Thunder our thanks to her—guns, hearts, and lips!
   Cheer from the ranks to her,
   Shout from the banks to her—
   Mayflower! Foremost and best of our ships.

Mayflower! Twice in the national story
   Thy dear name in letters of gold—
   Woven in texture that never grows old—
   Winning a home and winning glory!
Sailing the years to us, welcomed for aye;
Cherished for centuries, dearest to-day.
Every heart throbs for her, every flag dips—
   Mayflower! First and last, best of our ships.

White as a seagull, she swept the long passage,
True as the homing-bird flies with its message.
Love her? O, richer than silk every sail of her.
Trust her? More precious than gold every nail of her.
Write we down faithfully every man's part in her;
Greet we all gratefully every true heart in her.
More than a name to us, sailing the fleetest,
Symbol of that which is purest and sweetest:
More than a keel to us, steering the straightest,
Emblem of that which is freest and greatest:
More than a dove-bosomed sail to the windward,
Flame passing on while the night-clouds fly hindward.
Kiss every plank of her! None shall take rank of her;
Frontward or weatherward, none can eclipse.
Thunder our thanks to her! Cheer from the banks to her!
   Mayflower! Foremost and best of our ships!
IN THIS ISSUE
(Special Theme: The Pilgrim Story)

ARTICLES

Religious Motivation of the *Mayflower* Pilgrims
Daniel Walther 5

Who Were the Pilgrims of Plymouth? __ Frank H. Yost 9

Character High Lights of the Pilgrim Pioneers
J. A. Buckwalter 12

SPECIAL FEATURE

The *Mayflower II* Recalls the Pilgrim Story ________________ 14

John Robinson’s Farewell Exhortation, p. 16

The Mayflower Compact, p. 18

Plymouth, “America’s Home Town,” p. 21

America Welcomes the *Mayflower II*, p. 24

EDITORIAL

Hold the Torch of Freedom High! __ R. A. Anderson 27

REGULAR FEATURES

Shepherdess ........................................................................................................ 30

Quotable Quotes ................................................................................................. 37

Seed Thoughts for Sermons ................................................................................ 39

Health Evangelism ............................................................................................... 41

POETRY

*Mayflower* ........................................................................................................ John Boyle O’Reilly 2

*The Pilgrim Story* . . . . . . . . Felicia Dorthea Hermans 4

*The Mayflower* ................................................................................................ Erastus W. Ellsworth 26

The Pilgrim Fathers ............................................................................................. John Pierpont 47

Our Cover

WIDE WORLD’S magnificent photo of the *Mayflower II* under full sail on the high seas provides a delightful cover picture for this issue of *The Ministry*, which is devoted to the saga of the Pilgrim pioneers of America’s New England shore. Our readers will be especially interested in the picture story (pp. 14-25) that highlights famous events of this epic voyage.
The Pilgrim Story...

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They have left unstained what there they found,—
Freedom to worship God.

—Felicia Hemans,
"The Landing of the Pilgrim Fathers in New England."
Religious Motivation of the “Mayflower” Pilgrims

Professor of Church History, SDA Theological Seminary

DANIEL WALther

There is hardly another ship in modern times that has aroused as much curiosity and conjecture as the Mayflower, whose sixty-six-day crossing of the Atlantic belongs to the epic past of colonial America. The memorable voyage in the fall of 1620 is part of our historic American folklore upon which many Americans look back with patriotic pride, especially if they can really prove that one of their ancestors was one of the passengers. Of course, everyone knows Will Rogers’ wry remark that his ancestors did not come over on the Mayflower but were on the shore to welcome the Pilgrims.

The English have built the replica of the Mayflower in a dramatic good-will gesture. Captain Alan Villiers, the commander of the Mayflower II, reports that it was about time that the English do something to express their gratitude for the common heritage which causes Britons and Americans to see eye to eye at times in ideas and purpose. It occurred to some Englishmen at this time that while the other countries had expressed their gratitude for America’s contribution—such as the French who gave the Statue of Liberty—England, from whom so much had come in the past, had at most sent a few exchange professors. Perhaps, also, it is in order to remind Americans that after all, their history has had its roots in England!

The duplicate of the Mayflower “right within a 16th of an inch” was built in Brixham harbor. If the seventeenth-century Pilgrims could have seen it, they would have recognized their Mayflower, except that it looked, of course, a lot better than the original. The repeat voyage of the Mayflower coincides with the celebration of the founding of Jamestown in 1607 as a result of the voyage of the Susan Constant, the Godspeed, and the Discovery. Jamestown was settled by merchants and adventurers, while the Separatists, who about the same time left England for Holland, went for religious reasons.

Beliefs of the Separatists

The Separatists of England, with whom the crossing of the Mayflower is so closely connected, had their beginning in the reign of Queen Elizabeth I. They differed from the Puritans in that they would not conform to the Anglican Church. They did not believe in simply “purifying” the State church from Romanism, and considered the Puritans to be as “vile” as the Anglicans and the Catholics. As the Separatists went their own way under the leadership of Robert Browne, they were convinced that they could not in any way conform to the Anglican Church of State. They advocated the separation of church and state, the formation of a congregational, or separate type of independent church.

While the Separatists really did not believe in the union of church and state, they were definitely interested in a sound form of government, and as far as they were concerned, the Geneva type of government would do. Sandys was quoted as saying, “If our God from heaven did constitute and direct a form of government, it is that of Geneva.” Nonconformists in England under Elizabeth I, and later under James I, had stood their ground and obtained notoriety by persecution and martyrdom. Three of their best leaders were executed as criminals in 1593, and many fled to Holland (Amsterdam) under the reign of Elizabeth I.

Under James I, John Smyth, a Cambridge man, founded a company of Separatists at Gainsborough. Among the small company at Scrooby Manor there were some of the later American Pilgrims, who became famous in the New as well as the Old World—William Brewster, William Bradford, and John Robinson. The latter was their pastor; Brewster was the only.
“gentleman” among the leaders. He had some university training without, however, ever graduating. Robinson led his flock to Leyden in Holland to escape persecution under James I. There were Separatists from Nottinghamshire, Lincolnshire, and Yorkshire.

The trip in 1608 from England to Holland through the North Sea was no small matter. During their voyage they experienced a "fearfull storme," which they were to remember twelve years hence when they definitely thought of leaving for the New World and crossing the uncharted Atlantic. "By a joynte consent they resolved to goe into ye Low Countries where they heard was freedoms of Religion for all men." In Leyden the Separatists enjoyed indeed "much sweete and delightful societie and spiritual comforte." The Separatists were not persecuted in Leyden, and they even enjoyed a certain degree of prosperity. They bought a house in Leyden that was to serve as a meeting place.

Restless Exiles Desire New-World Haven

Although the Separatists seemed to live unmolested in a country that was itself torn by all kinds of religious controversies (particularly the Arminian question) and were immensely attracted by an ever-expanding colonial empire, they nevertheless found that conditions in Holland were not ideal. The members of the Leyden church became restless, as naturally an uprooted people would, as guests in a foreign land. There was no possibility for the advancement of the gospel as they saw it and as they had proclaimed it heretofore. Most of all, their children quickly assimilated a foreign language, as children will, but lacked a strong basic religious education.

Very interesting was the Separatists' attitude toward the Sabbath. The contact of the young Separatists with the Dutch caused them to neglect and even corrupt the Sabbath-day worship. The elders of the Leyden church tried vainly to remedy the situation. Cotton Mather stated: "They could not, with ten years endeavor bring their neighbors particularly to any suitable observance of the Lord's day, without which they knew that all practical religion must wither miserably." The Massachusetts Colonial Records say that when they were in the New World the Massachusetts Bay Company particularly enjoined upon its colony at Salem that the people observe the Sabbath from three o'clock on Saturday afternoon, spending the rest of the day in catechizing and making ready for the next day's proper observance.

The Separatists were neither willing to give up their religious convictions nor to live any longer outside their king's domain. They had strong opinions, to be sure, but unlike the later Puritans, the Separatists were loyal to their "dread Soveraigne." The Dutch, who knew of the restlessness of their guests, offered them the opportunity to emigrate to the New World, and to colonize certain areas on the Hudson in behalf of Holland. But the Separatists' aim was to settle in Virginia. At first they were convinced that "the thing was of God." But their requests to settle in the New World, in Virginia, by royal grant, were repeatedly rejected. One of the bitterest opponents of the Separatists' going to the New World was the Archbishop of Canterbury, who thought of Virginia as the fief of the Anglican Church, and of the Separatists as troublemakers, both in church and government. The Separatists, on the other hand, came to realize that they would not feel happy in emigrating to an Anglican colony.

The hopes of the Leyden Separatists were by no means raised when they heard of the catastrophe that befell some of their fellow believers of Amsterdam in 1618, who attempted to sail to Virginia under the leadership of Blackwell. Of the 180 passengers, 130 died on an overcrowded vessel.

More instrumental in bringing about the voyage was Thomas Weston. He had no religious motive, but worked to obtain a grant for the Separatists for the northern part of Virginia because of the increasingly favorable reports about the lucrative fisheries. The entire proceedings of the voyage —the preparation, the frustrating anxiety, the uncertainty about receiving permission—are all well known. Finally, the plan matured to leave Holland and to meet the Mayflower at Southampton.

Passengers Aboard the "Mayflower"

The usual conception is that the Pilgrims were all Separatists and that all of them came from Leyden, after having fled their native England. But the facts are somewhat different.

In 1620, when the Mayflower crossed the Atlantic, there were 238 Separatists mem-
bers at Leyden, but only 35 of them left Holland, embarking at Delfshaven on July 22, 1620. The departure was not easy. William Bradford in his History of Plymouth Plantation said that when these 35 Separatists left, “tears did gush from every eye” on this “sade and mournfull parting.”

Of the 149 people that were on the Mayflower, 48 were officers and crew. Of the 101 passengers (or were there 102?), 56 were from London and only 35 from Leyden.

Those that came from London were not all Separatists. One historian estimates that of the 101 colonists on the Mayflower, only a mere dozen constituted the membership of the first church.”

There were thirty-one children on board (eleven of them were girls). With the exception of one, none of these children had either father or mother among the passengers. They may have been waifs sent to Virginia—an increasingly used practice. At least nine of the adults were indentured servants and hired artisans who were selected to work in the colony and in the fisheries.

John Alden and Miles Standish were not Separatists at the time of departure. Alden was a cooper, who later on joined the church. Miles Standish was a soldier, and it is questionable whether he ever became a member of the church.

The majority of the passengers on the Mayflower were doubtless affiliated with the Church of England.

Religious Leadership Came From Pilgrim Minority

The leadership in religious matters came from the Pilgrim minority. They were the salt of the lump. They furnished religious and political leadership. Their chief concern was the maintenance of the faith.

The ship of 180 tons was chunky, square-rigged, double-decked, and had formerly been engaged in the wine trade between England and the Mediterranean ports.

“Mayflower” was a popular name. There were nineteen other vessels called Mayflower in English records at that time. It is of interest to note that the few contemporary journals of the historical crossing scarcely mention the ship’s name.

The Mayflower of the Pilgrims was overcrowded and smelly, leaky, old, and not far from rotten, for one of her main beams broke in a storm at sea and had to be propped up by a “great iron scree.” It was indeed a ripe old ship. We are told that the Mayflower II is not to duplicate that! Besides the passengers, the ship was loaded with furniture and food, and there were the inevitable dogs, some goats, swine, and chickens. The cattle came over with Winslow on another voyage in 1624. William Bradford, second governor of the colony, in his History of Plymouth Plantation, said that “after they had enjoyed faire winds and weather for a season, they were encountered many times with cross winds and met with many fierce stormes,” and, after “long beating at sea, they fell with that land which is called Cape Cod . . . they were not a little joyful.”

Quite helpful to them was the map made by Captain Smith, which permitted the Mayflower’s Captain Jones to recognize the area. Interestingly enough, the Congressional Library features as one of its most recent publications Captain John Smith’s Map of Virginia. (It is a facsimile reproduced from an engraving in the Library, and accompanied by a four-page brochure with the same title. It may be obtained at the Card Division for $1.75. It is a 16 x 19 reproduction and suitable for framing.)

The story of the Pilgrims who landed at Plymouth Harbor has often been told. But no account is as moving, as interesting in detail, as that of William Bradford. The Separatists who came on the Mayflower had little or no education. In thirty years less than twenty University men came to Plymouth colony from 1624-28 and from 1654-

OUR BIRTHRIGHT OF AMERICAN LIBERTY

“God forbid that any son of New England should prove such a profane Esau as to sell his birthright! Our ancestors, though not perfect and infallible in all respects, were a religious, brave, and virtuous set of men, whose love of liberty, civil and religious, brought them from their native land into the American deserts. By their generous care it is, under the smiles of a gracious providence, that we have now here a goodly heritage.”—Jonathan Mayhew.

AUGUST, 1957
1669, and for fifty years there was no public school. It is rather surprising that the available books listed contain very few, if any, theological works. The Venetian ambassador, 1637, wrote caustically, "The Brownists abhor letters, study, learned men, and think that ignorance is the only key to heaven. For this reason their followers have ceased to associate with others and have withdrawn to New England which is further North than Virginia, calling it New Canaan which to the Hebrews was the land of Promise.

Some historians might be justified in saying that the Separatists were not theologically minded. Was it a matter of apathy, poverty, or lack of opportunity? There were other more immediate concerns. Before they could devote time to the study of theology, they had to settle down, take root, fight for their existence, and overcome privation and hunger. Their first labor on December 25, a short time after landing, was to build a public community house that was open to all. Their first concern was to be able to live their faith in a noncontaminated environment. They had a great number of privations to endure, but they also had the advantage of beginning unhampered and unmolested in their privileged pioneering of a type of world that might have caught the interest of Thomas More, the author of Utopia.

