

A black and white photograph of a rocky coastline. In the foreground, two dark, gnarled trees stand on either side of the frame, their branches reaching out. Behind them, a large, craggy rock formation juts out into the sea. The water is visible in the background, and the sky is bright and cloudy. The overall mood is serene and natural.

The Ministry

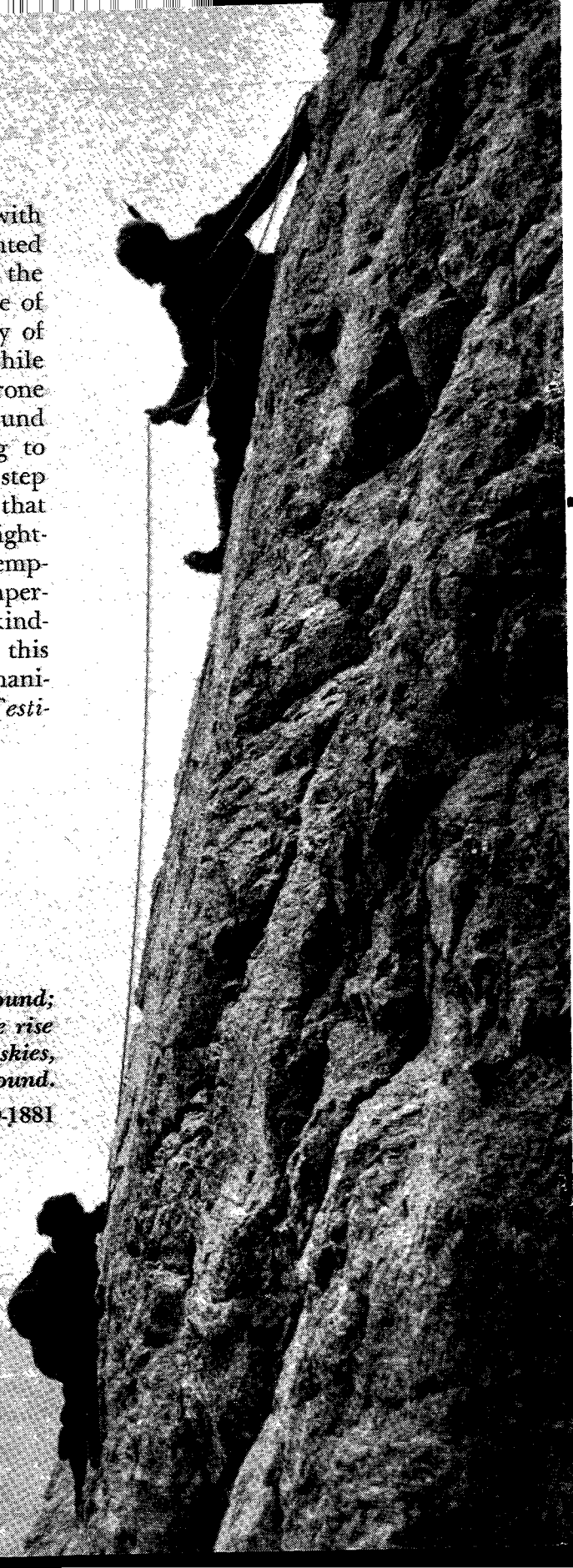
OCTOBER, 1960

The Heavenward Climb

Christ, who connects earth with heaven, is the ladder. The base is planted firmly on the earth in His humanity; the topmost round reaches to the throne of God in His divinity. The humanity of Christ embraces fallen humanity, while His divinity lays hold upon the throne of God. We are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He is made unto us wisdom and righteousness and sanctification and redemption. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character.—*Testimonies*, vol. 6, p. 147.

*Heaven is not reached at a single bound;
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round.*

Josiah Gilbert Holland, 1819-1881





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Our Cover

October places us 'twixt summer and winter. One day may be Indian summer; the next, howling winter; and the next a mixture of wind and rain, sunshine and cloud. The vagaries of changing seasons may leave us regretful, but they have their place in the scheme of life.

When the wind whistles through the trees we can say with the poet:

"Oh, I can hear you, God, above the cry
Of the tossing trees—
Rolling your windy tides across the sky,
And splashing your silver seas
Over the pine,
To the water-line
Of the moon."

When the sun shines and the soft moon glows, we cherish the promise: "Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light" (Isa. 60:20).

When winter's storms send the sea spray flying, as though to wash us from the mire of life, we can pray:

"Wash over me, God, with Your piny breeze,
And Your moon's wet-silver pool;
Wash over me, God, with Your wind and night,
And leave me clean and cool."

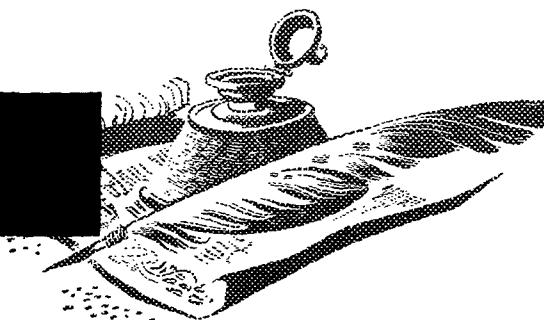
—LEW SARETT, 1888-

Cover and Page 2 Pictures: Ewing Galloway

OCTOBER, 1960

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EDITORIAL



"Summit Sickness"

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference



CAUTIOUSLY, yet hopefully, the heads of state approached the Summit. What transpired there left the world in a state of shock. Stark terror gripped many hearts as it became apparent that the conference was sabotaged before it began. Of the Summit debacle it may be said, Seldom in history have so many expected so much but received so little. Fearful of itself, seeing no way out of the present impasse, this troubled planet is "summit sick"!

More than 3,000 years ago Moses went to the summit. For forty days, in *top level* communion with his Maker, this man of God sought help for his people. In this he was not unsuccessful. When he emerged from the cloud his countenance reflected the glory of God. He had help for the people. He brought with him a peace plan for a stricken world.

The prophet Elijah went to the summit. The very atmosphere at Carmel buzzed with excitement as the throngs gathered to witness the impending contest. The demonstration that followed brought courage to the faithful and struck fear to the hearts of God's enemies. Fire from heaven stamped the prophet's ministry with the seal of the living God. The earnest seeker was shown a plain path to travel. Their joyful shouts echoed through surrounding valleys. Their hopes were realized, their needs met. They were not "summit sick."

Peter, James, and John went to the

summit. Before this experience, although ministers, they had but a limited concept of the nature of the Son of God. Actually they were not aware that God was in their midst. But at the summit He was transfigured before them. Before the astonished disciples Christ unveiled His glory, and they saw Him as He is. They were never the same again. This exalted concept of His nature transformed their ministry. They were as men obsessed and possessed. Henceforth the days were too short and the fastest pace too slow. They had gone to the summit and returned transformed men.

The apostle John went to the summit. He speaks of himself thus: "And he carried me away in the spirit to a great and high mountain." He caught a glimpse up there of the glories of the world to come. His view of the city, described in sublime language, lingers yet to cheer the weary and inspire the oppressed. Unnumbered millions have reached the summit because of what John saw and wrote.

At Calvary Jesus went to the summit, there to secure forever the plan of redemption. The bargaining was intense, the struggle severe. But Christ in silence took every indignity heaped upon Him. A startled universe gazed in amazement as an all-powerful God refused to defend Himself, submitting to be led as a lamb to the slaughter. Many, not understanding the scripture, were disappointed with His performance. Few understood that upon His restraint and submission rested man's hope of survival. But His was a triumph of the

first magnitude. His death was mankind's deliverance. From Golgotha's summit a light now shines, a beacon of hope for a desperate world.

At the summit Moses found a way of life—the law. Jesus provided the means for living—grace. At Carmel's summit Elijah challenged his age to demonstrate both principles. His was an experience of summit evangelism. From his summit John caught a glimpse of the reward of the faithful. At their summit Peter, James, and John were introduced to the kingdom of God.

To ministers of the twentieth century a trip to the summit may be no less rewarding. Saints and sinners gather at the altar to catch one glimmer of hope. But for many listeners there is only frustration. They come for corn and are fed husks. In disappointment they turn away, sadly aware that for this minister there was a collapse at the summit. He has returned from the mountain empty-handed. He speaks, but not for God. His words lack the anointing fire.

The minister's mountain is his study. To this summit he must advance *every day* for conferences with his Master. For some, negotiations have broken off. It was the testimony of an apostate minister that he had not gone to God in prayer for his own soul in two years. It is to be hoped that such an experience is uncommon.

Prayerlessness is the cardinal sin of our time. The temptation to become a "busy bee" is an innocent one. Its by-product—the temptation to pray less—is more serious. For some ministers the pastor's study has become a psychiatric clinic; the pastor's shoulder, modern Israel's "weeping wall." No human being is capable of bearing all the burdens of all the people. Nor should the role of the "confessional" in the corruption of the clergy be underestimated. On this point alone strong men have been felled with a single blow. The burden bearer struggles wearily toward another day, unaware that it is this unwarranted assumption of God's prerogative that has sabotaged his summit. That some guidance of the saints in personal counsel is necessary no responsible minister will deny. But the saints must be encouraged to seek God personally for individual guidance. Every man is a priest, and hence has access to the mercy seat. The minister's commission is to seek. Some have resigned themselves to being sought, hence this "summit sickness."

"I wish I could impress upon every

worker in God's cause, the great need of continual, earnest prayer. They cannot be constantly upon their knees, but they can be uplifting their hearts to God."—*Evangelism*, p. 681.

A sin-weary people "quicken" with expectation when the minister approaches the rostrum. He has spent six days at the summit. What communique will he issue? For some congregations, to their dismay, the message is remarkable for its vagueness. Many leave the church not knowing whether they are at peace or at war with the Creator. Others are treated with an assortment of dates, facts, and figures, and leave the church with the distinct impression of having been cheated. Still others are subjected to so much "worshipful promotion" that the preaching of the cross gets little attention. The Christian pulpit is no place for ax grinding, private interpretation, or traffic in merchandise, however holy. It is at least one place where Christ should stand unchallenged. The people expect a man straight from the "summit" to have news of the peace treaty now offered to the world for some 1,900 years. The future of the world, indeed the universe, is at stake. Humanity hungers for one word of hope from Jehovah. Creation seeks reassurance from its Creator. The world is already confused. It is criminal to add to that confusion with the doubt-producing speculations of "higher criticism." Nor is the man of God under any pressure from the saints to certify his academic fitness. The people want to hear from God.

The man who speaks for God will be heard!

E. E. C.

Thoughts

*You never can tell what your thoughts
can do,*

In bringing you hate or love;

For thoughts are things,

And their airy wings

Are swifter than carrier dove.

They follow the law of the universe—

Each thing must create its kind;

They speed over the track,

To bring you back

Whatever went out of your mind.

—Author Unknown

"The Sabbath or the Lord's Day?"

RICHARD HAMMILL

Associate Secretary, Department of Education, General Conference



THIS section of Mr. Martin's book begins as follows: "Seventh-day Adventists from the beginning have always attempted to equate the Sabbath with the Lord's Day. Their principal method for accomplishing this is arguments against their position, i.e., the Lord's Day as opposed to Sabbath observance."—Page 151. We do not comment on this, for we cannot understand the thought of the writer in that second sentence. Let us try the author's next sentence to see if there is better logic in it. "They reason that since 'the Son of Man is Lord also of the Sabbath' (Mark 2:27, 28), when John says he 'was in the Spirit on the Lord's day' (Rev. 1:10), the Sabbath and the Lord's Day must be the same!" We leave it to the reader to judge whether this reasoning deserves an exclamation point or not. It seems to us that if the Saviour is Lord of the Sabbath day—by His own statement—it is only logical for us to conclude that the Lord's day is the Sabbath. There is one thing we can certainly say for sure, that is that in Revelation 1:10 John did not say he was in the Spirit on Sunday! Neither did Christ ever say that the first day of the week is "the Lord's day." No other passage of Scripture can be adduced to put with Revelation 1:10 that could by the remotest stretch of the imagination suggest that "the Lord's day" is Sunday.

Our friend Walter Martin makes a very meaningful admission when he says, "John did not mean that the Lord's Day was the Lord's possession, but rather that it was the day *dedicated to Him by the early church*, not in accordance with Mosaic law, but in obedience to our Lord's commandment of love." (Italics supplied.) We do not admit for a moment that the apostles specially dedicated the first day of the week

to the worship of Christ, for we find Paul, after having kept the Sabbath with the believers, leaving late on Saturday night for an all-day walk to catch a ship (Acts 20:7-11), and commanding the Corinthian believers to arrange their financial matters on the first day and to store up *at home* some funds for the great offering for the poor in Jerusalem (1 Cor. 16:2, ff.). But *we do agree* with the author that the first day of the week is *merely a human institution*. We marvel, however, how one can observe the first day of the week "in obedience to our Lord's commandment of love" but cannot observe the seventh day on the same basis!

Let us continue with Walter Martin's argument: "The weakness of their position is that they base their argument on an English translation instead of on the Greek original. When one reads the second chapter of Mark and the first chapter of Revelation in Greek, he sees that there is no such interpretation inherent in the grammatical structure. The Greek of Mark 2:28 clearly indicates that Christ did not mean that the Sabbath was His *possession* (which the Adventists would like to establish); rather, He was saying that as Lord of all He could do as He pleased on the Sabbath. The Greek is most explicit here.

"Nothing could be clearer from both the context and the grammar. In Revelation 1:10 the Greek is not the genitive of possession, which it would have to be in order to make *te-kuriake* (the Lord's) agree with *hemera* (day)."—Page 151.

We do not base our interpretation on the English alone. Let us examine these scriptures and Walter Martin's statements about them. First of all, Adventists do not desire to establish that in Mark 2:28 the phrase "of the sabbath" is a genitive of possession, nor that "the Sabbath was His possession," as Mr. Martin states. He is putting arguments in our mouth. We do not

state that Christ "possessed" the Sabbath any more than Sunday advocates speak of Christ as "possessing" Sunday. On the other hand, when Mr. Martin says the Greek is most "explicit" that "of the sabbath" is not a genitive of possession, we are startled at his positiveness, for any first-year Greek student knows that one cannot tell from the Greek what kind any genitive is. In the Greek language there are objective and subjective genitives, genitives of possession, source, relationship, description, time, place, reference, apposition, as well as others. They all look exactly the same, are spelled the same. On the basis of the Greek, despite what the author says, one cannot tell what kind of genitive Mark had in mind when he translated our Lord's words from Aramaic into Greek and left them for us to read. This can be determined only from the context, and then excellent scholars will often disagree with one another. The author is protesting too much, and we are sure that no one who understands Greek will accept his arguments.

Personally, we agree with Mr. Martin that this is not a genitive of possession. Who said it was? We think this is an objective genitive, meaning that "the noun in the genitive receives the action, being thus related as object to the verbal idea contained in the noun modified" (H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament*, pp. 78, 79). This simply means that the Sabbath (which is in the genitive) receives the action of Christ's lordship. He created the Sabbath. He governs it. He says what should be done on it. He commanded men to keep it holy, and by His own example observed it as it ought to be observed (Luke 4:16). The Sabbath commandment is Christ's commandment, and to us He says, "If ye love me, keep my commandments" (John 14:15).

However, Mr. Martin says that "when one reads the second chapter of Mark and the first chapter of Revelation in Greek, he sees that there is no such interpretation inherent in the grammatical structure." Is

he saying that inasmuch as "Lord also of the sabbath" in Mark 2:28 is a genitive construction, and "the Lord's day" of Revelation 1:10 is an adjectival construction in a different case, that the two days cannot be the same? Is he implying that "on the Lord's day" (Rev. 1:10) would have to be a genitive in order for it to refer to the Sabbath? It appears that he would have the reader get this impression. Such is not true by any means. In a Greek sentence the case of a phrase is determined by its usage in the sentence, and in Revelation 1:10, where reference is made to "on" a certain day, no other case than the locative could be used, just as it is. Whether the author used a genitive construction or an adjectival construction was purely a matter of choice. By this I mean that John could have said "on the day of the Lord" as well as "on the Lord's day," whichever he chose, and the meaning would not have been different. In both Greek and English, speakers and writers freely alternate adjectival and genitive construction, as for instance in such expressions as "God's church" or "the church of God."

Actually, many noted scholars say that Revelation 1:10 refers neither to the Sabbath day nor to the first day, but that it might have been any day of the week. They think that John was saying "I was in the spirit on a Lordly day" or "on an imperial day" and it could perfectly well be so translated. It may have been that John was in vision on one of the holidays set aside in honor of the emperor's birthday or anniversary of his accession to the throne. The phrase certainly was not used of the first day of the week, for it "is the recognized principle of historical method, that an allusion is to be interpreted only in terms of evidence that is previous to it in point of time or contemporary with it, and not by historical data from a later period. This principle has an important bearing on the problem of the meaning of the expression 'Lord's day' as it appears in the present passage. Although this term occurs frequently in the Church Fathers with the

HOLINESS

¶ Holiness is religious principle put into action. It is faith gone to work. It is love coined into conduct; devotion helping human suffering, and going up in intercession to the great source of all good.—F. D. Huntington.

meaning of Sunday, the first conclusive evidence of such use does not appear until the latter part of the 2d century in the Apocryphal *Gospel According to Peter* (9, 12; *ANF*, vol. 9, p. 8), where the day of Christ's resurrection is termed the 'Lord's day.' Since this document was written at least three quarters of a century after John wrote the Revelation, it cannot be presented as a proof that the phrase 'Lord's day' in John's time refers to Sunday. Numerous examples might be cited to show the rapidity with which words can change their meanings. Therefore the meaning of 'Lord's day' here is better determined by reference to Scripture rather than to subsequent literature."—*The SDA Bible Commentary*, on Rev. 1:10.

