

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 10

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No. 8

"MEDITATE UPON THESE THINGS"

AN EDITORIAL BY J. L. McELHANY



ONE of the apostle Paul's exhortations to Timothy was that he meditate upon certain vital things. (See 1 Tim. 4:12-16.) This earnest appeal is just as much needed today as it was in Timothy's time. In these days of hurry and bustle there is altogether too little time devoted to real meditation. As workers in the cause of God, we should find time and opportunity for deep and serious thinking. These meditative periods should be fruitful in strengthening and developing our own characters, and in increasing our usefulness as workers.

Even our meditations should be controlled and directed along certain lines. Uncontrolled thinking leads to uncontrolled living and acting. "We must turn away from a thousand topics that invite attention. There are matters that consume time and arouse inquiry, but end in nothing. The highest interests demand the close attention and energy that are too often given to comparatively insignificant things."—*"Testimonies," Vol. VIII, p. 316.* This statement is just as true in the field of meditation and helpful thinking as in any other. We take this opportunity of suggesting to MINISTRY readers a number of specific themes or topics for meditative study and self-examination. Many others will suggest themselves.

¶ How much time do I spend in contemplating the life of Jesus? Which incidents in His life make the greatest impression on me?

¶ Am I truly a worker for Jesus Christ, and does He witness to the fact that I am called to be an ambassador for Him?

¶ Do I cherish a great desire to have Jesus clearly revealed in my personal life, and in my teachings? Do I have conscious communion and fellowship with Him daily? Do my life and example lead others to Him? Is there any pretense in my life and service for Him, or am I thoroughly sincere?

¶ Do I clearly understand the great truths of the atonement, and do I succeed in making these truths clear and plain to others?

¶ Am I interested in attaining true spirituality? Do I love to converse about the things that are deeply spiritual, or am I more interested in commonplace talk?

¶ Do I talk too much and say too little?

¶ Am I as much interested in the salvation of my hearers as I am in the phrasing of my sermons? Do I attempt to substitute eloquence for the power of the Holy Spirit? Do I preach to please my hearers, or to bear a straight testimony for God?

¶ Does my work bring in a spirit of peace and unity, or am I a troublemaker?

¶ Am I more interested in receiving the praise of men than in receiving the approval of God?

¶ Are my preaching and ministry building up the church and preparing the members for the coming of Christ?

¶ How often do I preach on the second and soon coming of Christ, and our need of being ready to meet our Saviour?

¶ Am I doing any kind of personal work in my ministry, or do I depend entirely on my pulpit efforts?

¶ Am I seriously endeavoring to improve my manner and methods of labor?

¶ Do the young people have confidence in me, and in the sincerity of my life?

¶ Do I conduct myself, especially in gatherings for young people, in a manner that holds their respect for me as a gospel worker?

¶ Is my influence positive, or neutral, or negative, in upholding the standards of the church?

¶ Do I by precept and example teach the sacredness of the Sabbath?

¶ Do I set a right example to young and old in the matter of worldly amusements?

¶ Am I loyal to all the teachings of the Word of God?

¶ Do I give proper emphasis to the distinctive truths of this movement?

¶ Am I truly a defender of the faith, or am I a subverter of the truth?

¶ Am I more concerned about being popular than I am about really being a man of God?

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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TRUTH is preferable to peace.

IMAGINATION and speculation have no rightful place in prophetic interpretation.

IT is possible to manifest the spirit of the devil in discussing or defending the doctrines of God.

WHY fret about little critics? The mastiff pays little heed to the noisy terrier that barks annoyingly at his heels. Not deigning to notice, he goes dignifiedly about his accustomed business.

THE emphatic response of many to our recent feeler in the MINISTRY as to whether the "Religious Press" valuable quotations section should continue, leads us to feel that this service to the field justifies the effort and expense. It will continue as heretofore.

THE following list of books constitutes the 1937 Spanish Ministerial Reading Course for the Inter-American Division. This supplements previously published lists from other divisions.

INTER-AMERICAN DIVISION

SPANISH

"Estudios de los Testimonios"

"Heraldos de un Nuevo Dia," by R. F. Cottrell

"El Crepusculo de los Tratados," by Gabbiet

(And an elective chosen by the worker.)

A SERMON of singular interest and importance to every worker in this cause will appear in the *Review and Herald* of August 5, 1937. It is entitled, "Our Opportunity" and was preached by President M. L. Andreasen of Union College, to the students of the new Theological Seminary as they met in worship with the Takoma Park (Washington, D.C.) church on Sabbath, June 12. Do not fail to read it.

THE summer session of the Theological Seminary is auspiciously under way. An able

faculty and an earnest student body all studying the Word of Truth with the promised guidance of the Spirit of Truth, present a picture that augurs well for this movement. Some of the choicest features of general interest and value will be made available to all our workers through the MINISTRY and the annual Ministerial Reading Course. One gem will be announced later when the 1938 course is publicized.

THE ancient coronation rites, used by the Church of England in the recent crowning of George VI, are wholly Catholic in origin and form, according to Henry Watts in *America* (May 8). Minor changes only were made in the ceremonial, according to this claim:

"When the great religious devastation called the Reformation fell upon England, that country had behind it a thousand years of unbroken Catholicism—the religion of both king and people. In the course of a thousand years the habits of thought and the national instincts of a people take on a fixed form. So that after the Catholic Church was thrust into the background as the religion of a penalized minority, even the most Protestant-minded of the new ecclesiastics could think of no other way of hallowing the sovereign than that of their Catholic ancestors. The ancient coronation rite from the *Liber Regaliæ* was changed from Latin into English; the communion service was substituted for the mass; a few changes were made in the ceremonies. Otherwise the ritual of the coronation is in externals substantially that of the Latin ceremonial used in Catholic times and down to the coronation of Elizabeth."

PAPAL reaction to the demand of the President of the United States for increasing the Supreme Court finds expression (*America*, May 22) in such statements as this:

"Such Catholics will reflect that they are a minority religious group in this country and are likely to be so for many years to come. And that in the heat of political excitement it is always the rights of minorities, not of majorities, that get the worst of it."

Most vigorous and earnest discussion is on concerning the agitation and pressure over church union as stressed by the recent Preaching Mission in North America. For example, Dr. J. B. Cranfill, in the *Watchman-Examiner* (March 25), takes this strong stand:

"Baptists have a positive New Testament message for the world, and only Baptists have it. Believer's baptism, which is only immersion in water by an authorized administrator, church independence and each separate Baptist church the highest unit in our ecclesiastical life, the government of each Baptist church a pure democracy, a belief in the virgin birth, the miracles of all the immortalities proclaimed by Christ and His apostles,—these are Baptist declarations upon which we may not idly impinge by any kind of so-called church unity. To make myself plain here, I believe that whenever and wherever Baptists become beguiled by the E. Stanley Jones's concept of church unity, Baptist churches will entirely disappear, and Baptist principles as we love them, hold them, and proclaim them, will perish from the earth, and soon be forgotten."

IN this transition hour in our ranks over doctorates in the educational field, it may be well to "listen in" to a little discussion in the *Forum* of the Baptist *Watchman-Examiner* (March 25), as pertains to "D.D.'s."

"In the *Watchman-Examiner* there constantly appears the information that Dr. So-and-so helped So-and-so in a meeting, or Dr. Somebody Else is taking a much-needed rest. Do you know, Brother Editor, that that raises this question with the great army of

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MESSAGES FROM OUR LEADERS

Heart-to-Heart Talks on Vital Issues

UNIQUE PLACE OF OUR NEW SEMINARY*

By E. D. DICK, *Secretary, General Conference*

WE are a people of prophecy. When in the history of this world the hour had arrived for the proclamation of the gospel message of the kingdom to all the world, there arose a simple, trustful people, born of poverty, dedicated to this great task. Their humble faith and steadfast conviction grew out of their searchings for truth as revealed by earnest, careful study of the Word of God, their minds being illumined by the Holy Spirit. Not only has this conviction of the truths of the message been the rudder to guide through the storms which have beset her past, but the truth itself is the power, the propeller, which will drive us on to our desired haven.

With clearing vision regarding the obligations of the message, came the conviction that the message of the kingdom must be proclaimed by the living witness in lands beyond the seas. It was no doubt providential that the sending out of our first missionary was coincidental with the founding of our first educational institution in which our young people might be established in the truths of this message.

With the passing of the years, this educational superstructure was strengthened with the foundational underpinning of church schools, where practice as well as study of truth yields its largest returns. Later, the structure was broadened, until now hundreds of colleges, junior colleges, and schools of lesser rank are devoted to the upholding of the principles of truth before the youth of the church. The change of years brought new demands. A medical school, where our youth might be trained as Christian physicians, was established, and God has richly prospered this step of faith.

Under the blessings of God, the cause of truth so humbly begun in poverty has now extended until work is conducted in 353 countries and islands, and the message is printed in 171 languages and carried forward by living witnesses in 578 tongues.

These successes themselves bring new challenges and create new demands. And with this growing work have come changed times. A spirit of tensivity has taken possession of the hearts of men. In the political world, revolution and chaos reign. Bolshevism, communism,

and state socialism threaten democracy. Evolution, materialism, and Modernism have sapped the lifeblood of the Protestant world, while the blighting influences of Catholicism widen and intensify. These have brought attendant evils. Intense nationalism and racialism prevail, bringing influences which unfortunately are sometimes seen even in the church.

Because of added demands and new challenges, it has seemed to the General Conference leaders that in the providence of God the time has come when this cause should make specific provision in scholastic training and equipment for the advanced training of those upon whom the leadership of this movement will increasingly rest. This is necessary in order to enable them to elevate the truth in these challenging times which have made us a peculiar people in the earth.

In the interests of a better training in leadership, in history, Bible, and similar essential lines, and the interests of unity in world leadership, this seminary has been established. Here are gathered educational leaders from many lands, such as we have before us tonight. We have confidence that the work of the Theological Seminary will mean much in the unity, stability, and promulgation of our worldwide work.

We endorse as a laudable ambition the desire on the part of these mature students to secure the best in true education.

Of God's plans we read, "Higher than the highest human thought can reach is God's ideal for His children." And again, in "Education:" "So long as the great purpose of education is kept in view, the youth should be encouraged to advance just as far as their capabilities will permit." In the confidence that this session, and all succeeding sessions of the school, may contribute to the stability, unity, and advancement of our cause in this and other countries, on behalf of the General Conference, I gladly endorse this opening of the Theological Seminary, and wish you every blessing in your search for ever-expanding truth.

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LET us be sure to distinguish between the certainties of faith and the assertions of presumption.

* Address at opening of Theological Seminary summer session, June 1, at Washington, D.C.

THE LARGER OUTLOOK

Historic, Contemporary, Scientific, and Theological

THE QUESTION OF "HISTORICAL" MOVIES

By GWYNNE DALRYMPLE, Associate Editor. *Signs of the Times*

THE average Hollywood production, as most of us know, is composed of "mush, gush, and moonshine;" and practically all Seventh-day Adventists are agreed that members of our congregations, professing holiness and preparing for the return of our Saviour, should not attend such performances. As a denomination we have felt that theatrical dramas, particularly those conducted by professional actors, are not in harmony with the spirit of Christianity; that they foster worldliness and vanity, and lead far away from God. But in spite of the fact that this is our denominational stand, and has been for many years, of late there has been much argument, and alas! some practice, to the effect that we should regard the "historical" movie as an exception to the rule.

The plea is that although ordinary movies are harmful, and certainly not recreational in the Christian sense of the word, the so-called historical films should be tolerated, and even encouraged, because they impart such valuable instruction. This instruction, it is alleged by some, could not be gained as well in any other way, since the eye is so apt a pupil, and impressions received therefrom are so much more vivid. It is maintained that to refuse admission of historical movies to our institutions is to cast the ballot in favor of ignorance instead of information, to deny to our young people an important source of enlightenment and education.

Before we go farther, let us point out that by historical movies, we do *not* refer to the current news films. With rare exceptions the current news film, taken at the event, is instructive and helpful. It shows what actually happened, and just how it happened. Such productions, displaying prominent characters in national life, or striking incidents in the affairs of the day, are certainly instructive, and there can be no objection to showing them to our young people at proper places and times in our institutions.