The subsequent history of the Plymouth colony indicates that tolerance was not a strong point of the Pilgrims. Victims of intolerance, they in turn became intolerant, and as far as freedom of religion is concerned, they would have endorsed the ideas of Théodore de Bèze and the strict Calvinists of Geneva and Holland.

The experience of the Separatists is of great value and an inspiration to the Bible student today. The Pilgrims who formed the minority of the Mayflower passengers have given the imprint of the American way of life, the American Weltanschauung, the American form of government, and an American type of religion.

Regardless of later modifications and adjustments and growth, the Mayflower is above all a symbol: A symbol in courage, to brave the elements that made a voyage of this nature so hazardous. A symbol in determination. There was a purpose and an aim: to live one’s faith in a free environment.

A symbol in spiritual adventure. To go with loved ones to an unknown land and begin a new way of life.

A symbol in vision. Theirs was a vision of religious freedom as it could be lived in a new world. Because the Pilgrims departed from the Old World and came to the New World with this vision, they did not perish!

REFERENCES
3 Magnalia Christi, Book I, Chap. II, 5.

Early Days of the Plymouth Colony

Then "they occupied but a clearing on the edge of the vast and unknown wilderness. Mysterious and unexplored, it stretched interminably before them, while the midwinter North Atlantic tossed as endlessly behind them. In the woods, Indian yells had been heard, and an occasional savage had been seen skulking behind cover. John Goodman, going for a walk one evening with his dog, suddenly found the small beast taking refuge between his legs, chased by two wolves..."

"Soon, owing to exposure, many of the settlers fell ill; and so quickly did the disease spread, and so fatal were its effects, that by the end of March forty-four, or nearly one half of the little company, were dead. Sometimes two or three died in a day, and but six or seven were well enough to nurse the living and bury the corpses. Their kindness and courage under these trials were beyond all praise. Before the arrival of the first supply ship, in the following autumn, six more had died, including the governor, Carver, so that only one half the company remained. But the little colony was not to be crushed.

"Bradford was elected in Carver’s place, and in March, in spite of the terrors which encompassed them, in spite of the graves of the dead, which far outnumbered the homes of the living, Winslow could yet note that "the birds sang in the woods most pleasantly."—James Truslow Adams, The Founding of New England, pp. 99, 100.
Who Were the Pilgrims of Plymouth?

FRANK H. YOST
Editor, "LIBERTY": A Magazine of Religious Freedom

Mayflower aristocrats?
There were none. The descendants of the Mayflower passengers have become leaders in the United States during the past 330 years, but the Mayflower folks themselves were humble people.

The Puritans who established the towns of Salem, Boston, Cambridge, and Dorchester from 1628 were upper middle class, educated and cultured. Not so the Pilgrims who founded their colony at Plymouth, Massachusetts, in 1620. They were lower middle class—working men, artisans, farmers, country villagers from Yorkshire and Lincolnshire in England of no social standing and of no standing whatever in England.

The people of the Mayflower have been called "Pilgrims" because for conscience' sake they wandered from their homes in England to the Netherlands, then, after years there, back to England to take ship (and such a ship) to the New World in North America, to try their fortune in a mere wilderness. They hoped to find there at last a freedom they knew they could not then enjoy in Old England.

The 102 passengers on the Mayflower were a small part of a convinced, strict, religious group that arose in sixteenth-century England during the reign of Queen Elizabeth I. They were called Separatists because of their church polity and Brownists because of Robert Browne, their founder, who later departed from his own particularist doctrines.

To recall the meaning of the Pilgrims' separatism we must remember that when Henry VIII declared himself the head of the Church of England in 1534, he was not founding a Reformation church. He intended only to make himself, instead of the Pope, the head of the Catholic Church in England, with such changes in conduct and method as might be good for the church, but no changes in doctrine or ritual. But a genuine spiritual force was at work at the same time among the English people. One hundred years before, the reforms of John Huss and Jerome had spread to England, where John Wycliffe had proclaimed them, modified to suit the English soul, with a vigorous attack on popery and other unscriptural errors. He even put the Bible in the English tongue of the day, before threats against his life drove him into retirement.

Beginnings of Reformation in England

Years later came the Lutheran reformation in Germany, and the German merchants and artisans in London spread the Lutheran revived gospel, and a reformation of English hearts began. By this time Henry VIII was king of England, and people began to die for the reformed faith. When Henry made himself head of the English church, he had no intention of founding an English Lutheran church. But his son Edward had been nurtured under men of a genuine reforming spirit, and when the child became king in 1547, he permitted his advisors to form a Protestant Anglican Church.

Never in sound health, Edward VI died in his teens, and was followed by his oldest sister Mary, who, reared by her mother, the Spanish Catherine, was a determined Roman Catholic. She became the wife of Catholic Philip II of Spain, harsh and intolerant ruler of Spain and the Netherlands. Mary was called "Bloody," because many Protestants died for their faith in England during her reign.

Elizabeth I took the throne when Mary died in 1558. She was resolved to be a strong Queen and to tolerate no religious variations. She wanted the English Catholicism of her father Henry to be the religion of England, and personally unresponsive to religious convictions, she would brook no interference or divergence.

Puritanism Begins to Grow

However, there arose during her reign a protesting group that wanted to change
things in England. Called in derision “Puritans,” they wished to make the Calvinism of Switzerland and of Scotland the religion of England. They urged the elimination of all, particularly Roman Catholic, existing practices, and worse in Elizabeth’s eyes, insisted on doing away with the bishops, who, like the Roman Catholic bishops, wielded great power in the church. Claiming that there was no foundation in the Bible for these ruling bishops, the Puritans asked for the substitution of pastors and elders who would, on the Swiss model, guide the local congregations and send delegates in concilium for the over-all business of the church. They still wanted, however, state support of the church.

Elizabeth was bitterly opposed to the Puritans, because they would disturb the religious status quo and put too much power in the hands of the people. Elizabeth, shrewd in politics, knew that the bishops gave her the best means of keeping England from going Lutheran or Calvinist, and of preventing outbreaks of religious enthusiasm for which she had no understanding or sympathy. Hence she had no mercy on the rising Puritan movement, and sanctioned laws that prevented meetings of Puritan sympathizers as well as the printing and circulation of Puritan literature.

Strangely enough, Elizabeth’s successor to the throne in 1603, James I, in spite of the Calvinist training he had received in his native Scotland, vowed also that he would “harry” every Puritan out of England. But, led by able men of impeccable middle-class standing, and even better, Puritanism continued to grow. Cambridge University, the center of Puritan learning, strong in its valid scholarship, continued to turn out zealous, well-equipped advocates of Puritanism, and Parliament saw an increasing number of Puritans occupying its seats, elected from “infected” districts. The fact was that England’s people were ripe for something more than Henry VIII’s English Catholicism, and no royal opposition, whether from Elizabeth or James, could stop it.

However, another foreign influence was at work in England. The Netherlands in the sixteenth century, even while it was accepting en masse the reformed faith of Calvin, was under the iron hand of the Catholic Spanish King Philip II, son of the emperor Charles V, before whom Luther at Worms had bravely declared, “Here, I stand. I cannot do otherwise; God help me. Amen.”

This man Philip was opposed to any kind of reform anywhere, and it was a double cross to him that his subjects in the northern Lowland provinces were seeking independence, both religious and political. Fortunately for Europe, for history, and for the cause of human freedom, the Hollanders were able to secure their independence, and the Calvinist kingdom of Holland resulted.

Amid these turmoils of reformation endeavors, a Roman Catholic priest named Menno Simons defected, and began to teach a very thoroughgoing reform: adherence to the Bible and its principles; a simple form of church organization, locally empowered; elimination of all distinctly Roman Catholic beliefs and practices; administration of baptism by pouring, and only to those who had reached the age of accountability; and, as in the early church, the complete separation of church and state, with no aid or control from the state over the church and the thorough divorce of the church from governmental or political affairs. Menno’s principles were widely accepted in Switzerland and in the Netherlands, but of course not countenanced by the ecclesiastical or secular powers of that day.

**Anabaptists, Brownists, Separatists**

The Anabaptists, or Again-Baptists as they were called in derision, were bitterly persecuted by all—Roman Catholics, Lutherans, and Calvinists. In the Spanish-controlled Netherlands they suffered particularly, for the Spanish Roman Catholics hated them, and the Calvinist Reformed Church not only disliked their teachings but feared that their extreme views would make the reformed church’s relations with the Catholics, bad as they were, even worse.

Under these circumstances hundreds of Anabaptists fled the Netherlands, seeking some sort of haven of peace. Many of them came to England, and being hardworking farmers and artisans, were welcomed for their industry and skill. But the Anabaptists of that day were not passive and quiet, seeking only peace for themselves, like their modern descendants, the Mennonites. They were vigorous missionaries who could not keep silent concerning the important
Bible truths they held. The very air of England was vibrant with the feeling of freedom, and the humble but zealous Hollanders found equally humble ears among the English common people ready to listen to old Christian truths freshly presented.

Among those attracted to their views on freedom of religion, separation of church and state, and local, spiritual church government, instead of episcopal control, was a young clergyman by the name of Robert Browne. He settled at Norwich, where half the population was made up of Hollander refugees, many of them Anabaptists, and as pastor there, Browne preached vigorously the views he espoused. Another leader was one Robert Harrison, and another John Greenwood, who led the more noted Henry Barrowe into the Separatists' views. Hence the names Brownist and Barrowist were given to the new group, but the name chiefly attached was Separatist or Independent, because these humble folk, who long had left the iron hand of politico-ecclesiastical control, were demanding (1) independence of each congregation of Christians from every other, what we now call the congregational form of polity maintained by many important Protestant bodies in the United States and Great Britain today; and (2) complete separation of church and state, a doctrine given at least lip service by nearly all Protestant denominations in the United States today, firmly embodied in word and principle in the Federal and every State Constitution, and clearly defined in numerous decisions of the United States Supreme Court.

The Separatists' doctrine of separation of church and state was hated and ridiculed in that day, and its advocates were imprisoned and even burned at the stake in England as traitors to the British crown. One of the latter was Scrooby, near the conjunction of Yorkshire, Lincolnshire, and Nottinghamshire. Like other Separatist groups, the Scrooby congregation was made so uncomfortable that they took refuge in Holland, proceeding to Leyden in 1609 after a year spent in Amsterdam. William Brewster, a well-educated layman who had been an agent of the archbishop of York at Scrooby Manor House, and the Reverend John Robinson were leaders of this congregation.

But they were not happy at Leyden. There the Scrooby farmers were up against

SUBTLE ENCROACHMENTS OF TYRANNY

"Power, especially over-grown power, whets the ambition and sets all the witts to work to enlarge it. Therefore, encroachments on the people's liberties are not generally made all at once, but so gradually as hardly to be perceived by the less watchful; and all plastered over, it may be, with such plausible pretenses, that before they are aware of the snare, they are taken and cannot disentangle themselves."—Samuel Webster.
the competition of the far-more advanced methods of skilled Hollander farmers, nor were they able to fit themselves for the highly skilled manufacturing methods of the then large and progressive city of Leyden. They saw too that the second generation of exiles were likely to grow up more Hollander than English. It was therefore decided to move again, and Virginia in the New World to the West seemed the place to go. English authorities, who had reluctantly permitted these dissidents to leave England only because they would be no trouble to them in Holland, were willing for them to go even farther away, to North America.

Hence the voyage of a number of the Leyden group to England and their subsequent sailing on two little vessels, the Mayflower and the Speedwell, from Plymouh, England. The Speedwell had to turn back, and the Mayflower, owing to errors in its captain's reckoning, intentional or otherwise, was steered after a hard nine-week voyage into Massachusetts Bay, and its passengers were unloaded on a stony beach on a bleak day in late November.

This was outside the territory of the Plymouth Company, a newly formed branch of the Virginia Company, which was sponsoring them. They were now at a place where they had no legal right to be. They had among them a few not of their religious persuasion. Therefore a compact was drawn up, and all the men signed, declaring their willingness to obey the decisions of the company of settlers and to accept what leadership the people would elect. After the untimely death of the colony's first governor, John Carver, the governorship fell naturally to William Bradford.

So the wanderers of Scrooby and of Leyden established the first English colony in the North, with only Jamestown, Virginia, preceding them. They were not aristocrats, unless aristocrats of courage, of faith, of industry, and of freedom.

Character High Lights of the Pilgrim Pioneers

J. A. BUCKWALTER
Associate Secretary, General Conference Ministerial Association

We WHO have lived so long in this soft age of the twentieth century's between-war years can scarcely appreciate the sacrifices and hardships of America's Pilgrim pioneers, and the faith and fortitude with which they surmounted a myriad of formidable obstacles in their freedom-quest migration to America and colonization of New England.

History recorded one of its most intriguing chapters of the intrepid spirit of God-dedicated men answering the call of destiny when the Pilgrim Fathers, who had first sought temporary refuge in Holland, rode the briny deep in their 180-ton wooden sailing bark to the then ice-coated wilderness of our New England shores.

The Bradford Manuscript History

We are greatly indebted to one of their own number for the highlights here presented, which are largely based upon the manuscript history written by Captain (later Governor) William Bradford, who sailed with his fellow Englishmen on the monumental voyage of the Mayflower in 1620. Bradford's history recounts not only the vicissitudes of ocean journey but also the preliminary experiences of the Pilgrims prior to their embarkation from England and Holland, and records in gripping human-interest manner the story of the privations and achievements of the early Plymouth plantation from the year 1620 to 1637. The original manuscript found its way back to England and was not returned to its homeland until more than two hundred years after its writing.

