, our activity and our earnestness, should rise in direct proportion to Protestantism's gospel decline and bewilderment. And our loyalty, spiritual power and perception should likewise be in direct proportion to the gross spiritual darkness that is settling down upon a world that is drifting farther and farther from God. This is our hour, both of opportunity and of testing. We must not fail our God in a time like this, nor be influenced nor swerved by the universal perversion about us. And this calls for divine keeping power commensurate with our extraordinary need.

We are to sense clearly the issues. We are to reaffirm to the world and the groping churches the forsaken fundamentals of the gospel, and its climax in the soon coming of our Saviour, with its attendant issues, as revealed through the inspired Word—and all in the proffered power of the Spirit. We are to call out a people prepared to meet God. We are to be the living embodiment of the threefold message of Revelation 14, which is the collective symbol of the individual heralds of God's last-day message to man. This is our divinely designated position and relationship.

L. E. F.

* * *

Institution of the Lord's Supper

(Continued from page 17)

ished." The Vulgate reads, "*Consummatum est*" ("It is consummated"). All the words of life that had been spoken by Jesus were then finished, and He sealed with His own blood all He had said. There can be no modification or revision of His theological code, or teaching, after His death. No record has been left indicating that in His forty days of sojourning among the disciples after His resurrection He in the least manner changed His gospel which He had sealed with His own blood on the cross.

His Words, Not Literal Body

The Latin Vulgate translates John 6:63 thus: "*Spiritus est qui vivificat: caro non prodest quidquam. Verba, quae ego locutus sum vobis, Spiritus et vita sunt.*" Translation: "It is the Spirit that quickens: the flesh is profitless. Words, that I have spoken unto you, spirit and life are." The Catholic Douay Version translates it: "It is the Spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life." Thus the Catholic Greek and Latin texts, with their translations into English, bear witness to the fact that the Saviour indeed corrected the opinion of the disciples. Hence the contention by the Catholic writer that Jesus did not attempt to change their opinion, is not true.

The question then arises, Did this explanation have any effect on the disciples? The context answers the question. When some of the disciples had heard His saying, they left Him and walked no more with Him. On seeing this, the Saviour asked the twelve, "Will ye also go away?" Then Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:67, 68. The Catholic Greek text reads, "*Kurie, pros tina apeleusometha; remata zoēs aiōniou exeis,*" which the Latin Vulgate renders, "*Domine, ad quem ibimus? verba vitae aeternae habes.*" Literally rendered, it is, "Lord, to whom shall we go? Words of eternal life Thou hast."

Here is conclusive proof that the explanation that Christ had given them—that it was His words that give life, and not His literal body

—were well understood by Peter, for he did not say, To whom shall we go? Thou hast the *flesh* and *blood* of eternal life. Nothing could be clearer and more emphatic than this testimony of Peter when he said, "Thou hast the words of eternal life;" and he added, "And we believe and are sure that Thou art that Christ, the Son of the living God." Verse 69. Peter was the spokesman for the twelve when he gave in clear language the confession here quoted, for he said, "To whom shall we go?" and, "We believe." The Revised says, "We have believed." This is confirmatory evidence that the belief of the twelve, as a body, was expressed in the testimony of Peter.

(To be continued)

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Practical Antinomianism

(Continued from page 16)

characterize every one who trusts wholly in Christ. Paul says, "What carefulness it wrought in you!" 2 Cor. 7:11. Disregard of minor requirements is not a concomitant of true faith. The Master says, "These ought ye to have done, and not to leave the other undone."

HAROLD E. SNIDE.

Washington, D. C.

* * *

The Sabbath in Abyssinia

(Continued from page 7)

dominions by the preaching or miracles of the [Jesuit] Fathers, but merely by his edicts and commands, not by assent of the people, but of his own free will, because he thought it better than the Alexandrian."—*Id.*, p. 351.

The people feared the insincerity of the king, and demanded the expulsion of the Roman missionaries as a guaranty of their future peace. Finally the sword which the Jesuits had wielded so zealously against the Ethiopians returned upon their own pates. Basilides, son of Segued, drove the Jesuits from his kingdom, and many of them perished ere they could reach the borders. That was in 1632 A.D., and universal joy reigned throughout old Ethiopia. While the church bells rang it out, the people everywhere sang:

"At length the sheep of Ethiopia, freed
From the bold lions of the West,
Securely in their pastures feed.
St. Mark and Cyril's doctrines have o'ercome
The follies of the Church of Rome.
Rejoice, rejoice, sing hallelujahs all,
No more the Western wolves
Shall our Ethiopia enthral!"

—*Id.*, p. 357.

Rather than risk the loss of their cherished liberties and expose themselves to further dangers. Ethiopia closed her doors to the outside world.

"And the gates of that solitary realm were forever shut against the arts, the science, and the fanaticism of Europe."—*Gibbon's "Decline and Fall of the Roman Empire," Vol. IV, chap. 47, p. 566 (Milman's edition, 1875).*

If Italy has longed to retrieve her defeat at Adua, how much more the Papacy, her religious spouse, must long to dominate Abyssinia and achieve the age-long goal of her ambitions in Ethiopia!