But the historical movie is not a news reel. It is the dramatization of an event. And what is the motive of this dramatization? It is not to instruct; it is to gain financial profits by the display. Hence the film must be made sufficiently exciting and attractive, sufficiently thrilling, to have a strong box-office appeal. Hollywood is not in business for its health, nor for the education of the thousands whom

it draws to its pleasure palaces. It is in business for money. We say this, not in any hardness of spirit, but as a simple and reasonable statement of fact.

When the movie producers, therefore, take over any career to dramatize, whether it be the life of Louis Pasteur or of Lucrezia Borgia, the history of Daniel Boone or of the Renaissance in Europe, facts must always give way to figures—box-office figures. The actual happenings must be "pepped up," if I may use a common expression. Popular prejudices, religious or social, must be catered to, even at the expense of truth. Hollywood must tell a good story, regardless of what actually occurred.

The historical movie is never historical. It is mythical. The setting is often devised at huge expense, and with the most painstaking regard for certain features of truth and historicity. But the action is based on what will appeal to and thrill the audience. The observer goes away feeling that he has learned a great deal about what actually happened; as a matter of fact, he goes away knowing too many things that aren't so. The producers have put their own interpretation upon the happenings; fictitious characters have been freely inserted, and real characters have been withdrawn; the whole is a blend of the factual and the unreal in such a measure as to deceive any except those well versed in the real history of the period and of the character portrayed.

I am not protesting against the use of fictitious characters. In stories for children we often insert incidents which did not actually occur. For instance, in our old Seventh-day Adventist book for young people, "Choice Readings for the Home Circle," some of the incidents are fictitious in the sense that they did not actually occur, though not in the sense that they are untrue to life; and the dialogues have certainly been invented by the respective authors. But I am protesting against bringing the theater into our schools, sanitariums, and other institutions, on the ground that historical films are true to life, and therefore educational. They are not.

Awhile back there came from Hollywood a widely advertised and widely distributed film, featuring a prominent "star," and dealing with the life of the famous French scientist, Pasteur. Many people assumed that this film gave an accurate reproduction—at least as accurate a reproduction as is possible after this lapse of

time—of the life history of the scientist in question. But did it?

For an answer let us turn to the magazine *Hygeia*, the leading popular medical journal in the United States, where we find an editorial review of this film in the issue of March, 1936. We quote a few lines which relate to the issue in question:

"Of course it is necessary in a drama to have a hero and a villain. In creating a villain, . . . the dramatist had to select the physicians who opposed the investigator. They are personified in a mythical Doctor Charbonnet. . . . As the picture proceeds, those familiar with the details of the life of Pasteur will realize that a number of liberties have been taken. Thus he is presented with a handsome blond daughter, who marries one of his assistants. When she is about to give birth to a child, the great Pasteur is caused to sign a document renouncing his discoveries. This is purely a figment of the imagination of the scenario writer. Later, Pasteur instructs Doctor Charbonnet how to observe asepsis in the delivery of the child, also wholly imaginary."

The editorial then goes on to cite further instances of the film writer's imagination, quite contrary to the actual facts of the case.

In the face of this, can we take the attitude that such a production is so highly instructional that it should be shown in our institutions? Now, though I have not seen this film myself, I am willing to grant that it represents an intensely interesting story, admirably told. But it is not history, and it is not educational.

Let us consider another instance. A leading photoplay dealt with the lives of Mary, Queen of Scots, and Elizabeth of England. Though I have not personally seen this film, I was interested to notice the comments offered thereon by a dramatic critic in one of this country's leading weeklies. The critic devotes considerable space to the historical inaccuracies of the film. He points out that the real issue between Mary and Elizabeth was the issue of religion. Elizabeth, a Protestant queen, was never safe while Mary, a Catholic claimant, lived. But the film did not show this. Instead, a love interest had to be manufactured to hold the interest of the audience. The critic comments: "Picture makes Mary the age, cuteness, nobility, and liteness of Hepburn; has a sexy, inglorious, villainous Elizabeth visit her in prison, kill her directly." With all this distortion of fact in the interest of audience appeal, how can we regard such productions as historical and educational, as helpful and beneficial to our young people?

In criticizing historical movies, we should not complain because they do not adequately cover every little happening and every minor detail. That would be impossible. I am merely pointing out that the most astonishing liberties are taken with facts, in order to obtain a more thrilling, more popular story. To assume that education can come from such distortions, is simply folly. Whether dramatization by Holly-

wood actors and actresses is at all helpful for our young people—or our older ones—to witness, is another question, which I do not propose to discuss here.

From my study of the so-called historical films, I can only say that they are misleading rather than educational. They do not inform; they misinform. The spectator feels that he has learned a great deal. But much of what he has learned is false, not true; though he thinks that it is true. As an educational factor for our youth, therefore, the value of the historical film is not zero, but considerably less than zero.

CRITICAL NOTES

On the Text of Certain Texts

"Replenish the Earth"

(Genesis 9:1)

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

AFTER the flood, God said to Noah and his sons: "Be fruitful, and multiply, and replenish the earth." Gen. 9:1. The dictionary defines the word "replenish" as meaning "to fill again; stock anew; refill." This command, given after the destruction of the whole human race except the eight who were saved in the ark, is readily understandable. But difficulty arises when one observes that the very same expression occurs in Genesis 1:28, where, after the creation of the first man and woman, God said to them: "Be fruitful, and multiply, and replenish the earth."

We wonder why this idea of *filling the earth again* is thus set forth in the King James version. Some have used the statement in trying to prove that the creation recorded in the first chapter of Genesis was subsequent to a world catastrophic destruction of the life that had previously been existent on the earth. Let us notice some of the other versions.

The Spanish version of Genesis 1:28 says: "*Henchid la tierra*," which means "to fill," but carries no idea of *again*. Luther says in his German version: "*Füllet die Erde*," or "fill the earth." There is no idea of *stocking anew* here.

The Vulgate or Latin Version of the Bible is one of the oldest translations, and one that seems to have a great influence on our English Authorized Version. The Vulgate says: "*Replete terram*." Here we have the prefix *re* which usually has the idea of *again*. Literally *replete* would be "fill again."

The question then arises, is the Vulgate correct in giving this idea? Let us go back to a still older translation, the Greek version

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NORTH AMERICAN INSTITUTES

Reports Covering the 1937 Institutes

USE OF STEREOPTICON AND PROJECTORS*

By A. A. CONE, Pastor, Providence, Rhode Island

THERE are just five avenues through which impressions can be made upon the mind: sight, hearing, feeling, taste, and smell. Through any one, or all, of these impressions can be made upon the human mind. These are legitimate avenues through which to work in all our efforts to save men. And the more we use these avenues, the more readily will the impressions be made and the more lasting they will be. This is clearly taught in God's word: "O taste and see that the Lord is good." Ps. 34:8. In this instance, God appeals to the taste and the eyesight.

I think that if we study God's word, and Christ's example, we shall see the value of appealing to both mind and heart through as many of the senses as possible. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled [felt], of the word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us." 1 John 1:1-3. Down through the ages, men have usually been profoundly impressed and convinced by what they have "seen," and "heard." Through these two avenues to the mind God has made most of His appeals to men in His endeavor to reach their hearts and win them to Him.

Throughout the Bible we find instances which indicate God's approval of this method of appeal as a means of winning souls. There are the examples: (1) of the burning bush which attracted the attention and interest of Moses, after which he was in the right frame of mind to receive the message God had for him; (2) of Ezekiel setting up the tile, representing Jerusalem, and laying siege against it; (3) of God's effort to secure the attention of the world to His truth, by making the Word flesh, so that men could see it, hear it speak, and feel its influence. And of Christ's methods, we read: "By connecting His teaching with the scenes of life, experience, or nature, He secured their attention and impressed their hearts."—"Christ's Object Lessons," p. 21.

Then we have this instruction for every worker who would be a successful soul winner: "He should leave his ideas before the people as distinct as mileposts."—"Testimonies," Vol.

II, p. 544. In our endeavors to do this, there is an old Chinese proverb we would do well to keep in mind: "One picture is often worth a thousand words."

In all symbolic prophecy, the wisdom of this Chinese proverb is emphasized. What volumes of truth are expressed, and made clear to men by God's pictures of the great image, the four terrible beasts, the great red dragon, the two-horned beast, the woman sitting upon the scarlet-colored beast, and the woman clothed with the sun.

"By the use of charts, symbols, and representations of various kinds, the minister can make the truth stand out clearly and distinctly. This is a help, and in harmony with the word of God."—"Testimonies," Vol. IX, p. 142.

Thus it is made clear that there is a proper place for, and a proper use of, the stereopticon and other projectors in our soulsaving work. My observation also leads me to believe that there is a misuse and an abuse of these agencies, in some instances. I believe that a worker makes a serious mistake when he builds a sermon on some beautiful pictures he may chance to have, and thus makes his sermon explain his pictures, rather than using the pictures to make his sermon clearer. Such a practice can accomplish no more than to amuse or entertain the people.

Henry Ward Beecher once said, "The first merit of pictures is the effect they produce upon the mind." I have long since ceased to use pictures which did not have any particular value in making the points stand out like "mileposts," or in more indelibly impressing truths upon the mind of my listeners. I want every picture I use to talk, to really say something to help explain the thought I am presenting. Any picture that does not do this merely consumes precious time and diverts the attention. It is of no particular value in winning souls. Recently I have made a practice of throwing my Bible texts and all important quotations upon the screen, so that the people can read them with me, and I find this is a great help.

In emphasizing the danger in the use of the stereopticon, projectors of all kinds, and other legitimate helps in making the gospel of the kingdom clearer to men, I want to present a few statements from the Lord's mouthpiece to

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* Presented at Atlantic Union Institute.

KINDLY CORRECTIVES

Better Speech and Conduct

MEETING THE EVOLUTION PROBLEM

By H. W. CLARK, *Professor of Biological Science, Pacific Union College*

CERTAIN pulpit addresses and magazine articles on the subject of evolution lead me to make a few comments on methods that may well be employed or avoided in meeting this great problem. I hope I may be allowed, without rancor, to criticize some undesirable efforts I have recently observed, and to suggest more effective means of reaching men who are trained in scientific modes of thinking.

LIBERTIES IN MAKING QUOTATIONS.—An unfortunate habit into which many writers and speakers have fallen, is that of quoting fragments from a book, a paper, or an address by some noted man, in support of our particular viewpoint, *while possibly the general trend of that author's line of argument is diametrically opposed to our views.* If the same method were employed against us, we might be quoted as saying a great many things which we do not believe.

Closely akin to this practice, is the use of a striking statement from an author whose general line of thought is completely out of harmony with our views. For example, we often hear and read quotations from H. G. Wells regarding the downfall of our civilization. On the other hand, if we should quote Wells in regard to the evolutionary progress due to come in the future, we should be considered highly unorthodox. Why should one of his statements be widely used if nearly all others are unacceptable? Of course, if we desired to show *his attitude* on any particular subject, we could quote his own words as proof. But to prove *our own attitude* by quoting H. G. Wells is to employ a questionable method of argument.

Even though a writer of the world has brought out some valuable truths, it is generally advisable to assimilate the facts for ourselves, and to state them in our own words rather than to indulge too freely in quotation. In quoting continuously we are likely to lay ourselves open to the charge of being mere agitators who seize upon the work of others and turn it to our own ends. If we are not sufficiently authoritative in our own right to give weight to our words, we do little good by bolstering up our ideas with quotations from the writings of others.