May 26, 1897 was a memorable occasion for New England when Bradford's historic manuscript, which had been legally transferred back to Massachusetts by the decree of the Consistorial and Episcopal Court of London the previous month, was officially presented to the governor of the Commonwealth. Feature addresses by the Honorable George F. Hoar, senator from Massachusetts in the United States Congress; the Honorable Thomas Francis Bay-
ard, the first American ambassador to Great Britain, to whom the London Court had delivered the manuscript for transportation to America; and His Excellency Governor Roger Wolcott of Massachusetts highlighted the ceremonies.

Senator Hoar in his address referred to the manuscript as "the only authentic history of what we have a right to consider the most important political transaction that has ever taken place on the face of the earth." He appraised it as "the most precious manuscript on earth, unless we could recover one of the four gospels as it came in the beginning from the pen of the Evangelist." Eloquently he asserted, "Our temple covers a continent, and its porches are upon both the seas. Our fathers knew the secret to lay, in Christian liberty and law, the foundations of empire."—WILLIAM BRADFORD, History of Plymouth Plantation, pp. xxxix, xlvii, liii.

Ambassador Bayard ably paid tribute to the Pilgrims who sought an asylum "where they could worship God according to their own conscience and live as free men. They came to these shores, and they have found the asylum, and they have strengthened it, and it is what we see to-day,—a country of absolute religious and civil freedom,—of equal rights and toleration." And then he dramatically added: "And is it not fitting that I, who have in my veins the blood of the Huguenots, should present to you and your Governor the log of the English emigrants, who left their country for the sake of religious freedom?"—Ibid., p. lxvi.

Governor Wolcott gave reverent testimony to the achievements of the Pilgrim Fathers in the historic words found on the back cover of this issue of THE MINISTRY.

It is to the mute pages of Bradford's memorable document so highly praised by illustrious men that we now turn for a few stimulating glimpses into the character of these hardy Pilgrim pioneers.

Bradford's manuscript begins in the setting of the gross darkness of popery, which had covered and overspread the Christian world, and the wars of oppression that followed, and the struggle of true Christians to bring the church of God back to its primitive purity, to revive the liberty and the beauty of the earliest Christian faith. With a few strokes of his facile pen he emerges from the spiritual conflict, stained with the blood of Christian martyrs, into the sacrificial triumph of faith and fortitude over the pride and ambition, over the persecuting perversity of evil men. Ultimately, as the ancient prophet-aptostle on the isle of Patmos had foretold, God led His pilgrim band to this place of victory and freedom in the new world.

A God-covenantcd Fellowship

From page 13 of his manuscript reprint we take our first character glimpse of the early Pilgrim Fathers. They were men whose hearts "the Lord had touched with heavenly zeal for his truth," who "shook off the yoke of anti-Christian bondage" to become "the Lord's free people," and "joined themselves (by a covenant of the Lord) into a church estate, in the fellowship of the gospel, to walk in all his ways, made known or to be made known unto them, according to their best endeavors, whatsoever it should cost them, the Lord assisting them. And that it cost them something this ensuwnning history will declare."

The particular church with which we are concerned was a little congregation of independ-

A Warning to America

Shortly after the fall of France there was published in a New York paper a letter written by a French workingman which read as follows: "We have lacked an idea. We came to imagine that the proper duty of man was to arrange an easy way of life, individualistic to the point of selfishness. We saw no farther than the village pump. We looked upon the state as a universal purveyor, and we always spoke of our due, seldom of our duties and imagined that the state would prove an everlasting milk cow. Tell this to the Americans and warn them at the same time of the peril that may befall democracy everywhere when it forgets that free men have duties as well as rights."

—H. Richard Rasmusson

ents from the English village of Scrooby, who, under the distinguished pastorate of John Robinson, were forced to flee to the Netherlands for religious freedom and later formed the nucleus of the Pilgrim church of America. John Robinson, their remarkable pastor, was their spiritual anchor in their haven of rest in Holland. Bradford's comment on the persecutions and problems they overcame to reach their Dutch asylum was simply, "And though they were sometimes foyled, yet by God's assistance they prevailed and got ye victorie."—Ibid., p. 22.

Ever motivated by the supreme importance of their spiritual life, they left Amsterdam after about a year of residence and moved to Leyden because they felt it was a better location for their faith, although it was not so propitious for their outward means of livelihood. To them spiritual peace was more priceless than the riches of earth.

Turn to page 51)
The "Mayflower II" Recalls the Pilgrim Story

Date—April 20, 1957.
Time—One minute to 5 P.M.
Place—Plymouth, England.
Event—A smoky tug tows the Mayflower II—the structural reproduction of the original Pilgrim ship—out of Plymouth's splendid harbor, at the beginning of its Atlantic crossing to duplicate the famous voyage of 337 years ago.
Aboard—The 180-ton replica carries 32 passengers, including Commander Alan Villiers and his 27-man crew compared with the original 102 passengers plus the crew.

Before embarking for America, according to the Associated Press report, The lord mayor of Plymouth, Councillor William J. Oats, and Commander Alan Villiers exchanged compliments ceremonially, and then the Mayflower II received its divine blessing. The Rev. T. J. Foinette, who is the lord mayor's chaplain, prayed that they might negotiate successfully the sullen seas, which "divers godly Christians of our English nation" crossed in the seventeenth century to find religious liberty.

The radar- and radio-equipped Mayflower II carried running lights, fog signal, sextant, and five inflatable life rafts, in the interests of safety, and an old-fashioned ship's range replaced the open brick hearth in the forward hold of the original Pilgrim ship. Villiers and his crew, however, with the above exceptions, have sought few concessions to modern convenience. Like the travelers of another generation, they did rely on rain water for washing purposes. Peggy Reynolds, staff reporter of the Washington Post and Times Herald, wrote: "Mayflower II has limited electric power, just enough for the radio and running lights. Several flashlights are carried aboard to illuminate the sails should another ship approach, but for other purposes oil lamps and candles are used. The ship has no plumbing or heating. But instead of cold, gray shores, 1957's voyage into history will probably wind up with warm bathwater and inner-spring mattresses."

The Mayflower II is a gift of the people of Britain to the people of the United States. As a tribute to the English Pilgrim pioneers and as a gesture of goodwill, it is hoped that it will become a symbol like that of the Statue of Liberty—a token of the Old World's affection for the New.

The Mayflower II floats placidly off Brixham, England, following her bumpy ride out of drydock. The 180-ton wooden vessel is shown here before she set out to re-enact the historic journey of the Pilgrim Fathers. The square-rigged bark was constructed at Brixham.

PHOTO, WIDF WORLD

The original Mayflower—a three-masted wooden ship driven by sails, displacing 180 tons—in 1620 brought 102 English Pilgrims to New England. They were the first English settlers of what is now Massachusetts.
History records a far different departure of the original Pilgrims. Bancroft tells the touching story of the Leyden group leaving the shores of Holland:

"And now, in July, 1620, the English at Leyden, trusting in God and in themselves, made ready for their departure. The ships which they had provided—the Speedwell, of sixty tons, the Mayflower, of one hundred and eighty tons—could hold but a minority of the congregation; and Robinson was therefore detained at Leyden, while Brewster, the governing elder, who was an able teacher, conducted 'such of the youngest and strongest as freely offered themselves.' A solemn fast was held. 'Let us seek of God,' said they, 'a right way for us, and for our little ones, and for all our substance.' Anticipating the sublime lessons of liberty that would grow out of their religious tenets, Robinson gave them a farewell," [message].


The Pilgrims' Farewell

"'When the ship was ready to carry us away,' writes Edward Winslow, 'the brethren that stayed at Leyden, having again solemnly sought the Lord with us and for us, feasted us that were to go, at our pastor's house, being large; where we refreshed ourselves, after tears, with singing of psalms, making joyful melody in our hearts, as well as with the voice, there being many of the congregation very expert in music; and, indeed, it was the sweetest melody that ever mine ears heard. After this they accompanied us to Delft-Haven, where we went to embark, and then feasted us again; and, after prayer, performed by our pastor, when a flood of tears was poured out, they accompanied us to the ship, but were not able to speak one to another for the abundance of sorrow to part. But we only, going aboard, gave them a volley of small shot and three pieces of ordnance; and so, lifting up our hands to each other, and our hearts for each other to the Lord our God, we departed.'"—Ibid., pp. 205, 206.
John Robinson’s Farewell Exhortation

“Brethren,

“We are now quickly to part from one another, and whether I may ever live to see your faces on earth any more the God of heaven only knows; but whether the Lord has appointed that or no, I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ.

“If God reveal anything to you, by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry: for I am verily persuaded the Lord has more truth yet to break forth out of his holy Word. For my part, I cannot sufficiently bewail the condition of the Reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go beyond what Luther saw; whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things.

“This is a misery much to be lamented, for though they were burning and shining lights in their times, yet they penetrated not into the whole counsel of God, but were they now living, would he as willing to embrace farther light as that which they first received. I beseech you remember, it is an article of your church-covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. Remember that, and every other article of your sacred covenant. But I must here withal exhort you to take heed what you receive as truth—examine it, consider it, and compare it with other Scriptures of truth, before you receive it: for it is not possible the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once.”—Daniel Neal, M.A., History of the Puritans (Harper and Brothers, New York, 1848, 2 vol. ed.), vol. I, pp. 269, 270.

Anchored to the Word of God

Martyn has this striking comment on John Robinson’s historic farewell message to the Pilgrim exiles:

“Robinson was wiser. He was no friend of stagnant Christianity; but in all his voyaging after truth he clung to his Bible anchorage. Inside of that he saw ample room for the completest development....

“Robinson favored the most radical Christian progress, but he based his idea upon the Bible, and knew how to guard his notion of development from misconception and abuse. The evangelical believers of our day owe the famous Leyden exile a lasting debt of gratitude for the clear distinction which he has drawn between the progressive ‘liberty of the sons of God.’”


It has been the cross which has revealed to good men that their goodness has not been good enough.

—J. H. Schroeder

The Ministry
**A Tribute to Holland**

"Holland was the anvil upon which religious and civil liberty was beaten out in Europe at a time when the clang was scarcely heard anywhere else. We can never forget our historical debt to that country and to those people. Puritan, Independent, Huguenot, whoever he may be, forced to flee for conscience’s sake, will not forget that in the Netherlands there was found in his time of need the asylum where conscience, property and person might be secure."—Ambassador Thomas F. Bayard in Bradford, *History of Plymouth Plantation*, p. lxvii.

**Human Freedom at Stake**

"The English separatists and non-conformists became the sole protectors of the system which gave to England its distinguishing glory. The stern and exasperated Puritans," writes Hallam, "were the depositaries of the sacred fire of liberty." "So absolute was the authority of the crown," said Hume, "that the precious spark of liberty had been kindled and was preserved by the Puritans alone; and it was to this sect that the English owe the whole freedom of their constitution." The lines of the contending parties were sharply drawn. Immediate success was obtained by the established authority; but the contest was to be transmitted to another continent. The interests of human freedom were at issue on the contest."—George Bancroft, *History of The United States of America*, p. 198.

**Bound for the New World**

"In August the Mayflower and the Speedwell left Southampton for America. But as they were twice compelled to put back by the dismay of the captain of the Speedwell, at Plymouth ‘they agreed to dismiss her, and those who were willing returned to London, though this was very grievous and discouraging.’ Having thus winnowed their numbers, the little band, not of resolute men only, but wives, some far gone in pregnancy, children, infants, a floating village of one hundred and two souls, went on board the single ship, which was hired only to convey them across the Atlantic; and, on the sixth day of September, 1620, thirteen years after the first colonization of Virginia, they set sail for a new world."—George Bancroft, *History of the United States of America*, p. 206.

The Pilgrims rose, at this God’s word,
And sailed the wintry seas:
With their own flesh nor blood conferred,
Nor thought of wealth or ease.

They left the towers of Leyden town,
They left the Zuyder-Zee;
And where they cast their anchor down,
Rose Freedom’s realm to be.

—Jeremiah Eames Rankin,
“*The Word of God to Leyden Came*”

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*The Mayflower* disappears over the horizon, bound for the New World (September, 1620).
The Mayflower Compact

(From the original manuscript in Old English as recorded by Governor Bradford, historian of the colony.)

"I shall a little returne backe and begine with a combination made by them before they came ashore, being ye first foundation of their governmente in this place; occasioned partly by ye discontented & mutinous speeches that some of the strangers amongst them had let fall from them in ye ship—That when they came a shore they would use their owne libertie; for none had power to comand them, the patente they had being for Virginia, and not for New-england, which belonged to an other Government, with which ye Virginia Company had nothing to doe. And partly that shuch an [54] acte by them done (this their condition considered) might be as firme as any patent, and in some respects more sure.

The forme was as followeth.

"In ye name of God, Amen. We whose names are underwriten, the loyall subjects of our dread soveraigne Lord, King James, by ye grace of God, of Great Britaine, Franc, & Ireland king, defender of ye faith, &c., haveing undertaken, for ye glorie of God, and advanceyment of ye Christian faith, and honour of our king & countrie, a voyage to plant ye first colonie in ye Northerne parts of Virginia, doe by these presents solemnly & mutualy in ye presence of God, and one of another, covenant & combine our selves togetheer into a civill body politick, for our better ordering & preser-

vation & furtherance of ye ends aforesaid: and by vertue hearof to enacte, constitute, and frame such just & equall lawes, ordinances, acts, constitutions, & offices, from time to time, as shall be thought most meete & convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience. In witness whereof we have hereunder subscribed our names at Cap-Codd ye 11. of November, in ye year of ye raigne of our soveraigne lord, King James, of England, France, & Ireland ye eighteenth, and of Scotland ye fiftie fourth. An°: Dom. 1620.'