La Coruña, Spain.

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The Requisites of True Ministry

(Continued from page 3)

riches of God's grace in Christ Jesus, it is because of what God has done for us. We may have gifts that God can use; and if we have, we should use them for Him. But we have received them from God, and we should desire to use them only as God desires. I do not believe that the spirit of the lowly Jesus in us will cause us to feel superior to others. I believe that a spirit of superiority should never be encouraged or cultivated by us. Rather should our knowledge of the crucified Christ give us humbleness of mind because of what Christ has graciously done for us. It is this experience of trembling, of fearing, and of dependence upon the Lord that makes our ministry successful, for we cannot succeed without God. Have you never gone before a congregation without having taken time to realize what it means to meet God face to face in the work of preaching to sinners? Have you never gone to your solemn work feeling sufficient in yourself for the occasion? And has that not, afterward, led you to repentance?

Paul could look back on his work with the church at Corinth, and writing to them could say, "I was with you in . . . fear, and in much trembling." There was humility in the man's heart that enabled him to put his foot right down on self, and look up to God and claim power for fruitful service. The way of true ministry is the way of personal humility, and of trustful dependence on the mighty God. We who are anxious to serve aright, must walk in humility before God and before our fellow men, and bring no service crippled by selfishness to the task of winning men to Christ.

THEN, there is a message brought to us in the first verse of this second chapter, a personal expression of the way this man labored, and the message he bore: "I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." Now it would be natural, if, having raised up a church into which division and strife afterward came, we should then go back over our experience and examine it carefully. Surely shame would seize upon us if in doing that we discovered that we had not declared to that church the testimony of God, but had put ourselves forward, and had advanced some philosophy of our own in place of a "Thus saith the Lord."

As you will note, Paul called that people to witness to the important fact that he had come declaring the testimony of God. Further, the testimony of God centered in that which Paul knew. It centered where his own personal experience centered,—in Jesus Christ and Him crucified. Every message that declares the testimony of God must center there. Let our preaching, then, be a declaration of the testimony of God, that our message shall center in Christ crucified. To do this is to have a converted church membership. Such preaching is necessary, first, to bring sinners to Christ; and after that, it is just as necessary to keep them from falling away from Christ. The experience of the church should both center in Christ crucified, and be kept always truly in that center.

(To be continued)

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The Unity of the Church

(Continued from page 1)

Unity Demanded

The church must be one in Christ. It cannot be separated, divided into factions and parties, but must remain one in Him. We all are branches of the True Vine, fed and nourished by His life. Thus we cannot remain nourished by the vine Christ Jesus and partake of the sacrament, symbol of Christ's body and blood, and be at variance with the church or any member of the church, without great loss to ourselves spiritually. Christ Himself had the Holy Ghost dwelling in Him, for He was anointed with the Holy Spirit, was led of the Spirit, and spoke in the power of the Spirit. Each child of God is the temple of the Holy Spirit. The life of Christ dwells in the body, and He dwells in each member as He dwells in the body. Only thus can the church as such carry out the will of God.

When a member willfully continues in sin, and separates from the church, which is the body of Christ, how can he claim still to belong to Christ? Does the severed branch belong to the vine? Does the sap of the vine feed and support the severed branch? What fruit can the severed branch bear? It matters not how loaded with clusters the branch may be when connected with the vine, if the branch is severed from the vine, that fruit perishes. It cannot ripen. It wastes with the severed branch and is cast away.

In God's sight the church is a holy thing. On it He bestows His special care and love. It is not a human, earthly structure. It is not carnal nor earthly, but spiritual. It belongs to Christ, and He feeds and nourishes it.

"God's love for His church is infinite. His care over His heritage is unceasing. He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at

the beginning and close of His ministry on earth. All that He brings upon the church in test and trial comes that His people may gain deeper piety and more strength to carry the triumphs of the cross to all parts of the world. He has a work for all to do."—*"Testimonies," Vol. IX, p. 228.*

The Church Must Be Spiritual

The church being the body of Christ, while Christ is the head, and the divine presence ever being in the church through the Holy Ghost, the church of necessity must be spiritual. "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." In order to become spiritual, there has to be a new creation, and there must be a continual daily dying to self, as there is continual new life inflowing and indwelling in each member. As the branch must "abide in the vine" and draw daily from the vine in order to live, so in the church there must be continual abiding in Christ, with death to sin in every form, that there may be new life from God.

The church is composed of the life and spirit of each individual member. The life of the Deity, through the Holy Spirit, flows into the church as it flows into each member. Without this divine inflow, there can be no outward flowing of real spiritual life and power. As the individual Christian has within him a well of living, overflowing water of life, to water other souls, so the church is to be a fountain of life through which the life of God flows not only to its members, but also to those outside the church.