THE WRONG APPROACH.—It shows lack of consideration for the mental ability of others to point to evolution as "nonsense" and to evolutionists as "ignorant" and "foolish." They can

be equally as effective in scoring us as unlearned and uncultured. Many of the best minds of the world believe in the theory of evolution; and we must face this fact whether we like it or not. *The situation calls for a presentation of facts rather than for rhetorical argument and bluster.* We, above all people, must avoid slander, sarcasm, or even the suggestion that our opponents are ignorant of the facts. True, we believe the advocates of evolution have made a fundamental mistake in their interpretation of the facts; but our work is to show how the facts should be interpreted, not how foolish are the men who have developed wrong interpretations. As I study the problem, I am more and more impressed with the idea that we shall never obtain a hearing from men of science until we cease berating them for accepting evolution and begin showing them *the scientific accuracy of the creationist's viewpoint.*

CHANGING VIEWPOINTS AND INTERPRETATIONS.—We should keep up-to-date in our understanding of scientific ideas. While science is a collection of organized facts, it progresses by means of changing viewpoints and interpretations. The philosophical background of scientists of ten years ago will not serve for today. Many of our speakers and writers are trying to combat ideas ten to twenty-five years out of date. Gathering material from books and journals without respect to the time in which they were written, one is likely to waste effort trying to overthrow theories no longer held by progressive scientists.

An outstanding example of what I have just been discussing is the idea of change of species. During the years from 1900 to 1925 geneticists thought they had found in Mendelism positive proof that plants and animals could not change sufficiently to bring new species into existence. Many statements were made to this effect, and of course this gave believers in the creation doctrines some excellent ammunition to use against the whole theory of evolution.

Within the past ten years, however, there has been a decided swing back toward the Darwinian viewpoint of the origin of species by natural selection. This swing toward Darwinism has been supported by facts as valid as those propounded in the previous quarter century in opposition to change of species. Good judgment would lead us to be very cautious in the use of quotations and statements regarding

this problem. We cannot afford to waste our time combating outdated theories.

STUDY HISTORIC BACKGROUND.—We should not confuse Darwinism with the general theory of evolution, or blame Darwin entirely for the acceptance of evolution by the scientific world. What Darwin actually did was to present arguments in favor of the origin of species by natural selection. The general outlines of the evolution theory had already been accepted for a quarter of a century by practically all scientists and by many theologians. The furor over the "Origin of Species," when it was published in 1859, was largely because of its theological implications, and not of its scientific merit or demerit.

Furthermore, the acceptance of the idea of the gradual ascent of living forms was due not so much to the work of Darwin as to that of Huxley and others who used the "Origin" as a tool to promote their particular philosophic views. I would suggest that every one who speaks or writes on the subject of Darwin, or the origin of species, study the history of these problems thoroughly before trying to discuss them before the public. It is distressing to observe the number of erroneous statements that appear in our denominational papers in respect to these questions.

CARE IN USE OF BIBLE.—We should avoid using Bible quotations to prove scientific ideas. While the Bible is inspired history, prophecy, and instruction, and its historical record is to be accepted as true, it is not primarily an explanation of scientific truths and should not be used to back up our personal conceptions of natural phenomena. An outstanding example of this is found in frequent reference, not only by Adventist writers but by those of other denominations, to the expression "after his kind" as proof for the fixity of species. A careful study of the first chapter of Genesis shows that this phrase refers primarily to the law of *creation*, rather than of propagation. Not a word is said as to how animals or plants should propagate. By inference we take the position that they must multiply "after his kind," but we cannot quote the Genesis record in support of such a position. If scientific study brings out facts that indicate a change in species (such as is intimated in "Spirit of Prophecy," Vol. I, p. 78), we must recognize the facts. We are unwise to quote the creation record as proof of our viewpoint in regard to conditions prevailing since the creation process was finished.

THE LARGER OUTLOOK.—We should be clear as to the real importance of the issues involved in the evolution-creation controversy. Change of species, struggle for existence, survival of the fittest, natural selection,—all these are the weapons of the late nineteenth century. We are merely shadowboxing when we try to argue against them today. Our present-day problems

are deeper and more subtle, and reach into the fundamental problems of philosophy. The reality of God, the scientific accuracy of the Genesis record of creation, the theological and philosophical implications of the two doctrines, are more important than the mere question of whether or not a plant or an animal can change sufficiently to be classified as a new species. If the Bible record can be maintained, and a literal six-day creation be correlated with the flood as the destroying agent for the ancient world, changing species will fit into the picture with no difficulty whatever. All the details will work out satisfactorily when the fundamentals are clearly perceived.

THE QUERY CORNER

Sundry Ministerial Problems

"The Dew of Herbs"

What is the meaning and force of the passage in Isaiah 26:19, which reads: "Thy dew is as the dew of herbs"?

The full text reads: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." This prophecy met a direct fulfillment in the resurrection of Christ and those saints who were raised with Him. Concerning this incident, inspiration makes this comment:

"As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. . . . During His ministry, Jesus had raised the dead to life. He had raised the son of the widow of Nain, and the ruler's daughter, and Lazarus. But these were not clothed with immortality. After they were raised, they were still subject to death. But those who came forth from the grave at Christ's resurrection, were raised to *everlasting life*."—*The Desire of Ages*, p. 786.

In this discussion we will not concern ourselves with the questions as to who they were, how many they were, or why they were raised; but as to their condition after being raised. The quotation just cited says they were "*raised to everlasting life*." The Bible expresses the same thought in the words, "For thy dew is as the dew of herbs." This resurrection was the dawn of the new or immortal life to them. Instead of the words, "the dew of herbs," Dr. Adam Clarke translates it thus: "the dew of dawn." This, he says, is according to the Vulgate (Latin), Syriac, and Chaldee. The Septuagint version uses for the word "dew," the Greek word *ἄρσος* (*arosos*). This word is used for dew or a light rain, much as

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THE GOSPEL MUSICIAN

His Responsibility and Opportunity

CHOIR MEMBERSHIP

By H. A. MILLER, *Instructor in Music, Southern Junior College*

IN many churches a general invitation is made to "those who wish to join the choir," thus throwing down the bars and swinging the gates wide open for any one who feels inclined to come. This is getting started on the wrong foot. It is easier to get people into an organization than it is to drop them after they are in. Care must be exercised in the choice of members if you wish any degree of success. Put a premium upon membership and set a certain standard which must be met before entrance. The very fact that you are selective will at once place the choir to advantage in the eyes of the church. Human nature is more interested in things that are difficult to attain than in those easy of access.

It depends largely upon the training of the conductor just which plan is best to follow in the selection of voices. Taking inventory of choir possibilities is an absolute necessity. Under certain conditions it might be wise to test each voice, but again this plan rests upon the training of the conductor and the confidence reposed in him by his prospective choir members. It is better to move slowly with a degree of assurance for success, than to jump in hurriedly and come out with but a portion of the possibilities realized. The latter condition destroys interest and readily undermines the chances for good, substantial work.

If you can find three sopranos, two altos, two tenors, and three basses—a total of ten good voices—you have a minimum for a choir. There should be enough voices to lend color as well as volume. The outer voices—the soprano and bass—should be a little heavier than the inner voices—the alto and tenor. This combination should give fair balance, providing, of course, that the voices are approximately equal in power and texture. Two strong altos would overbalance three weak sopranos. If one part is too light, increase the number of voices in that part in order to strike a balance. After all, the final test of numbers is the balance of parts. All parts should be heard with no one boldly coming out above the others, nor any one so light that it cannot be sufficiently heard. Usually the back tires of an automobile carry a few more pounds of air than the front ones. This illustration crudely corresponds to the balance of the harmonic wheels of a musical vehicle.

Where a larger number than ten is possible in a choir, by all means enlarge it, because

it reduces the need for better singers, adds more power and color, increases the confidence of the singers, and gives the organization more weight and dignity. The size of the choir must often be governed by the space allowed for it. Where no place has been provided, the members might sit in the regular church seats nearest the musical instrument, standing and turning toward the congregation when the time comes to sing. This plan is not ideal, by any means, but it solves the problem in some places, at least, where no provision has been made for a choir.

In making selection of voices, there are many things that must be considered. Obviously, the voice and the personal character of the singers are the basic tests. The mode of dress must also come in for its share of consideration. And is it necessary to mention how the face is "dressed"?

The fact that a person has a loud voice that stands out in congregational singing, like a great lone oak on a shrub-covered prominence, is no indication that he or she is a singer. A person may be a first-class yellor; but remember, you are not picking a spirited side-line group for a football game. It is almost useless to expect such voices to calm down; they do not know which direction that is. They have lived on Holler Mountain so long, they could never be satisfied in Calm Valley. A larger number of softer voices is very much better than a few loud ones. When kind friends and helpful-minded church members advise you to invite Mr. and Miss So-and-so into the choir, tell them you recognize that they have very strong voices, but that their voices would overbalance the parts, and you'll just have to pass them by.

It is not necessary to have solo voices from which to select a choir. Frequently such voices give less assistance than those that are untrained. They are more independent and less likely to follow the leader's suggestions. Solo voices should not always be passed by, but a director should not feel handicapped if he finds none to grace his choir. They are valuable help when they are sufficiently music-conscious to know how best to assist a choir. But when a soloist feels that he is harnessed to the choir load with an obligation to pull everything along behind him, the driver (director) included, he surely becomes a heavy liability.

It is surprising what beautiful work can be

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HAVE FAITH IN THE ADVENT MOVEMENT

By H. O. OLSON, Bureau of Home Missions

A RECENT mail brought to my desk two books from a would-be reformer of Seventh-day Adventist doctrine, and two documents from an American lecturer, W. J. Cameron. One of the documents of the lecturer was entitled, "Have Faith in America," and contained statements that apply most appropriately to the invectives of so-called Seventh-day Adventist reformers. Note these two excerpts:

"The noise you hear is not the cracking of foundations; it is but the squeaking mice that cannot gnaw the granite." "Every effort to infect us simply serves as vaccination, rendering us more resistant to wrong. The present testing of our principles, though meant for evil, will turn out to our good; *our roots will drive to deeper holds upon the verities from which we sprang.* This is our faith; it may arouse new vigilance, but it utterly casts out fear."

Some years ago fear seemed to exist on the part of some in our ranks that it was dangerous to delve deep into the facts of history, as we might find data that would disprove certain tenets of our faith. Such fear was, and is, unwarranted; for truth is never endangered by either historical or scientific facts. Instead it is made to stand out in bold relief, by such findings. As Bible students, however, we must beware of spurious history, pseudo science, and subtle sophistry.

The foregoing expression, "Our roots will drive to deeper holds upon the verities from which we sprang," has proved true in our own denominational experience. If it had not been for the opposition encountered from opponents to our movement, it is doubtful whether we would have undertaken the thorough research work into early advent sources in all parts of the world which is being so ably and efficiently carried on by the General Con-

ference. The findings presented at ministerial institutes, and other gatherings of our workers, have been inspiring and faith strengthening, and have enabled us to secure "deeper holds." We workers deeply appreciate the fact that the General Conference Committee has made it possible to undertake this gigantic task, and we look forward with expectancy to the time when these vital facts will be made available in book form.

To "have faith in the advent movement," as the heading of this unsolicited contribution states, does not mean we must believe that the pioneers in this movement never came to a wrong conclusion during their earnest search for truth. The apostles of Christ often drew wrong conclusions from the statements made by their Master, and He did not always correct them immediately. As late as the ascension day, they still believed that He would restore earthly Canaan to Israel. The same was true of Luther and other denomination founders; in the early part of their ministry they held some beliefs which later they found to be untenable and therefore discarded. No broad-minded person would consider that this weakened their cause, nor hold this against the denominations founded by them.

The pioneers of the advent movement were not given an understanding of our whole system of present truth by direct revelation. They had to search for truth as for a hidden treasure, and when they found that they had made wrong deductions, a deeper and more thorough study of the subject brought forth a correct conclusion. In this corrective work they had the Spirit of prophecy to aid. We honor them for their openness to conviction.

It will weaken a minister's influence in the

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THE SOVEREIGNTY OF TRUTH

MRS. E. G. WHITE

There is no excuse for any one in taking the position that there is no more truth to be revealed and that all our expositions of Scripture are without error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject

anything that bears the fruits of the Spirit of God; but we should be teachable, meek, and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ.

The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the living oracles to see whether or not we are in the faith.

—Review and Herald, Dec. 20, 1892.



HISTORIC INTERPRETATION AND EXPOSITION

IT is sad, but true, that those unprepared by long and comprehensive study in the field of history or science, doctrinal or prophetic interpretation, or the ancient languages, are often the most forward and dogmatic in their conclusions and assertions in these respective fields. Such not infrequently rush into ardent oral or printed defense of their preconceived understanding of the faith. The immature, unbalanced, or erroneous statements resulting only add to the difficulty and create more confusion.