"After this, they chose, or rather confirmed, Mr. John Carver (a man godly & well approved amongst them) their Governour for that year. And after they had provided a place for their goods, or comone store, (which were long in unlading for what of boats, foulnes of winter weather, and sicknes of diverse,) and begun some small cottages for their habitation, as time would admitte, they mette and consulted of lawes & orders, both for their civill & military Governmente, as ye necessitie of their condition did require, still adding therunto as urgent occasion in severall times, and as cases did require.

"In these hard & difficulte beginings they found some discontents & murmuringes arise amongst some, and mutinous speeches & carriages in other; but they were soone quelled & overcome by ye wisdome, patience, and just & equall carrage of things by ye Govr and better

Handwriting of some of the Pilgrim signatories to the Mayflower Compact

SCHOENFELD COLLECTION, FROM THREE JOURNALS OF THE MINISTRY
part, wch clave faithfully together in ye maine. But that which was most sad & lamentable was, that in 2. or 3. moneths time halfe of their company dyed, especially in Jan: & February being ye depth of winter, and wanting houses & other comforts; being infected with ye scurvie & [55] other diseases, which this long viage & their inacomodate condition had brought upon them; so as ther dyed some times 2. or 3. of a day, in ye foresaid time; that of 100. & odd persons, scarce 50. remained. And of these in ye time of most distres, ther was but 6. or 7. sound persons, who, to their great commendations be it spoken, spared no pains, night nor day, but with abundance of toyle and hazard of their owne health, fetched them woode, made them fires, drest them meat, made their beads, washed their lothsome cloaths, clothed & uncloathed them; in a word, did all ye homly & necessarie offices for them wch dainty & quezie stomachs cannot endure to hear named; and all this willingly & cherfully, without any grudging in ye least, shewing herein their true love unto their freinds & brethren. A rare example & worthy to be remembered. Tow of these 7. were Mr. William Brewster, ther reverend Elder, & Myles Standish, ther Captaine & military comander, unto whom my selfe, & many others, were much beholden in our low & sike condition. And yet the Lord so upheld these persons, as in this generall calamity they were not at all infected either with sicknes, or lamnes. And what I have said of these, I may say of many others who dyed in this generall visitation, & others yet living, that whilst they had health, yea, or any strength continuing, they were not wanting to any that had need of them. And I doute not but their recompense is with ye Lord.”—BRADFORD, History of Plimoth Plantation. (From the Original Manuscript, with a report of the proceedings incident to the return of the manuscript to Massachusetts. Printed under the direction of the secretary of the Commonwealth, by order of the General Court. Boston: Wright & Potter Printing Co., State Printers, 1898), pp. 109-112.

THE TRUE DESIGN OF CIVIL GOVERNMENT

“The true design of civil government is to protect men in the enjoyment of liberty.”—Samuel West.
The W. F. Hatall painting of the ice-coated *Mayflower* anchored off the New England coast in the winter of 1620. The little shallop, after necessary repairs, carried the scouting party in their search for a suitable site for permanent location.

**Land Ahead**

"They had been tossed on the sea now sixty-five days, when, on the 9th of November, the long, low coast-line of the New World gladdened their eyes. They thanked God for the sight, and took courage. On the 11th of November they dropped anchor within Cape Cod. Sixty-seven days they had passed in the ship since their final departure from England, and one hundred and twelve since the embarkation at Delft Haven."—ELLIOt, *History of New England*, vol. 1, pp. 58, 59.

"To enjoy religious liberty was the known end of the first comers' great adventure into this remote wilderness. . . . A wide experience had emancipated them from bigotry; and they were never betrayed into the excesses of religious persecution, though they sometimes permitted a disproportion between punishment and crime."—GEORGE BANCROFT, *The History of the United States of America*, p. 213.
Plymouth, "America's Home Town"

Then . . .

Plymouth Settlement in 1622

Significant Distinction of the Pilgrim Colony

"This colony is honourably distinguished from all others in ancient or modern times. It was planted under the influence of Christian principles, and was designed to be a refuge whither the persecuted in England might repair with safety. The parties who originated it were men of exalted piety; and the motives which swayed their conduct were of the highest and purest order of which human nature admits. Other colonies had been founded at the impulse of national glory, or of commercial enterprise; but this sprang from a sacred regard to the interests of religion, whose healthful tone and vigorous nature it proclaimed to the communities of Europe. The character of the colonists gave a religious complexion to their affairs, while their fortitude and piety revived the hopes of their brethren at home, and gave promise of a better state of things than had yet been realized. The world which the enterprising genius of Columbus had revealed to the European nations was a theatre on which new maxims of government and new

And

Now . . .

Site of the early meetinghouse, looking toward the harbor.
forms of religion were to be subjected to the test of experiment. Many of the settlements effected on its shores were conducted by men of piety, who were more solicitous for the preservation of Christian truth than for the accumulation of worldly gain. The experiment was therefore made under the happiest auspices, and the rising communities of the New World were speedily in a condition to speak the language of freedom to the enfeebled and decrepit forms of despotism in Europe. Their early history was distinguished by some inconsistencies flowing from the errors they had imbibed in infancy. The peculiarity of their situation, and the perplexing and hazardous nature of the circumstances amid which they were required to act, unhappily led them to forget on some occasions the tolerant and generous principles which the noble Robinson had inculcated. But his spirit revived among them, and ultimately effected the extinction of those laws and usages which were alike inconsistent with the spirit of Christianity and the professions of their fathers.” — DANIEL NEAL, M.A., History of the Puritans, vol. 1, p. 270 n.

As the pilgrims landed, their institutions were already perfected. Democratic liberty and independent Christian worship started into being. — BANCROFT.

The Verdict of History

“Of movements significant and prophetic there have been many. The whole course of the Protestant reformation, from the thirteenth century to the nineteenth, is coincident with the transfer of the world’s political centre of gravity from the Tiber and the Rhine to the Thames and the Mississippi. The whole career of the men who speak English has within this period been the most potent agency in this transfer. In these gigantic processes of evolution we cannot mark beginnings or endings by years, hardly even by centuries. But among the significant events which prophesied the final triumph of the English over the Roman idea, perhaps the most significant—the one which marks most incisively the dawning of a new era—was the migration of English Puritans across the Atlantic Ocean, to repeat in a new environment and on a far grander scale the work which their forefathers had wrought in Britain. The voyage of the Mayflower was not in itself the greatest event in this migration; but it serves to mark the era, and it is only when we study it in the mood awakened by the general considerations here set forth that we can properly estimate the historic importance of the great Puritan Exodus.” — JOHN FISKE, The Beginnings of New England (Houghton, Mifflin and Company, Boston, 1889), p. 49.
"Conscious of ability to act a higher part in the great drama of humanity, they, (the Pilgrims) ... were moved by 'a hope and inward zeal of advancing the gospel of the kingdom of Christ in the remote parts of the New World; yea, though they should be but as stepping-stones unto others for performing so great a work.'"—GEORGE BANCROFT, *History of the United States of America* (p. 201).
This journey’s end for Mayflower II. After a 5,000-mile trip, the little ship, a symbol of the union of the old and new world, is greeted by nearly 200,000 people gathered at Plymouth Rock. Hundreds of small craft as well as planes and blimps added to the impressive scene of the arrival of the Pilgrim replica. Plymouth Rock is enshrined in marble-pillared building at the water’s edge.

America Welcomes the “Mayflower II”

The Modern Replica of the Historic Pilgrim Ship
Completed Her 5,000-Mile Voyage in 54 Days

As this issue goes to press, the landing of Mayflower II is history. More than 150,000 tourists as well as the whole town turned out to participate in the welcoming ceremonies. Among the numbers sang by the massed choirs was the grand old hymn, “O God, our help in ages past.” Indians representing the Cherokee and Chickasaw tribes were flown in by plane from Oklahoma.

This unique service has not only re-enacted history; it has also made history. Capt. Alan Villiers, wearing colonial garb signed the compact, just as he brought the ship to harbor. While sixty miles out in the Atlantic he radioed this message:

We are greatly honored and delighted to be here off the American shores with this lovely ship which we’re bringing for the American people. We look forward tremendously to coming in. Everything worked well. It’s about 300 years since anybody tried out this type of ship. So we have to learn a bit.

There is no need to emphasize that the original Mayflower had no radio. How far the world has traveled in recent decades!

Many in this great country as well as in Europe will view this event as a piece of interesting sentimentality. But as heralds of God’s last message to the world we must permit its deep significance to impress us. When a kindly Providence opened the way
for the Pilgrims to leave their homelands to sail the wide seas and to lay the foundations of a new nation, it was that this new world might become the cradle not only of "liberty and justice for all" but that in later years it might become the home base of a great, extensive work that would carry the everlasting gospel in God's judgment-hour setting with its final gospel entreaty to "every nation, and kindred, and tongue, and people" in preparation for the coming of our Lord.

The tree of liberty, so long struggling for existence under impossible conditions at times, needed a fertile soil in which to grow and develop. And this continent provided a land untrampled by age-old intolerance and unhampered by state religions. These early settlers sought a new way of life and that way of life has become in the last century and a half the coveted pattern of living in nearly all countries of the world.

The picture story of this link with the past is sent to our workers around the world in the hope that we may all sense the high responsibility that is ours in carrying the welcome news of liberty to our friends and neighbors everywhere. Whatever America has been able to contribute to our generation, it is because men three hundred years ago laid a firm foundation.

Two centuries after the landing of the first Pilgrims, Samuel Smith, in his poem, "My Country, 'Tis of Thee" expressed thoughts which we could wish might be truly expressed by God's people everywhere in every land and in every clime.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might.
Great God, our King.

A strange blending of the old and the new as a U.S. Navy blimp escorts the Mayflower II some fifty miles off Nantucket Island en route to Provincetown, Massachusetts, her first stop in the United States. A crewman sits on the masthead under the American flag. According to the captain's report, this little wooden boat, though seaworthy, bounced her way across the Atlantic and nearly all aboard suffered some seasickness.
Senator Hoar's Eulogy of the Bradford Manuscript History

"I do not think many Americans will gaze upon it without a little trembling of the lips and a little gathering of mist in the eyes, as they think of the story of suffering, of sorrow, of peril, of exile, or death and of lofty triumph which that book tells—which the hand of the great leader and founder of America has traced on those pages.

"There is nothing like it in human annals since the story of Bethlehem. These Englishmen and English women going out from their homes in beautiful Lincoln and York, wife separated from husband and mother from child in that hurried embarkation for Holland, pursued to the beach by English horsemen; the thirteen years of exile; the life at Amsterdam 'in alley foul and lane obscure;' the dwelling at Leyden; the embarkation at Delfthaven; the farewell of Robinson; the terrible voyage across the Atlantic; the compact in the harbor; the landing on the rock; the dreadful first winter; the death roll of more than half the number; the days of suffering and of famine; the wakeful night, listening for the yell of wild beast and the war-whoop of the savage; the building of the State on those sure foundations which no wave or tempest has ever shaken; the breaking of the new light; the dawning of the new day; the enjoyment of peace with liberty, of all these things this is the original record by the hand of our beloved father and founder. Massachusetts will preserve it until the time shall come that her children are unworthy of it; and that time shall come,—never."—Concluding remarks of Senator Hoar's address at the formal presentation of the Bradford Manuscript, BRADFORD, HISTORY OF PLYMOUTH PLANTATION (Wright & Potter Printing Co., Boston, 1898), pp. Iv, Ivi.

True Pastoral Achievement

"The first and best thing a pastor can do is to be a pastor. Let him do the spade work of visitation. Let him give himself to his ministry and prayer. If he wants to touch public life, let him do it through the men he educates.

I am more and more assured that it is not wise for us to enter into things that dissipate us from our study and our church. . . . I do not think any man in beginning his ministry ought to be ambitious for public influence. Let him feel that the public influence of his later life comes through the careful pastoral work of his early life."

—Canadian Baptist

The Mayflower

Down in the bleak December bay
The ghostly vessel stands away;
Her spars and halyards white with ice,
Under the dark December skies.
A hundred souls, in company,
Have left the vessel pensively,—
Have touched the frosty desert there,
And touched it with the knees of prayer.
And now the day begins to dip,
The night begins to lower
Over the bay, and over the ship Mayflower.

Neither the desert nor the sea
Imposes rites; their prayers are free;
Danger and toil the wild imposes,
And thorns must grow before the roses.
And who are these?—and what distress
The savage-acred wilderness
On mother, maid, and child, may bring,
Beseeches them for a fearful thing;
For now the day begins to dip,
The night begins to lower
Over the bay, and over the ship Mayflower.

But Carver leads (in heart and health
A hero of the commonwealth)
The axes that the camp requires,
To build the lodge and heap the fires.
And Standish from his warlike store
Arrays his men along the shore,
Distributes weapons resonant;
And dons his harness militant;
For now the day begins to dip,
The night begins to lower
Over the bay, and over the ship Mayflower;

And Rose, his wife, unlocks a chest—
She sees a Book, in vellum drest,
She drops a tear and kisses the tome,
Thinking of England and of home:
Might they the Pilgrims, there and then
Ordained to do the work of men—
Have seen, in visions of the air,
While pillowed on the breast of prayer
(When now the day began to dip,
The night began to lower
Over the bay, and over the ship Mayflower),

And Carver leads (in heart and health
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The axes that the camp requires,
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Have seen, in visions of the air,
While pillowed on the breast of prayer
(When now the day began to dip,
The night began to lower
Over the bay, and over the ship Mayflower),

The Canaan of their wilderness
A boundless empire of success;
And seen the years of future nights
Jeweled with myriad household lights;
And seen the honey fill the hive;
And seen a thousand ships arrive;
And heard the wheels of travel go;
It would have cheered a thought of woe,
(When now the day began to dip,
The night began to lower
Over the bay, and over the ship Mayflower),

The Canaan of their wilderness
A boundless empire of success;
And seen the years of future nights
Jeweled with myriad household lights;
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And seen a thousand ships arrive;
And heard the wheels of travel go;
It would have cheered a thought of woe,
When now the day began to dip,
The night began to lower
Over the bay, and over the ship Mayflower.