The church, as such, is to carry on the work of soulsaving, not under some fallible human being elected by delegated or assumed authority, even when regulated by codes of laws and legislation; but it is to be controlled and guided by the Holy Spirit indwelling in the church as a whole by each member's being

filled with the Spirit. Order and moderation are to be shown by the church on all occasions, and in all things it is to speak only the oracles of God.

"Of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

"You . . . now hath He reconciled in the body of His flesh through death, to present you holy and unblamable and unreprouvable in His sight: if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col. 1:21-23.

"If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:17-20.

When the church loses its spirituality, it loses its power; and so far as God is concerned, its authority. Its authority and power lie not in itself, but in the Holy Spirit which dwells within the individual and in the church as its habitation. The Holy Spirit is power, but we know Him as a spiritual power, not human nor physical. His wisdom is from above, not earthly, sensual, nor after the wisdom of the world. So the church, consecrated and clean under the control of the Holy Spirit, is a mighty spiritual power, and is God's channel of service for winning the lost to Christ. I. H. E.

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NATIONALISM!—In these tense days, when the nerves of nations are at snapping point, when passion and resentment, suspicion and accusation, intrigue and realignment, are playing fast and loose with national feelings, we as workers and counselors to our people need to be doubly on guard lest feelings against some nation or race rise in our own hearts, and cripple or thwart our ministry. We are never to forget that the Father of mankind loves all; that Christ died for all; and that our message is for all. Further, that unjust and unjustifiable actions of rulers, or of some small controlling coterie, are not necessarily chargeable to the masses of the people, who may have had nought to do with the national involvements. We are not to permit “pro” or “anti” feelings to sweep us from our gospel moorings, nor to thwart our appointed work and witness. We, too, are to love all men, and to seek out and save the honesthearted of every nation. This is our duty in an hour like this.

LIMITATIONS!—When one accepts credential papers from the denomination, he automatically and unavoidably accepts, along with the rights and privileges conferred, certain obligations and limitations which cannot rightfully be ignored. When, of his own free will, he consents to stand as a public teacher, he cannot of right commit the denomination by voice or pen to positions that are purely a matter of personal opinion, upon which there is known divergence of opinion, and upon which no denominational position has been taken. No man has a personal right to inject or press issues that divide, weaken, or confuse the church, or alienate the ministry or laity. This is the inseparable corollary to freedom. Questions are not to be made a test by an individual worker, that are clearly declared not to be tests of membership or fellowship by the denomination. Nor can this be rightfully construed to be an abridgement of sacred, personal liberty. The unity of the church is the balancing counterpart that must never be forgotten nor flaunted. This is the automatic restraint of freedom.

JEALOUSY!—Jealousy is such a mean, despicable thing—so small, narrow, bigoted, injurious! It but grudgingly concedes a point of strength in an associate, for fear of somehow detracting from its own personal prestige. It cannot bear to see another succeed where its own failure is apparent. Greater crowds, larger results, more publicity for another,—these are intolerable. Instead of praying for a brother minister, jealousy leads one to de-

tract and slur. It harps on “superficial work,” “fortunate circumstances,” “favoritism,” and the like. It cannot tolerate the method that is different, and which God honors with results. It decries large efforts and aggressive publicity. Ah, we need seriously to search our own hearts to see whether this wicked thing has any place in us. The glory of God and the advancement of our common cause, by any and every proper means and agency, should be our golden rule. The John-the-Baptist spirit—that he must increase even if I decrease—this is the earmark of true Christianity, and the gauge of its establishment in our hearts.

ADJUNCTS!—Sometimes a voice is heard decrying the Salvation Army, its program and its methods. For shame! While their methods are not our methods, no more sacrificial nor worthy effort to alleviate human suffering and woe is being made anywhere. Let us give honor where honor is due. Theirs is a practical, not a theoretical Christianity, and is wholly different from that of the nominal churches. Theirs is not the defense of a mistaken creed, but is applied religion, even though limited. They reach a needy group no others are touching. They have their place in the scheme of things, and we have ours. They are one of God’s adjuncts, while we are the heralds of Heaven’s final warning and entreaty.

RUMORS!—Like snowballs, rumors frequently grow from little or nothing to amazing proportions. Banded about from one to another, they often ultimately bear little resemblance to the original stories started on their irresponsible journeys toward destinations unknown. If they were always harmless tales, perhaps no word were needed; but they are not. On the contrary, they are at times cruelly hurtful, misrepresenting and seriously injuring some one’s present influence or future usefulness. A whispered suggestion that a man is unsound or unsafe on this or that, is sufficient, and away it goes, violating not only the cardinal principle of humanity, but of Christianity as well. A subtle word that one is careless in conduct, and character assassination grows apace until, sometimes without foundation in fact, grossest injustice is done some innocent victim. But what shall be said of those who relay these expanding tales? Will they stand guiltless before the bar of God? With earnestness we say, Nay. Isn’t it about time to challenge all floating rumors? to demand proof and origin, and to smite vicious gossiping, too often spawned in the pit and nurtured by suspicion, jealousy, or spite?