No one is able to show that the Scriptures anywhere state that the first day of the week is the Lord's day, but there are numerous Scripture passages indicating that the seventh day is the Lord's special day—Isaiah 58:13; Genesis 2:3; Exodus 20:11; et cetera. Not the least is Mark 2:28, where an unprejudiced reader cannot but see that Jesus said the Sabbath is the Lord's day.

But let us get back to Mr. Martin's argument. He says, "In Revelation 1:10 the Greek is not the genitive of possession, which it would have to be in order to make *tē-kuriakē* (the Lord's) agree with *hēmera* (day)." Again, we are at a loss to know how to comment on this statement, for *tē-kuriakē* does agree with *hēmera*. It agrees in gender, number, and case, which is all the ways a Greek adjective can agree with the noun it modifies. Evidently Martin has not made clear the thought that was in his mind, or he is not sufficiently acquainted with Greek to recognize that the grammatical agreement he says is necessary is actually there.

This is true also of his enigmatic closing paragraph for this section: "We may certainly assume that if the Sabbath had meant so much to the writers of the New Testament; and if, as Adventists insist, it was so widely observed during the early centuries of the Christian church, John and the other writers of Scripture would have equated it with the Lord's Day, the first day of the week."

We confess that we are unable to make any sense out of this sentence. Why, if the Sabbath were widely observed during the early centuries, would John and other writers of Scripture have equated it with the

Materials Available

A report of the North American evangelistic councils recently held at Denver, Colorado, and Washington, D.C., has been prepared in limited number for our evangelists. The two meetings were brought together in one report, since an almost identical program was followed in each case. Certain addresses are reproduced in full. Round-table discussions are summarized, and evangelistic topics given in full. A table of contents and cross reference index enable the reader to find any question or topic readily. This is a nicely prepared, offset-printed report. For our men in North America we can provide a limited number of copies at one dollar, which is below cost.

Ministers who are interested may obtain a copy of our report of the meeting with Shepherd's Rod leaders in July and August, 1959, prepared by the General Conference Research Committee.

first day of the week? We cannot see any reason or logic whatsoever in this statement. As to the first part of the sentence, to the effect that if the Sabbath had meant so much to the writers of the New Testament, why didn't they say more about it, we answer this: simply that no one back there, at least no Christian, was keeping the first day of the week. All Christians at that time kept the seventh-day Sabbath—the only Sabbath of which the Bible speaks. There was no problem, and therefore no cause for the writers of the New Testament to make any comment about the present Sabbath-Sunday question. The only difficulty was that certain Judaistic Christians looked upon the keeping of God's requirements from a legalistic viewpoint, as though they could earn their acceptance in God's sight by these observances. The New Testament writers dealt fully with this problem, but there was no need for them to deal with the matter of the observance of Sunday because such did not exist in their day.

Mr. Martin closes this section by stating that the Adventists have little scriptural justification for their Sabbatarianism. To this we reply that numerous passages in

the New Testament indicate that the disciples and the followers of Christ kept the seventh-day Sabbath. We seek no other justification than this.

The Testimony of the Fathers

"The Church Fathers provide a mass of evidence that the first day of the week, not the seventh, is the Lord's Day," Mr. Martin writes. Let us state at the outset that we do not rest our case upon what the Church Fathers say, but upon what the Scripture says.

The citations brought forth from the Church Fathers are those that have been explained many times, and we are particularly surprised that Walter Martin brought forth again the statement of Ignatius, Bishop of Antioch, which he cites as follows: "If, then, those who walk in the ancient practices attain to newness of hope, no longer observing the Sabbath, but fashioning their lives after the Lord's Day on which our life also arose through Him, that we may be found disciples of Jesus Christ, our only teacher." It is an incontrovertible fact that in this passage the original Greek contains no word "day." Rather, in the most reliable manuscript, the word following *κυριακή* (Lord's) is the word *ζωή* (life). An accurate, literal translation of the passage is, "If, therefore, those who walked in ancient customs came to a new hope, no longer sabbatizing, but living according to the Lord's life, in which also our life sprang up through him and his death . . ." The thought of Ignatius is that Christians were no longer to fashion their lives on the basis of Jewish legalism, but were to follow the life of Christ as their pattern; for it is by means of the example of the Lord's dedicated life and vicarious death, brought home to the mind by the working of the Holy Spirit, that man's spiritual nature may be revived and strengthened (see Eph. 2: 1-6). On this basis only can one successfully live a truly spiritual life.

Despite the clear intent of Ignatius, many keep trying to twist this passage to make it refer to Sundaykeeping. It is indefensible to insert the word "day" into this early document on the basis that *κυριακή* (the Lord's) in later centuries was used as a technical term for Sunday. The fact that the word *day* is not present in any of the manuscripts, but that the word *life* is coupled with "the Lord's" in the best manu-

scripts, ought to settle this matter. We may remark, however, that it is difficult to arrive at the exact Greek text as Ignatius wrote it. The Epistles of Ignatius in existence have been greatly conflated and interpolated. Scholars agree that parts of the Ignatian letters are forgeries. The short recension, which scholars agree most closely represents the true Ignatius, is nowhere extant in a pure form (*The Apostolic Fathers*, vol. 1, p. 168. The Loeb Classical Library). It behooves all careful

SOME BOOKS I CAN RECOMMEND

RAYMOND F. COTTRELL

Associate Editor, Review and Herald

1. *God and Man in Washington*, by Paul Blanshard.

I would heartily recommend this book for reading by all of our ministers and other workers. It gives a calm, dispassionate appraisal of the state of affairs in our Federal Government.

2. *The Catholic Church in the Modern World*, by E. E. Y. Hales.

This is a historical study of the Catholic Church particularly from the viewpoint of its political relations over the past few centuries down to the present. I believe it is very helpful for us to get the Catholic point of view. Of course, we will not agree with all of their interpretations of history or their conclusions.

3. *United for Separation*, by Lawrence T. Creedon and William D. Falcon.

This is a Catholic analysis of POAU assaults on Catholicism. Though we certainly would not agree with all that the authors say, nevertheless I feel that it would be very helpful for Protestants to read this book in order to understand better the Catholic point of view. I believe it will help us in our statements and approach to the Catholic problem. Particularly, it serves as a warning to us not to make statements about the Catholic Church without the most thorough documentation and also to avoid anything of an emotional or *ad hominem* approach to the subject.

4. *American Freedom and Catholic Power*, by Paul Blanshard (1958 edition).

This is an excellent revision of his former book by the same title and much better.

scholars to refrain from using Ignatius as proof or support for any doctrine. The misinterpreted passage from the supposed Ignatian Epistle, widespread though it is, certainly adds no strength to Mr. Martin's position.

Mr. Martin cites also from the forged Epistle of Barnabas, which used the Jewish ceremonial requirement of circumcision that occurred once in the lifetime of the Jew, on the eighth day of his life, as an argument for the observance of Sunday, which would be the eighth day of the week. This gnostic-flavored speculative argument certainly is a weak basis for the observance of Sunday. It is apparent, however, that anti-Semitism caused Christian people at a very early date to have a desire to dissociate themselves from the seventh-day Sabbath, and instead to worship on the first day of the week to avoid being classed as Jews. Those early Christian leaders who in order to avoid persecution favored this practice found in the resurrection of Christ on the first day of the week a flimsy support for turning away from God's unequivocal commandment concerning the Sabbath. However, there is absolutely not one shred of Biblical support for the observance of Sunday. We Adventists dare not set the practice of some church leaders above the plain commands of the Holy Scriptures.

Authoritative Quotations

Mr. Martin states that we weaken our position by quoting scholars who, while they may state in their published works that there is no Biblical evidence for the change of the day from Saturday to Sunday, themselves keep the first day of the week and argue in other places in favor of observing it (page 155). It is not a weakness on our part when scholars are inconsistent with their own statements. Some scholars admit that the Bible does not support the first day of the week, but take the position that the Ten Commandments were nailed to the cross and that therefore the seventh day of the week has no binding claim upon Christians. They assert that the Christian

church possesses authority to teach Christians to keep the first day of the week in honor of Christ's resurrection.

It is our contention that the cross of Christ did not change the will of God regarding the day that He would have His children keep. God made the Sabbath for man, and not only for the Jews. It was God's plan and will that His children observe the seventh day as the memorial of His creative power. Although it was necessary for Christ to die on the cross in order for the transgressions of mankind to be forgiven and for man to receive the impetus and power to live a Christian life, yet this by no means meant the institution of a different day of worship. We Christians do not keep the law of God to earn our salvation. We trust in Christ for our righteousness as a free gift, but because He has said, "If ye love me, keep my commandments," we gladly do His will; and we believe His will is expressed in the Decalogue as well as in other parts of the Holy Scriptures. It is our contention that the church does not possess authority to command Christians to observe the first day of the week, and for her to do so puts her in opposition to the plain teaching of God's Word.

Creation in the Sabbath

In his effort to show that Seventh-day Adventists are wrong in maintaining that the Christian church should observe the seventh-day Sabbath, Mr. Martin attacks our position on the Creation week. He says, "No doubt, one of the basic reasons for their tenacity is that their Sabbath theory would suffer a real setback if it could be shown Biblically and scientifically that the days of creation were actually eras or long periods of time during which the earth's great geological structures were formed."—Page 157. In this Mr. Martin is correct. We believe that the seventh-day Sabbath exists as a memorial of God's creative power in fitting up the earth as an abode for man in six literal twenty-four hour days, and by adding the seventh as a day for man to rest and worship; therefore constituting a weekly cycle by which He de-

INSPIRATION

¶ Inspiration secures the perfect infallibility of the Scriptures in every part, as a record of fact and doctrine, both in thought and verbal expression; so that, although they come to us through the instrumentality of the minds, hearts, imaginations, consciences, and wills of men, they are nevertheless in the strictest sense the Word of God.—A. A. Hodge.

sired that mankind should live. We will not here go into the scientific evidence regarding the age of the earth. We would merely point out that the time clocks which the scientists use in showing the great age of the earth and of the organic materials upon it are based upon a theory of uniformity of which there is no scientific proof whatsoever. Mr. Martin stands firmly with those who do not believe in a twenty-

The study of God's Word, for the purpose of discovering God's will, is the secret discipline which has formed the greatest characters.—
J. W. Alexander.

four-hour Creation day. He quotes with approval another author who says, "The question is, what do the Scriptures teach in regard to the length of the creative days described in Genesis 1:1-2:4? This is primarily a question of hermeneutics and exegesis." He is right; this is the question here, not the theories of scientists. Scientists have evidence, but they do not have absolute proof as to the age of the earth. Let us then confine our discussion here to the Bible. Mr. Martin holds that the word "day" used in Genesis 1 is figurative, and represents a period of time of undesignated length. We ask him, therefore, what is the meaning of the Biblical statements in Genesis 1: "And the evening and the morning were the first day," et cetera? In the Bible record of the Creation week it is absolutely clear that the days referred to consisted of a period of darkness followed by a period of light. The fact that each of the six days is described in the terms, "the evening and the morning were the second day," and "the evening and the morning were the third day," et cetera, certainly gives evidence that these were days of the type that mankind has known since the dawn of history. To state that these were figurative days of undesignated length and yet claim that this view is based upon sound hermeneutics and exegesis leaves us amazed. The context and the grammar of Genesis 1 certainly point to days exactly like the days we know now. Furthermore, to appeal to Psalm 90:4 ("A thousand years in thy [God's] sight are but as yesterday when it is past") and to introduce this into a discussion of Genesis 1 in which we are told that the evening and the morning made up the

day, is certainly questionable hermeneutics. Mr. Martin says, "It is hard to see how this fourth day could have been a literal 24-hour day," yet previously he has said, "Of course we know that God could have created the earth in six literal days." If we believe that God could have created the earth in six literal days then it seems the part of the Christian to accept the obvious meaning of the record of Genesis 1 when it speaks in terms of days just like the type of days that we now know.

Our case does rest upon the literal twenty-four-hour-day Creation theory. Like all the rest of our teachings, our doctrine of the Sabbath is based on the Word of God, and not on the theories of scientists. While we recognize that Genesis 1 was not designed as a complete scientific account of Creation, yet at the same time we do not believe that the clear intent of Genesis 1 is untrue. It is our conviction that to attempt to make the days of the first chapter of Genesis into vague, indeterminate periods does violence to the Bible, and in effect such teaching places the assertions of scientists above the Word of God. The last word of science has yet to be given on the age of life upon the earth, and in the

Set not thy watch by the town clock (the way of the world), but by the dial of Scripture, because that never faileth of going by the Sun of Righteousness.

meantime we will stand by the clear intent of the Word of God and rest our case upon it. We think that is far better than to be content with the vague allusions and innuendoes, such as given in the following sentence of Mr. Martin: "In view of the evidence from natural science, and certain accepted usages of the Hebrew of the Genesis account, the Adventist contention for a literal 24-hour Sabbath as the perpetual or eternal 'seal' of God's creative power rests upon a shaky foundation." We would certainly wish that instead of relying upon vague allusions to Hebrew or Greek grammatical or syntactical usages Mr. Martin would be more definite and come forth with one sound argument from Hebrew or Greek to support his theories. To us the appearance is given that, lacking familiarity with Biblical languages, resort is made to vague generalizations.

(To be continued)

Our Undoubted King

H. M. TIPPETT

Book Editor, Review and Herald Publishing Association



THROUGH a number of instances that touch my life very closely in recent days I have been made to marvel once more at the greatness and goodness of God.

David said, "My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding" (Ps. 49:3).

In that great worldwide television spectacle, the coronation of Elizabeth the Second of England, I was struck with one phrase used over and over by the Archbishop of Canterbury: "Elizabeth, your undoubted queen."

The phrase captured my contemplation. There was indeed no doubt about this beautiful girl's right to reign, for queenship was hers by right of family lineage.

It was hers by right of royal succession.

It was hers by right of the choice of the people—and how the English do love their sovereigns.

It was hers by right of early education and training.

It was hers by right of coronation and the splendor of solemn oath and ceremony.

"Elizabeth," the bishop said, "your undoubted queen."

O that the same conviction and exultation might come upon every believer in the Advent message, that Jesus is our undoubted King! That it might be inscribed on the altar of every church dedicated to the proclamation of His soon coming—Jesus, our undoubted King. That it might be the symbolic expression of faith that like a golden link binds the church militant to the promises of glory in the church triumphant—Jesus, our undoubted King.

King by right of royal succession through the line of David. King by fulfillment of the prophecies of the time and place of His birth. King by recognition of the kings of the east, who came to Jerusalem crying, "Where is he that is born King of the Jews?" King by proclamation in the lan-

guages of the secular, cultured, and ecclesiastical world of His day on that inscription above His head on the cross: "This is the King of the Jews." King by reason of His Sonship with God, attested to by heavenly pronouncement at His baptism, by divine glory in His transfiguration, by life-giving power in His miracles. But best of all, King by reason of choice of those who love Him and profess His name—Jesus, our undoubted King.

What is the test of kingship? The answer to that is in the meaning of the word *king* itself. Its Anglo-Saxon root suggests one who is pre-eminent among his fellows. A king is one who knows, who perceives, who is wise. Greater than His power, greater than His miracles, greater than His created works, greater than His law, greater even than the sublime demonstration of His love is God's knowledge and wisdom.

Paul in speaking of God's wisdom and knowledge, cried: "How unsearchable are his judgments, and his ways past finding out!" Yes, God's knowledge is profound. He knew of the coming of sin and made provision for it. He knew of the world's great empires, and sent prophets to foretell their rise and doom. He knew that America would be the cradle of religious liberty and a sanctuary from oppression, and chose John on lonely Patmos to be His penman. He knew that in the last days there would be a great Sabbath reform and He sent Ellen G. White as His messenger. He knew you and me before we were born, all our members being written in His book, and He numbers the very hairs of our head. He knows our downsitteing and our uprising and is acquainted with all our ways.

But perhaps most wonderful of all the aspects of God's knowledge is the assurance He brings us through Jeremiah: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil" (Jer. 29:11). "And ye shall seek me, and find me, when ye shall search for me with all your heart" (verse 13).

Isn't it strange that modern man who worships knowledge should repudiate God, the Source of all wisdom?

Dr. Wernher von Braun, director of the Development Operation Division of the Army Ballistic Missile Agency, was asked recently: "Do you feel that modern man worships too much the golden calf of material progress?"

Listen to the reply of this man of science: "Nothing has probably retarded human progress more than idolatry of our own achievements. By worshipping our own scientific achievements we kill humility. By adoring our own technological advancement we kill the urge for improvement."

Then he was asked: "Do you believe that man, with all his scientific advancement, has outgrown his spiritual needs, and that these spiritual needs are directly connected with man's desire to conquer space?"

He replied, "It is true that man has not outgrown his spiritual needs, for nature around us still harbors many thousand times more unsolved than solved mysteries, and for all our scientific enlightenment we know more mysteries today than when the technological revolution began. God retains the same position in our modern world that He held before we began probing His creation with telescope and cyclotron."