For example, for one who is not an expert in ecclesiastical Latin or Greek, and scarcely reads it, to argue upon the technical content of a passage in the Latin or Greek, is both foolhardy and ridiculous, and would be laughed out of court in any other place than the church. Similarly, to dabble a little into church history for the exposition of prophecy, zealously seeking some bit of evidence that merely supports a preconception, is unscholarly, unsafe, and unsound. The fallacy of such a procedure should be apparent to all. Context, setting, background, the full historic picture—these, all and each, are imperative. No one is a safe guide who speaks in any serious way without them. Without such an equipment, modesty and a recognition of the solemn obligations of Christian scholarship would indicate the eloquence of silence.

Moreover, many a foolish and futile interpretation of prophecy or Biblical exposition, could have been avoided had the projector had knowledge of the history of prophetic interpretation through the decades or centuries past. He would then see how others had conceived the same ideas (there are few really original conceptions), and how these were later exposed as fallacious. But more important still, he would have discerned the underlying basis for these errors. And that is the important thing. There are underlying principles and misconceptions that lie beneath all fallacious reasoning and conclusions. These we should ascertain. Then the relationship of cause and effect becomes clear and decisive.

Not a few of our minor doctrinal differences would dissolve under the revealing light that a mastery of systematic and historic theology would throw upon the subject involved. Individual truths do not stand alone, unrelated, in independent isolation. They are interre-

lated and interdependent. They are influenced by the positions held previously, and in turn influence those that follow thereafter. There must be harmony and symmetry in all doctrines if they be true and sound, both collectively and individually.

Knowledge of the fallacies and pitfalls of the past—the digressions and tangents, and the heresies that frequently resulted—will safeguard against their repetition or reception today, and aid in the detection of kindred errors as they appear. We need resolutely to set ourselves to master these safeguards, and in this historical pursuit no greater help or surer guide will be found than that afforded by the Spirit of prophecy. L. E. F.



Suicidal Selfishness

SELFISHNESS is a subtle, insidious thing. It blights everything it touches, shifting its basis from golden motives to baser impulses. It poisons the secret springs of life and service, chilling and killing that prompting love without which all exploits for God become null and void, and all pious words for Him but hollow, empty phrases.

Selfishness relentlessly seeks the spotlight. It substitutes its own achievements or advancement, its own records or glory for that spontaneous, altruistic love to God and man that alone makes service acceptable to either. Selfishness seeks to achieve for selfish achievement's sake. It fosters activities for the sheer sake of records, personal standing, or advancement. Though never admitted, it calculatingly courts the favor of leaders, and attempts to create a favorable impression upon nominating and auditing committees.

Selfishness views everything in the light of advantage to itself. It seeks to get departmental secretaries to foster the branch for which they are responsible, for the sake of recognition of growth and advancement under their leadership; it seeks to have evangelists labor professionally for fame, prestige, and records in souls, irrespective of sound conversion or thorough instruction of the converts; it seeks to make treasurers look at increases in souls in the metallic terms of financial returns, administrators to labor for a good conference

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THE ASSOCIATION FORUM

A Round Table on Methods and Problems

(This Forum, dedicated to the exchange of candid worker opinion on ministerial methods and problems—though not designed for the debate of controversial, theological questions—reflects the personal views of the respective writers, and not necessarily those of this journal or of the denomination at large. Contributions should not exceed 500 words, and are expected to conform to the recognized amenities of the Christian platform. The editors reserve the right of excluding presentations failing to observe such principles. Those having contributions of value are invited to avail themselves of this Forum provision.)

The Place of Discussion

THE mighty Protestant Reformation of the sixteenth century was forged on the anvil of untrammelled discussion. It stood forth in contrast to the repression and authoritarianism of the Papacy. The foundation stones of this present-day advent message were likewise hewn out of the quarry of truth by the same sound process. This movement was brought forth in the atmosphere of frank, earnest, open discussion. Its difficulties were resolved by talking things through. Each advance move in its progress has been made by the same method. Its unity was the result of wholesome exchange of opinion. And in continued expression of opinion lies its safety today.

As iron sharpeneth iron, so does candid discussion clarify and unify. Contrariwise, the neglect, discouragement, or repression of candid discussion tends to divide, scatter, and stagnate. There is safety and growth through such a wise process. There is, on the other hand, danger and stagnation in repression, and in attempted resolving of difficulties through the dictates of authoritarianism. This is the lesson of the ages, both in church and in state. It is a principle which we forget at our peril, and abandon only at the sacrifice of our priceless Protestant heritage. Let's talk things over then, observing those guiding principles appearing under the heading of this Forum section.—EDITOR.



Perils of Formalism

EDITOR, THE MINISTRY:

I believe that one reason why we see such an alarming drift among our people is because so many rest satisfied with a mere form of Christianity. Belonging to the remnant church about which so many gratifying things are said seems to be enough for some people, and they go unconcernedly on their way, feeling that somehow the momentum of the movement of which they are members will surely make certain their salvation. A definite, personal experience in Christ is lacking in altogether too many cases.

Attempted salvation by human works is another peril. Few seem to comprehend that salvation is a gift, and that both imputed and imparted righteousness is given to us in the working out of God's plan.

I find that many have given but slight thought to these matters. I firmly believe that there should be an awakening in all our conferences and institutions, and on the part of all our leaders, to the sounding of the message contained in the Laodicean call. Christ must have His place within.

The thoughts of another situation have also pained me. It is quite evident that there is great disagreement among us in regard to the question of standards. This is especially disturbing when we see the diversity of views held by our ministers and leaders at the time of a large gathering of workers. Some hold strictly to the standards that have prevailed in past years. Others have become liberal and somewhat modernized in this respect. This has its influence upon our members, and especially upon our people.

And, too, I feel that we have taken steps in our educational program that have led us away

THE ADVENT

By LOUISE C

'Twas kindled in the heart at Eden's gate,
Lived strong in patriarch breast in simple state;
It stirred men's souls in apostolic day,
Foretold the antichrist's deceptive sway.

It found its rival in the dawn of sin,
Who lost the blessed hope through carnal din;
Gave courage to the early martyr hordes,
Who faced the fury of their pagan lords.

It cheers yon tombs with resurrection hope,
And meets the threats of emperor and pope;
Then spans millennial years with Satan bound,
And triumphs in a blissful new earth found!

Its truth lived warm in stanch Waldensian life,
In fearless bands who knew demonic strife;
'Twas almost quenched in persecution's hour,
Safe for its pregnant and eternal power.

Then came the noonday of the Papacy,
The darkest hour in human history;
The Reformation brought the advent cry,
From Holy Writ men knew the judgment nigh.

from the higher plane we should occupy. We are making much of intellectualism, and scholastic features are given unbalanced emphasis in education today. We are running a race with the world in the matter of high standing

and degrees, with too little attention given to the physical, moral, and spiritual man. Many of our young people, and even the parents, are well-nigh intoxicated with this craze for so-called higher education. In some of our schools the standards of spirituality and of personal Christianity have fallen low. Our inclination has been to swing toward the university and worldly conceptions. Our teachers, as well as our graduates, have much to do in creating the sentiment and molding the conceptions of our people. Unless we can in some way correct this trend, we shall soon be facing calamity.

I feel deeply concerned over the trends I see in our churches and institutions.

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



Posture in Kneeling

EDITOR, THE MINISTRY:

THERE is a factor in the problem of posture in prayer that ought to receive consideration in the construction and furnishing of new church buildings. I refer to the matter of seating. Here in the West, our churches are nearly all being furnished with opera chairs—comfortable, to be sure, but so constructed and spaced that it is practically impossible for the congregation to kneel when public prayer is offered. If a person does manage to squeeze into a kneeling position, whether he faces the

at various angles, resting the face on one hand or the other.

Looking at such an audience, one gets an impression of "confusion worse confounded"—every one postured and oriented as he pleases, or as he is able. In the New York Temple, formerly a Jewish synagogue, of which I was one time pastor, they have pews with sufficient room for people to kneel forward. And that is what the congregation was always invited to do, with the result that they presented the appearance of a reverent, orderly, united body of worshippers. But here in Hollywood, in Loma Linda, and in many other of the newer churches in California, we have opera chairs, and the effect is exactly the opposite. The congregation is in disorder, each trying to kneel, or to approximate a kneeling position.

Cannot something be done about the imperative need of so seating the worshippers that they can kneel in reasonable comfort during prayer? This could be done by providing pews, or properly spacing the chairs. It seems to me this ought to be done in all our new churches henceforth.

H. C. LACEY, *Pastor,*
Hollywood, California.



An Editorial Omission

DEAR EDITOR:

The June number of the MINISTRY will remain an issue of great importance for purposes of record regarding the methods and objectives of our ministerial institutes. Unfortunately, however, the report of the North Pacific Union institute appeared incomplete. The original manuscript's observations regarding the contributions of the General Conference men were printed with one conspicuous exception: The presentations you made, bringing to our attention the currents of advent interest in the Christian church preceding the 1844 movement. To me it is obvious that the original article needed to be pruned in order to be fitted into the available space. For that reason, undoubtedly, you modestly chose to omit my mention of your lectures, since you do not wish to appear to be publicizing your own addresses. However, since our field regards the report as a record of the convention, the omission was unfortunate in that it does not present the report of that very important and appreciated feature.

FREDERICK A. SCHILLING.



SOME one of experience, evidently, wrote the following: "A committee of five usually consists of the man who does the work, three others to pat him on the back, and one to bring in a minority report."

ADVENT HOPE

L. KLEUSER

When swung the hands of the prophetic clock,
The Spirit's voice called to the scattered flock;
The angel with God's seal rose from the east,
Foretold the final conflicts with the beast.

Our advent cause—the advent hope of old!
Men bring to it their talents and their gold,
Leave loved and home to tell its truths abroad,
With vision keen for the soon-coming Lord!

This blessed hope lives on to fill the earth;
The everlasting gospel has new birth!
'Gainst modern cults, in doom of heathendom,
Proclaims with angel power the kingdom come!

On wings of science and marv'ous providence,
The message of the coming Christ transcends
All Babel cries—their fraud and mystery,
And antichrist, the great apostasy.

Hope of the ages, theme of God's great plan,
Live in our hearts, defeat the doubts of man;
Extol the truth of faith's sole righteousness,
Fulfill in us His works of holiness!

South Lancaster, Mass.

pulpit or the rear of the church, he is in a strained, painful posture the whole time. Elderly and stout people simply do not attempt it. Many in the audience just sit through the prayer with heads bowed forward or sideways

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

SUBJECTS FOR AN EVANGELISTIC SERIES

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

I AM frequently asked by younger evangelists to supply a suggestive list of topics for a series of meetings. This is very difficult for me to do, because I never find it possible to list my subjects in the same order or advertise them by the same name in any two efforts.

For this, there are several reasons: First, because of the changing events of the day. The political and social world is changing very rapidly, and we change our subjects both in order and in name to fit these changing conditions. We take advantage of what happens to be the big news event of the hour or some condition of great public concern. For another thing, we must remember local conditions. The churches which may be in the neighborhood,

and the opposition or lack of opposition on the part of other religious movements in the neighborhood must also be taken into consideration.

It seems to me that aside from a general outline of subjects to be covered, it is almost impossible to prepare a list which can be used everywhere without changing the order and names of these subjects to meet conditions that arise. We must take note of public feeling, of local prejudice and custom, and of the canons of good taste. However, upon request, I am submitting a list of subjects used under the special conditions obtaining during one local effort. In this series, meetings are conducted every night for one hundred days or more.

First Week

Sun. What and Where Is Heaven?

Mon. The Coming World Dictator—Will He Rule From Moscow or Jerusalem? [Based on Daniel 2.]

Tues. Why Has God Not Destroyed the Devil Before This? Did a Good God Make a Bad World?

Wed. The Second Coming of Christ.

Thur. Will Man Soon Travel From This World to Other Planets? [Increase of Knowledge.]

Fri. A Message From the Sun, Moon, and Stars—Astronomical Proof That Christ's Coming Is Near. [Stereopticon lecture on dark day and falling stars.]