—Erastus W. Ellsworth

THE MINISTRY
HOLD THE TORCH OF FREEDOM HIGH!

DURING these summer months hundreds of thousands of Americans are reliving the experiences that led to the founding of this nation. This issue of The Ministry features the new Mayflower and also sets forth vital principles dear to the hearts of all who love liberty. Nothing is so precious to the human soul as freedom. It is a divine principle lying at the very heart of the gospel, yet liberty has suffered much through the centuries at the hands of those who should have been fervent in its preservation.

God brought Israel out of Egypt that they might be a free nation. At Sinai He gave them “the perfect law of liberty.” But while they learned the letter of the law, many of them did not partake of its spirit. On the contrary, in the face of the clearest counsel of God through His prophets, Israel became contaminated with the ideas of the pagan world around them. Their national overthrow was the direct result of their willful disregard of the great principles of justice and soul freedom they were commissioned of God to carry to the world. So blind did they become at last that they demanded the crucifixion of the greatest of their prophets, the Son of God Himself, the author of liberty.

In the ancient world in general, individual liberty was practically unknown. A man existed for the state, and not the state for the man. Family life, religion, property, one's time and service, were all under the control of the state. When Christianity called its converts to “obey God rather than men,” it was bound to clash with the government of those days. But there is something about the human spirit that cannot be destroyed. Men sang the praises of God even in the dungeon, and while a Peter might be crucified and a Paul decapitated, the church nevertheless went on “conquering, and to conquer.” In about three centuries the church, despised and persecuted by the empire, was accepted, and Christianity became the religion of Rome. History reveals that where liberty comes easily, men quickly forget. Consequently that freedom was short-lived. Like Israel of old the church learned the way of the heathen and for a thousand years despots sought to rule the consciences of men.

How difficult it seems for men to learn that the size of the group can never determine the rightness of the issue. Those who stand for right and truth may be few in number, as were the three Hebrews before the fiery furnace, but truth will always conquer in time. The tree of liberty grows slowly, however, and even some who denounced intolerance in others were guilty of intolerance themselves. The greatest axiomatic truth ever uttered on civil and religious liberty was stated by Jesus Christ when He said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” As the champion of freedom He “brought deliverance to the captives and set at liberty them that are bruised . . .” False liberty is freedom to do what a man likes. True liberty is freedom to do as one thinks is right so long as it does not harm another.

Freedom has marked the history of the American Republic. Whatever contribution that great land has been able to make, has
been made because these great principles have been recognized. However, we live in a generation in which the areas of liberty are rapidly shrinking. Political and religious elements are combining their forces for a great social, religious, and economic society wherein individual freedom will be sacrificed for the benefit of the collective group. Some who foresee this declare the days of democracy are ending in the twilight of a darkness that is rapidly enveloping our world. This constitutes a challenge to every lover of liberty and every exponent of human rights. As heralds of the gospel we must ever guard the principles of justice and equity, and lift the standard of true freedom as we seek to stem the tide that is sweeping civilization from its moorings and threatening the well-being of mankind everywhere.

The founders of this nation were correct when they said that the state cannot interfere with primary rights such as life, liberty, and the pursuit of happiness. These rights are God-given, not state-given. It is the responsibility of the government to protect these rights for its citizens.

The colonists who came seeking freedom and established their communities along the Eastern seaboard of the New World needed, however, a clearer understanding of the principles of true freedom. Not until a century and a half passed did these great principles come into full focus. Civil and religious liberty are twins—Siamese twins, neither can exist without the other.

**The American Constitution**

William E. Gladstone, one of England’s foremost prime ministers and one of the clearest thinkers of his time, declared, “The American Constitution is, as far as I can see, the most wonderful work ever struck off at a given time by the brain and purpose of man.” That Constitution guarantees individual liberty because it forever separates church and state. But this is the fruitage of a long and intensive struggle.

It was a divine providence that shaped this nation, and although many who came to America as immigrants were not members of any church, yet the great majority were seeking freedom. Not even Jefferson, who drew up the Constitution, was strictly a church man. He was a deist, but no man saw more clearly the vital principles of true liberty. Those principles set forth by his pen have been interwoven into the whole life and structure of the nation. The Constitution protects the divine right of man against the so-called divine right of kings and dictators. While it permits Congress to establish a court, it prohibits it to establish a religion. The state can lawfully suppress an insurrection but not a newspaper. It can close a port but not its citizens’ mouths. It can regulate commerce but not our lives.

**The Future of Freedom**

Will the principles on which this nation was founded continue? Yes, they will, provided men recognize that liberties are safeguarded by citizens and not by politics. The future of freedom in this country or any other country depends upon its citizens’ becoming aware of the real issues at stake. There is much fog in the political atmosphere today. It is easy to be misunderstood, and one who raises his voice on important issues can be looked upon as an alarmist.

Daniel Webster emphasized the truth when he said, “God grants liberty to those only who love it and are always ready to guard it.”

James Russell Lowell, in his “Stanzas on Freedom,” strikes at the very keynote of liberty:

They are slaves who fear to speak
For the fallen and the weak.
They are slaves who fear to choose
Hatred, scoffing and abuse
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

Edwin Burke, in one of his famous speeches in the British House of Commons in 1784, declared, “People never give up their liberties but under some delusion.” How true that is! In this generation we have seen free peoples, great nations, coerced and enslaved because they were deluded by false leaders. As students of prophecy we realize that the greatest delusion of all time is just ahead of us when Satan, with his master deception, will deceive the whole world. Prophecy indicates that the climax of all human history will be reached by a coalition between Spiritualism, Roman Catholicism, and apostate Protestantism. And this will culminate in enforced worship to a false power. It is in preparation for this greatest and final deception that God is sending His last message of warning.
to the world. And that message is a call to the worship of Him who made heaven and earth, and through whom alone men can know real soul liberty. For “where the Spirit of the Lord is, there is liberty” (2 Cor. 3:17).

A few years ago an eight-year-old girl, visiting New York with her family, was enthralled with the wonderful sights. Among other things she was taken to see the Statue of Liberty. This fascinated her and with rapt attention she listened to the thrilling story of this gift of France to the United States. She saw Miss Liberty lifting aloft her torch to enlighten the world. It was getting dark when they returned across the bay. From the deck of the little boat she watched the statue receding in the distance.

After a tiring day of sight-seeing the family retired, but sleep did not come easily to the little girl. Her father said, “Why don’t you go to sleep, honey?” And in her sweet, childish way she said, “Daddy, I am thinking of the beautiful lady out there all by herself with no one to help her hold up that lamp. Don’t you think we should be helping Miss Liberty to hold it up?” That little story is more than an apt anecdote. It is a challenge to all who love liberty.

Our Responsibility

While America is reliving its history, let us as preachers of the great prophecies of our time realize our opportunity to enunciate the principles that have given us the liberty we enjoy today. We have a responsibility not only to inform our hearers of the victories of the past but, as evangelists and teachers of God’s Word, to set before our audiences the guiding principles of liberty and freedom, and prepare them for the greatest challenge of all time when the whole world will be forced to make a decision for or against God. Special truths have been committed to us and these we must proclaim with courage and certainty. The third angel’s message, while couched in the setting of the everlasting gospel and the true understanding of righteousness by faith, contains also the light by which men may trace their path through the muddled thinking of our time and discern the ultimate goal—the Holy City of God.

Nationally and denominationally it is true that “we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history,” yet our eyes must also be directed to the future—the climax of the ages.

But when men and demons have done their worst, God will write the last chapter of human history. We may not always sense it but Lowell with clear insight states a tremendous truth when he says:

Careless seems the great Avenger; history’s pages but record
One death-grapple in the darkness ’twixt old systems and the Word;
Truth forever on the scaffold, wrong forever on the throne.—
Yet that scaffold sways the future; and, behind the dim unknown,
Standeth God within the shadow, keeping watch above his own.
—JAMES RUSSELL LOWELL, “The Present Crisis”

What the Church Needs Today

More tithes and fewer drives.
More action and less faction.
More workers and fewer shirkers.
More backers and fewer slackers.
More praying and less straying.
More of God’s plans and less of man’s.
More divine power and less human “powwow.”
More burden-bearers and fewer tale-bearers.
More tongues of fire and fewer fiery tongues.
More zealous effort and less jealous thought.
More love for the Word and less love for the world.
More seeking for grace and less seeking for place.
More holiness of life and less bickering and strife.
More fasting and praying and less feasting and playing.
More religion in politics and less politics in religion.

—LUTHERAN HERALD

The Best From the Word

Study It Through. Never begin a day without mastering a verse from its pages.
Pray It In. Never lay aside your Bible until the verse or passage you have studied has become a part of your being.
Put It Down. The thoughts that God gives you, put down in the margin of your Bible or in your notebook.
Work It Out. Live the truth you get in the morning, through each hour of the day.
Pass It On. Seek to tell somebody else what you have learned.

—J. Wilbur Chapman

AUGUST, 1957
SHEPHERDESS -- Her Vital Partnership

Women in Colonial America
LOUISE C. KLEUSER

THIS number of The Ministry commemorates the founding of the first permanent American settlement in the United States, at Jamestown, Virginia, in 1607. We live in an age of anniversaries, some very important and others woefully commercialized. Because this 350th anniversary of Jamestown has some lessons for Adventism, let us draw from it a number of practical points. We would suggest to our large group of overseas shepherdesses that there are Jamestowns in all lands where the wheels of progress have not been standing still. This is not a research project, but rather a heart-to-heart talk with our ministerial women. Some of them enjoy history; most of them enjoy their homes much more. Just by way of suggestion, some shepherdesses may be looking for a new hobby. Why not check on the work of women in ancient and medieval history? But in this article we shall confine ourselves to pioneer American women.

Settlements such as those at Jamestown, Plymouth, New Amsterdam, and “Pen’s Woods” (Pennsylvania) suggest adventure and sacrifice. Women have always played their part. When Jamestown was settled, men had preceded their wives. The women did not sail to unknown shores without some assurance that a crude home would be awaiting them. But the history of those who came to America in the Mayflower is quite different. The women and children arrived with the men. The party landed on a bleak New England shore and immediately faced a stern winter. Why did these Pilgrims leave their European homeland? They sought a land where they could worship God according to the dictates of their conscience. More specifically, they sought a country without a king and a religion without a pope. These two principles were later incorporated into the American Constitution. Books have been written revealing the early struggles of these pioneer men and women who laid a solid foundation for government and for the faith. Parents today will do well to impress upon young minds the meaning of these conflicts.

We may wonder how these pioneer women could face the insecurity of their day, for there were few medical advisors, and sickness and plague would frequently lay low the weak. There were no hospitals to which the mothers could take their sick children; they had to be cared for at home. Automatic heating plants were not even dreamed of, much less air conditioners. Often those who had passed through the rigors of winter lacked the strength to plant the family garden in the spring. Public relations, as we understand it today, simply meant administering the milk of human kindness by lending a neighborly helping hand. The home as well as the farm had to be self-contained, with every member of the family doing his share. There was teamwork without the interference of union laws. Truly, our advanced age might well learn from the past. Fortunately, parents seemed to know where their children were every hour of the day. Fathers could account for their boys, and mothers for their girls. Both parents had to go to work, but at home. And the home supplied enough practical instruction to make stanch citizens.

Shepherdesses were but few in pioneer America. The problem of modernizing a manse simply did not exist. Wives would offer companionship to their husbands at the spinning wheel or the cobbler’s bench; the family, young and old, had to be clothed and shod. There was no emotional problem in that respect. Nor was the problem of family finance too complicated. Sharing took care of what barter and trade failed to supply. Ministerial duties were added to home responsibilities, for each was a part of the struggle for existence. The “parson” had a wide area for his parish. His wife was his assistant. She needed to be a skilled Bible teacher for the youth, and to be able to recite many a psalm.
to the discouraged and bedridden. Visiting the sick brought common sense into action more than psychology. Her treatments were supplemented with homemade bread and crocks of wild berry juice. Colonial shepherdesses could discuss herbs more intelligently than we discuss vitamins today. There was Christian grace and interest, with simple deeds of loving-kindness.

**Our Need of the Pioneer Spirit**

Will you agree with me that in our day we are greatly privileged? Modern shepherdesses may mark a long list of things they “really should have,” but try listing the wishes you may some day realize, and which the majority of women in the world may never hope to have. The American way of life began in simplicity, and Adventism began in the same way. Behind our present denominational attainment, spiritual and material, lies the story of struggle, toil, and sacrifice. But humble beginnings and days of small things are always rich in experience. There must be vision behind true purpose. The pioneer women served to please God first. They were more familiar with God’s Book than with the pocket-book. The Bible was always within their reach: it was the source of all counsel, the yardstick for every social problem. The Book provided security—more than our bankbooks do today. Reminders of God’s constant love and care kept frustrations out of the family. The “thee’s” and “thou’s” sounded less self-centered than the pronouns of our day. Our womanly conversation may now center around nylons, orlons, or dacrons. Just how would these material things have fitted into their simple homespun exchanges? Thoughtfully, sisters, was their philosophy warped or sound? Shall we keep our own philosophy of life within God’s pattern?