To the geologist then, with his computations of evolutionary time God puts the question: "Where wast thou when I laid the foundations of the earth?" Of the meteorologist with his prophecies of storm and tempest He asks: "Canst thou loose the bands of Orion or guide Arcturus with his sons?" To the genealogist with his vast stores of ancestral lore, He declares, "I am Alpha and Omega, the beginning and the end, the first and the last." He reminds the physicist with his proud boast of nuclear power, "I form the light and create darkness; I weigh the mountains in scales and the hills in a balance." He confronts the economist with his theories of wealth and philosophy of statistics with the simple declaration, "The gold and silver is mine and the cattle upon a thousand hills."

Yes, far beyond our careful sciences and profound philosophies, far beyond the self-sufficiency of our neon-lighted civilization, beyond the height of the spangled heavens and the depths of human understanding, God dwells within the mystery of His eternal wisdom and unsearchable judgments,

sitting as King forever on His throne in a realm of light ineffable.

Our undoubted King, the One who knows.

O Lord my God, When I in awesome wonder
Consider all the worlds Thy hands have made,
I see the stars, I hear the rolling thunder,
Thy power throughout the universe displayed.

Then sings my soul, my Saviour God to Thee;
How great Thou art, how great Thou art.*

* This portion of "How Great Thou Art," composed by Stuart K. Hine, is used by special permission from Manna Music, Inc., 1595 Crossroads of the World, Hollywood 28, California.

BOOKS - For Your Library



Going Deeper, J. Sidlow Baxter, Zondervan Publishing House, Grand Rapids, Michigan, 1959, 205 pages, \$3.00.

Dr. Baxter, the author of a number of devotional books, is widely known on both sides of the Atlantic and around the world. He is in great demand as an evangelist and Bible conference speaker. His more recent work, *Going Deeper*, touches deep spiritual matters. It is indeed a practical application of victorious Christian living, for it is not merely knowing about Christ but verily knowing Him that leads to complete surrender to a sovereign Christ in daily life and loving service. The three areas of this spiritual classic—knowing, loving, and serving—are the outcome of intimate communion, the reward of obedience and responsiveness to the calls of duty. Youth leaders and dormitory deans will find this book inspirational and stimulating, with a message of imperishable significance. It is a scholarly and rewarding volume.

LOUISE C. KLEUSER

280 Titles and Symbols of Christ, James Large, Baker Book House, Grand Rapids 6, Michigan, 1939 (reprint Hodder and Stoughton, London, England, 1888), 486 pages, \$4.95.

The title of this book might suggest a profound style and technical treatise of this Christological subject. In the preparation of this reprint, which Baker Book House considered worthy of another edition, the book's simple style has been preserved. These titles of Christ are classified into natural groupings pertaining to His deity, sonship, offices, human relationships, and social distinctions.

Those titles applying to occupations and architecture, Hebrew rituals and institutions, are also very revealing. Other titles would pertain to the firmament, the earth, the mineral, animal, and vegetable kingdoms. Symbols derived from military terms, typical persons and things, provide avenues for deeper study. Excellent sermonic and prayer meeting ideas suggest themselves to the minister and gospel worker on every page.

L. C. K.

Alleged Outside Influence on Ellen G. White

H. W. LOWE

Field Secretary, General Conference



ON PAGE 105 of his book *The Truth About Seventh-day Adventism* Walter Martin says: "The second and extremely serious charge against Mrs. White . . . relates to her inspiration. The claim is that at times she was under influences other than the Spirit of God, which influences strongly affected some of her 'Testimonies.'"

The "influences," he said, were not demonic, but the human influence of certain strong-minded "older persons surrounding her." He then takes the specific instance of the founding of the Battle Creek Health Reform Institute, and seeks to show "her fallibility and the futility of Adventists' attempting to defend everything she wrote as divinely inspired, as some have been prone to do" (page 108).

We may dismiss any implied claim of infallibility, partly because Martin himself admits that only "some" Adventists have made it, but mainly because this denomination has not claimed, and does not now claim, infallibility for Mrs. White. Walter Martin admits the falsity of the charge of infallibility (pp. 112, 113). For that matter, it would be easy to prove that the inspired prophets and apostles of the Bible were not infallible (see 2 Sam. 7:3-5; Gal. 2:11). However, supposed disproof of inspiration is now circulated, and we must examine it. Our readers would do well to read Nichol, "A Middle Position on Inspiration," *Ellen G. White and Her Critics*, pp. 459-467.

The events involved in this charge happened between 1865 and 1867. When we draw conclusions and make serious personal charges based on events that are almost a hundred years old we need to be sure that we understand as clearly as possible the background of events in which the persons involved lived their lives.

The Civil War Years

The tragic Civil War brought problems for the Adventists, especially in the winter of 1864-65. Numerous calls for men for the Army finally brought President Lincoln's summons for another 300,000, with the stipulation that any deficiency in volunteers was to be made good by a draft in 1865.

Seventh-day Adventists had found Army life very difficult to harmonize with their religious convictions (see *Testimonies*, vol. 1, p. 361). And Elder James White was worn out with helping men in trouble and with raising money for compulsory bonus funds with which men were exempted from Army service, in addition to his other heavy duties. Heavy traveling under the arduous conditions of those times brought him to complete exhaustion, and on the morning of August 16, 1865 he suffered a paralytic stroke. Nervous prostration supervened, and "attending physicians declared that unless a miracle were wrought in his behalf, he would never regain either his physical or mental vigor."—D. E. ROBINSON, *The Story of Our Health Message*, p. 134.

Two other stalwart leaders of the small Adventist community fell ill at this time—J. N. Loughborough and Uriah Smith. All three, with Mrs. White, moved as soon as they could to a private institution, "Our Home" in Dansville, New York, and placed themselves under the skillful care of a certain Dr. Jackson. This robbed the Adventists of their financial leader in the person of James White, their editor, Uriah Smith, and a vigorous promoter in J. N. Loughborough.

The Health Institute

On December 25, 1865, Mrs. White had a vision at Rochester, from which we take this apposite quotation:

I was shown that we should provide a home for

the afflicted and those who wish to learn how to take care of their bodies that they may prevent sickness.—*Testimonies*, vol. 1, p. 489.

The whole vision is recorded in *Testimonies*, volume 1, pages 485-495. In general it visualized the establishment of a health "institution of their own," and the development of medical health work by Seventh-day Adventists as a regular part of their work. There can be no doubt that as a result of following this and subsequent counsel on the subject, the medical and health work of this denomination has grown till today it operates 221 hospitals and clinics, employs 11,557 doctors, nurses, and other workers, not to mention scores of private institutions throughout the world.

No one could have foreseen, in that day of small things, to what large enterprises and endeavors the instruction given in the vision of December 25, 1865, would lead.—*The Story of Our Health Message*, p. 142.

The Situation in 1865-66

In addition to the health breakdowns already referred to among the pitifully small ministerial working force, John Bostwick of Minnesota died, and D. T. Bourdeau, A. S. Hutchins, J. B. Frisbie, and John Byington were all incapacitated by ill health during the year ending in the spring of 1866.

The vision of 1865 was presented in substance to the third General Conference session in 1866 (four months after its reception), but it was not committed to writing till 1867. In September, 1866, five acres of land, with a good house on it, was purchased in Battle Creek, Michigan. A few weeks later two adjoining acres and another cottage were purchased, and some reconstructions completed. Great zeal was engendered and the institution was opened. Initially, everything looked prosperous, but soon it became evident to some that the financial situation of the institution was not sound.

Elder James White, indicated above as the business brain among the leaders, was sorely missed. In these circumstances the men on the spot greatly wished that Mrs. White's as-yet-unpublished vision of 1865 might be used to encourage liberality toward the little institution.

Some of the leaders at Battle Creek urged Mrs. White to place in writing the revelation given to her on December 25, 1865, regarding . . . a health reform institute. It was naturally felt that the publication of this vision without delay would greatly aid

in raising money needed for the Institute. She responded by writing out part of that revelation, and this was included as a chapter for Testimony No. 11, bearing the title "The Health Reform." This was published in January, 1867.—F. D. NICHOL, *Ellen G. White and Her Critics*, p. 497.

It appears from subsequent events that Mrs. White issued this part of Testimony No. 11 reluctantly and under great burdens.

Mrs. White's testimony gave great impetus to the work, and soon E. S. Walker, the secretary, and some associates were promoting a new "large building," and the impression was created that Mrs. White endorsed ambitious enlargements. Actually in August, 1867, less than a year after the opening of the institution, funds were exhausted. James White, though out of Battle Creek during most of 1867, endorsed Mrs. White's testimony but saw no justification in it for inexperienced leadership to launch into enthusiastic but overambitious expansion at that time when finances were inadequate.

Then Mrs. White issued Testimony No. 12 in September, 1867, in the course of which she said:

I was shown . . . that we should have such an institution, small at its commencement, and cautiously increased, as good physicians and helpers could be procured. . . . And as I have seen the large calculations hastily urged by those who have taken a leading part in the work, I have felt alarmed, and in many private conversations and in letters I have warned these brethren to move cautiously.—*Testimonies*, vol. 1, p. 558.

Mrs. White then spells out the reasons for caution—failure to obtain competent physicians and the lack of income and patients to fill a large institution, with resultant "general discouragement." There had been many failures of health institutions in the United States during the previous twenty-five years.

In the above circumstances it is not surprising to learn that drastic action was undertaken, largely at Elder White's insistence. Building came to a halt, and certain structural work was torn down. The value of this work has been variously estimated to have been as low as \$4,000, and by certain critics as high as \$11,000. (See F. D. Nichol's *Mrs. White and Her Critics*, p. 498.)

Mrs. White's Confession

In reverting to the reluctance of Mrs. White to write out part of Testimony No. 11, we here quote her own words:

This was a great trial to me, as I knew I could not write out all I had seen, for I was then speaking to the people six or eight times a week, visiting from house to house, and writing hundreds of pages of personal testimonies and private letters. This amount of labor, with unnecessary burdens and trials thrown upon me, unfitted me for labor of any kind. My health was poor, and my mental sufferings were beyond description. Under these circumstances I yielded my judgment to that of others and wrote what appeared in No. 11 in regard to the Health Institute, being *unable then to give all I had seen. In this I did wrong.*—*Testimonies*, vol. 1, p. 563. (Italics supplied.)

In the light of later events, she admitted:

What appeared in *Testimony* No. 11 concerning the Health Institute should not have been given until I was able to write out all I had seen in regard to it.—*Ibid.*

This is a frank confession of human fallibility in actions which she did not claim were taken under direct orders from God. She candidly said that despite criticism of which she was aware on this subject—

I have no desire to withdraw one sentence that I have written or spoken.—*Ibid.*, p. 559.

What Mrs. White meant when she said "I was shown" was, as F. D. Nichol has clearly shown in *Ellen G. White and Her Critics*, the whole revelation of the plan to establish the health institution. What she meant by "I did wrong" appears surely to be her human action in writing out a part only of *Testimony* No. 11 instead of releasing the whole. Her basic contention was not wrong, and she nowhere repudiates her original position.

What appeared in *Testimony* No. 11 concerning the Health Institute should not have been given until I was able to write out all I had seen in regard to it. (Italics supplied.)

As to whether the dominating influence in this health institute incident was the strong will of Elder James White, as Martin suggests, or the inspiration which Mrs. White claimed to have received from God, we have an Ellen G. White letter written in 1903 from which we quote these words:

"I have been thinking of how, after we began sanitarium work in Battle Creek, sanitarium buildings all ready for occupation were shown to me in vision. The Lord instructed me as to the way in which the work in these buildings should be conducted in order for it to exert a saving influence on the patients.

"All this seemed very real to me, but when I awoke I found that the work was yet to be done, that there were no buildings erected.

"Another time I was shown a large building going up on the site on which the Battle Creek Sanitarium was afterward erected. The brethren were in great perplexity as to who should take charge of the work. I wept sorely. One of authority stood up among us, and said, 'Not yet. You are not ready to invest means in that building, or to plan for its future management.'

"At this time the foundation of the Sanitarium had been laid. But we needed to learn the lesson of waiting."—*Messenger to the Remnant*, pp. 10, 11.

This is Mrs. White's record made years afterward as to the source of her counsels on this question. Yet our friend Martin would ask us to reject her words, written toward the close of her days, and to believe that James White and "the Battle Creek clique" made "Mrs. White contradict herself in successive Testimonies" (page 110).

Inspiration and Fallibility

When the inspired apostle Paul preached "the gospel of the uncircumcision" and the inspired apostle Peter preached "the gospel of the circumcision," one of them was right and one was wrong. Peter rightly associated with the heathen but wrongly withdrew when the Jerusalem leaders arrived (see Acts 10:28). When they eventually met in Antioch, Paul said: "I withstood him to the face, because he was to be blamed" (Gal. 2:11). The R.S.V. says, "He stood condemned," and Phillips, "He was then plainly in the wrong." *

If we could with reverence put words into Peter's mouth, would they not be a candid confession in these words: "I did wrong"? This is not to compare Mrs. White with an apostle, but it is a plain acknowledgment that a God-chosen instrument may be inspired in writing, teaching, preaching, exhorting, but humanly fallible in the exercise of private judgment. Prophets, apostles, saints, messengers, need redemptive grace in their daily lives in exactly the same way as does every humble servant of God.

In 2 Corinthians 12:13 Paul asks: "What is it wherein ye were inferior to other churches?" The context shows that if the Corinthians were made to feel subordinate to the other churches, it was because they had not fulfilled the duty of entertaining the apostle, as did the other churches. Then, with delicate touch he adds: "Forgive me this wrong." Surely this was a strong statement for so great a leader. This is another illustration of the fact that a man can be God's inspired messenger to

the church and yet be touched with human frailty and fallibility in certain details of daily conduct.

The same truth is seen in the Old Testament. For instance, in 2 Samuel 7:2, 3, it is apparent that David expressed to the prophet Nathan his intention to build a house of worship, whereupon "Nathan said to the king, Go, do all that is in thine heart; for the Lord is with thee." That night, however, "the word of the Lord came unto Nathan" with a command to go to David with a message which plainly contradicted the prophet's previous word. Not David, but his son should build God's house (verses 5-13). Nathan's mistake did not invalidate his prophetic office.

The truth is seen again that God's prophets, holy men, apostles, teachers, and special messengers all through the ages have not possessed divine prescience, except in the special area of supernatural revelation. Elsewhere they were fallible human subjects of redeeming grace. We must not make inspiration what has been called an "overloaded doctrine" which requires a mechan-

ical infallibility in both word and life, or we shall find ourselves in a worse position than when Athenagoras, the second-century apologist, claimed that the inspired writers of Holy Writ were used by the Holy Spirit "as a flute player breathes into a flute."—*A Plea for the Christians*, chap. ix.

We agree with Walter Martin that "no one can dispute the fact that her writings conform to the basic principles of the historic Gospel" (page 113), and that "Mrs. White was truly a regenerate Christian woman who loved the Lord Jesus Christ and dedicated herself unstintingly to the task of bearing witness for Him as she felt led" (page 112). Furthermore, "we believe that her writings will offer their own testimony to those who are willing to read and to consider the fruitage produced by them over a hundred years of time" (*Ellen G. White and Her Critics*, p. 85); that she was inspired to exalt God's Word before her hearers and readers, and to guide earnest souls into the way everlasting.

* J. B. Phillips, *The New Testament in Modern English*. Copyright 1958, by The Macmillan Company. Used by permission.

The Week of Prayer Revival

J. W. OSBORN

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I'M NOT interested in attending the annual Week of Prayer, because it is so dry and uninteresting. The week is ill planned, or not planned at all. Often the reader does a poor job of reading. The intermittent comments made as the articles are being read are usually impromptu, long, and sometimes boring. I would much rather read the Week of Prayer readings at home." This was a comment that one member made some years ago. Unfortunately, similar statements have been heard by many pastors in all parts of the country.

A more disturbing attitude than this is revealed by the absence of so many from the Week of Prayer services. They make no adverse comment. They merely stay away.

In some of the larger churches only a very small fraction of the membership ever attends the Week of Prayer. This in itself is a mute testimony to a sad lack of interest. What should be a spiritual high light in the church year has become, in many instances, no more than a routine spiritual exercise perfunctorily conducted for the sake of the faithful few.

The Week of Prayer was originally designed to be a source of great spiritual inspiration and help to our people. It is the one time of the year when our churches throughout the world unite in a common quest for spiritual refreshment. As we near the coming of the Lord this should become increasingly necessary.

What can be done to enhance the value of this great week to our people? One answer is the Week of Prayer revival. I have

used this plan for a decade and its merits have been proved. A successful Week of Prayer is the result of early planning. The Week of Prayer revival consists of two parts, the reading service and the revival service.

Early in the spring of the year arrangements are made for a revivalist to conduct meetings every night during the Week of Prayer. He is requested to prepare sermons that will meet the spiritual needs of the

Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine.—Andrew Murray.

church. The pastor can offer valuable help to him by outlining some of the specific spiritual needs of his congregation.

In the event that the services of a revivalist cannot be arranged, pastors of neighboring districts or churches may wish to assist one another. While one pastor makes all the arrangements in his church for the successful planning and publicity of the revival, the other pastor can plan the series of revival sermons to be given in that church. The next week this can be reversed. Thus by scheduling the Week of Prayer in one church one week and in the other the next, the plan can be carried out very successfully.

The advanced plans need not be elaborate. Publicity in the church bulletin, from the pulpit, or through a pastoral letter several weeks in advance is ample. In some instances one may wish to prepare a handbill for distribution in the neighborhood, inviting friends of the church to share in this spiritual feast.