Sat. The Blessed Virgin Mary—Why She Was the Only Woman That Ever Lived Who Could Have Been the Mother of Our Lord Jesus Christ.

Second Week

Sun. Spiritualism—Do the Dead Actually Return?

Mon. Has Christ Appeared in Canada? [Based on magazine article on New York preacher's experience.]

Tues. Jonah and the Whale.

Wed. God or Gorilla? [Stereopticon lecture with special invitation to high-school students.]

Thur. Peter and the Rock.

Fri. The Seven Wonders of the World.

Sat. Who Wrote the Bible?—Strange Story of Crocodile Mummies. [Screen pictures of Bible evidence from archeology.]

Third Week

Sun. The Outcome of the War Between Capital and Labor According to Bible Prediction.

Mon. Japan and the Kings of the East in Bible Prophecy.

Tues. Are Other Planets Inhabited? [Screen pictures of astronomic wonders.]

Wed. Did Christ Descend Into Hell to Preach to Lost Souls?

Thur. The Thief on the Cross—Is He in Paradise Now?

Fri. Protestant Purgatory—Where Is It? [Proving that in this life we are, through God's providences, prepared for heaven.]

Sat. Is Healing in the Atonement of Christ on the Same Basis as the Pardon of Sin? [Lecture is followed by special prayer service for healing of sick.]

Fourth Week

Sun. The Sabbath Christ Made—Is It Saturday or Sunday?

Mon. World-wide Search for a Missing Bible Text.

Tues. The Ten Commandments in Hollywood.

Wed. What Was the Famous Handwriting That Christ Himself Destroyed?

Thur.—Archeology Against the Skeptics. [Screen pictures of archeological discoveries proving Bible true.]

Fri. Not Under Law, but Under Grace.

Sat. Should Women Smoke? [Screen pictures of tobacco evil. Also free prescription for cure offered. Use L. & H. Library, No. 11, "The Truth About Tobacco." containing Dr. Kress's prescription.]

Fifth Week

Sun. When the Turk Leaves Europe, Is the End of the World at Hand?

Mon. Is Russia in Bible Prophecy?

Tues. The Great Beast—Antichrist of Bible Prophecy. [Study of Daniel 7.]

Wed. Terrible Tortures in Secret Dungeons of the Dark Ages. [Screen pictures of persecution.]

Thur. The Wonder Man. [Special invitation to children. Screen pictures of Jesus.]

Fri. The Unpardonable Sin.

Sat. My Seven Minutes in Eternity. [Strange experiences of William D. Pelly.]

Sixth Week

Sun. An Amazing Revelation—How the Whole World Went Astray on a Great Vital Truth—"Who Changed the Sabbath?"

Mon. The Great, Modern Golden Calf. [Financial difficulties of today in the light of James 5, Isaiah 2, and other texts.]

Tues. Five Hundred Years of Prophecy Fulfilled in Twenty-four Hours.

Wed. Solomon's Temple Explored by Lantern Light. [Screen pictures of sanctuary.]

Thur. Hear About the Strange Cross Discovered in the Desert. [Further lecture on sanctuary, especially dealing with arrangement of altar of sacrifice, altar of incense, ark, table of showbread, and candlesticks in form of a cross.]

Fri. How Near Are We to the Judgment Day?

Sat. Who Is the Scapegoat?

Seventh Week

Sun. The Great Millennium on Earth—When Will It Begin?

Mon. Mussolini and the Turk. [Showing attempt of

Mussolini to reestablish the Roman Empire at the expense of the Turk. Also, how the latter shall come to his end, and none shall help him.]

Tues. What and Where Is Hell?

Wed. The Rich Man in Hell.

Thur. My Visit to the Mystery House at San Jose. [Screen pictures of famous Winchester house built at dictation of spirits.]

Fri. The Man That God Forgot.

Sat. The Mystery of the Golden Bible and the Sacred Spectacles of Mormonism. [Free admission by card only.]

Eighth Week

Sun. The Three-Hour Sermon on the Sabbath. [Starts at 7:15 and closes at 10:15. Follows example of famous three-hour sermon of Paul Kanamori of Japan, in which he covered the entire Christian religion in three hours.]

Mon. What Is the Soul? How Much Does a Soul Weigh? Is the Soul Naturally Immortal?

Tues. The Unquenchable Fire and the Worm That Never Dies.

Wed. What Did Jesus Christ Teach About Life After Death?

Thur. Selling Life Insurance. [Spiritual lecture on eternal life insurance.]

Fri. The Seal of God in the Forehead.

Sat. Hard Nuts for Seventh-day Adventists Cracked With the Bible Nutcracker.

Ninth Week

Sun. The Mark of the Beast in the Forehead or in the Right Hand.

Mon. The Seven Churches and the Synagogue of Satan.

Tues. The Seven Churches and That Woman Jezebel.

Wed. The Four and Twenty Elders and the Beast Full of Eyes.

Thur. The Four Horsemen of the Apocalypse.

Fri. The Souls Under the Altar—How Did They Get There?

Sat. Silence in Heaven for Half an Hour. [Another study on the second coming of Christ.]

Tenth Week

Sun. The Great Army of Two Hundred Thousand Thousand—A Mighty Revelation Prophecy. [Study of the Seven Trumpets concerning fulfillment of prophecy, August 11, 1840.]

Mon. The Lion Cry of the Advent Message. [Revelation 10.]

Tues. Two Witnesses Attacked by the Beast From the Bottomless Pit.

Wed. The Oldest Church With the Largest Membership—Is It the Roman Catholic, the Greek Catholic, or the Protestant?

Thur. Have Visitants From Other Worlds Been Seen on Earth? [Study of angels.]

Fri. The Great Elijah Message—Will the Prophet Elijah Return in Person Before the Second Coming of Christ?

Sat. Death in the Pot—Will the Brewer's Association and the Whisky Ring Save Us?

Eleventh Week

Sun. The Great Red Dragon With Seven Heads and Ten Horns.

Mon. Six Hundred Sixty-Six—The Heaven-Marked Man With a Mystic Number.

Tues. My Letter From Abraham Lincoln. [Based on letter from spirit medium, which, she says, was written to me by the spirit of Lincoln. A review of Spiritualism and state of the dead.]

Wed. The Great Question Robert Ingersoll Could Not Answer. [The question is, "How shall we escape if we neglect so great salvation?"]

Thur. The Modern Dance—The Carnival of Death.

Fri. The Spirit of Prophecy in the Last Days.

Sat. The Sacrifice of the Mass.

Twelfth Week

Sun. Is the United States in Bible Prophecy?

Mon. The Blood Reaching to the Horses' Bridles—Will It Actually Happen? [Final destruction of the wicked.]

Tues. Is the Use of Remedies a Denial of Faith When One Is Being Healed by Prayer?

Wed. What Will Become of the Millions of Heathen Who Have Died?

Thur. Absolute Proof That the Jews Will Return to Jerusalem.

Fri. Baptism for the Dead—Does It Do Any Good to Baptize People Who Do Not Believe? [General lecture on baptism.]

Sat. What Church Would the Apostle Peter Attend if He Were on Earth Today?

Thirteenth Week

Sun. Why I Am a Seventh-day Adventist.

Mon. The Judgment Hour Message. [First angel's message.]

Tues. The Fall of Modern Babylon. [Second angel's message.]

Wed. The Third Angel's Message.

Thur. Was the Old Covenant Made With the Jews and the New Covenant With the Gentiles?

Fri. A Time Coming When Men Would Give a Fortune to Hear a Sermon—Is That Time Near?

Sat. Is Talking in Tongues Necessary to Receive the Holy Ghost?

Fourteenth Week

Sun. When the Seventh Trumpet Sounds. [General review of the signs of the times and appeal for preparation of heart to meet the Lord.]

Mon. The Seven Terrible Plagues to Smite the Earth Just Before the Coming of Christ—Epidemics of Boils Without Remedy—Poisoned Water.

Tues. Great Heat Waves Scorching Thousands—Darkness That Can Actually Be Felt.

Wed. Great Sign Plague Now Starting—Frog Spirits Appearing on Earth—Hailstones Fifty Pounds in Weight—Earthquakes That Will Flatten Cities.

Thur. Why the Modern World Has Come Back to Eden for Its Diet.

Fri. Pilate—What Would You Have Done in His Place? [Obedience—taking a definite stand for the truth.]

Sat. [Special lecture on Galatians. Attention given to verses usually employed by enemies of Sabbath.]

Fifteenth Week

Sun. God's Last Message to the World. [Based on Elder Everson's lecture published in his book called "Bible Lectures"—one of his mightiest appeals.]

(Six Mystery Lectures)

Mon. The Mystery of the Devil Dancers of Tibet—How Did They Know in Their Land That the World War Was on Before the White Man Did? [Shows the work of evil spirits preparing for another world war.]

Tues. The Mystery of the Purple Woman. [Revelation 17.]

Wed. The Mystery of Necropolis—When Will It Be Unveiled? [On the resurrection.]

Thur. The Mystery of a Mystical Seven. [Study of the number 7 through the Bible.]

Fri. The Mystery of Mysteries—The Secret of the Ages. [The gospel of salvation.]

Sat. The Mystery of Iniquity.

Sun. "The City Which Hath Foundations." [Final lecture on the home of the saved, and eternity.]

RADIO QUESTION SERVICE

By A. D. BOHN, Evangelist, Spokane, Washington

QUESTIONS and answers on the Bible can be made both interesting and highly profitable over the radio. And free time can be secured by this method of answering Bible questions, whereas lecture-program time generally comes high. The full time of the period

is devoted to answering questions; no prayer is offered, and no music is used.

On the local station here, I have been allotted thirty minutes for each program. The first night I spoke for ten minutes on the Bible's being a book that can answer all questions.

Then I suggested that my listeners send in questions, and that inasmuch as some would like to have questions answered that are in the minds of many these days, I would mention several, saying they could send in these if they did not have others. I suggested the following inquiries: "How did we come into existence?" "Where do we go after this life?" "Is the future to be real, and will we have bodies then?" "Will there be government, citizenship, and family life in the new earth, and what occupations will be followed there?" "Will there be another world?" "Who will be the ruler in the new world, and who will make its laws?"

As soon as arrangements for the broadcast were completed, I sent postcards to Seventh-day Adventists in different parts of the State, inviting them to listen in and send questions, and to have their neighbors do the same. So much mail was received, and from such a diversified area, that a favorable impression was made, enabling me to stay on this program for sixteen months.*

After a time when a real interest was manifest, I sometimes invited Roman Catholics, Methodists, and others to send in questions touching upon some point of belief, signing the card or letter, "I am a Roman Catholic [or other faith], and desire an answer to this question." Encouraging guidance and suggestive questions made it possible to present the Sabbath, the law, baptism, the nature of man, etc., with great power.

I also sent out questions to the brethren and had them mail them to the station. I arranged the questions with sequence, and gave an entire half hour and sometimes several half hours to a subject. Thus I was able to present virtually the full message.

Every question was given careful and prayerful consideration before it was answered. A spirit of kindness and courtesy was manifest in each program. Never should antagonism be felt or allowed to appear in the presentation of our message over the radio.

When special requests came for prayer for the sick or troubled, I would offer a prayer as a part of the program. When questions on divorce or other personal problems were sent in, and I preferred not to answer them on the air, I would announce that in a day or two, a letter would be mailed that would bring the answer direct to the one who sent in the ques-

* Since the foregoing article was written, the following item appeared in the *North Pacific Union Gleamer*:

Elder A. D. Bohn has been invited to resume his Bible questions-and-answers program over radio station KGA, Spokane. The time is 11:45 to 12 noon each Sunday. Inasmuch as Elder Bohn speaks as a station feature, the time is free, and the response by mail will determine the continuation of the program. If you can get the program, write in and express your interest. Have your neighbors listen and send questions on the Bible or history connected with the Bible, and also personal problems on which help is desired. Send a question as soon as you read this article. to "Questions and Answers," KGA, Spokane, Washington.

tion. Thus I avoided dealing with personal matters while speaking to the whole radio audience.