But we must be practical. We cannot go back to the pioneering days when these colonial women set our modern shepherdesses such a noble example. And who would want to? We have become accustomed to a higher standard of living, and would be very much out of step if we were to follow their pattern in detail. But may we not learn from them lessons of self-denial and sacrifice? As Adventism today maintains its simple charm of contentment, woman’s work will experience new power. And when those not of our faith see that God comes first in our lives, they will realize that our faith is genuine. Religion today is decked in the tinsel of popularity. A desire to be in the headlines possesses the minds of many who call themselves Christians. The church wants to make news with glamour instead of goodness and truth. God is preparing to bring His men and women into the spotlight. Are you preparing yourself, your family, your church, your institution, for that great day when the saints go marching home? Let our Adventist shepherdesses seriously consider the power of influence that has been committed to them. Shall we not give heed to the relative value we attach to eternal and mundane things?

**Character High Lights of the Pilgrim Pioneers**

(Continued from page 13)

At Leyden they enjoyed spiritual freedom and sweet fellowship in the ways of God under the intrepid leadership of John Robinson, their pastor, and William Brewster, their elder. Theirs was a fellowship of love’s holiness. Of their mutual love and reciprocal respect. Bradford says, it was hard to tell whether the congregation had more delight in such a pastor as Robinson or whether the pastor had the more delight in such a congregation.

A man of wondrous worth and wisdom, Robinson molded the spiritual destiny of these Pilgrims who were reviving the spirit of primitive Christianity. They left the imprint of their integrity upon the Hollanders, who sought to employ them because of their honesty and diligence. The Dutch people would trust the poor among them when they wanted money, because of their exemplary lives and “how careful they were to keep their word.” And as the time of their departure neared, the magistrates of the city of Leyden paid them this tribute: “These English, said they, have lived amongst us now this 12 years, and yet we never had any sute or accusation came against any of them.” —Ibid., p. 27.

**The Spirit of Primitive Christianity**

Bradford, himself, thus writes of their exemplary character: “I know not but it may be spoken to ye honour of God, & without prejudice [14] to any, that such was ye true pietie, ye humble zeal, & fervant love, of this people (whilst they thus lived together) towards God and his waies, and ye single hartednes & sincer affection one towards another, that they came as near ye primativ patterne of ye first churches, as any other church of these later times have done, according to their ranke & qualitie.” —Ibid., p. 26.

Robinson was looked upon as a champion of truth and recognized as such by the Dutch people themselves. But the period of the Pilgrims sojourn in Holland was coming to a close. The Spaniard’s war drums were sounding
again. Economic hardships were pressing in upon them. Their situation was becoming increasingly difficult. They feared for their children, who were more inclined to yield to the worldly influences about them as they faced the growing hardships of the Christian way—hardships so severe that some of their brethren across the channel had even chosen to remain in the prisons of England rather than risk the accompanying rigors of freedom elsewhere.

Their Call of Destiny

An undaunted hope and inward zeal for the advancement of the gospel stirred these Pilgrim Fathers into the dream of finding in some remote part of the world an asylum of freedom, a haven of rest from persecution, and a place where their missionary endeavor could help build the kingdom of God on earth.

They debated whether they should choose some area of this country or embark to more fertile regions of the hot climates of Guiana, where they could hope for perpetual spring and the rich, fruitful bounty of nature. Fearing possible merciless treatment from the Spaniards, and the threat of tropical diseases, which Bradford said “would not so well agree with our English bodies,” they determined with some trepidation to find their freedom’s refuge in some area of North America, possibly in the northern part of the Virginia colony, where they could be off to themselves and less likely to incur renewed persecution from other English folk who had migrated to this continent.

“All great & honourable actions are accompanied with great difficulties, and must be both enterprised and overcome with answerable courages. It was granted ye dangers were great, but not desperate; the difficulties were many, but not invincible.”——Ibid., p. 34.

That these men right from the beginning possessed the courage answerable to their subsequent heroic achievements, there was little doubt.

In lodging their formal written request for the consent of the London company to migrate to the New World, Robinson and Brewster added these memorable words: “We are well weaned... from the delicate milk of our mother country, and inured to the difficulties of a strange land; the people are industrious and frugal. We are knit together as a body in a most sacred covenant of the Lord, of the violation whereof we make great conscience, and by virtue whereof we hold ourselves straitly tied to all care of each other’s good, and of the whole. It is not with us as with men whom small things can discourage.”——GEORGE BANCROFT, History of the United States of America, p. 202.

Bradford wrote of the interminable frustrations that caused their hopes to be “long delayed by many rubs that fell by the way.”

Space does not permit even a brief recounting of the difficulties encountered with their merchant friends who proposed to transport them to America. After interminable delays the business transactions seemed complete.

Bradford in more detail recalls the perplexities confronted in preparing for their arduous journey in order that “their children may see what difficulties their fathers wrestled in going throug these things in their first beginings, and how God brought them along notwithstanding all their weaknesses & infirmities.”——Ibid., p. 71.

At length, after much travail, all things were in readiness. The small ship, the Speedwell, bought and fitted in Holland, was to take the Leyden group from the Netherlands to England and their rendezvous with the Mayflower.

John Robinson, on the day of “solleme humiliation” prior to their departure, took as his text Ezra 8:21. A good part of the day was spent discussing this text and their need of humbling themselves before God. The rest of the time was spent “in powering out prairs to ye Lord with great fervencie, mixed with abundance of tears.” They were pained at parting, “But they knew they were pilgrimes, & looked not much on those things, but lift up their eyes to ye heavens, their dearest cuntrie, and quieted their spirits.”——Ibid., p. 72.

The last night before embarking from Delfshaven “was spent with little sleepe by ye most, but with freindly entertainmente & christian discourse, and other reall expressions of true christian love.” As they boarded the ship the next day “truly dolfull was ye sight of that sade and mournfull parting; to see what sighs and sobbs and praiers did sound amongst them,

BRITONS AND AMERICANS

“Britons and Americans, subjects of the same Crown, connected by the ties of nature, by interest and religion, maintained the most perfect harmony, and felt the purest joy in each other’s happiness for more than a hundred years: And would to God, that harmony had never been disturbed.”——John Lathrop.
what tears did gush from every eye."—Ibid., p. 73. Even some of the Dutch strangers that stood on the shore could not refrain from tears. Many of them would never meet again in this world.

Pastor Robinson and his people fell upon their knees as their beloved leader "with watery cheeks commended them with most fervent prayer to the Lord and to his blessing." With many tears and final embraces they took leave of one another. They hoisted sail, and a favorable wind brought them quickly to Southampton, where they found the bigger ship, the Mayflower, lying ready for journey, together with the rest of their company ready to sail.

John Robinson's Farewell Letter

To the believers Robinson wrote: "And first, as we are daily to renew our repentance to our God, especially for our sins known, and generally for our unknown trespasses, so doth the Lord call us in a singular manner upon occasions of such difficulty & danger as lieth upon you, to a both more narrow search & careful reformation of your ways in his sight."—Ibid., p. 79. He admonished that all sin be taken away by earnest repentance, so that the Lord would give them His sweet comfort in their distress and provide a "happy deliverance from all evil." Next to making certain of their peace with God, he asked them to provide for peace with all men and not so easily take offence. They were not to be offended at the doings of men or at the providences of God, for, said he, "if taking of offence causelessly or easily at men's doings be so carefully to be avoided, how much more heed is to be taken that we take not offence at God himself, which yet we certainly do so often as we do murmur at his providence in our crosses, or bear impatiently such afflictions as wherewith he pleaseth to visit us. Store up therefore patience against ye evil day, without which we take offence at ye Lord him selfe in his holy & just works."—Ibid., pp. 80, 81.

Although they first set sail from the coast of England on August 5, 1620, the distressing delays caused by the unseaworthy smaller vessel, which developed leaks, were enough to discourage men of lesser heart. With good hope they put to sea the second time after the boat repairs had been made in Dartmouth harbor, and tragically enough had to turn back again after putting nearly three hundred miles of ocean between them and Land's End. Although they could not detect any special leak, the general weakness of the ship seemed apparent, so they put into Plymouth harbor and decided to abandon the small ship and take what they could on the larger one, as time was running out and it was getting late in the season.

The spirit of these pioneers again shines forth in the comment of Bradford: "The Lord by this work of his providence thought these few too many for the great work he had to do."—Ibid., p. 85. And thus, like Gideon's band, he thinned them out. On September 6 the doughty Pilgrims set out for sea for the third time, never to be turned back again ere they had anchored off the shores of the New World.

Undaunted

No dangers could appall the dauntless Pilgrim hopefuls. "The little band, not of resolute men only, but wives, some far gone in pregnancy, children, infants, a floating village, yet in all but one hundred souls, went on board the single ship, which was hired only to carry them across the Atlantic; and on the sixth day of September, 1620, thirteen years after the first colonization of Virginia, two months before the concession of the grant of Plymouth, without any warrant from the sovereign of England, without any useful charter from a corporate body, the Pilgrims in the Mayflower set sail for the New World, where the past could offer no favorable auguries."

"But these Christian heroes of a grander venture than the classic voyage which Virgil has sung of old Aeneas,

Troiae qui primus ab oris
Italiam, fato profugus, Lavinaque venit
Litora;"

unawed by the abounding perils of the sea and land, unchilled by the desertion of their comrades, kept on their solitary way and 'bated no jot of heart or hope.' . . .

". . . these men and women and children knew nothing of the sea: they only knew that ships sailed, and too often did not return: they had seen the sea, even along the coasts of England and Holland, lashed into fury. To trust

HUMAN NATURE AT ITS WORST

"Arrogant pretenses to infallibility in matters of state or religion, represent human nature in the most contemptible light."—Samuel Cooke.

"God never gives men up to be slaves till they lose their national virtue, and abandon themselves to slavery."—Richard Salter, They Preached Liberty.
themselves upon it on an uncertain voyage to a wilderness harbor was no gala undertaking; yet serenely they accepted the situation, thankful to God for civil rights and untrammeled liberty to hymn his praises."—WM. CARLOS MARTYN, The Pilgrim Fathers of New England, pp. 79, 80.

O Exile of the wrath of kings!
O Pilgrim Ark of Liberty!
The refuge of divinest things,
Their record must abide in thee!
—JULIA WARD HOWE, Our Country

At Cape Cod

After landing at Cape Cod on the eleventh day of November—which marked the armistice in their battle with the ocean—"they fell upon their knees & blessed ye God of heaven, who had brought them over ye vast & furious ocean, and delivered them from all ye periles & miseries thereof, againe to set their feete on ye firme and stable earth, their proper elemente."
—BRADFORD, History, p. 94.

What a different landing those early Pilgrims had compared with what awaited the modern voyagers of the Mayflower II. There were no friends on the shore to welcome them. No hotels announcing their comforts with neon lights. There were no homes in which they could refresh themselves, much less towns to which they could resort for health and comfort. It was winter. In winter's violent weather it is dangerous to travel to known places, and much more so to search an unknown coast for a suitable location. "What could they see," wrote Bradford, "but a hidious & desolate wil- dernes, full of wild beasts & wild men?"—Ibid., p. 95. They turned their eyes heaven-ward for the solace they could not find in any outward objects. This alone assuaged the fore-bodings of that wild and savage view of their winter land without homes. Behind them was the mighty ocean, before them the untamed resources and dangers of an unknown country. Naught else could sustain them in their many trials but the Spirit of God and His grace. Significantly, Bradford paraphrased the words of Deuteronomy 26:5 and 7, and Psalm 107:1-5, 8.

Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness; but they cried unto the Lord, and he heard their voice, and looked on their adversity, etc. Let them therefore praise the Lord, because he is good, and his mercies endureth forever. Yea, let them which have been redeemed of the Lord, shew how he hath delivered them from the hand of the oppressor. When they wandered in the desert wil- derness out of the way, and found no city to dwell in, both hungry and thirsty, their soul was over-whelmed in them. Let them confess before the Lord his loving kindness, and his wonderful works before the sons of men.—Ibid., pp. 96, 97.

Finding Their Permanent Home

The urgency of the situation required all possible speed in finding a suitable location. Several sorties were made. While the large shallop was being mended, Captain Miles Standish, on November 15, led sixteen well-armed men to survey the land in the Cape Cod area. They brought back some Indian corn, which greatly encouraged the hearts of their brethren.
More corn and beans that the Indians had stored were found on the first trip in the shallop. This provided them with seed for the coming year, for which they later reimbursed the Indians. Bradford’s comment was, “But the Lord is never wanting unto his in their greatest needs; let his holy name have all ye praise.”

It was December 6 when they again set out in their little shallop with ten of their principal men and some seamen. The weather was cold and the spray of the sea froze on them like glass. Each night they would build a barricade about the height of a man, start a fire in the center of it, and sleep around the fire while a sentinel stood guard. On this trip they experienced their first attack by Indians, which they repulsed successfully without loss or hurt. “Afterwards they gave God solemn thanks & praise for their deliverance.”—Ibid., p. 104.

They had as a pilot a Mr. Coppin, who had been in the country before, and he directed them toward Plymouth harbor. At sea that afternoon they broke their rudder, and it was all two men could do to steer the boat with oars; but their pilot bade them to be of good cheer for he saw the harbor. They put up their sail, the mast broke in three pieces and fell overboard, but by God’s mercy they were delivered and managed to make the harbor. Misfortune dogged them, only to be accepted and overcome. Under the lee of a small island they spent the night in safety. But “though this had been a day and night of much trouble and danger unto them,” wrote Bradford, “yet God gave them a morning of comfort and refreshing (as usually he doth to his children), for the next day was a fair sunny day.”—Ibid., p. 106.

They sounded the harbor and found it fit for shipping, and ashore the cornfields indicated the land was habitable. Sheer “necessity made them glad to accept it.”—Ibid., p. 106.