The services are conducted every night Sunday through Friday and on both Sabbaths. The congregation is invited to attend the reading service which begins at 7:15 and continues until 7:55. Either the pastor or local elders with excellent reading ability are assigned the task of reading the articles in the *Review and Herald* Week of Prayer issue. These are assigned well enough in advance so that they will be prepared to read interestingly. They are read without comment. At the close of the reading a few comments may be made to lead the congregation into a season of prayer for their own needs, for the needs of others, and for the success of the revival. Not only

will the "faithful few" attend, but other church members will join them. This meeting is usually held in a smaller room or auditorium of the church.

The revival service is conducted in the main sanctuary at eight o'clock. Fifteen minutes before it begins, soft music, either recorded or live, is begun. There are some who will be coming early to the revival who come too late for the reading service. Among them will be friends from the neighborhood. To have the sanctuary warm, well lighted, and flooded with music makes it more appealing.

The ministers come onto the rostrum at eight o'clock sharp. A brief song service precedes the speaking. The provision of vocal and instrumental musical selections enhances the service. There is no need for many announcements, with the exception of the next night's program.

Since the Week of Prayer runs from Sabbath to Sabbath, it is best if your Week of Prayer speaker can plan to take both Sabbath morning worship services. The final Sabbath service will give him greater opportunity to bring his meetings to a fitting climax.

In the event that the speaker cannot be present for the Sabbaths of the Week of Prayer, the pastor can take these services. However, a reading of the *Review and Herald* will be less effective than giving sermons based on the Sabbath readings. This takes a great deal of time and is much more difficult than reading what another has written. It is possible, however, to maintain the ideas of the writer of the article and yet give a sermon extemporaneously. It will be found that a large percentage of the congregation will appreciate this method. Visitors will greatly appreciate it. Not many people, either in or outside of your congregation, enjoy listening to a read discourse. A few may not be sympathetic with the revival plan, but the majority will give it approval wholeheartedly.

What can be expected from following the Week of Prayer revival plan? To begin with, you will help many more members of your congregation during the Week of Prayer. You will not only help those who are willing to listen to the reading but you will help a large number of others who would not come to hear an article read. They will be present at the revival service which follows. It will become a time of

(Continued on page 44)

A Call for Complete Dedication

L. E. FROOM

Former Editor of THE MINISTRY

Tithing Not a Substitute for Heart Service



LET us not be confused over the relationship of the material recognition to the spiritual blessing. Tithing does not work automatically in producing spiritual blessing. There are no mechanical means of sanctification. It is not a substitute for heart service, a self-acting means of grace. But the Bible does teach that tithing in the right spirit, as an expression of recognized stewardship, is a means of grace. Grace comes through faith; faith is strengthened through obedience, and tithing is an expression of obedience. The unselfish use of our substance in a course indicated by God, and for His sake, brings His approval and benediction.

Tithing as an expression of recognized stewardship represents thanksgiving on the one hand and self-examination on the other, and cannot prove other than a powerful incentive to holy living. It brings a spiritual blessing when it is a conscious endeavor on the part of the tither to do what he believes to be pleasing to God. If rendered as a spiritual worship, a thankful acknowledgment of God's gracious provision, and an adoring sense of God's ownership both of the one tenth and also of the nine tenths, it becomes a renewal of consecration, and pours into the life the expression of divine favor, sanctifying power, and grace.

One ever-present danger is to regard the means of grace as a power in itself to sanctify the worshiper. We may tithe ever so scrupulously, and leave undone the weightier matters. We are prone to think that if we give the exact proportion indicated that is all that is necessary. Such a vision tempts to self-complacency and misjudging of others. He who depends on money for his spiritual grace does not differ radically from Simon Magus. We may pay with a mer-

cenary motive, thinking it will increase our income; self-righteously, to have the glory of man; legalistically, grudgingly, and of necessity, because we think we must, afraid of blight from disobedience; or carelessly and perfunctorily.

Any form of service is exposed to the same temptation and may prove the occasion for spiritual pride and condemnation. None of the appointed means of grace will work without cooperation on the part of the man himself. To illustrate with respect to prayer, the Word, and the Lord's Supper: It is not much speaking in prayer, but personal communion of the soul with God that is essential. As to the Word, Paul says: "The word preached did not profit them, not being mixed with faith in them that heard it" (Heb. 4:2). Again, if the Lord's Supper is not partaken of worthily it is positively injurious. No religious act is efficacious if the heart is not right.

We continue now with the historical tracing of stewardship. Leaping the intervening years between Malachi and Jesus' earthly sojourn, we find that the Saviour approved the validity of the tithe. As with the Sabbath, He came not to abolish but rightly to interpret its provisions. The writers of the New Testament, and all the early Christians as well as the contemporary Jews, understood tithing and paid tithe. For two thousand years this principle had been so firmly fixed that it had become a habit of the Jewish race. In Matthew 22 Christ clearly confirms this principle of rendering to Caesar the taxes that are his due, and to God His tithe.

Failure of the Pharisees

The Pharisees were the most punctilious of the cults, as well as the most bitter foes of the Master. He rebuked scores of their nefarious practices. Their hypocrisies called forth from Jesus many a condemnation and woe. But there was one thing He commended—their payment of tithe. Thus we

read it in connection with one of His woes in Luke 11:42: "Woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: *these ought ye to have done*, and not to leave the other undone."

"Ought" constitutes a moral obligation. The failure of the Pharisees was a failure to conceive of the one tenth as the acknowledgment of total surrender of all possessions and a pledge of godly life, of mercy, and of justice. Their lives lacked loyalty and love toward God, and were devoid of concern for humanity. They were narrow, hard, and barren of sympathy, long on tithe and short on judgment and love. So it is possible to pay tithe and at the same time be a Pharisee and a hypocrite. The church today is inclined, on the contrary, to be long on judgment and love and short on tithe. It is not enough to say we love the helpless heathen and lament the misfortune that they do not know about Christ. It is the right sort of tithing that we want, springing from a heart of love—the perfect combination. Evangelistic fervor and faithful tithing always go hand in hand.

Early Church Recognized God's Ownership

Reference to Pentecost was made in the preceding study, hence brevity here. But one of the most glorious results of Pentecost was the attainment of the divine ideal of ownership as stewardship. Christ's followers were entrusted with the "great commission" of spreading abroad the gospel, and there were two notable results—a consuming passion to testify for Jesus and an unswerving stewardship of material possessions. For the first time since the dawn of Creation the angels looked down upon a church that accepted in full the divine principle of God's ownership of all property—that it is held only in trust. Was it not an earnest of the conditions of the latter-day Pentecost, when the possessions of the remnant will be dedicated to finish the world task as God again assumes His rightful place as Owner, Upholder, and Redeemer of all?

What is needed is the steadfast operation of this principle at all times and under all

conditions. It is not difficult to stir emotions and stimulate giving by recounting stories of human needs. But that is merely using emotional forces—common fire. Remove the storyteller, the emergency, the personality, and the flow of money ceases. But under the sway of the royal principle of stewardship it will flow on unceasingly, for it becomes the personal acknowledgment of an individual relationship between the soul and God. This is not subject to change or dependent upon human exhortation and stimulation. Shall we not shift to this sure basis?

And now we turn to the blighting story of apostasy during the centuries of the Christian Era. It is true that in the early church tithing was the standard for centuries. The early Church Fathers—Irenaeus, Cyprian, Chrysostom, and even Augustine—all declared that one tenth was the portion due to God. So also did Clement and Tertullian, as their writings disclose. Eight great church councils ordered all Christians to pay tithe. We find traces of the recognition of the principle among the Waldenses, and Luther and Calvin urgently advocated it. But a careful reading of church history shows just how the great apostasy included in its scope the marked falling away from this basic principle of God's ownership and man's stewardship.

Origin of Pagan Conception of Human Ownership

About A.D. 323, after nearly three centuries of pagan persecution of the Christians, the Roman Emperor, Constantine, was accepted as a Christian, and Christianity was officially recognized by the empire. Then came compromise, perversion, and the tragedy of the Dark Ages. Christendom was loaded down with pagan ethics, including the pagan idea of property ownership. This pagan conception of human ownership remained forever fixed and legally established as the empire became professedly Christian. So, the doctrine of human ownership, as commonly defined in the jurisprudence of the nations of the West, is pagan both in origin and in intent.

In this way the Christian principle of

THE MORAL LAW

¶ History is a voice forever sounding across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity.—Froude.

stewardship was submerged by the pervasive heathenism. False concepts permeated. They passed into all Christian institutions and usage, and thus the tragic centuries of the Middle Ages came to be. It was the price paid for the official recognition of the church by the empire. And what a price!

But let us trace this malign principle to its inception. There are just these two theories of ownership—pagan and divine, or the jungle law and the Christian principle. Paganism teaches that man is the absolute owner of all he can get; Christianity teaches that we own nothing in our own right. Paganism says, Use what you have as you please; Christianity says, Use it as God wants. Paganism says, The supreme purpose of life is to get; Christianity says, The supreme objective is to give. The ideal of paganism is acquisition; of Christianity, contribution. The first looks upon life as a grab bag; the second views it as a priceless opportunity for service. They are as basically opposite as black and white. The first has led to slavery, wars of conquest, selfishness, and oppression; the second leads to peace, prosperity, and blessedness.

In the jungle, men struggle for an existence against the forces of nature and the beasts of the forest. They fight for things. They know no law but to get and to keep. The primitive pagan conception was that the best title to property was conquest, and that ownership depended upon physical ability to get and to hold it personally. This became the custom of the people and in time was brought into pagan Rome's civil law, which, as we have seen, was passed in turn to our modern civilization. The barbarian hordes of northern Europe overran the Roman Empire and spiked its massive machinery. But it simply resulted in slowly spreading among the northern tribes the wider understanding of the principles of Roman law.

Such is the origin of the common law of Europe. The idea of property ownership remained pagan, embodied in law. Indeed the word *property* is from *propius*—that which is "proper to me," like my own proper name, mine exclusively. I am its absolute owner, none hindering. In fact, the root idea of legal ownership is not so much "control" as "hindrance," the proof of ownership lying not so much in enjoying one's own possession as in excluding others from using or enjoying it. While the fact of ownership no longer depends on actual

physical prowess, nevertheless the underlying pagan meaning of ownership remains unchanged.

Now look at another angle of the question. The fogs and mists of paganism embrace thinking of the Deity in terms of impersonality, with idolatry as its inevitable

When we are in the company of sensible men we ought to be doubly cautious of talking too much, lest we lose two good things, their good opinion, and our own improvement; for what we have to say we know, but what they have to say we know not.—Colton.

accompaniment. To the Christian the Deity is not a philosophical concept, but a personal, living Being. To the pagan Roman, God was universal reason, natural law, creative force, eternal energy, a divine essence—but not a person. And God without personality cannot own anything. Human ownership was therefore the logical and necessary attitude of the pagan, because God, to his mind, was not personal but impersonal.

Thus the outstanding difference between the two concepts lies in recognition of the personal God and His kingdom, and our stewardship of life. This gross perversion was introduced into Roman law through the philosophy of the Stoic lawyers, who molded the law of the empire. They exalted and inwrought the idea of "divine nature," teaching that the universe is simply pervaded by an all-present being. They deified nature. Thinking of God as law, therefore as impersonal, they made man the logical source of ownership and dominion. And this pagan conception accepted by the papacy was in the process of time transmitted to the popular Protestant churches. Such is its pedigree. It has blurred the whole relationship of man to God, sweeping through civilization like a devastating flood of error.

Not Renunciation but Dedication

Mark for a moment its havoc upon the Roman Catholic Church. When this doctrine of human ownership obscured the divine principle of man's stewardship, asceticism was introduced as a palliative for the resultant evil. Teaching that the material world was evil, the spiritual-minded concluded that one must renounce it, dress in rags, and withdraw as a hermit. So Thomas

a Kempis said, "The greatest saints avoid the company of men as much as they can, and live to God in secret." The pious ascetics, who could ill be spared from society, fled away from the riches of the world and prayed apart while evil men dominated the people.

But the ascetics were simply adding to the problems. The social body was robbed of its most godly men, and moral corruption became rampant. The confusion was over property regarded as an earthly treasure instead of a heavenly trust. If ownership in the pagan sense were true, asceticism would be logical, for the sin of covetousness is rooted deep in the human heart. How else could man escape from the riches that clog the higher life save through poverty? So reasoned the Roman Catholic ascetic. *But it is not renunciation but dedication that God wants.*

In Buddhism and Hinduism renunciation of home, friends, and riches are set forth as a means of coming into communion with God. It is a basic principle of heathenism. The story of Buddha presents merely a conspicuous attempt to gain merit. The Hindu ascetic sits under the blazing sun, unshaded from its burning rays, skin unprotected save by a loincloth, with nothing before him but a beggar's bowl, his arm upraised until it has grown into immovable deformity—such is the human doctrine of renunciation. The records of the Middle Ages are filled with accounts of men and women who renounced all and took the vow of poverty to follow Jesus—a prepossession strongly entrenched even in many professed Christian minds today.

Covetousness and Greed Corrupted the Church

Again, in Catholicism property was "devoted" to the church through men governed by the philosophy that it actually belonged to them. The result was that the church became enriched by vast estates of which it assumed the prerogative of proud possessor and lord. And as with individuals, covetousness and greed corrupted her heart, which all her individual and isolated acts of asceticism had no power to heal. Begging churches and mendicant priests were among the inevitable results. The constant attitude of beggary and mendicancy has characterized all the religions of the world except the Jewish and the pure Christian faith. The "holy" men of India are beggars. And when Christianity departs from the true

pattern it degenerates to the same level.

The political effect upon society was feudalism, that system of polity prevailing in Europe during the Middle Ages, based on the relation of lord and vassal, for the human doctrine of sovereignty involves ownership not only of land but of people.

There's enough of shadow along life's way,
Enough of sorrow and want and woe;
So the thing to do is, be brave and true,
And scatter sunshine where'er you go.

The Teutonic tribes, sweeping Rome, impressed their own ideas of allegiance upon the vanquished. Their conquering armies compelled their acceptance. In return for vassalage they promised protection. In the course of time Central and Northern Europe were divided into petty lordships based on this idea. So, sovereignty became identified with ownership. In theory all land belonged to the king. Under him reigned the feudal lords.

This is the basis of all autocracy. Pen can never portray nor tongue recite the train of woes that have followed the acceptance of the pagan conception of ownership and its corollaries throughout Christendom. What tragedies, wars, and bloodshed might have been averted had not the great apostasy of the Church of Rome on stewardship come into being! So grossly was the principle and spirit of tithe paying perverted that even under these conditions it was later wrought into civil code, first in France and then in England, for legal support of the church. Men were imprisoned and their goods seized because they refused to pay enforced "tithe."

Modern socialism is at bottom a protest against the hangovers of decadent feudalism. It is a futile attempt to give a satisfying conception of human brotherhood without a recognition of our stewardship relation to God, the Father of all. The nominal Protestant churches failed to reinstate this basic principle, so others with partial and distorted views have caught the ears of multitudes. The complete truth of the three-fold Advent message contains the only real answer to every religious departure and social vagary that afflicts mankind today. Thank God for His goodness to men, and

(Continued on page 27)

Infections Today

H. E. RICE

Associate Secretary, General Conference Medical Department

The Virus of Being Uncommitted



THE virulent virus I would like to consider with you is a seemingly innocent-looking creature. It was markedly present in the days of Gideon. There was a real epidemic in the early days of David. I sometimes think it is hereditary and some small strain is in the race and part of our make-up from birth. It is the virus of being uncommitted.

From the *Chicago Tribune* I quote: "The decisive battles of the world are fought between militant minorities, with the great masses of men on the fence watching the struggle, but having no part in it. On the one side are the 'children of darkness,' so to speak, and on the other side the 'children of light.' Between these two sides are the neutral who take no sides.

"It is the uncommitted neutrals who make possible the triumphs of the 'children of darkness.' The people of Chicago did not want the Kelly-Nash machine, but they got it because so many people stood on the side lines saying, 'That's not my fight.' A handful of Fascists took Italy. A few Nazis took Germany. A minority of Communists took Russia."

This happened not because these minorities had power to do what they did, nor because there was a lack of power to prevent them, but because so many, many good people were sick, victims of the virus of the uncommitted.

Cortez with a small band of Spanish adventurers landed on the shores of Mexico. He had a few small cannon, a few horses, and a dream of gold. This small band of men conquered a country with a large and well-disciplined army and advanced civilization. Time and again the adventurers could easily have been stopped and entirely destroyed but for one element of fate which was in their favor. There was at the time of their invasion an epidemic of the virus

of the uncommitted, and the disease was prevalent among many tribes nominally subservient to the Aztecs. Thus they either directly and openly aided the invaders or sat on the side lines with no care or concern as to the outcome of the battle. The end result was that these uncommitted, who watched history made from the balcony without entering the arena on either side, lost their gold, their homes, their daughters, their society, and their freedom, and in the end they themselves became slaves.

David went forth to meet Goliath while the army of the uncommitted stood by and watched the conflict. Gideon marched against Midian while the great masses of Israel went back to their caves or wine presses or barley fields or vineyards, taking no part in the great conflict between good and evil in their day.

Centuries slipped through the fingers of God like grains of sand, then Christ came to earth, was born in a manger, reared in Galilee, and ministered on the grassy banks of Galilee or in the hillsides of Judea or in the villages of Samaria. The most amazing part of the story of Christ is the revelation of the love of God; but the next most amazing part is the smallness of the number of those involved on either side. On the one hand are Christ and a small band of disciples, and on the other side, bent on His destruction, is a small band of powerful Jewish leaders, while the great masses of people continue in their normal habits of life, humbly earning their daily bread by the simple toil of their economy, rearing their children, reading to them from the ancient scrolls, attending the feasts, offering their sacrifices, saying their prayers, giving their alms, going through all the machinations of their sacerdotal worship and taking no sides, while their Redeemer is crucified.