A woman came from Canada to Spokane to be baptized, who had learned the message (every point except the Spirit of prophecy) from the question-and-answer program. She was a one-hundred-per-cent radio convert, as she had not contacted another Adventist or heard any other of our preachers speak. I baptized her, and she is now a member of the conference church in the region in which she lives.

Several times while carrying on this broadcast, I conducted meetings. I announced the lecture over the air and the place of meeting, and spoke to large crowds throughout the series. I find this to be profitable advertising. The people desire to see the man they have listened to over the radio.

The radio is an effective means of winning souls. Untold possibilities lie before us in its use.



"Ministry" Testimony Meeting

READ COVER TO COVER.—"Just a word of appreciation for that excellent periodical, the MINISTRY. I look forward to its monthly visits and read it from cover to cover, endeavoring to practice and profit by the instruction that it contains. May the Lord bless you as you devote your time and talent to the developing of a more efficient ministry for the finishing of the great work committed to this people."—*H. R. Brennan, Missionary, Prince Edward Island.*

UNIQUE PLACE.—"The MINISTRY is filling a great place in our work, and I trust that it may continue to be a blessing to our workers everywhere."—*R. J. Roy, Departmental Secretary, Inca Union Mission, South America.*

GRATITUDE EXPRESSED.—"Permit me to express my sincere gratitude for the excellent journal your editorial staff has made possible for the field. I never miss reading a single issue of the MINISTRY."—*J. W. Osborn, Minister, Illinois Conference.*

BRITISH APPRECIATION.—"I have just been attending some councils of evangelists in our union, and was very much gratified to notice the way in which our men appreciate the regular arrival of the MINISTRY, with its valuable contents. I suppose, as you follow the grind of editorial routine, you often wonder whether the various fields to which the journal goes appreciate its contents. I therefore thought that it was due you to let you know how our men have been expressing themselves on this point."—*H. W. Lowe, President, British Union Conference.*

POSTSCRIPTS ENJOYED.—"I greatly enjoy reading your postscripts, which I consider to be the finest feature of the paper. May they always be as good."—*H. Camden Lacey, Pastor, Hollywood, Calif.*

AUSTRALIAN APPRECIATION.—"The MINISTRY is very interesting. Its numerous items give many views of the great work of the message. I trust that our world workers appreciate its value and timely counsel."—*Robert Hare, New South Wales, Australia.*

MISSION-LAND APPRECIATION.—"I have greatly appreciated the visits of the MINISTRY from the very beginning of its publication. I want you to know that those of us who are out on the firing line appreciate its regular monthly visits."—*F. A. Pratt, Editor, Tagalog, Philippine Islands.*

JOINT READING.—"As the days go by, I appreciate more the efforts that go into making the MINISTRY not only instructive, but interesting and inspirational as well. My wife and I both read each new copy with interest. We have been especially pleased with the reports of the ministerial councils."—*Paul O. Campbell, Pastor, Seattle, Wash.*

"TESTIMONIES FOR THE CHURCH"

Their Historical Setting and Issuance

II. REPRINTINGS, REVISIONS, AND ADDITIONS

By W. C. WHITE, D. E. ROBINSON, and A. L. WHITE, "Elmshaven"

TESTIMONY for the Church," Number Ten, came from the press early in 1864. By this time the small editions of the earlier pamphlets were out of print. As requests for these became urgent, it was decided that the earlier numbers of the "Testimonies" should be reprinted. Just at this time Volumes III and IV of "Spiritual Gifts" were being prepared, and the reprinted "Testimonies" formed part of Volume IV of this series.

Principles Governing Selection

It is of interest to note in this connection, that in this first reprinting of the "Testimonies," not all of that which constituted the first ten numbers was included. This fact, with the reason therefor, was stated by Mrs. White in her "Remarks" which formed a foreword to the "Testimony" section of "Spiritual Gifts," Volume IV:

"During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled 'Testimony for the Church,' which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to reprint them, as given in the following pages, omitting local and personal matters, and giving those portions only which are of practical and general interest and importance. Most of 'Testimony' No. 4 may be found in the second volume of 'Spiritual Gifts,' hence, it is omitted in this volume' [italics ours].

The significance of the action that was taken in this first reprinting of the "Testimonies," and of this statement written by Ellen White, is at once apparent. While she recognized that these testimonies were a presentation of messages from heaven, yet she pointed out that certain of these articles were, by their very nature, not necessary to all church members for all time. So in reprinting the "Testimonies," only those were selected which seemed to be "of practical and general interest and importance."

Three classes of matter were mentioned as being omitted.

First, matters of local nature. Even within nine years after the first "Testimonies" were published, it was recognized that there were certain local matters that need not be perpetuated for general reading.

Second, matters of a personal nature. With the passage of time, Ellen White felt that specific messages regarding persons whose actions and influence affected the general interests, of the work only temporarily, might

be omitted in future editions, designed for general circulation.

Third, that which was repeated in other volumes: Mrs. White also felt that the volume of matter contained in "Testimonies for the Church," might be lessened by omitting such subject matter as was included in previous volumes that were available.

First Ten Reprinted

The first ten numbers of the "Testimonies" totaled about 450 pages. After Mrs. White had selected from these ten numbers that which she considered to be "of practical and general interest and importance," "omitting local and personal matters," and that which was found in other publications, the reprinted series was reduced to 160 pages, or a little more than one third its original content. The question might very properly be asked whether she, as the Lord's messenger, was working within her rights and prerogatives when she omitted in reprints a part of that which had previously been published as "Testimony for the Church."

In considering this matter, we may well bear in mind that not all the writings of the Bible prophets were preserved for general reading for all time in the Bible. And we may reasonably conclude that the books mentioned but not included in the Bible, and the messages of prophets who were named, but who did not contribute to the Scripture canon, were of immediate importance to the people living at the time that they were written. However, being local in character, they were not needed for all time, and were with good reason not included in the Scriptures.

It would seem that Mrs. White exercised good judgment in omitting from a book for general circulation, matter that had already served its purpose in meeting certain specific issues. Although the messages were given to her by the Lord, she carried very largely, under the guidance of the Holy Spirit and with the counsel of her brethren, the responsibility of deciding how to deliver those messages to individuals or to the church at the proper time and place.

First Reprints Supplemented in 1871

Another nine numbers of the "Testimonies" appeared in pamphlet form between the years 1865 and 1870. By the year 1871, although

many of the later numbers were available at the office of publication, the earlier numbers were again out of print. To meet this increasing demand, Numbers 1-16 were printed and bound in two books of about five hundred pages each. In speaking of this reprint, Elder James White makes the following statement which explains the appearance of all of the "Testimonies" in their completeness in this new series. In the Preface he wrote:

"During the period of sixteen years Mrs. White has published her 'Testimonies to the Church' in a series of pamphlets, which, at this date, number twenty. But as the editions of the first numbers were small, and have long since been exhausted, we are not able to furnish the series complete to the numerous friends who subsequently embrace the views of Seventh-day Adventists. The call for these 'Testimonies' being large, we republish, and offer them in this form.

"And we are happy to do this, inasmuch as the 'Testimonies,' given under the trying, and ever-changing circumstances of the past sixteen years, ever breathing the same high-toned spirit of Scriptural piety, contain in themselves the best evidences of their being what they profess to be.

"*There are in them matters of a local and personal character, which do not have a direct bearing upon our time. But as many have desired it, we give them complete*" [italics ours].—"Testimonies for the Church," Vol. I, 1871 edition.

Omitted Portions Restored

There are two points in this statement by Elder James White which we note particularly. *First, the evidence of the integrity of the Testimonies.* James White rejoiced that the "Testimonies" could be presented in their entirety, because they always breathed "the same high-toned spirit of Scriptural piety," even though they were "given under . . . trying, and ever-changing circumstances." *Second, the subordinate place of local and personal testimonies.* In response to the desire of many, those portions of Testimonies No. 1-10 which had been omitted by Mrs. White in the first reprint were now restored. Yet in doing this, James White recognized, as did his wife when preparing the first reprint, that these "local and personal" portions did not "have a direct bearing upon our time."

28 Numbers Available in 1884

During the next eight years Numbers 20-28 of the "Testimonies" series appeared. In these early days the "Testimonies" attained their widest circulation and were best known in the form of pamphlets, consecutively numbered. The plan of grouping together several of these in bound volumes was continued through the years until by 1879 there were six volumes, containing "Testimonies," Numbers 1-28, inclusive. These volumes were not numbered and should not be confused with our present volume arrangement.

By 1883 the publishers were again unable to furnish complete sets of the "Testimonies" either in pamphlet form or in bound volumes, and to meet the constant demand for this precious instruction for the church, it was decided to republish all of Numbers 1-30, Numbers 29 and 30 having appeared by this time. There were certain problems in connection

with the proposal regarding the printing of this third edition, however, which it was felt must be duly considered. A number of the "Testimonies" had been written under very unfavorable circumstances, and in the haste to bring them before the people, numerous grammatical imperfections had been allowed to pass uncorrected into the published works. Now that the "Testimonies" were to be reprinted, it was recognized by Mrs. White and her associates that these imperfections in expression should be corrected so as to present the messages in better literary form.

Vital Principles Enunciated

The question was of such vital importance that it was carried to the General Conference session of 1883. At that meeting, important decisions were reached which not only affected the reprinting of these "Testimonies," but which also placed the denomination on record as to its understanding of certain fundamental principles having to do with the utterances of the Spirit of prophecy. We quote from the minutes of the meeting:

"32. WHEREAS, Some of the bound volumes of the 'Testimonies to the Church' are out of print, so that full sets cannot be obtained at the office; and,

"WHEREAS, There is a constant and urgent call for the reprinting of these volumes; therefore,

"Resolved, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

"33. WHEREAS, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,

"WHEREAS, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed [italics ours]; therefore,

"Resolved, That in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and further.

"34. Resolved, That this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions."—*Review and Herald, Nov. 27, 1883.*

Thus it was recognized that the messages which were imparted to Mrs. White came not through a mechanical, verbal inspiration, but rather through an enlightenment of the mind. Mrs. White was ever desirous that the messages entrusted to her should be presented in a manner to convey most perfectly to others the thoughts imparted in the revelations. These revelations were many times presented through scenes or views which passed before her. She must then describe them to the best of her ability, and in doing this, she endeavored to use the most fitting language at her command. Thus in preparing the manuscript for publication, any mechanical or editorial changes made by her or her secretaries, or any alterations or additions which she herself might make to bring out the thought more clearly or more forcefully, were fully justified. Similarly, in the published "Testimonies," mechanical, gram-

(Continued on page 21)

THE BETTER WORKMAN

Improvement in Method and Technique

THE ALCOHOL PROBLEM—NO. 7

By JULIUS GILBERT WHITE, *Madison College, Tenn.*

Whose Problem?

THE responsibility involved in the alcohol problem is being continually tossed around the circle. Some say it belongs to the Federal Government, and others that it is a State affair. One would delegate it to the medical profession, and another to the schools. Still others might claim it to be the responsibility of the church; and the church, in turn, might say it belongs to the home and the parents. Lastly comes the argument that it is merely up to each individual to settle the matter for himself. It is true that in the last analysis each person *will* settle the matter for himself. But that does not mean that no other effort should be put forth to help him reach the right decision. Manifestly, to the extent that any of these factors mentioned are concerned with the welfare of mankind, they must bear their share of the responsibility in this present problem.

How, then, will this responsibility be met?

1. We can each do our part to settle it for the State and nation by our vote.

2. We can use our influence in the selection of our educators and their textbooks, and in the formation of teaching policies. Qualified lecturers may enter the schools at assembly periods and give special instruction concerning alcohol.

3. The home finds its ideals and inspiration in the church, because the home and the church have the same Author. The purest, noblest, and most diligent efforts will be put forth by those who have the deepest, most unselfish interest in humanity. This points directly to the membership of the church. Which church? Every church!