By their landing here they proclaimed a message for the world:

Oh, we are weary pilgrims; to this wilderness we bring
A church without a Bishop, a State without a King.

—Anonymous, “The Puritan’s Mistake”

They returned to the ship where the good news of their find brought great rejoicing, and on December 15 the Mayflower weighed anchor and arrived at the harbor the next day.

Down to the Plymouth Rock, that had been to their feet as a doorstep
Into a world unknown,—the corner-stone of a nation!

—LONGFELLOW

“The Courtship of Miles Standish”

It was Christmas Day, A.D. 1620, that they began to erect their first Pilgrim house on New England soil.

Venturing for God

What lessons of faith and courageous adventure for truth and right are spelled out for us in the lives of these Pilgrim heroes!

Can we too dare the unknown and achieve new conquests for our God? Are we brave and dedicated enough to voyage away from stagnant religions, shackled by the unholy norms of pseudo-philosophies and by the domineering spirit of the issues of our day, toward a new world of freedom and loyalty in Christ Jesus?

Can we too in simple trust and faith launch our Christian vessel upon the tumultuous sea of modern events with a lifted horizon of a church under full sail toward the birth of a new world? Or are we still content to abide in our little denominational harbor of safety and satiety, hoping that others may be brave enough to dare all the elements of wrath and the hazardous voyage of global conquests for God?

On the stormiest sea of life the Master of men fashioned the good ship of grace and proved it could weather all the storms of evil. He calls to the spiritual mariners of today, “Sail on and on and on, until the conquests of the Christian way have built the colonies of heaven on every shore in every country of every land.” Then life’s setting sun shall find the voyage ended, the conquests won, and there shall be but a few hours more until the dawn of the eternal day!

PRESUMPTUOUS POPULAR PREACHING

And some of the currently popular types of preaching come perilously close to the blasphemy of promising success in the market place or an easy resolution of life’s crises as a reward for calling upon God. It is far too easy to promote a church boom by telling ambitious men and women that they can make God serve them, rather than by holding up the demand of true religion that they shall serve God.—PAUL HUTCHINSON, The New Ordeal of Christianity (Association Press, New York).
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**American Protestantism in the Crisis**

The more the program of American Protestantism becomes institutionalized, and the higher the cost of supporting great institutions goes, the greater will be the temptation to look to government for support. That this can be done while maintaining inviolate the principle of separation of church and state is very doubtful, and it is still more doubtful that it can be done while maintaining the prophetic role of the church as the conscience of the state.—PAUL HUTCHINSON, *The New Ordeal of Christianity* (Association Press, New York, 1957), p. 109.

**Our Public School System and American Democratic System Imperiled**

I am convinced, on the basis of what is happening to the public school systems in some of our northern cities where the Roman Catholic Church, with its contempt for the principle of separation, has vast political influence, that if we relax for a moment our vigilance to maintain this principle in our national life, we shall thereby imperil not only the Protestant position in America but the foundations of the American democratic system.—PAUL HUTCHINSON, *The New Ordeal of Christianity* (Association Press, New York, 1957), p. 117.

**Dilemmas of Ecumenicalism**

The trick is to accomplish this worthy goal without pushing the layman aside—to have all the advantages of the “one voice” idea without damaging the individual’s relationship to his God and to his church. The problem revolves, in part, around the task of becoming big without becoming dictatorial; of becoming part of a greater whole and still retaining effective, independent self-expression. . . .

Should the ecumenical movement result only in the building of church giants or one giant Protestant church, we might some day face the threat of a Protestant hierarchy having in it the seeds of regimentation and unyielding authoritarianism.

The ecumenical movement, in my opinion, will serve both God and man best if it develops as a fellowship of the spirit. A centralization of religious organization and thought is as dangerous to Protestantism as similar trends are to democracy in the realm of civil government.—GILBERT M. SAV- ERY, “Do We Want a Giant Church?” *Christianity Today*, April 29, 1957.

**Pathos of Schweitzer’s Interpretation of Jesus**

For it is touching to observe how Schweitzer, having radically rejected the eschatology of Jesus and the Jesus of eschatology, nevertheless is not able to let him go. And in spite of his judgments upon the liberal theology he himself ends up by being a liberal! . . . Schweitzer, in spite of his recognition that the liberal Jesus is an historical illusion, and in the face of his judgment that the Jesus of history as he understands him is altogether unworthy of trust, makes the claim that “the spirit of Jesus” is on the side of liberalism. . . . And so declaring “that it is not Jesus as historically known, but Jesus as spiritually arisen within men,” he sets out to develop his ethical mysticism.

Can one conceive of greater pathos than that which confronts us here? According to Schweitzer’s view, the more fully that we come to genuine knowledge of Jesus as he lived on earth, the more impossible it becomes to accept his central self-appraisal. Nevertheless, in spite of his being persona non grata as he appeared in history, we are told that we need not be discouraged. Indeed, we may be basically indifferent to the results of our study of what the Gospels have to say concerning him, and yet we are to suppose that we may come to genuine knowledge and experience of “his spirit.”—NED B. STONEHOUSE, “The Pathos of Religious Liberalism,” *Christianity Today*, April 29, 1957.

**Sinless Son of God Met and Resisted the Full Force of All Temptation**

One Who came to conquer all man’s sin and temptation must Himself be spotless. For no one who is at all sinful can feel the whole force of temptation. We never feel it, because sin has weakened us so much that we should fall long before the full force of temptation had touched us. Our power to resist temptation depends on our
holiness, the force of love which we have received from Christ and have assimilated. A very sinful man falls at the first onset of temptation; a less sinful one can resist more. The people who can now resist the most are the holiest of all. In all the Christian history, the men and women who have had and have resisted the fiercest temptation are the saints. The history of their struggle and agony is appalling to weaker and more sinful people like ourselves. It is plain, therefore, that only one who is a perfect, sinless man can feel and resist the whole force of temptation that can be brought against man. The history of our Lord in the Gospels shows that He went through struggles and agony in striving to do His Father's will, with which no one else's struggles and agony can at all compare. This was because He was from the first full of strength, not weakened in any degree by being born in a sinful condition, and therefore able to bear the whole burden of mankind. The truth, then, which is guarded and handed down to us by the story of His Virgin Birth is the very truth which assures us that He actually knows by experience not only what is the force of our temptation to us, but also the whole force of all temptation that can be brought against human nature, which He has resisted to the uttermost.—E. L. STRONG, Lectures on the Incarnation of God (Longmans, Green, and Co., London, 1917), pp. 20, 21.

★ Historical Significance of the Mayflower Pilgrims

Such was the humble beginning of that great Puritan exodus from England to America which had so much to do with founding and peopling the United States. These Pilgrims of the Mayflower were but the pioneers of a mighty host. Historically their enterprise is interesting not so much for what it achieved as for what it suggested. Of itself the Plymouth colony could hardly have become a wealthy and powerful state. Its growth was extremely slow. After ten years its numbers were but three hundred. In 1643, when the exodus had come to an end, and the New England Confederacy was formed, the population of Plymouth was but three thousand. In an established community, indeed, such a rate of increase would be rapid, but it was not sufficient to raise in New England a power which could overcome Indians and Dutchmen and Frenchmen, and assert its will in opposition to the crown. It is when we view the founding of Plymouth in relation to what came afterward, that it assumes the importance which belongs to the beginning of a new era.—JOHN FISKE, The Beginnings of New England (Houghton, Mifflin and Company, Boston, 1889), pp. 86, 87.

Through scenes of gloom and misery they showed the way to an asylum for those who would go to the wilderness for the liberty of conscience. Acustomed "in their native land to a plain country life and the innocent trade of husbandry," they set the example of colonizing New England with freeholders, and formed the mould for the civil and religious character of its institutions. They enjoyed, in anticipation, the fame which their successors would award to them. "Out of small beginnings," said Bradford, "great things have been produced; and, as one small candle may light a thousand, so the light here kindled hath shone to many, yea, in some sort to our whole nation." . . . "Let it not be grievous to you that you have been instruments to break the ice for others. The honor shall be yours to the world's end." "Yea, the memory of the adventurers to this plantation shall never die."—GEORGE BANCROFT, The History of the United States of America (D. Appleton and Company, New York, 1898), p. 214.

The Seven Modern Sins

- Policies without principles.
- Pleasures without conscience.
- Wealth without work.
- Knowledge without character.
- Industry without morality.
- Science without humanity.
- Worship without sacrifice.

—Canon Frederic Donaldson
Westminster Abbey
Abraham, The Pioneer Pilgrim

I. Faith answering the call of God (Heb. 11:8).
1. The call (Gen. 12:1, 2, 4).
   b. Where to? PP 126, par. 2.
   c. What for? PP 125, pars. 1, 2; 126, par. 1.
2. What the call involved.
   a. Separation—"Get thee out" (Gen. 12:1).
   b. Consecration—"obeyed" (Heb. 11:8).
   c. Resignation—"not knowing whither" (Id).

II. Faith sojourning with God (Heb. 11:9).
Abraham's life journey was on the strength of the divine promises.
1. Abraham knew where he was going as far as his ultimate destination was concerned (Heb. 11:10, 14-16).
2. Abraham knew where he was going as far as the promises of God were concerned (Rom. 4:16-22, Moffatt's Translation).
3. Abraham knew whom he was journeying with. A man who follows where God leads is never lost even though he does not know the way. Better to travel an unknown way with God than a way you think you know without Him.

III. What Abraham's pilgrimage of faith did for him (Heb. 11:13).
1. Far-sighted vision of faith—"afar off." A Christian on his knees can see farther than a philosopher on his tiptoes.
2. Powerful persuasion of faith—"fully persuaded" (Rom. 4:21).
   Accepted at face value, God's promises give assurance of divine guidance here, and ultimate realities hereafter.
3. Intimate embrace of faith—"embraced" in personal application the love and promises of God.
4. Public confession of faith—"confessed that they were . . . pilgrims."
5. The triumph of faith in life's supreme tests (Heb. 11:17-19).
   a. "staggered not . . . through unbelief" (Rom. 4:20).
   b. "fully persuaded that . . . he was able" (v. 21).
6. Inner fortification of faith—courage in spite of unfavorable circumstances. Inner strength of soul to face the daily unknown with God.
   a. Believes when all apparent evidence is against belief (Rom. 4:18, A.R.V.).
   b. Trusts the leadings of Providence when expectations not realized. PP 129.

IV. What Abraham's pilgrimage of faith did for us.
1. By it he became the spiritual father of the faithful pilgrims of all the ages (Rom. 4:3, 9, 11-13; Heb. 11:38).
2. Made the promise "sure" to all God's spiritual "seed" (Rom. 4:16).
3. In Christ we are "heirs" of the promise made to Abraham (Gal. 3:29).
4. Soon God's faithful pilgrims shall all be "made perfect" together (Heb. 11:39, 40).

J. A. B.

Gospel Righteousness
2. Righteousness glorifies God. vs. 14-16. (By shining lights of true Christians.)
3. Righteousness obeys God's word. vs. 15-20. (No false front of disobedience.)
4. Righteousness loves all men. vs. 43-48. (Love is actual in Christ.)

—Harold L. Lundquist

God Will Answer If—
1. If you ask with sincerity. Ps. 145:18, 19.
2. If you ask with righteousness. James 5:16.
4. If you ask with boldness. Heb. 4:16.
5. If you ask with submission. 1 John 5:14.

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THE MINISTRY
A Plan for Teaching Patients in S.D.A. Hospitals

PART II

R. MAUREEN MAXWELL
Associate Professor of Nursing, CME School of Nursing, Loma Linda

As you examined "The Plan for Incidental Teaching of the Patient" in last month's issue of The Ministry you probably thought how simple it was, and how simple the teaching content. Yet it is surprising how many of the young nurses, or students of nursing, do not know or understand the principles of our health or spiritual beliefs well enough to explain them to others. It is even more surprising when one considers that these same young people have studied in our academies and have had at least one year in college, during which time they took courses in health principles and religion.

When students are asked such questions as, "What can I do to get more sleep?" or "Why don't you smoke?" or "Why isn't meat served?" or "Why don't you nurses wear make-up?" someone answers, "It is a policy of the institution."

One probable reason for this seeming lack of understanding is that previously many young people have been on the passive side of education, and have grown up taking many of our truths for granted. In class it was "old stuff" to them. Now suddenly they are challenged in an active situation to answer for what they believe, and a new motive for learning is found.

In order that students may become aware of content and problems that might arise, each one may be assigned a question that might be asked by a patient in one of our hospitals. The student then prepares for and gives a four-minute discussion in answer to the question. A partner acts as patient during the discussion, asking questions that could baffle an unprepared nurse. Students are amazed at how many points can be made in such a short time, and soon they are asking one another for copies of the points made. Then they request a duplicated outline of all the topics! During the discussions students evaluate one another for content, preparation, nurse-patient relationships, and psychological principles used in getting the point across.

Examples of questions with reply suggestions are included here:

I. PHYSICAL HEALTH

A. "How can I make myself go to sleep?"
   1. Proper distribution of work, play, and rest, with regular habits.
   2. A warm or neutral bath calms the emotions.
   3. A well-ventilated, cool room, with a warm bed, helps to induce sleep.
   4. Overcome self-pity and get away from the "I am so sensitive" attitude. This will prevent noise from disturbing.
   5. Consciously relax all over, starting with the toes, the feet, the legs, etc. Make each part "heavy."
   6. Engage in light, wholesome reading, or a quiet, pleasant activity, before retiring.
   7. Calm down shortly before retiring. Serious or exciting thoughts should be laid aside.
   8. Have sufficient exercise during the day.
   9. Avoid fear that you are not going to sleep; such fear often keeps one awake.
   10. Avoid heavy evening meals, mental work, exciting games, moving pictures, emotional states, such as fear, anger, worry, disappointment; all these make sleep difficult.