Again the centuries fall through the fingers of God. Two thousand years slip by as a tale that is told, and the church comes to our day, a day in which God Himself has

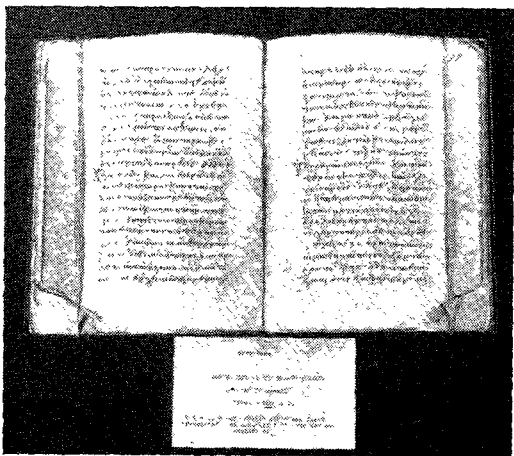
(Continued on page 46)



G. B. Suhrie with the Torah scroll brought from Poland.

TRANScribed by a few men, copied by many hands, and now duplicated by the millions by the genius of the printing press, its message has come down to us through the ages as a miracle. Yes, it is a miracle in its origin, preservation, distribution, and its effect upon humanity. We call this package of paper with black marks a book, God's Book—the Bible.

Collecting this Book in its various trans-



Very rare Greek manuscript of the New Testament.

COLLECTING

(Pa)

GEORGE
Layman, Paters

lations is more than a hobby—it is a spiritual experience.

What a thrill it would be to look upon the first portion of God's Word as transcribed by Moses. This, of course, is not possible, for time has taken its toll and none of the original manuscripts are extant today. We can, however, picture in our imagination the first scroll upon which Moses wrote the wonderful words of revelation as instructed by the Lord. We read in Exodus 34:27, "The Lord said unto Moses, Write thou these words . . ."

Until a few years ago the oldest Hebrew manuscripts of the Old Testament known to be in existence were dated about the ninth century. The late date of these manuscripts led to many conjectures regarding the reliability of our Old Testament sources.

After the Dead Sea scrolls were discovered and recognized as Biblical manuscripts probably one thousand years older than those from which our present Bible was translated, scholars waited anxiously to learn how our modern Bible would compare with this ancient text. The result can best be appreciated by quoting from the book written by Dr. Millar Burrows, who was one of the first to work on the scrolls. He said:

"Some readers may be disappointed that translations of the Isaiah manuscript are not included. The fact is that most of the differences between these manuscripts and the traditional Hebrew text do not involve changes of meaning that would be evident in a translation, and the differences that do involve such changes are not sufficiently frequent to justify taking the space for translations of these texts."—*The Dead Sea Scrolls*, 1953, p. 348. (Italics supplied.) This is an amazing testimony to the Lord's preservation of His Book.

Everyone knows that it is not easy to copy anything correctly, and it is amazing that such a statement can be made even

GOD'S BOOK

(1)

SUHRIE

New Jersey

though the Bible manuscripts were copied many times through the centuries. The evidence available on our whole Bible reveals the wonderful fact that we can rely on it as the true Word of God. Its preservation is a miracle—proof that God's hand is on His Book!

It is possible to secure a photographic facsimile of the Isaiah scroll, and I am happy to have this as part of my library.

We owe much to the Jews for their care in the preservation of the Old Testament. Through the years, up to the present time, they have continued their reverent and careful preservation of the Book. Although found mostly in codex form it is still preserved in manuscript form on scrolls of animal skin. The art of the ancient scribes, with all their reverent care in copying, is still practiced today.

Every synagogue has its Torah scrolls (Pentateuch) kept carefully in a cabinet called the ark. These Torah scrolls are held in great reverence by modern Jews and are very carefully and reverently handled and preserved. Irreverent hands cannot touch them, and they are very rarely found in the possession of individuals, especially of Gentiles. When they are worn beyond the point of usefulness they are reverently buried in a cemetery with a sacred ceremony. Just recently such a burial service for some old scrolls was conducted in my own city by one of the local synagogues.

I have a complete Torah scroll (see illustration) which was brought from Poland by Jewish refugees. It was secured through the efforts of a refugee friend who trusted a Seventh-day Adventist to handle the precious and holy object. The scroll's age has not yet been determined, but what a story it could tell of its own preservation and the persecutions and trials of the Jews in Poland.

Is it not possible that we as Adventist Christians, claiming to love God's Word, could learn a lesson from our Jewish friends

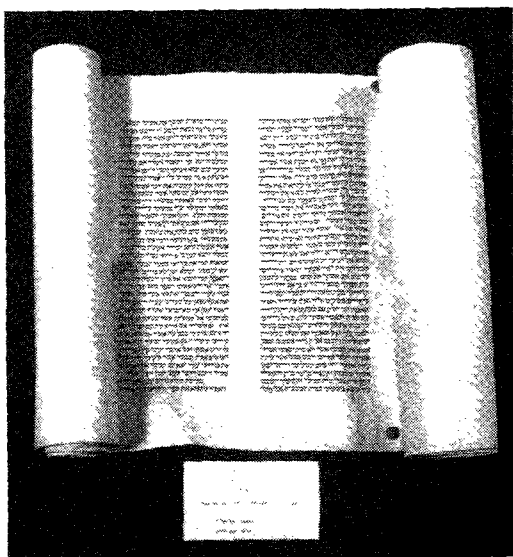


A collection of rare Bibles.

and show more reverence in handling God's Holy Book?

One of the earliest translations of the Old Testament from Hebrew into another language was called the Septuagint. This was a Greek translation made in Alexandria about the middle of the third century B.C. The need for this translation was created by the dispersion of the Jews into the Greek world. This translation became the Bible of most of the Jews and later of the Christians for several centuries. While no original manuscripts are now in existence, it was preserved by copying until the development of printing, and is available to us today.

The Bible as Christians accept it became complete with the writings of the apostles, which were made during the first century



Hebrew Bible scroll written on sheepskin.

of the Christian Era and called the New Testament. Written primarily in the Greek language, it was widely circulated during the first centuries. It appears that it was found not only in scroll form at that time but also in the new codex form. Of course, there are no original manuscripts in existence today, but many ancient portions have been found in recent years—some dating as early as the third century.

A study of the newly discovered manuscripts reveals that this part of our Bible

Fortune does not change men; it only un-masks them.—Riccoboni.

has also been marvelously preserved through the centuries. "There are nearly 4,500 known Greek manuscripts of the New Testament. These include over 200 uncial documents, counting all fragments, which range in date from the second to the ninth century, about 100 papyri and ostraca, mainly uncial, approximately 2,500 cursive documents dating from the ninth to the fifteenth century, and nearly 1,700 lectionaries, some of which were written in uncials as late as the twelfth century. . . . So far as the quality and the quantity of the evidence go, the New Testament may be said to be by far the best-preserved ancient document in the world."—*The Ancestry of the English Bible*, p. 161, 3d revised ed.

One often reads of the many corrections made in the most recent versions, yet the fact is, as quoted from Dr. Hort in his *Introduction to the New Testament in the Original Greek*: "The amount of what can be called substantial variation . . . can hardly form more than a thousandth part of the entire Text." These new discoveries should give us greater faith and prove that we need not discard our Bible for a new one.

The best examples of early Christian Bibles in Greek, which included the Old and New Testaments, are the Codex Vaticanus, in the Vatican library, and the Codex Sinaiticus, now in the British Museum. These are thought by some scholars to be two of the fifty copies ordered made by the Emperor Constantine in the fourth century. There is also the famous Codex Alexandrinus produced in the fifth century which now can be seen in the British Museum. Photographic reproductions of

at least portions of these and other ancient Bible manuscripts have been made available to scholars and collectors.

In the centuries after the fall of Rome and during the Dark Ages the Greek language gradually became an unknown tongue in Western Europe.

Greek manuscripts were very scarce at the time of Tyndale's translation of the New Testament, and those available were dated not earlier than A.D. 1000. I had hoped for some time to secure at least a part of an old New Testament manuscript. Finally I came into possession of a portion of 74 pages containing major parts of the Gospels of Luke and John—dated about A.D. 950—earlier than any available to Tyndale. What a thrill it is to own and handle such a precious portion of God's written word.

To be doing good is man's most glorious task.—Sophocles.

While the Scriptures were translated into several languages, such as Old Latin and Syriac, early in the Christian Era, the first real effort to establish an Authorized Bible in Latin for the Western Church was made by Jerome in the late fourth century with the encouragement of Pope Damasus.

While at first it was not readily accepted it finally became the official Bible of the Roman Church and became incorporated in the Vulgate, or commonly received translation.

Through the following eleven hundred years many copies were made. A large number are still in existence today and portions are available for collectors. It has been estimated that there are more than eight thousand Latin Bible manuscripts in existence. These, of course, were not available to the common people at the time of their production. In fact, we are told that many Roman priests never saw or used a copy of the Bible. My collection includes several vellum manuscript pages of the Latin Bible dating from the tenth to the fifteenth century.

At the time of the invention of printing in Western Europe the only Bible text known there was that of the Latin Vulgate. The first great book printed was a Latin Vulgate Bible. This is known as the Gutenberg Bible—named after its publisher, who

is credited with the invention of movable type which made printing possible. While the exact date of the printing of this Bible is not known, most experts appear to accept the date as A.D. 1454.

We do not know the exact number of copies printed either, but today there are 42 copies known to be in existence. The copies in America can be found in the Library of Congress, the Morgan Library in New York City, the New York Theological Seminary in New York City, the New York Public Library, and the Chicago Bible Society. I have had the privilege of examining the copy in the Morgan Library. Although this Bible is accepted as the first example of printing with movable type, it certainly is a beautiful work of printer's art.

Original copies of the Gutenberg Bible are extremely valuable, some being valued at more than five hundred thousand dollars. Some years ago an incomplete copy was broken up and single pages were made available to collectors, many of which are in private and public libraries. Some of these pages have sold in recent years at prices of five hundred dollars and more. I have had in my possession a Gutenberg page—printed on vellum.

The great and wonderful development of printing opened up a new phase in the history of the Bible and its publication. It led to a tremendous multiplication of copies of the Bible—at first in Latin. It is estimated that no less than 124 editions of the Latin Bible were printed by A.D. 1500. Bibles printed before this date are called incunabula Bibles.

My present collection includes a complete copy of the De Hailbrun Latin Bible printed in Venice in A.D. 1480. It is a beautiful specimen of typography with the first letter of Genesis more than two inches high and hand painted in blue and gold. It also has hundreds of hand-painted letters in red and blue throughout at the beginning of books and paragraphs. Its colophon reads: "Explicit biblia impressa Venetiis per Franciscum de hailbrun—.M.CCCC.LXXX."

I have a complete copy of a Latin Bible printed by Kaspar Hochfeder of Nuremberg about A.D. 1490. In this also the first letter of Genesis is very large and is hand painted in blue and gold. This too has many capital letters hand painted in red and blue.

The Bible was also printed in eleven other European languages before A.D. 1500.

A German Bible was printed in 1466, an Italian in 1471, a Dutch in 1477, and a French in 1478. These Bibles are rather scarce today, but portions of some are available to collectors.

The first real attempt after the Dark Ages to translate and publish a Bible in a European language other than Latin, so that the people could read it in their own tongue, was made in England about the year 1380. However, the fifteenth century closed without a printed Bible for the English-speaking people.

The second installment of this article will cover the story of the world's greatest Book—the English Bible.

Stewardship in Its Larger Aspects

(Continued from page 22)

the honor bestowed upon the remnant church through glimpsing His will as related to man, whom He created.

One of the greatest tasks of the hour is to bring *complete* emancipation to the remnant church from the pago-papal ideas of ownership in vogue in the world about us. The world gets along on friendly terms with every sort of philosophy except that of the one Eternal Person to whom we all are accountable. The idea of human ownership is one of the most subtle and universal temptations. The concept of the Advent people recognizes that the fact of Creation proclaims Jehovah as lord and owner of all. It pledges our fidelity to Him. Modernism's impersonal god of universal reason or cosmic force is not our God.

Stewardship, running through the Bible like a golden thread from Genesis to Revelation, is one of God's acid tests to His remnant people. Its foundations are as sure as the bases for the moral law, for they are built upon relationships that cannot be overthrown as long as Creator and creature exist. They are universal in their obligation; eternal, immutable, and unchangeable in their nature; as old as the race; reaffirmed under the Mosaic economy; endorsed by Jesus; taught by the apostles; observed by apostolic Christians for centuries. They have been restored to the remnant church to have full sway over the lives of a people turned fully into "the faith which was once delivered unto the saints."

(To be continued)

PASTOR -- Shepherding the Flock



The Pastor's Special Bible Class

G. R. NASH

Secretary, General Conference Sabbath School Department



WE ARE happy to announce that two new *Sabbath School Quarterlies* are now available for the pastor's special Bible class. These are for two quarters and are undated. They appear in the same general format as the regular senior lessons. They cover the main points of doctrine. Place your orders through your local Book and Bible House. The price is the same as for the senior *Quarterly*.

Often the regular Sabbath school lessons have been used for this special class. However, at times these lessons have been too advanced for new interests. Then at other times the lessons were not on suitable topics for visitors. As a result many of our more aggressive ministers have had to reach out elsewhere for more suitable material. The Sabbath School Department has been requested, on several occasions, to prepare appropriate material to meet this particular need.

We are happy to have been able to make this contribution to the work of the ministry. We suggest that those interested write their local conference Sabbath school secretary and ask for Sabbath School Leaflet No. 15; entitled "The Pastor's Sabbath School Baptismal Class." This leaflet is free.

Many ministers have followed this procedure in the past. In fact, the plan was initiated in the field by successful soul-winning evangelists. Where the method has been followed it has proved a rich blessing to both the sponsoring school and to non-Adventist visitors. It is in full harmony with the following counsel from the servant of the Lord:

Our ministers are not to spend their time laboring for those who have already accepted the truth. With Christ's love burning in their hearts, they are to go forth to win sinners to the Saviour.—*Testimonies*, vol. 7, p. 19.

Several ministers have baptized from forty to fifty each year as a result of following this program of evangelism. The new members who come into the church through this class stay in the message. They read the Bible, they study the Sabbath school lessons, they become acquainted with mission fields and their needs through the mission stories each week, and they help to support our worldwide work. They also become regular in attendance at the preaching service.

The pastor's Bible class should be conducted on a cooperative basis. The regular Sabbath school members should be encouraged to keep the special class filled with non-Adventist class members and visitors. The pastor can do the teaching but should express appreciation to the laymen who bring in their friends and other visitors.

The annual Visitors' Day should serve as a stimulant for the next fifty-one weeks. In other words, it should be a shot of enthusiasm to the regular Sabbath school members to make possible a continuous soul-winning program.

The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers.—*Gospel Workers*, p. 352.

The Sabbath school is a sleeping giant in our midst. It awakens only when the pastor sees in each class an evangelistic unit capable of winning souls or conducting branch Sabbath schools. The Sabbath school will help our ministers greatly to realize baptisms and to evangelize their territory. With all that our busy ministers are asked to do today, they are simply swamped. However, the Sabbath school membership with all of its organization stands ready at the call of our pastors to serve as an auxiliary agency for soul winning. As a shrewd steward of manpower for God the pastor will rec-

ognize in the Sabbath school a tremendous potential as a soul-winning agency.

The two Protestant denominations making the greatest growth in North America are the Southern Baptists and the Holiness. It was my privilege to attend the National Sunday School Convention held in Columbus, Ohio, November, 1959. They gave credit to Sunday school evangelism for their tremendous growth.

Ministers, harness the latent energies of your Sabbath school. We are told that—

those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.—*Testimonies*, vol. 9, p. 116.

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them."—*Ibid.*, p. 82.

The pastor or district leader in some respects occupies a position somewhat similar to that of the foreman of a gang of laboring men. He is expected to see that all men under his charge do the work assigned to them promptly and efficiently.

In laboring where there are already some in the faith, the ministers should at first seek not so much to convert unbelievers, as to train the church-members for acceptable co-operation. . . . When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts.—*Gospel Workers*, p. 196.

Let us all join in praying that our Sabbath schools will ever serve the church well and thus be instruments under the blessing of God to bring many to a knowledge of their Saviour. Remember always that "the Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ."—*Counsels on Sabbath School Work*, p. 10.

Choosing a Life Companion

ARCHA O. DART

Assistant Secretary, Department of Education



MARRIAGE is for life, for better or for worse. There is nothing temporary or seasonal in it. There is no such thing as a trial marriage or an agreement to terminate the home if the husband and wife grow tired of each other. Selecting a marriage partner is a permanent decision, a choice that "affects the afterlife both in this world and in the world to come."—*The Ministry of Healing*, p. 359. Yet a number of individuals select a life companion with less thought than they use in selecting a house or an automobile. They do not know what characteristics are needed for a successful family. They are ignorant of the enduring qualities so essential for a happy home.

Well would it be if each pastor would give this needed information *before* the home is established, yes, even before the couple becomes engaged, while they are still in the window-shopping period—not in flowery symbolic language only, but in practical everyday statements that will enable each one to know exactly what he is looking for and to be able to

recognize it when he has found it. One should know the difference between desirable qualifications and those that are essential. One should also realize that it is just as necessary to *be* a good companion as it is to *get* a good companion. At this time let us consider only the essential qualifications.