The church is God's means in the earth for the restoration of man to the image of his Maker. Therefore, the church which has the clearest conception of its duty will take the lead in this work. The church will obtain its conception of duty from:

a. A knowledge of God, after whose likeness man was created, which will set the standard to which man is to be restored by redemption.

b. A knowledge of the laws of the Creator, governing both the spiritual and the physical life, which reveal His will concerning the life of man both here and hereafter. The church having the most complete knowledge of these laws will be foremost in teaching them.

c. A knowledge of the state of development

of the plan of redemption. If a church understands from the study of current events and the Scriptures that the culmination of all things is at hand, the members of that church will be the most diligent of all people in rescuing humanity from the snares of the enemy. The minor issue in the question of alcohol is not to rescue the drunkard, but through the dissemination of right principles to prevent the ruin of mankind. If there be one church which has a clearer and more definite message for the hour than others—more light shining upon it from the pages of Holy Writ—that church will either be the most active of all people in teaching the complete will of God in the spiritual and physical life, or it will fall under the greatest condemnation for failing to do so. The church having the greatest light will have the greatest love for God and His lost children, and will therefore be the most active in presenting the principles of restoration to the family of God.

The work of the church will not release the state, the physician, or the educator from their respective responsibilities, but will put the church in the lead of all these forces, because it has the clearest conception of the duty and the task, and the keenest conscience as a compelling force.

The legislator, educator, or physician may deal with the problem from the standpoint of finance, intellect, or health, as the case may be, but the Christian goes far beyond their realm and sees that every law of science which they know is a revelation of the will of the Creator, and that the highest obligation to obey is not in the interest of State, nation, intellect, or health, but is a duty to the King of kings.

Therefore, the only temperance of which the world is sure is Christian temperance, and its only sure home is in the church, and the church that will do the mightiest and most far-reaching work is the one having the broadest and clearest conception of God.*

(Conclusion of series)

* It may be of interest to our readers to know that the author of this series has developed three types of educational temperance lectures, profusely illustrated with colored slides, which he gives in schools, churches, et cetera. In the past seven months he has addressed over one hundred thousand students in seven States. Recently, he spoke to 34,000 students in Milwaukee, Wisconsin. He has been invited to return next school year. He has equally attractive illustrated literature on tobacco. Lecture texts and slides are available to our workers. Those wishing information should address Julius G. White, Madison College, Tennessee, U.S.A.—EDITOR.

THE RELIGIOUS PRESS

Valuable Current Excerpts

PROTESTANT HIERARCHY.—When we approach the idea of merger of all the denominational families, we pause. Why did these church groups come into being? Each has some definite reason, some principle or form of expression or government which seems important and valuable. We need all colors of the rainbow to give the perfect white light. If we lose any of the colors, what happens? Can we merge as suggested by Doctor Jones and still retain these values? If so, who will be the leader of the Protestant hierarchy to assume the great responsibility similar to that held by the Pope in the Roman Catholic world? It would require a remarkable head, and the organization might not retain the spiritual values and secure the economic efficiency desired by the proponents.—*Lucy Peabody, in the Watchman-Examiner (Bapt.)*, May 20.

CATHOLICS SUCCUMB.—Once upon a time, long, long ago, Catholics did not go to the pictures on Sunday evenings. Instead of that, they went to a service held in Catholic churches called vespers. Some of the old folks will tell you about it, if you inquire.—*America (R.C.)*, May 29.

ROMEWARD BOUND.—The presiding bishop of the Episcopal Church has recently said that its priesthood is sacerdotal, a sacrificing priesthood—a theory contrary to the history and the teachings of this church. Such a theory is ultrasectarian. Upon the occasion of a recent consecration to a missionary bishopric, all the pomp and circumstance of "Catholic" procedure, with an Italian touch, was evident. A six-page folder which was distributed made the pronouncement that the doctrine of apostolic succession was authoritative in this church; that bishops were ordained by Christ; that Christ ordained the seven sacraments. Declarations in reference to the authorized use of Catholic vestments in the Protestant Episcopal Church were also made in the folder. This is not comprehension; it is only confusion worse confounded. Illustrations without number might be cited to prove this contention concerning so-called comprehension, such as the Church Unity Octave, the use of the whole of Roman ritual and practice in Anglo-Catholic churches, the use of Roman books on doctrine and liturgies in churches and seminaries, veneration of modern Roman Catholic saints, and so on.—*A. G. Cummins, in the Christian Century (Mod.)*, June 9.

WORLD UNREST.—The hour is one of unrest, of tumult. The world is in disorder. Europe is made up of Communist Russia, of Fascist Italy, and Nazi Germany, with the peculiar ideas that each forwards. It has France that is uncertain, but leaning to the left. It has, outside of the Scandinavian peninsula, as many problems as peoples, and Spain torn by civil war, which is a war of parties that lean respectively to Communism and Fascism. Britain asks for seven billions and a half of money, that it may multiply its armaments. Its plea seems to be that it has saved Europe from another great war, and needs policing strength to keep peace among its neighbors. In the Orient we have the Japanese-Chinese situation with its possibilities. We have India thinking new ways that cut across the old order. And who can tell where our America will be tomorrow? The world is in a tragic condition. Something must be done about it. Can Christianity do it?—*M. J. Twomey, in the Watchman-Examiner (Bapt.)*, May 20.

SABBATH PRESSURE.—On the strength of special information received by it from Tripoli, the Cairo French Jewish organ, *Israel*, has published an article denouncing the Italian administration in Italy for having failed to improve the position of the Jews in Tripoli, in accordance with the recent pronouncement made by the governor of Tripoli, Marshal Balbo, the representative of a Jewish news agency. *Israel* states the Italian authorities have informed the Jews in Tripoli that the order that Jews must open their businesses in the New Town of Tripoli on Saturdays would in future be even more strictly enforced than hitherto.—*The American Hebrew*, May 21.

LIBERALISM DEFINED.—Doctor Link defined the liberal [religious] mind as "the mind systematically cultivated to question the traditions and morals of

the past; the mind habituated to doubt the old and to place credence in the new; the mind which accepts no authority except the authority of its own reason. This is the road to moral, social, and economic anarchy—the road to chaos and revolution. And this is the road we are traveling today."—*Christian Century (Mod.)*, June 9.

CATHOLIC PRESS.—If the Catholic press is the church's most powerful defense, the most drastic attack on that defense is the suppression of that defense.—*America (R.C.)*, June 5.

WAR'S RECORD.—History records between the years 1500 B.C. and 1900 A.D., only 227 years when there was peace on earth, while there were over 3,000 years of war and bloodshed. During this period over 8,000 peace treaties were signed, each of which was never to be broken and to be binding forever. Our so-called Christian civilization records more wars, more frightful and destructive, than the wars of unchristian ages. The end is not yet. Everybody knows of the astonishing war preparations which are going on among all the nations and that these preparations can mean only one thing—another war, a war beyond our imagination, a war of sheer extermination which will bring an end of our tottering civilization and plunge all in chaos of darkest night and confusion.—*Our Hope (Fund.)*, June.

SWEDISH EDUCATION.—As is well known, the Lutheran Church is the state church here in Sweden. In all the high schools and colleges, religion is a required subject. It includes Bible study, church history, comparative religion, and missions. In addition to this, the schoolwork begins every day with a religious service lasting about fifteen minutes, conducted alternately by the teachers of religion.—*G. L. Lennarth, in the Christian Advocate (M.E.)*, May 13.

CHURCH UNION.—The American Institute of Public Opinion finds fifty-six per cent of American Protestants are against church union. This is the group, we take it, that is believing enough, and discerning enough, to see that the current high-pressure methods to railroad the Protestant churches into "one big union" are based on bad theology and incapable leadership.—*The Presbyterian*, May 20.

OXFORD MOVEMENT.—The Oxford Group Movement, we feel, is one of the many religious movements which come in the experience of the church as a result of a neglect on the part of the church. It is a protest against nominal Christianity which travels with unchanged lives and unsanctified ambitions and activities.—*The Presbyterian*, May 27.

STREET SELLING.—Selling Catholic literature on the streets of New York is a work that my associates and I of the *Catholic Worker* have been engaged in these last three years. It is with the thought of furthering the apostolate of the Catholic press, of interesting and encouraging others to take up the work of selling Catholic literature to the man on the street, that this article is written.—*Stanley Vishniewski, in America (R.C.)*, June 12.

PAN-PROTESTANT CONGRESS.—Protestantism needs a universal congress even more than Catholicism. Such a gathering has been long overdue. There are certain basic principles which were fundamental to the Reformation and which are embodied in all the communions which, for one reason or another, broke away from Rome. Underlying everything else is the great issue of religious freedom. Protestantism is the true religion of democracy, and all the forces which really favor the latter need to rally to its support at the present time. Autocracies of one kind or another, totalitarian states, and attempts to suppress freedom on every side, appear to be the order of the day. The Protestant churches constitute the religious bulwark of the world's most significant democracies.—*F. D. Kershner, in the Christian Century (Mod.)*, May 5.

EVOLUTION DICTUMS.—Neither man nor beast, neither flower nor star, was created *outright*. As one of our living teachers has expressed it, "There was not, for instance, a certain Monday when there was in all the universe no single moon or shining star, and then a following Tuesday when, lo, a sun shone, and a moon gave forth its light, and the heavens were studded with stars. . . . There was not a certain Wednesday, when there was in all the seas no living creature, and then a following Thursday, when the waters swarmed with fishes. There was not a certain Friday, when there was in all the world no single human being and then a following Saturday, when a full-grown man appeared. Everything has evolved, higher forms of life from lower forms, and

these lower forms from lower forms still."—*Llywelyn Williams, in Pulpit Digest, April.*

LABOR TENSION.—It has been said that Henry Ford has taken an oath never to eat his words. If the report be correct, it is our belief that before the end of the year Mr. Ford will be subjected to forcible feeding by the Committee on Industrial Organization. Only last April, Mr. Ford announced in the press: "We'll never recognize the United Automobile Workers or any other union." Having succeeded in organizing all automobile factories except Mr. Ford's, the C.I.O. has on its part taken an oath that Mr. Ford will recognize the union and like it, or else—

Here we have something like an irresistible force about to meet full tilt an immovable body. All over the country men are asking, "Will Ford back down? Will he stick to his promise that rather than yield he'll close his factory?"—*Paul Blakely, in America (R.C.), June 12.*

NOTES AND NOTICES

Items of Interest to Workers

(Continued from page 2)

the smaller fry. Did he earn that degree, or was it simply given to him? I once made an address before the students of a little college in another State. The address made a hit with the faculty, and they offered to give me an honorary 'D.D.' Not having earned it, I of course declined to accept it. Then do you know that there are places where a man can buy himself a degree for anywhere from \$25 to \$40? I make no reflection whatever on the degree of doctor of divinity, when honorably and worthily received. As some one has said, it is just like the curl on a pig's tail—the curl looks good, but does not make any more pork. But after all, despite the fact that some are farther advanced than others, are we not all brethren? I have known of church committees who were more interested in the degrees after a man's name than as to whether he knew the Lord."

ADVENTISTS may well ponder the church-and-state principle mentioned in this thought-provocative paragraph in the *Baptist Watchman-Examiner* of July 23:

"Former Governor John Garland Pollard, calling attention to the fact that Baptists need to be on their guard against the violation of the time-honored principle of church and state, says: 'Recently in Ohio a proposition to appropriate \$5,000,000 of the State money for private schools, mostly denominational, barely escaped adoption. Attention has recently been called to an appropriation by the city of Columbia, South Carolina, to a Baptist hospital.'"

WHILE all Biblical truth is important, distinction should nevertheless be made between fundamentals affecting salvation, and details of prophetic and expositional interpretation upon which there is legitimate diversity of view.

"Meditate Upon These Things"

(Continued from page 1)

- ☞ Am I numbered among those who are expert in criticizing their brethren?
- ☞ Am I listless and indifferent in this hour of supreme need of zeal?
- ☞ Do I practice temperance in all things? Am I setting a right example to the church in the way I eat, drink, dress, and live?
- ☞ Is my social and moral conduct above reproach?
- ☞ Do I keep clear away from the border line

of questionable things? Do I avoid even the appearance of evil?

☞ Do I feel personal responsibility for resisting every encroachment of the world upon the church? Am I passive or positive in my opposition to every sinful practice that seeks to enter the church?

☞ Am I personally concerned about praying for God to send the promised revival and reformation to His people? Do I feel the need for a great revival and reformation in my own heart and life?

☞ Am I praying for the outpouring of the Holy Spirit in the latter rain?