Before choosing a life companion both the man and the woman should ask themselves all ten of these fundamental questions:

1. Does he (she) have a good character?

A weak character can never make a strong companion. Cheating on an examination, telling little white lies, or failing to return borrowed articles may seem far removed from the question of homemaking, but a man or a woman who is careless in meeting promises, shady in dealings, is likely to be undependable to his or her companion. Notice what the individual is contributing to his own home now. Is it heartache, trouble, and sorrow? If it is, he will more than likely contribute the same to the home he establishes. Does he contribute sunshine, joy, and happiness now? He is very likely to contribute the same to his own home. The kind of loyalty one gives his home indi-

cates the kind of person he is. Problem youth make problem adults. Of course, the supreme test of character is revealed in one's relationship to God and to His commandments. Does he keep the Sabbath, attend church, take an active part in missionary work, have his private devotions, and long for Jesus to come? A person with a strong character is never a bully nor a braggart, neither a dictator nor a slave.

God should be the object of all our desires, the end of all our actions, the principle of all our affections, and the governing power of our whole souls.—Massillon.

He is a man of principle, a person who will do all in his power to make his marriage a success, his home a happy place to be.

2. Does he (she) value good health?

It isn't enough to know that one is in good health at the present time, free from disease at the moment, but does he value good health enough to protect it and to keep it? The one who boasts about his late hours, his ability to digest nails, and his iron nerves that can stand the strain of irregularity is looking for a nurse, not a wife. The woman who is so delicate she cannot exercise, so "finicky" she can't eat ordinary foods, so health conscious she is constantly talking pills, needs a hospital, not a home. Avoid the extremes—those who are constantly talking about their aches and pains, and those who never give health a second thought. The person who is temperate in his work, his study, his recreation, his eating, gets enough water and fresh air and sunshine, is cheerful and happy, bids fair to have good health for a long time to come.

3. Is he (she) intelligent?

Only intelligent people should marry. One whose IQ is below 70 would not be able to carry the duties and responsibilities of a home. Equally important is the kind of discipline one gives his mind. "An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control."—*Christ's Object Lessons*, p. 335. What kind of "food" does one feed his mind? "Many an inmate of the insane asylum, has become such through the habit of novel reading."—*The Ministry of Healing*, p. 446. Cheap, trashy reading weakens the mind, while good wholesome reading strengthens the mental faculties. The music one hears also has an effect on the

thinking process. The books, papers, and magazines one reads during his leisure hours, the pictures one sees, both still and moving, indicate the kind of person he is, "For as he thinketh in his heart, so is he" (Prov. 23:7).

4. Is he (she) emotionally balanced?

Marriage does not cure mental disorders. One who is emotionally disturbed is in no condition to marry. But how can anyone tell whether someone is emotionally unbalanced or not? The answer is much simpler than many suppose at first, for we are not trying to make a psychiatric diagnosis but are trying to see whether this person would make a good companion so far as his emotional health is concerned. Let's look at some of the signs:

Good signs: He is happy. The cheerful, contented individual who has a smile and a pleasant word for all is a most delightful person to have in any home. Seldom does a happy person have a mental disorder.

Warning signs: Avoid the person who is always gloomy, morose, moody, or easily discouraged. One who is discontented, who is constantly whining, a chronic complainer, always criticizing, is certainly a most disagreeable partner.

Good signs: He has stamina, determination, endurance. Though problems may arise, he stays by the job until it is finished. He has a worthy goal and reaches it.

Warning signs: He gives up easily or blames others for his mistakes. He is easily discouraged, changes jobs frequently, begins many courses in school but drops them before completing them.

Good signs: Gets along well with others. Respectful and courteous to his superiors, kind and thoughtful to those younger, and congenial to his equals.

Warning signs: Sensitive, suspicious, jealous, envious. Thinks the neighbors persecute him, the boss has it in for him, his schoolmates do

Friendship improves happiness and abates misery by doubling our joy and dividing our grief.—Addison.

not like him, the world is against him. Avoid this person as you would the plague.

Good signs: Able to make his own decisions, to think a situation through, to solve his problems, to control his emotions.

Warning signs: Worries a great deal, has anxiety, abnormal fears, is easily upset, becomes angry over trifles, easily led, goes with the crowd.

Good signs: Gives major time to major items, less time to minor things. Is conscientious, sincere. Is a man of principle.

Warning signs: Extremist, fanatical, overly concerned over minor matters.

5. Can he (she) take responsibility?

What does he do with his time, his money, his talents now? One who can do the right thing at the right time in the right way can take responsibility. He can plan his work, and then work his plan. His daily schedule reveals a balanced program of work and rest, study and recreation, of caring for his personal needs and his obligations to others. This person is a joy, a friend indeed. On the other hand, one who is late to class, late to work, late to church, late to his appointments has at least one symptom of being irresponsible. He is kin to the lazy, indolent people who need someone to care for them. If he does anything, someone has to tell him what to do, when to do it, and how. This kind of person makes a very poor homemaker.

No one in debt is ready for marriage. Certainly before one takes on the financial obligations of a home one must be able to live within his income. The extravagant spender, the waster, the "easy mark" is a handicap to any marriage, no matter how much money he may have. Furthermore, the way he came by his money has a bearing on his ability to take responsibility. Did he earn it, or was it given to him? The rich man's child need not allow his wealth to weaken him and make him a worthless, irresponsible person. He can earn all or part of his own way through his own efforts and his own skill.

One who can take responsibility improves his talents and seeks thereby to help others. He does not bury his talents in a napkin or use them for his own amusement or waste them on himself. He seeks to use them where they will accomplish the most good.

6. Do you love him (her)?

Do you love him or his money? Are you interested in him as a person or in his possessions? Mature love is interested in people and uses material things to express it. Immature love is interested in things and uses people to get them. Grandma loves Junior and expresses her interest in him by giving him cookies. Junior loves cookies and uses grandma to bake them for him. Do you delight in making him happy, aiding him in his work, helping him to succeed, or is your main concern to see that he makes you happy, that he contributes to your success? Do you rejoice at his achievements, or does his popularity make you miserable?

Is your attraction to him love or infatuation? Love is from God and will draw one closer to God. Infatuation is from Satan and will draw one closer to him. Love never leads to sin, never goes contrary to a "thus saith the Lord." Infatuation tempts to evil and leads to sin.

Man-making

*We all are blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.
Why build those cities glorious
If man unbuilded goes?
In vain we build the world unless
The builder also grows.*

According to 1 Corinthians 13:4-8, love suffers long, is kind, rejoices in the truth, bears all things, believes all things, hopes all things, endures all things; while infatuation envies, vaunts itself, is puffed up, behaves itself unseemly, seeks her own, is easily provoked, thinks evil, rejoices in iniquity, fails.

7. Do you accept his (her) relatives and friends?

When the two of you become one, his parents become your parents, his brothers and sisters your brothers and sisters. The children will inherit characteristics from his uncle and aunt just as much as from your uncle and aunt. In one sense of the word, you do marry the family.

Do you feel inferior to his relatives? If you do, you can never be your best as a companion to your husband or feel comfortable in the presence of his people. Do you feel superior to his people? Then you can never accept your companion as an equal, for he is kin to them. One is judged by the friends he chooses. To reject his friends is to reject him in part. In marriage you take him as he is, background and all.

8. Do his (her) relatives and friends accept you?

Relatives do have a right to say who shall become a member of their family. It is their duty to protect their good name and to uphold the family standards. Often the relatives can see more objectively than can the individuals who are emotionally involved. Their counsel is indeed worth consideration. Some nations for centuries have followed the custom of giving the major responsibility of mate selection to the parents or some close relative, with very satisfactory results. Our Western culture will not

recognize such extreme methods, but we must avoid the opposite extreme of ignoring the opinions and wishes of the relatives. After all, a marriage that has the acceptance and the blessing of the relatives is far more likely to succeed than the one without it.

9. Do you have the same interests?

It is a real tragedy when a married couple wakes up to the fact that they have nothing in common, nothing of mutual interest. To be companions they must be alike and have the same desires, the same aims, the same objectives. To walk arm and arm down the pathway of life they must be together and travel in the same direction at the same rate of speed.

a. They must have the same religion. Religion is a way of life, and when the ways are different they cannot walk together. The Founder of the home admonishes everyone, "Be ye not unequally yoked." "To connect with an unbeliever is to place yourself on Satan's ground. You grieve the Spirit of God and forfeit His protection. Can you afford to have such terrible odds against you in fighting the battle for everlasting life?"—*Testimonies*, vol. 5, pp. 364, 365.

b. They must be of the same race. Race refers to the major differences in the human family. The One who "hath made of one blood all nations" is the One who gave instruction time and again not to intermarry with other nations. Marriage does not abolish those differences that exist, but magnifies them. Even though a man and a woman marry, the two do not become as one. Daniel prophesies that down to the very close of time "they shall mingle themselves with the seed of men: but they shall not cleave one to another" (Dan. 2:43). Companions must be alike, not different. Even if it were possible for the husband and the wife to adjust to these differences themselves, "All should consider that they have no right to entail upon their offspring that which will place them at a disadvantage. . . . For this reason, if there were no other, there should be no intermarriage between the white and the colored race."—*Selected Messages*, vol. 2, p. 343.

c. They should be on the same social level, speaking the same mother tongue, having the same habits and customs, the same mores. When people from different cultural backgrounds marry one is likely to have an in-

ferior feeling. Companions must be equal. The millionaire's daughter should not marry the gardener's son, nor the capitalist a peasant girl. The nearer alike their financial status is, the better.

d. They should be in the same age bracket. Neither the husband nor the wife can afford to become a second "parent" to the other. As companions they should be able to keep in step with each other as the major family interests change from baby's play pen to school programs, to teen-age driving, to daughter's wedding, to baby-sitting with grandchildren.

e. They should have the same likes and dislikes. The active outdoor girl might find her cloistral husband very boring at times, and the home-loving wife may be very lonely trying to live with a gadabout husband. The ultra-modern person has little in common with the ultraconservative.

f. They should be companions in their trade or profession but not competitors. Both can be teachers, but they should not teach the same subject. One can teach Bible and the other English. Both can be musicians but not both violinists. One can play the organ and the other the piano. Both can be medically trained, but the two should not be surgeons. One can be an obstetrician and the other a pediatrician. Complementary professions are often desirable for husband and wife teams such as: evangelist-musician, pastor-Bible instructor, departmental secretary-church school teacher, doctor-nurse, administrator-secretary, et cetera. Whether they are equally trained in the same field matters little, but they must have the same interest in the family calling. The farmer should marry a girl who enjoys country living, and the sailor should find a wife who loves to ride the waves. Pity the musician who marries one born off key, or the artist who marries a man who is color blind.

In choosing a companion with similar interests we must not include certain physical characteristics that have no effect whatsoever on the marriage. The following are subject to personal preferences only: the individual is a blond, a brunette, or a redhead; the eyes are blue, black, gray, or brown. The man is taller, shorter, or exactly the same height as his wife. The woman is older, younger, or born on the same day as her husband. They are both extro-

HAPPINESS

☞ Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we got to go out of ourselves or into remote places to gather it, since it has rained down from heaven, at our very doors.

verts, introverts, or ambiverts. These individual differences should not be confused with the major interests of life.

10. Do you want him (her) as he (she) is?

If you feel that your mission in life is to reform him, correct his English, watch his manners, and make a man out of him, you should think of adopting him but not of marrying him. Marriage is for adults only, for those whose habits are already formed, whose training pe-

riod is in the past. Do you admire him as he is, and do you feel comfortable with him? Can you relax and feel secure in his presence? Does he seek to protect you, your health, your money, your character, your good name, your happiness? Does he inspire you to do your best and to be your best? By being with him is it easier to be sweet, charming, noble, and pure? Then take him as he is and be his loving companion for life.

HEALTH EVANGELISM



The Story of Accreditation at CME—Part 3

The A Rating

MARGARET ROSSITER WHITE

Historical Records Librarian, Vernier Radcliffe Memorial Library, Loma Linda, California



JUBILEE DAY on New Year's, 1918, was a high day, not merely because the B rating had been granted and the boys could return from camps but because this step gave CME a new freedom to continue to grow and fulfill its purpose. It was gener-

ally agreed by the faculty of the College of Medical Evangelists and the officers of the General Conference that the B rating was a mere stopgap and that efforts to improve the quality of instruction and the physical plant should not be slackened until the Council on Medical Education would grant the A rating. In a letter to Dr. Magan written February 28, 1918, Elder I. H. Evans, who was then vice-president of the General Conference for North America, and who had been one of the most conservative in approving too rapid expansion of CME, wrote:

I do hope to see the school within two years classified as "A." I believe we can make it if we are to operate a full-fledged school in class "A" just as readily and just as successfully as in class "B," but I am very thankful that we have been lifted from class "C."

But instead of two years, as everyone fully expected, it was five years before CME received the A rating. What were the causes of this delay?

"A Heroic and Noble Stand"

First, the war was still in progress. The immediate danger of having to close because the school was not recognized was past, but the relation of medical schools to the wartime program was becoming more complex and difficult as time went on. The year 1918 was a very difficult year for the College of Medical Evangelists. In fact, before the close of the war in November a crisis was reached when it seemed absolutely impossible for CME to survive. The serious trials our brethern endured at that time were brought to my mind rather forcefully one day, when, sorting through the musty-dusty files of more than forty years ago, I came across a letter quite out of the ordinary.

This was a formal letter addressed to the faculty and students of the College of Medical Evangelists, bearing the signatures of C. W. Irwin, president of Pacific Union College, and others of the college family and church:

December 31, 1918

DEAR BRETHREN:

The members of the Pacific Union College family and church have not been ignorant of the trying experiences through which you have passed in recent months. Be assured that you have had our sympathy and prayers; and now that conditions are again normal, we can with you thank God that this fearful war is over, and that our work may go on

without hindrance. We have heard of your heroic and noble stand for the cause of God when the outlook was anything but bright; and your firm adherence to the truth has come as a great inspiration and encouragement to our souls. You have given us an example that we shall do our best to follow.

To express our feelings toward you, as a College family and church we have voted to send you, as a sister institution, our fraternal and cordial Christian greetings; also our prayers for Heaven's richest blessings to rest upon you in the days to come.

Yours in Christian love,

PACIFIC UNION COLLEGE FAMILY AND CHURCH
(signatures)

C. W. IRWIN
W. G. WIRTH
G. F. WOLFKILL

What was the "heroic and noble stand for the cause of God" referred to in this fine tribute? This story should not be forgotten in the annals of CME.

Students Must Join Students' Army Training Corps

By July of 1918 the disorganization of the teaching staffs of medical schools all over the United States had reached a critical stage. The College of Medical Evangelists was no exception, and several men in key positions had been taken by the Government Medical Department. When Dr. Magan consulted with Col. Horace D. Arnold, Surgeon General of the War Department, he was told that every physician would be obliged to join either the Medical Reserve Corps or the Volunteer Service Corps of the Army.

In the early months of the war the medical students had been protected from disturbance of their studies by an arrangement whereby they were taken into the Medical Enlisted Reserve Corps and left on active service with the medical school. In reality they did not know they were in the Army at all. All their rights as noncombatants had been guaranteed on their papers and the noncombatant "O" was marked on each entry.¹

But in the fall of 1918 the Government changed the original plan and notified all the deans of medical schools that students must now join the Students' Army Training Corps. The same requirement was made of premedical students in our colleges.

Members of the volunteer student training corps were considered enlisted soldiers in the Army under the control of a medical officer. Any school desiring to form a unit must make application to the Government, and must have at least one hundred men of college grade.

Dr. Wells Ruble, medical secretary of the General Conference, watchful of the interests

of our medical school, was active in interviewing officials in the War Department. On September 13, 1918, he sent the following telegram to Drs. N. G. Evans and P. T. Magan:

Investigation shows War Department favor limiting recognition to schools having Students' Army Training Corps. Consider transferring entire college Los Angeles combined faculties to conserve doctors using Loma Linda for special courses if desirable.

This was followed by a long letter dated September 15 advising that—

Colonel Arnold's office practically told me that Loma Linda is to receive no further consideration from the War Department as a medical school, there being insufficient number of students there to constitute a unit of the SATC. . . . One of their chief anxieties is to get as many physicians as possible at the present time for war and civil service. They stated frankly that there was likelihood that there would be but one medical school left in California. They told me further that their opinion was that the University of California had already received that recognition.

To meet this crisis the college board convened on September 20 and unanimously voted to make application to the Government for the privilege of operating a Students' Army Training Corps at Loma Linda or Los Angeles, or both, "with the understanding that affiliations shall be had with the University of Redlands and with Occidental College in Los Angeles to make up the number required by the government for the training corps unit."² President Irwin of Pacific Union College was present at this board meeting and stated that since PUC would have no SATC, some other plan would have to be made for the twenty or twenty-five premedical students who would be subject to the draft. It was then voted to plan for a premedical department at Loma Linda in connection with the SATC unit to benefit these students.

CME to Add Premedical Students From PUC

Housing for premedical students at Loma Linda would not be a problem because barracks were already being constructed in the field opposite the Kelly farmhouse to accommodate those entering the wartime nurses' school at Loma Linda.³ (In July the Medical and Educational Departments of the General Conference had authorized such a plan to be conducted at Washington Missionary College and at Loma Linda.⁴)

It seemed to all the brethren who were facing the problem on the West Coast—the board of trustees, the conference committee, and the faculty of Pacific Union College—that there was no other way out; this was the only plan

to save the medical school and to protect the medical and premedical students from being disrupted in their studies. President W. I. Smith of Walla Walla College was sending anxious telegrams asking about the forming of a unit at Loma Linda, and was considering sending the premedical students from Walla Walla to Loma Linda. President Morrison of Union College was also watching Loma Linda, and wrote, "We are studying this question and are in shape to introduce a SATC corps providing that it is thought best by our Board and Faculty."