☞ Am I giving full proof of my call to the ministry?

DEAR fellow workers, every one of these suggestions, with many others, deserves more than a casual reading and just a passing thought. Would it not be worth while for every worker to take these suggestions one by one and give them thorough consideration? Deep meditation on these things and a serious study of them would bring untold blessings to many. The workers in this cause today have a great and solemn responsibility resting upon them. We need to rise to new heights of spiritual power and efficiency if we are to accomplish the task laid upon us.

"Meditate upon these things; give thyself wholly to them; that thy profiting may appear in all things." 1 Tim. 4:15, margin.



Suicidal Selfishness

(Continued from page 11)

showing and progressive personal advance from local to union and higher responsibilities. It seeks to get all who labor to do so for self-aggrandizement. Yes, selfishness attempts to prostitute every motive of life, and to degrade every phase of it to unworthy ends.

Let us not be deceived by this devilish thing, for it springs from the evil one himself. Selfishness is suicidal, and will prove the undoing of all who succumb to its seductions—unless it be confessed and repudiated. Let us search our hearts to see if there be any of this wicked way in us. If it be found, let us confess it to God, repudiate it, crush it, cast it from us, put it out of the camp. Let us pray constantly for genuine love to supplant all self and selfishness.

L. E. F.



Reprintings and Revisions

(Continued from page 18)

matical, or editorial changes in these described limits, were also in place.

Nos. 1-30 Issued as Volumes I-IV

In harmony with the action at the General Conference, a committee of five were named to

examine the thirty numbers of the "Testimonies" involved. They did conscientious work and laid all matters of importance before Mrs. White for her approval. As had been planned, the new edition came out on a larger-size page, a more appropriate type was used, and Nos. 1-30 were issued in four volumes—Volumes I-IV of our present nine-volume series of "Testimonies for the Church."

Concerning the work done in the preparation of this edition, the following statement from the publishers appears in the "Preface to the Third Edition:—"

"In the 'Testimonies' as first printed, blanks or initials were generally used for the names of the persons addressed. For these are now substituted the letters of the alphabet, beginning with A in each number.

"In the earlier visions the words 'I saw' were very frequently inserted. As the writer considers this repetition needless, and as they constitute no part of the record of what was seen, they are sometimes omitted. Some grammatical and rhetorical changes also have been made for the sake of strength and clearness. In making these changes great care has been taken to preserve every idea, and in no case have either words or sentences been omitted unless as above indicated, to avoid unnecessary repetition."—"Testimonies for the Church," Vol. I, pp. iii, iv.

This new edition of 1884 was heartily welcomed, and its widely circulated volumes bear a marked influence in the lives of the church members and the policies of the church at large. Later numbers were added to this set and in 1889, Volume V appeared, containing Nos. 31, 32, and 33. Volumes VI, VII, VIII, and IX appeared as complete volumes, and with Volume IX the series was brought to a close in 1909. The nine volumes contain nearly 5,000 pages of instruction and counsel to the church, and are now conveniently bound together in the family set of four volumes.

(To be continued)



"The Dew of Herbs"

(Continued from page 8)

the word "drop" is used in English. The primary meaning of the word *drosos* is "anything tender; the young of animals." Applying this meaning to the text in hand, it would signify that they were resurrected to the tenderness of eternal youth or of young and tender herbs. The Hebrew word is טל (*tal*), which means dew or gentle rain. This word comes from an Arabic root تال (*total*), meaning "moisten." From this fact the phrase in hand might be translated, "Thy moisture shall be as the moisture of the tender herbs."

The word "dew" is found in several passages of the Bible; but the most significant meaning is found in Psalms 110:3, which reads as follows: "Thy people shall be willing in the day of Thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." The marginal reading is: "More than the womb of the morning: thou shalt have the dew of thy youth." In the light of the pre-

ceding renderings, this text might read: "More than the womb of the morning: thou shalt have the dew, moisture, tenderness of thy youth."

In the book of Hosea, God says, "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon." Hosea 14:5. The redeemed are here described as plants which receive the gentle dews which refresh them, and they grow and flourish. God says, "I will be as the dew." In age, men and all living things dry up, wither, and lose their moisture of youth; but the faithful will awake to immortal youth.

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Faith in the Advent Movement

(Continued from page 10)

eyes of his audience for him to take the position that some of the early believers did not teach a certain unscriptural point or detail, when the facts show the contrary to be true. How can the audience know that other matters presented by this minister may not also be found to be contrary to fact? Let us ever honor and exalt truth. There is every reason to have faith in the integrity and soundness of the advent faith.



Choir Membership

(Continued from page 9)

done with voices which, when singing alone, may sound far below par. A very common voice may fit beautifully into a choir. It is not necessary to have hothouse hybrids in order to make a beautiful bouquet. Remarkably attractive bouquets may be made from common, ordinary flowers, or even weeds.

A very necessary property of every singer is true pitch. There are many who are afflicted with inaccurate tone. This makes choir work unbearable to the congregation, and unfavorable comments may be expected. Ninety-nine per cent pitch accuracy is a total failure. The closer one gets to correct tone, the worse it sounds. Only absolute perfection will pass.

Perhaps the question of the singer's character is sufficiently understood, and requires little comment. In the temple service of the Israelites, ordained of God, the singers were confined to the Levites. From the thousands who might have been eligible, a careful selection was made of those best fitted to serve in this new capacity. The singer then was considered an integral part of the worship period, and his performance had the outstanding approval of God Himself.

The matter of dress should not be difficult to handle. Usually a frank, well-founded reason for your position on choir dress will not

be challenged. Outstanding colors make boisterous cries for attention. There can be no harmony when the voice sings and the clothing yells. A bright dress will call louder to the eye than a voice will to the ear. The darker colors are preferable for both men and women. Little touches that help to contribute toward unity of appearance, such as bow ties for the men, are desirable.

These few factors, briefly treated, will make for better choirs and improved vocal contributions. When a kindly attitude is manifested, backed by a deep desire to contribute substantially to divine worship periods, there is usually little difficulty in securing gratifying results.



Use of Stereopticon and Projector

(Continued from page 6)

the remnant church, as principles which I believe should govern in all these things:

"The work . . . is to be done after Christ's order, not after the order of a theatrical performance. It is not a theatrical performance that glorifies God, but the presentation of the truth in the love of Christ. Do not divest the truth of its dignity and impressiveness by preliminaries that are more after the order of the world than after the order of heaven. Let your hearers understand that you hold meetings, not to charm their senses with music and other things, but to preach the truth in all its solemnity. . . . God's servants in this age have been given most solemn truths to proclaim, and their *actions* and *methods* and *plans* must correspond to the importance of their message. . . . In their efforts to reach the people, the Lord's messengers are *not to follow the ways of the world*. In the meetings that are held, they are not to depend on worldly singers and theatrical display to awaken an interest."

"Carry forward your work in humility. Never rise above the simplicity of the gospel

of Christ. Not in the art of display, but in lifting up Christ, the sin-pardoning Redeemer, will you find success in winning souls."—"Testimonies," Vol. IX, pp. 142, 143.



"Replenish the Earth"

(Continued from page 5)

which existed in the time of Christ and from which both Christ and the apostles quoted whenever they used Greek. Here we find in Genesis 1:28: πληρώσατε τὴν γῆν (*plerosate ten gen*), "fill the earth." There is no idea of *again* in this Greek expression.

Turning now to the Hebrew, the language in which Moses wrote the words originally, we find the expression *cumilu eth-haarets*, "and fill the earth." In the original Hebrew there is no notion of *again*. Nor does this idea appear in the Greek. It is only when we get to the Latin that the prefix *re* appears. Furthermore in the Latin this prefix *re* does not always mean again. Sometimes it serves only to strengthen the word to which it is prefixed. This is shown in the English word "replete," which as an adjective means simply "completely full."

It would seem then, that although it was God's purpose that the earth should be completely inhabited, He created only one man and one woman, and gave them the gift of procreation, that thus His plan might be carried out. When sin came, God told the woman that the number of births would be increased. This is necessary, that, though so many persons are eternally lost, there should be enough saved to *completely fill the earth*.

It is unfortunate that the King James Version uses the word "replenish," which suggests to the English reader the idea of "fill again," but this idea of renewal is not present at all in the original Hebrew of the text.

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APPEAL!—In our appeals for decision, we should build solidly and substantially, upon factual foundations. Emotions sweep over the soul, but do not change it. The tide of emotion that rises is the tide that will fall again. Sound and abiding appeal must ever be addressed to the will,—the power of sovereign choice,—supported by conscience and conviction. All the power of argument, all the strength of logic, all the force of appeal, should be directed to this supreme citadel of the soul.

DISCUSSION!—We have been specifically told that the absence of discussion among us is not necessarily a sign of healthy, gratifying unity, but rather an evidence of disquieting apathy. It indicates lack of virile study and conviction. It accompanies indifference, or possibly an intimidating fear of ostracism or excommunication by some of the brethren. It is never a wholesome situation when things are calm upon the surface, but agitated underneath. Such always forebodes trouble. Free, frank, healthy discussion is the royal pathway to truth, and the method of its sound defense and progression. He whose chief burden is to exclude discussion is rendering a distinct disservice to the cause of truth.

DISCOURTESY!—When a fellow minister is speaking from the desk, it is the height of discourtesy for ministers on the rostrum, or sitting in the congregation, to hold a whispered, running conversation. It is bad enough when laymen or youth so indulge, but it is inexcusable in a worker with training in ministerial decorum and ethics. We are to be examples to the flock. And the more experienced and prominent the transgressor, the more flagrant the act.

NEGLIGENCE!—God desires the ministry of this movement to be deep, earnest, continuous students of the Word, ever bringing forth from the Treasure Book of Truth “things both new and old.” We should be the most constant, able, and aggressive Bible students to be found today, ever substantiating and clarifying truth already received, and seeking out those new gems which we are told await us, and which harmonize with, or throw light upon, the old. When we fail in such voluntary study as individuals and as groups, God permits curious innovations and heresies to come to plague us as a penalty for our negligence. Thus are we driven by such emergencies to that deeper study which should have been voluntary and continuous. These things come as a rebuke permitted of God. We should have anticipated and thus circumvented the arguments into which innovators cast their specious

theories. We are sternly summoned to renewed study. It is our failure to safeguard and to progress that gives opportunity for protesting innovations to emerge.

MODESTY!—The more a man really knows, the more modest will he be about his learning, for he is then in a position to appreciate how limited is the deepest of human knowledge in any given field. The best informed are usually the least bombastic and are seldom given to sweeping assertions. It is the one who has but skimmed the surface who is frequently the most vocal and positive in his pronouncements, the freest to judge others or their opinions, and to assign them to the categories of true or false, sound or unsound, orthodox or unorthodox.

DISHONEST!—In citing an authority in support of some point or proposition, the true thought and intent of the quoted should be scrupulously preserved in the excerpt used. It is grossly dishonest and unethical to select a section from a paragraph, page, or chapter, which if read in its entirety or context would give a distinctly different meaning to the portion used. And to leave out, by marks of elipsis, a part of a quotation which, if retained would modify, neutralize, or reverse the testimony of the quotation as a whole, is just as vicious. We cannot afford to be lax here. There are definite canons of ethics that govern in such matters. As trustees of truth, we must realize that honesty upon this point is as vital as in the handling of trust funds.

UNCLEAN!—What must be the mental state of the occasional moral leper who poses as a pious model in the gospel ministry, prating of righteousness and judgment to come, but who, meanwhile, is brazenly playing the hypocrite, deceiving for a time his family, his friends, and the public—though, as he well knows, not his God! What fear of ultimate exposure and dislodgment must at times terrorize such unholy frauds! What brazen effrontery toward God and man to preach and pray and appeal, and even to sit in judgment upon similar cases! Woe to him who thus presumes to prostitute the holy vows of the ministry! The curse of his evil influence will come back upon his own head with terrific force. Bad as is moral perversion in a layman, it is a hundredfold more heinous in a preacher, because of his profession, his influence, and his prominence as a public representative of truth and holiness. May the terror of God drive every such hypocrite from the ministry, that we may have a clean ministry in a clean church.