Alarm Over Combatancy

Upon learning of these plans to form a unit of the SATC at Loma Linda, Dr. Ruble in Washington called his committee together on Sabbath afternoon, September 14, to discuss this serious step. He reported to Drs. Magan and Evans the grave concern felt by members of the committee that as a result of forming the SATC at any one of our colleges our boys would forfeit their noncombatancy status. His own viewpoint on the matter, however, he expressed thus:

To me, medical service in the reserve is of itself noncombatant service, and it seems to me personally that it would be better for us to maintain such a unit in our school there than to have it broken up and have our boys who must under any circumstances be in a unit whether in our school or in an outside school, and thus keep our work going. It would not be in my mind surrendering my right to noncombatancy to enter the Medical Reserve and do anything I could to relieve in this terrible time of stress.⁵

Evidently this was the viewpoint of a great many of the men in the West, and was apparently justified by assurances they had received from Government officers in California. The most vital question, it seemed to Drs. Evans and Magan, was whether it would be possible to meet the requirements of the Government for the forming of a SATC unit, and thus do everything possible to keep the school going. They made rapid movements to see if the University of Redlands and Occidental College in Los Angeles would like to join with them in conducting such a unit. They also interviewed Dr. Ray Lyman Wilbur, president of Leland

Stanford University and regional director of the Students' Army Training Corps, seeking his advice and support. Dr. Wilbur immediately (Sept. 22, 1918) sent a wire to Washington recommending CME for a Students' Army Training Corps in connection with Redlands University and Occidental College.

This was also an anxious time for many who had completed their premedical work and were planning to enter CME that fall. School had opened on September 1 with a freshman class of about thirty-five, but there were at least fifteen prospective students for the first year at Loma Linda who had been taken in the draft and who were hoping against hope that when the SATC was formed they would be released for CME.⁶

While Pacific Union College, Walla Walla College, and Union College, as well as the College of Medical Evangelists, were anxiously awaiting word from the Government in answer to Dr. Wilbur's recommendation, a very discouraging telegram came from the Educational Department of the General Conference, followed by a long letter (Sept. 29) expressing strong disapproval of the course being followed in the West.

Committee has not authorized any of these steps and fear you are compromising the denomination.⁷

It was clear, they felt, that anyone joining the SATC would forfeit his noncombatant status.

Dr. Evans quickly wired a reply suggesting that surely the brethren in Washington had not studied the explanation that Dr. Magan had presented in regard to the situation. Elders A. G. Daniells and W. E. Howell replied in a night letter:

... Advices obtained from military authorities revealed that those joining the Medical Reserve of SATC become combatants, forfeiting noncombatant standing, hence General Conference Committee in full session, Ruble present, decided it cannot authorize premedical work at Loma Linda nor advise formation SATC in denominational institutions. (Telegram to Dr. N. Evans, Sept. 28, 1918.)

The group at CME responded to this with a night letter to Elder Daniells, signed by J. H. Christian, president of the board, Dr. Evans, Dr. Magan, and others:

TO BE HAPPY IN HEAVEN

¶ There are two unalterable requisites to man's being happy in the world to come. His sins must be pardoned and his nature must be changed. He must have a title to heaven and a fitness for heaven. These two ideas underlie the whole of Christ's work, and without the title to, and the fitness for, no man can enter the kingdom of God. —Seeley.

Your wire has caused us deep perplexity. Board met. With all courtesy believe you absolutely misunderstand situation in which you place us. Majority students already in Reserve Corps which is superseded by SATC. Following your counsel school must close immediately. We have information that once closed it will never be permitted to reopen. Officials with whom we have counseled have assured us that noncombatant status will not be compromised by training corps in medical school. We have acted in good faith. (Sept. 29.)

"In good faith." The position held by the brethren in the West had not been taken hastily or without much prayer and counsel together. On the other hand, the position of the brethren in Washington was strengthened by the conviction that the stand CME was taking now might be used later to change our denominational status with the Government as non-combatants.

SATC Defined as Combatant

Upon receiving the above anxious telegram from Elders Howell and Daniells, Dr. Magan sent a wire to Adjutant General James J. Borree at Sacramento (General Borree was "a lawyer with the legal end of the military machine in this part of the country") asking for a positive statement regarding those with conscientious scruples against the bearing of arms who would enter the medical corps, also reminding General Borree that President Wilson had designated the medical corps as noncombatant service. The answer received on October 5 was positive:

Opinion of this office medical student who enters army training corps forfeits right to noncombatant service. Signed, Borree.

This statement was corroborated by word received at the same time from the War Committee on Education.

As a final blow to the already desperate situation, on October 2 Dr. Magan received a telegram from Dr. Wilbur of Stanford stating that word had finally come from Washington in answer to his inquiry, saying that no application for an SATC unit at Loma Linda had been received by the War Department, and moreover, no further units were going to be established.

Was it ordained that our medical school, which had been established under the guidance of God and built up by faith and prayer and sacrifice for the training of medical missionaries, would close now without further struggle? Our brethren at CME were not ready to give up yet.

Inviting some of the General Conference men from Washington to meet with them, they called a general council in Oakland on Octo-

ber 7-11. It was decided there to act upon the recommendation of Dr. Wilbur, and ask Dr. Magan to go to Washington at once, accompanied by Elder Christian if possible, to interview officers in the War Department, making a special petition to form a noncombatant SATC at Loma Linda. Dr. George Thomason, who was already in Washington attending a congress of surgeons, would meet them and use his influence. It was the plan of Dr. Magan to see important officials, including Major General E. H. Crowder, Provost Marshal, also to see the Adjutant General of the Army, and if these men were unable to help them, he would make a direct appeal to President Wilson.*

It was just at this critical time that the terrible epidemic of influenza swept the country. Dr. Magan succumbed and was seriously ill and at the last minute had to give up his plans to go East. He was *hors de combat* for some weeks following. Although this came at the time the wartime nursing school was opening at Loma Linda and he had many heavy responsibilities, Dr. Evans quickly made plans to go in Dr. Magan's place. He gathered up a docket of letters, introductions, and recommendations, and entrained for Washington where he was met by Dr. Thomason.*

Dr. Evans reached Washington on Tuesday, October 29. He found a city almost paralyzed by the epidemic. All churches, schools, theaters, and places of public gathering were closed. Public funerals were forbidden.⁹

All our West Coast institutions, even including the Pacific Press, were anxiously waiting for reports from Dr. Evans. Although schools were in full swing, the students were restless, and tensions mounted as first one group and then another were taken for examination. Days were set aside for fasting and prayer.

The stream of telegrams reporting Dr. Evans' step-by-step progress were relayed rapidly to President Irwin, President Smith, and President Morrison. The news from Washington gave cause for alternate rejoicing and concern as the prospects changed from day to day with kaleidoscopic rapidity.

Military division of education committee assure us that they will give our request consideration. (Oct. 30.)

Training corps seems out of the question. (Oct. 31.)

An impasse was reached on November 1, and Drs. Evans and Thomason reported:

Saw Arnold. His statement changes problem. Says training corps only solution and we can have corps

* The letters carried by Dr. Evans are on file in Historical Records, Loma Linda.

on condition transferring Loma Linda students Los Angeles. All officials insist training corps students are combatants. Conference men will not consent training corps. We think advisable you come unless you feel best depend on early war closing. Start immediately if coming.

Dr. Magan, who was still not too strong following his attack of influenza, asked that a board meeting be called, as a result of which Elder Christian and Dr. Magan drafted a night letter to Dr. Evans stating that Dr. Magan would leave at once if Dr. Evans thought best, but that he felt he could not do any more with the Government than had been done. They did fear, however, that if the students were now forced to go to other schools to join the SATC they would feel that the conference had deserted them after they had faithfully stood by and waited. They expressed their opinion that "to close the college [was a] bigger violation of the Testimonies than to have [the] corps," and urged Dr. Evans to petition President Wilson to make special dispensation to make the corps at Loma Linda noncombatant.

This acted as a spur to Dr. Evans, and together with Elder Daniells and Elder Longacre he drafted a letter to the Hon. Newton D. Baker, Secretary of War, stating the problem and petitioning for an arrangement whereby our young men could continue in our own medical school their preparation for efficient service in the medical department of the Army. They were not able to make an appointment with Mr. Baker, but were able to meet with Captain Henry, Third Secretary of War, who went into the case carefully and said he would work on a statement of recommendation to Secretary Baker.

The signing of the Armistice on November 11 came just at the right time to solve a problem that was becoming increasingly complicated and unsolvable. On this very day a group of students had been called to entrain, but when the news came through they were told to go back to their homes. Dr. Magan expressed his convictions on the timeliness of the Armistice as regards the future of the medical school in a

(Continued on page 44)

News for Evangelists—Back to God Series

Suitable literature for new members is always a problem to an evangelist. A much appreciated group of booklets now becoming quite popular is the Back to God Series put out by the Review and Herald Publishing Association at 50 cents (subject to subscription discount). This series now contains twenty-four booklets, which, with seven others in preparation, we list below. It is planned to produce probably fifty in this series, and the book department at the Review and Herald is open to receive suggestions as to new titles.

Ready

Back to God (How men become Christians)

The Way to Christ (Conversion, how men are saved)

Forever Heaven (Heaven and how to get there)

When a Man Dies (Nature of man in death)

Christ Forever (Christ as Saviour and coming King)

God and the Future (Book of Daniel)

Christ and Tomorrow (Book of Revelation)

God's Holy Day (Sabbath—general)

Certainty of My Faith (Second Advent and the Sabbath)

God and I Are Partners (Tithing)

Steps to Christ (Conversion and Christian life)

Straightening Out Mrs. Perkins (Doctrinal truth in story form)

Bricks for Sale (Story of convert to truth)

Lydia, Seller of Purple (Story of convert to truth)

David Dare (Bible prophecy and infidelity)

The Lord Is My Shepherd (Twenty-third psalm)

I Shall Be Satisfied (Heaven)

Celestial Visitors (Angels)

Prayer for the Sick (Divine healing)

The Bible—Is It True? (Certainties of the Word)

Your Freedom and Mine (Religious Liberty)

The Doctor Prescribes (Health—general)

The Virgin's Psalm (Meditation on Mary's response to the annunciation)

In Process or Proposed

The Gift of Prophecy in the Seventh-day Adventist Church

Faith for Today (Faith—general)

Bible Footlights (Brief Bible readings)

How to Read the Bible

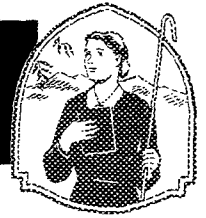
Light of the Ages (Bible)

The Sanctuary (Not actual title)

An Introduction to Seventh-day Adventists (Not actual title)

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Something to Cling To

DOROTHY LOCKWOOD AITKEN



OH, IT'S been wonderful, Aunt Anne!"

Merrilee sat down in the lawn chair and stretched her arms to the sun. "Of course, from the moment Marc said we were going to visit my folks for the spring vacation I knew it would

be fun, but I didn't think it would be as nice as it was.

"You know, Aunt Anne, I think going home was never so much fun before. I told Marc about all the neighbors as we passed their houses. I showed him the little country school-house where I went to school and the hill where we went sledding in the winter and the sand-pit where we went swimming in the summer.

"Daddy was out in the field when we went by so we stopped and talked with him. Then he and Marc rode home on the tractor, and I drove the car in the rest of the way. Mother was so surprised to see me coming alone. She thought something terrible had happened.

"She hadn't expected us so soon so she was not quite prepared. She was just taking a peach pie out of the oven, so she set it outside to cool on top of a big crate. In about half an hour Marc and daddy came in, and daddy brought in the empty pie plate."

"You don't mean he and Marc ate it all alone?" Aunt Anne exclaimed.

"Oh, no. But just as they reached the house they saw Rover jump down from the crate and the pie was all gone. Mother was really upset about that because she knew how much Marc liked peach pie."

Aunt Anne laughed. "That's the way it always goes when you want to do something special."

"Marc's so funny. You know, he told me the reason we were making this trip was to formally ask my father for my hand." Merrilee giggled. "So I guess he decided to get it over with so he could enjoy himself the rest of the time. He sat right down and said he had a very important question to ask. He explained that he would be

graduating soon and that he was afraid if he waited longer to marry me someone else would get me, so he wanted to ask permission for us to marry when school was out. Daddy was a little surprised. I guess he thought it was a bit old-fashioned for a man to ask for a girl's heart and hand. But he said he certainly was in agreement, that he thought Marc was going to be a wonderful son-in-law, and he would do all he could to help us have a nice wedding.

"Then we had a simple country supper together. It tasted so good after dormitory food. Marc said if I was as good a cook as my mother he would surely be well fed. Marc and I did the dishes, and then we all sat out on the porch and talked."

Just then Uncle Lan entered from the back garden and joined in the conversation. "So you had a good time at home?"

"Oh, Uncle Lan, it was so much fun. I was just telling Auntie all about it."

"And did you decide on the wedding date?" Uncle Lan wanted to know.

"Well, yes, we did. We also decided to have the wedding here if you are willing, because Marc's folks will be here for graduation, and all our friends are here, and it's more central, and if you wouldn't mind—"

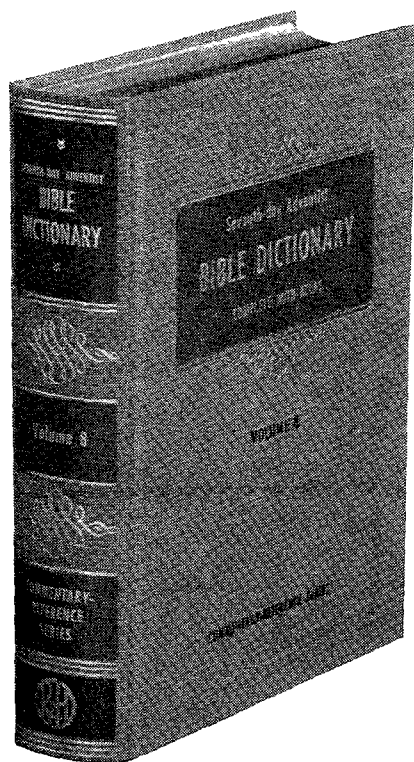
"Oh, Merrilee, how nice. I think that will be wonderful. Then I can help plan the wedding?" Aunt Anne's eyes shone.

"Oh, would you, Aunt Anne? You know mother isn't used to such things as you are, and she said she'd surely appreciate it if you would just take over. She will come two weeks before school is out and be here to help, but you just have to give us some ideas."

"Wonderful. I just love weddings. And it will be so nice having your mother here for a visit."

"I want it to be a sweet memory—not gaudy and so fussy that everybody is tired and cross, but simple and sweet so we can all enjoy it."

"That's very sensible, Merrilee. And it will be a wonderful memory. You really need things



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like that in this day and age of speed and excitement. So many hurry through life so fast they fail to enjoy it. Remember all during your life to take time out to build memories. It will be something that will hold you and your husband together, and it will hold your children to their home and to you. Do things together.

"Don't be too busy to play with your children. The play years pass so quickly." Aunt Anne sighed. "It took me a long time to learn that. Washing and ironing and mending are important, but they are not as important as your association with your children. When they are gone you always wish you had spent more time with them building family memories—something they can cling to when they get out in the world.

"Make your worship periods interesting to the children. Play Bible games with them. Let them lead out in worship. Let them play their instruments. Sometimes sing a prayer instead of having the regular prayer."

"Sing a prayer? What, for instance?"

"Our favorite was, 'Father, we thank Thee,' but we also used 'The Lord's Prayer' when they got older or 'Lord, in the Morning.' We always sang that one at breakfast on Sabbath morning."

"Didn't you have trouble finding a suitable time for worship with Uncle Lan gone so much and home at such irregular hours?"

"Well, at first we did. Then we decided to use the Morning Watch at the table every morning. Instead of trying to have worship in the living room when everyone was in a hurry to get going, we always had it as we ate together. We always read the verse and the commentary from the book and then had our prayer with our heads bowed as we sat at the table. We still do it that way, and I think our children all do it that way too."

"Evening worship—what did you do for that?"

"Well, that was harder to arrange, for sometimes daddy had someone to talk to or was on the phone, or we had to go to a meeting, so we decided to have worship by the children's beds after they were tucked in. It usually consisted of a good story—sometimes told by daddy if he

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had just come back from a trip. Some nights we studied their Sabbath school lessons, other nights we repeated their memory verses for the quarter. But always there was a story of some kind. Then we listened to their prayers and kissed them good night. They always associated bedtime with worship and stories so it was never hard to get them to bed, and worship was never forgotten.

"Friday nights were different. Especially in the winter when the evenings were long and the sun set so early, we all gathered around the fire just as the sun set. Daddy read something—a passage from the Bible or something from one of Sister White's books that the children could understand. And always Daddy would point out how fortunate we were to all be together again.

"We had wonderful places to walk on Sabbaths when it was nice. In the summer when it was hot we walked in the paths and the shade felt good. And in the winter when there was snow on the trail we'd try tracking a rabbit through the snow. In the fall we'd take our binoculars and watch to see which birds were still with us and how many of them would stay for the winter. In the spring we picked the first violets and anemones and tried to guess which trees would get green first. Sabbath was our day for the family, and we tried to keep it that way as much as possible."

"Oh," sighed Merrilee, "you make it sound wonderful to have a family around you."

"Oh, everybody has happy memories, Merrilee, but you know, nowadays modern mothers all have to work, they think, and they are either too tired to think of making memories for their children or think they do not have time. Always remember, the things that make you remember home are the memories that keep you going when you're tired and discouraged and feel like giving up. Make them for your family."

(To be continued)

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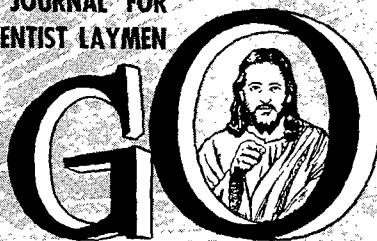


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NEWS -- From Current Journals



[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ Twenty-eight thousand copies of an edition of the Douay Bible, first published four years ago, have been exported to the United States at one dollar a copy by the Catholic Truth Society in London. Containing both the Old and New Testaments, the Douay Bible, beautifully bound, sells in Britain at six shillings (84 cents). Next summer's printing orders will bring the total number of copies produced to 500,000. Exports to countries other than the United States now total 131,000.

¶ Radio Moscow hinted that the Soviet Union may adopt a new calendar that could possibly start with the Bolshevik Revolution, 1917. The broadcast said many Communists object to the present world calendar because of its close connections with Christianity and its origins, particularly the fact that it begins with the birth of Christ. "Communism was born in the October Revolution, more suitable as marking the beginning of a new era in the world," the broadcast asserted.

¶ Christianity's voice today is lulling men to sleep, rather than rallying them to their duty, the graduating class of Andover-Newton Theological School in Boston was told. Dr. Roy Pearson, dean of the school, said, "Why have we Christians not done more to straighten out the awful mess of the twentieth century? The discoveries of science do not degrade God; they exalt Him." Critical students of the Bible, far from destroying its foundations, only further reveal its content and meaning, said Dr. Pearson. "But, too uncertain of their own faith to see its deeper implications, and too unaware of scientific procedures to understand their limitations, many ministers have given forth such indistinct sounds on their bugles, that, on the brink of victory, they have called their people to retreat," he asserted.

¶ Senator Thomas J. Dodd (D-Conn.) introduced legislation to have the Post Office Department stamp "Keep Christ in Christmas" on all mail during the Christmas season. Senator Dodd said this practice would be "a small but effective way to remind people of the true significance of Christmas." He said it was the responsibility of the Government to foster the spiritual values on which the nation

was founded and to encourage the proper observance of national religious holidays.

¶ Cairo Radio, which is conducting a campaign for the "complete Islamization of Sudan," reported that a large number of Moslem religious preachers have been sent to southern Sudan to work for conversions. This follows reports in Sudan of "mass conversions" to the Islam religion and action by the Sudanese Government in expelling many foreign Christian missionaries. Sudanese authorities earlier rejected applications from several religious organizations in the United States for permission to send missionaries to Sudan. Since April, 1957, when the country's mission schools were nationalized, the Arab Government has made it increasingly difficult for Christian missionaries in that country.

¶ Study of the feasibility of adopting the uniform sentence: "Forgive us our sins as we forgive those who sin against us," in the Lord's Prayer was proposed by the Reformed Church in America at Buck Hill Falls, Pennsylvania. At its annual meeting the Church's General Synod asked the World and National Councils of Churches to consider the change to replace the present use in that sentence of the word "debts" by some denominations, and "trespasses" by others. It cited the confusions and differences of opinion over whether "debts" or "trespasses" should be used, and said that the change to "sin" would make for a more uniform usage in the prayer.

¶ A part-time Mennonite minister has quit his full-time \$10,000-a-year job in industry in Lancaster, Pennsylvania, to devote more time to his \$1,300 pastorate in Biglerville, about 50 miles away. The Rev. John H. Rudy, father of three and former cost reduction administrator at the Radio Corporation of America color kinescope plant in Lancaster, said he plans to seek part-time employment to supplement his church income. "If you look at it from the financial point of view, it is foolish," the 36-year-old clergyman said of his resignation. "But dealing with the spiritual needs of people is more important to me now."

¶ Flight of the educated and ruling classes of China to Hong Kong and Taiwan to escape Communist

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persecution may eventually prove a providential circumstance, according to Dr. Peng Fu, president of the Lutheran Church of Hong Kong, who came to Rock Island, Illinois, to attend the centennial synod of the Augustana Lutheran Church. "While these Chinese were living on the mainland of China before the Communist conquest," said the Chinese leader, it was usually impossible for the missionaries to reach them with the gospel. In Hong Kong and in other places where they have settled, however, they have become quite receptive to the Christian message and many have joined the church. "If the doors open again on the mainland for these people, they will spread Christianity to all parts of China as the missionary movement was never able to do."

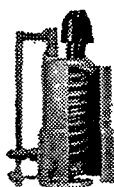
¶ The men of the United States Army soon will be singing the familiar hymn "From Greenland's Icy Mountains" from under Greenland's ice mountains, it was disclosed in Camp Century, Greenland. A complete "atom-proof city" and military base is being constructed there under the Greenland ice cap only 900 miles from the North Pole, and included in its facilities will be a small chapel. A complement of 100 men and a dog are scheduled to spend next winter living under the ice in the base which is being hewn out of centuries-old ice on the high plateau of northern Greenland. Army Chief of Chaplains Maj. Gen. Frank A. Tobey said in Washington that he hopes to have a chaplain winter over with the men but it isn't certain whether the full complement can be housed at Camp Century the first year of its operation. In any event, there will be a chapel room when construction of the under-the-ice base is completed. And when it is, hymns and prayers will ascend to Heaven from several hundred feet under Greenland's icy mountains.

The Week of Prayer Revival

(Continued from page 18)

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The A Rating

(Continued from page 37)

letter to Dr. Isadore Green, on January 22, 1919:

When the books are opened in the judgment it will be seen that God's hand was directly in the sudden, spectacular and miraculous close of the war for the purpose of protecting His people from a terrible crisis for which we were not ready. I will always believe this, and in the eternal days expect that the scroll will be unrolled and we will clearly understand it. I can see more clearly now than before what is in store for us in the days to come . . .

And to Elder A. O. Tait and many others, he wrote:

You will remember that paragraph in "Captivity and Restoration" which tells how that when strongholds of kings were tottering to their fall God guards His children still. Certainly the strongholds of kings fell at the right time for us . . .

(To be continued)

¹ Letter of Percy T. Magan to George Thomason, Oct. 20, 1918.

² College of Medical Evangelists, Board Minutes, Vol. II, Nov. 21, 1915-April 3, 1919, p. 485.

³ Bulletin, Loma Linda Institute of Wartime Nursing, Nov. 4, 1918.

⁴ Resolutions adopted by the American Members of the Medical and Educational Department Council, n.d. (Copy in file of Dr. Magan.)

⁵ Letter of W. A. Ruble to Percy T. Magan, Sept. 15, 1918.

⁶ Letter of Percy T. Magan to Newton Evans, July 16, 1918.

⁷ Telegram of W. E. Howell to Newton Evans, Sept. 26, 1918.

⁸ Letter of Percy T. Magan to George Thomason, Oct. 20, 1918.

⁹ Letter of A. G. Daniells to Percy T. Magan, Oct. 20, 1918.

F-3101 Alone
F-3102 America
F-3103 At the Cross
F-3104 At the Door
F-3105 Beneath the Cross of Jesus
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F-3108 Day Is Dying in the West
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F-3110 Give Me the Bible
F-3111 He Leadeth Me
F-3112 He Lifted Me
F-3113 He Lives
F-3114 He Ransomed Me
F-3115 He Whispers His Love to Me
F-3116 How Sweet Are the Tidings (He's Coming)
F-3117 I Came to the Garden Alone
F-3118 I Shall See the King

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F-3121 I Want to See Jesus, Don't You?
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F-3126 In the Sweet Bye and Bye
F-3127 Is Your All on the Altar of Sacrifice?
F-3128 Jesus, I Come—Out of My Bondage
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F-3131 Jesus, Keep Me Near the Cross
F-3132 Jesus Paid It All
F-3133 Jesus Saves
F-3134 Jesus, Saviour, Pilot Me
F-3135 Jesus Took My Burden
F-3136 Just as I Am

F-3137 Just When I Need Him Most
F-3138 Lift Up the Trumpet (Jesus Is Coming Again)
F-3139 Living for Jesus
F-3140 Longing
F-3141 Marching to Zion
F-3142 Master, the Tempest Is Raging (Peace, Be Still)
F-3143 No Disappointment in Heaven
F-3144 O That Will Be Glory (The Glory Song)
F-3145 Old Rugged Cross, The
F-3146 Redeemed
F-3147 Ride on, King Jesus
F-3148 Saviour, Like a Shepherd Lead Us
F-3149 Shall We Gather at the River?
F-3150 Since Jesus Came Into My Heart
F-3151 Softly and Tenderly Jesus Is Calling
F-3152 Some Bright Morning
F-3153 Sweet Hour of Prayer

F-3154 Tell Me the Story of Jesus
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F-3162 Walking With Jesus
F-3163 Watch, Ye Saints (Jesus Comes)
F-3164 Way of the Cross Leads Home, The
F-3165 We Are Nearing Home (Just Over the Mountains)
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Infections Today

(Continued from page 25)

prophesied that the virus of neutrality in the great work of the church and the moral issues of the day would be most virulent. It is prophesied of our day that the good, pious, religious people would be neither hot nor cold, victims of the virus of neutrality, and for such God Himself has nothing but contempt.

In our age great economic systems are seemingly opposed to one another and each appears bent on triumph premised on the wrong assumption that the economics of the world come in black and white, with one all right and the other all wrong, overlooking the obvious fact that in a world as small as ours today there can be no such thing as victory. Even in this economic and ideological conflict the masses in our land stand on the balcony and watch, seeking only to exploit any system, even their own, for their own personal gain; and while this economic and ideological conflict takes place, science has outrun the morality of the world. In an endeavor to advance science we have taught skepticism, until today the eternal verities of right and wrong are no longer believed.

All of this happens to men made in the image of God—a generation who have assigned the responsibility for the welfare of mankind to the government and the Red Cross; an impersonal generation who no longer respect law and order, who are not ashamed of wrong in themselves or outraged by wrong in others; a generation valuing electric dishwashers above the arts, and gain above integrity. For this confused, misguided, deluded generation Christ died, and we know it. The church has been given a message for this generation, a mes-

sage that teaches that possessions are temporal and that only character prevails beyond the shadow of the tomb.

Where, then, is our zeal, our sense of urgency, our determination to be completely committed to a great unfinished task.

The Declaration of Independence was written by men who were fully committed. It closes with these words, "We pledge our lives, our fortunes, and our sacred honor." The curse of the church is the delusion that its sole mission is to develop in its membership the absence of evil. The hope of the church, and for that matter for the world today, is in a sense of conviction and commitment, a dedication not just to the absence of evil, but to a great unfinished task.

Pizarro and his small party of adventurers were stranded on the shores of South America and nearly given up for lost. A boat from Panama came to rescue them but Pizarro would not be rescued. Instead he drew a line with his sword in the sand of that little beach and said these words to his few men: "South of this lie hunger, storm, and death. On the other side lie pleasure and ease. South lies Peru with riches; North, Panama and poverty. For my part I choose South." Eighteen men stepped across the line with him.

The day is passed for us to compromise the work of the Lord with our ideas of ease and luxury and plenty, the climate, and compatible conditions. It is time for us to draw lines in the sand, for south lie hours without count, devotion usually without recognition or applause. But south lies gold, in the city of God.

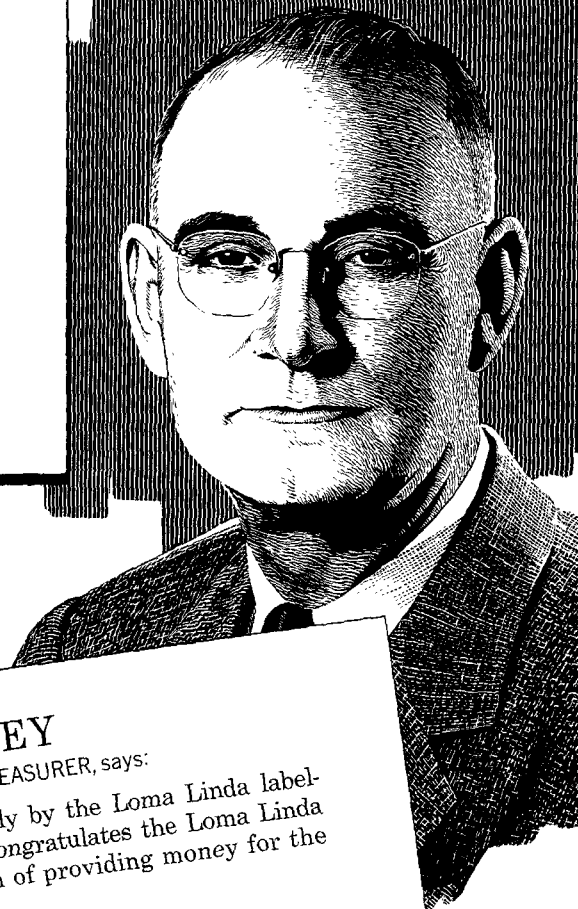
These are the virtues, Lord, that I would seek—
I would be kind and loving, patient, meek,
And clothe with charity each word I speak,
With gentle tact most rare.

Nor feel above the erring feet that stray,
Remembering mine are also made of clay,
But being good, not overgood, I pray,
And thus become a snare.

Deliver me from avarice and greed,
Deliver me from virtues that exceed,
And make me mindful of my brother's need
And zealous for his care.

But most of all, I pray, deliver me
From lack of clear convictions. Set me free
From zealous, spineless, base neutrality.
This is my humble prayer.

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PULPIT -- Pointers for Preachers



DECLARATION OF INDEPENDENCE "I DON'T *have* to preach. If things don't please me I can earn a good living in another line of work. There are some things that I just won't take."

This high-sounding pronouncement is seldom heard, but heard nevertheless. The attitude revealed by these words betrays a startling lack of conviction, if nothing else. Probably some unfortunate congregation would be better off if their minister had chosen other employment. The proverbial chip on the shoulder, unless removed, inevitably becomes a log blocking the path to progress. Miserable is the minister who spends his energy chafing over some imagined insult, or smarting under the wounds made by the inconsiderate. Let not this note be interpreted as condoning a man's mistreatment of his fellows. Unfortunately, human nature being what it is, such inequities exist. It is also true that the successful minister becomes so in spite of such difficulties and is even helped by them.

The Declaration of Independence was good for the nation, but the one with which this note begins is an invitation to a slavery blacker than a thousand midnights.

E. E. C.

GOSPEL IN A CHANGING WORLD

A MISSIONARY who has spent a quarter of a century in the Orient recently returned to his homeland in the West for a furlough, and was asked what changes he thought had taken place in certain countries that had gained their political independence with recent years.

He said he thought the first change of note was that Christianity is no longer regarded in many lands as a foreign religion, as it formerly was. Missionaries can now use Mr. Nehru's argument that Christianity is an Eastern religion, that it was known in India, for example, before it had reached the Western world. This, thought the missionary, was a distinct advantage when Christian missionaries were discussing Christianity with Eastern people.

Certainly he thought that whereas fifty or so years ago converts were made mainly from outcast groups, and were sometimes the result of mass movements, today there is something of a turning from certain Oriental religions among the educated classes, many of whom are willing for the first time to listen to the case for Christianity. In some cases they are being converted to Christianity.

The third noticeable change, said the missionary,

is that boys and girls in the mission schools are no longer compelled to attend Christian teaching as they were formerly, with sometimes unfortunate results later in life. Attendance at Christian worship is entirely voluntary, but the majority still attend. They attend in an entirely different and much more healthful attitude of mind. The children and young people come much more freely to the missionaries for spiritual advice and to talk about the Christian faith in a thoughtful and sympathetic way. Naturally, the missionary pointed out, there were certain features of church life in lands that had recently come to political independence which they deplored, but it was difficult to tell whether these were permanent or passing.

The speaker finally indicated that there has been a great growth of Bible correspondence courses in most of the lands under question, and in some countries these courses are very effective. People who might be afraid to go into a church because of prejudice could take these courses at home, where they could study them and think quietly and without fear. The church in the Christian homelands should pray for these vast areas of the world that are coming into independence and a new day as well as a new way of life!

H. W. L.

POWER "Power belongeth unto God" (Ps. 62:

11). In a city not far from where I live there is a disused factory building on whose wall is posted a sign: "To Let, With or Without Power." It is obvious that no power is now flowing through its shafts and machinery. The belts are motionless; no wheels turning, no movement, no goods produced. The building and its contents stand there decaying, a monument of uselessness, the symbol of a powerless life.

Power in life costs much prayer and faith, persistence and toil. But it is well worth all it costs, for it alone gives significance to living. Is it not a pity for a man in a holy position to be lame, or dead, when the divine power of God is available to endow each man with life? What a transformation is possible! Then useful service, beautiful testimony, and influential witness begin to flow through the life in a steady current—comforting and inspiring words, helpful and blessed acts, uplifting songs, effectual prayers, and soul-winning victory—all as a result of power from God.

There is no limit to the successful ministry of a life geared to the power line. God wants us to have this power. It is His to give, that we may do His work. It is our patrimony. How tragic, how unutterably foolish, to stand inactive in the time of the outpouring of the latter rain!

A. C. F.