B. "What is the value of all these water treatments?"
   1. Depends on how the water is used; hot and cold and their combinations produce different effects.
   2. Extremes of heat and cold can produce tonic or stimulating effects, increasing the circulation and other bodily functions.
   3. Neutral baths produce a sedative effect, les-
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THE MINISTRY
sening vital activity, and are conducive to relaxation and rest.
4. Heat may be used for the relief of pain.
5. And for the relief of muscle spasm.
6. Generalized use of steam or moist heat may be used to hasten excretion from the kidneys, the skin, and the lungs.
7. A hot foot bath may be used for warming the feet, and by reflex action relieve headache or pain in the lower abdomen.
8. Cooling baths may be used to reduce fever.
9. Frequent bathing not only cleanses but also maintains skin tone.
10. The proper use of water promotes health and produces healing.

C. “What can I do to have better elimination?”
1. Regular time each day for elimination.
2. Increase bulk in the diet (prunes, figs, dates, apples, grapes.) Prunes also contain a chemical substance that aids.
3. Vitamins, especially thiamine, as found in whole wheat, rye, and bran, help maintain the general tone of the intestinal tract.
4. Frequent drinking of water—6 to 8 glasses a day—is recommended.
5. Water or fruit juice before breakfast stimulates peristalsis.
6. Exercise every day.
7. Avoid cathartics and indiscriminate use of enemas; they weaken the walls of the intestines.
8. Limit the use of refined sugars, which inhibit intestinal action.

D. “Why should I get up? I don’t feel like it.”
1. To prevent onset of weakness, which comes with prolonged bed rest.
2. To strengthen the organ muscles.
3. To send vitalized blood to the extremities.
4. To increase vitality.
5. To improve circulation.
6. To aid in the work of digestion.
7. To aid in regaining health.
8. To improve the action of the heart.
9. To improve morale and mental hygiene.

E. “Why don’t they serve meat here?”
1. All the elements of nutrition that are necessary for our bodies are contained in fruits, vegetables, nuts, and grains.
2. The diet appointed man in the beginning did not include flesh foods, and man had a better physique then than he has now.
3. Those who eat flesh are but eating food secondhand. It is better to get it direct.
4. The animals whose flesh is sold are often diseased. What is obviously diseased is thrown out, and the rest is sold on the market.
5. Susceptibility to disease is increased tenfold by meat eating.
6. Effects of flesh foods may not be immediately recognized. Many die of diseases wholly due to meat eating, and the real cause is not suspected.
7. Flesh food has a stimulating effect—it tends to irritate the nerves and excite the passions.
8. The common use of flesh has a deteriorating influence upon the morals as well as on the physical constitution.
9. Those who are waiting for Christ’s coming endeavor to make their bodies as nearly perfect as possible.
10. It is easier to follow the text, “Whether therefore ye eat, or drink, . . . do all to the glory of God,” if flesh eating is not indulged.

F. “Why can’t I have my coffee [or tea] for breakfast?”
1. Tea and coffee are classified as drugs, since they are a direct stimulant to the heart.
2. Any stimulant used over a period of time promotes physical degeneration.
3. Stimulants help a person forget fatigue, but the tired body that would otherwise be calling for rest is made to continue to work.
4. Tea and coffee accelerate the basal metabolism rate between 10 and 20 per cent.
5. Uric acid in the blood and urine is increased thereby.
6. The heart beat is accelerated, with an enlarged volume of blood per beat. This makes the heart work harder and increases respiration.
7. The nervous system is less accurate and the ability to learn is retarded.
8. In some instances tea and coffee may be the cause of gastrointestinal disturbances.
9. Used over a period of time, tea and coffee produce nervous excitement, headache, wakefulness, palpitation of the heart, indigestion, and trembling.

G. “I wish I could stop drinking.”
1. You must have a sincere will to stop, coupled with the power of God.
2. Alcohol is the direct and principal cause of certain mental diseases.
3. Even in moderate quantities, alcohol causes disturbance in the brain’s action.
4. Alcohol is a poison and is no longer classed as food. Its use lowers resistance to disease and shortens life.
5. While the immediate reaction feels stimulating, the actual effect is that of an anesthetic and depressant.
6. Reasoning power and judgment are impaired.
7. Alcohol makes for unsafe driving.

POLITICAL COERCION DANGEROUS

“Coercives in government should always be held as very dangerous political physic: such as have gone into the practice have commonly either killed or lost their patients.”—Phillips Payson.

AUGUST, 1957

43
8. Alcohol enslaves a person.
9. Alcohol adversely affects a man in his business, personal, and family life.
10. Alcohol affects the circulation and places extra work on the heart, causing undue fatigue.

H. "Why don't you smoke?"
1. Nicotine affects the nervous system, causing a person to have less energy and to tire more easily.
2. There is a direct effect on the circulation.
3. Vision is affected after a person has smoked over a long period of time.
4. The heated smoke may cause irritation of the mouth, tongue, pharynx.
5. The effect upon the central nervous system forms a basis for the development of the tobacco habit.
6. There is a decrease in mental efficiency.
7. Handlers of tobacco are susceptible to skin afflictions from tobacco.
8. Money can be used for more worth-while purposes.
9. The smoker is often not considerate of others.
10. "For ye are the temple of the living God; as God hath said, I will dwell in them."

II. MENTAL HEALTH
A. "Nobody cares; nobody understands me."
1. Develop a sense of humor. Don't take yourself too seriously.
2. Learn to use will power positively.
3. Work is a great cure for worry.
4. Do things for other people.
5. A study of nature helps a person gain proper perspective.
6. Tolerance of others helps overcome petty whims.
7. Join community activities.
8. Good literature is diverting, but books of excitement and imagination make a person become dissatisfied with his lot.
9. Develop a philosophy of life that will contribute to well-being, and practice it.

B. "What's the use of living?"
1. God has a purpose in permitting the creation of each individual.
2. Happiness and satisfaction are derived from doing good to others.
3. It pleases God to know we are reaching out to perfect our character, our thoughts, and actions.
4. God has made our body His temple. We should therefore keep it undefiled.
5. The making of friends is a foretaste of heaven.
6. God's glory in nature brings sunshine to the lives of those who will look for it.
7. Nature is full of inspiring revelations.
8. The great and precious promises in the Bible should give us a radiant philosophy of life.
9. The thrill of bringing Christ to others and seeing the change come in their lives will furnish enthusiasm for living.

C. "What makes you nurses so different?"
1. We are Christians, and we try to live as Christ would have us.
2. We try to do our work wisely and well, remembering that in the daily duties we are serving the Lord Jesus Christ.
3. We believe in Bible prophecy, which helps us understand the problems in the world around us and gives us a positive philosophy of life.
4. We try to be cheerful and calm, avoiding excitement.
5. We try to eat a balanced, nourishing diet.
6. We do not use stimulants or narcotics, because they irritate the stomach and excite the nerves.
7. We don't drink liquor because of its depressing and demoralizing effect.
8. We don't participate in exciting amusements such as movies and dancing, so we usually get adequate sleep.
9. We try to dress simply and appropriately, not drawing attention to ourselves by the use of jewelry and make-up.
10. We want others to know of the joys we have in Christianity.
D. "How can I go on living, with this handicap?"
1. To look at the handicap optimistically is the first step toward success.
2. The handicap will not ruin the chances of success in life, but the attitude toward it may.
3. Many have accomplished great things in life in spite of serious handicaps, for example, Franklin D. Roosevelt, Alec Templeton, Helen Keller.
4. Others will look to you and treat you as you expect to be treated.
5. The handicap may be a means of broadening your horizon.
6. Try to think of other things. Do not dwell on your own troubles.
7. Your sympathy and understanding can be a great source of comfort to those in trouble.
8. This handicap may be used of God in the development of a character fit for heaven.
9. The Father in heaven loves and cares for you and will give all the strength needed to face the hardships.

III. SPIRITUAL HEALTH
A. "How can I be a Christian?"
1. We are powerless to change our lives without the help of God.
2. We must first seek the help of the Saviour and accept His guidance.
3. We must recognize our sin and be willing to admit our failures.
4. We must have sorrow for our sin.
5. We must repent of our misdeeds. We cannot renounce sin unless we recognize its sinfulness.
6. We must confess our sins to God, and to our fellow men if we have wronged them.
7. We must make restoration for anything obtained dishonestly.
8. After surrender to God, we may claim His promise that He will not allow any temptation to come to us that we are not able to bear.
9. Christ willingly gave His life for sinners, and we must accept His gift to us.
10. By yielding to Christ we become allied with the strongest power in the universe.
11. Love God and your fellow men and keep His commandments—this is all He asks.
12. Pray in faith.

B. "Why is the business office closed on Saturday?"
1. The seventh day is the Sabbath.
2. The Sabbath is a day of rest from work, as revealed in God’s command, and in Christ’s example.
3. A day to worship God.
4. The Sabbath is a spiritual sign between God and man.
5. Since it is God’s day, we refrain from doing our business or pleasure on His holy day.
6. Sabbaths here are representative of Sabbaths on the new earth.
7. Sabbath is from evening to evening on the seventh day.
8. God is particular. The Sabbath is kept as He desires, because of love for Him.

C. "How do you know there is a God?"
1. Testimony of the Bible. Testimony of fulfilled Bible prophecy.
2. Testimony of the change Christianity makes in the lives of people.
3. Testimony of answered prayer.
5. Testimony of the stars.
6. Testimony of the universe.
7. Testimony of animal life.
8. Testimony of plant life.

D. "How can you think God is a God of mercy, when He lets this tragedy happen to me?"
1. Sin, tragedy, and death all come from Satan.
2. Sin originated with Satan. Adam and Eve yielded to Satan and thus brought sin to the world. God could have destroyed sinners, but He wants men to serve Him in love and not from fear.
3. All things work together for the best for those who love God.
4. God allows trials to come that we may realize how helpless we are.
5. If only pleasant experiences came our way, we would soon become self-sufficient and forget God and our need for Him.
6. Death is a mystery and God alone holds the key. In His wisdom He sees fit to permit some
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46 to rest. We cannot understand this mystery, but we can trust Him until He Himself will explain His purpose to us.

7. God in His love sent His Son to die for our sins, that we might have life through Him.

8. God could have destroyed the world, but in His love He allowed sin to continue so that all might have a chance to learn of Him, and to understand sin’s nature and results.

9. The gift of eternal life is given to those who believe in Jesus.

10. Doubting God in a time of trouble is like rejecting a lifeboat when shipwrecked.

E. “My mother passed away. I wonder where she is now.”

1. Death is as a sleep, for example, Jesus said, “Our friend Lazarus sleepeth.”

2. The dead cannot praise God, cannot hope for the truth.

3. The dead know not anything.

4. The very day a man dies his thoughts perish.

5. The dead will not be raised out of their sleep as long as this world lasts.

6. At the second coming of Christ the righteous dead will be raised. Together with the righteous living, they will be rewarded with eternal life. The wicked will eventually receive their punishment, which will be eternal in effect.

7. “Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them” (Rev. 14:13).

8. “Precious in the sight of the Lord is the death of his saints” (Ps. 116:15).

F. “Why do you believe Jesus is coming?”

1. Christ promised He would come again. If we accept His first coming to earth and His sinless life, we must accept His promise.

2. God loves us. God sacrificed His Son so that His people might be saved.

3. The second coming of Christ is mentioned more than 2,500 times in the Bible. To deny the fact of His coming would be to disbelieve the Bible.

4. Angels told the apostles that Jesus would come again in the same way He went to heaven.

5. There have been stupendous advances of knowledge. Inventions have increased more in the past one hundred years than in the preceding two thousand.

6. In view of the distress and perplexity of nations, even the victors of wars are perplexed.

7. Signs in the sun and moon and stars have been fulfilled.

8. These signs prepare people to recognize that the end of all things is near.

9. Social conditions of the last days will be similar to those of the days of Noah. “As in the days of Noe . . .”

10. Signs in nature and elements include famines, pestilences, and earthquakes.

(To be continued)
The Pilgrim Fathers

BY JOHN PIERPONT

The Pilgrim Fathers,—where are they?
The waves that brought them o'er
Still roll in the bay, and throw their spray
As they break along the shore;
Still roll in the bay, as they rolled that day
When the Mayflower moored below,
When the sea around was black with storms,
And white the shore with snow.

The mists that wrapped the Pilgrim's sleep
Still brood upon the tide;
And his rocks yet keep their watch by the deep
To stay its waves of pride.
But the snow-white sail that he gave to the gale,
When the heavens looked dark, is gone,—
As an angel's wing through an opening cloud
Is seen, and then withdrawn.

The pilgrim exile,—sainted name!
The hill whose icy brow
Rejoiced, when he came, in the morning's flame,
In the morning's flame burns now.
And the moon's cold light, as it lay that night
On the hillside and the sea,
Still lies where he laid his houseless head,—
But the Pilgrim! where is he?

The Pilgrim Fathers are at rest:
When summer's throned on high,
And the world's warm breast is in verdure drest,
Go, stand on the hill where they lie.
The earliest ray of the golden day
On that hallowed spot is cast;
And the evening sun, as he leaves the world,
Looks kindly on that spot last.

The Pilgrim spirit has not fled:
It walks in noon's broad light;
And it watches the bed of the glorious dead,
With the holy stars by night.
It watches the bed of the brave who have bled,
And still guard this ice-bound shore,
Till the waves of the bay, where the Mayflower lay,
Shall foam and freeze no more.

—JOHN PIERPONT

AUGUST, 1957
"There are places and objects so intimately associated with the world's greatest men or with mighty deeds that the soul of him who gazes upon them is lost in a sense of reverent awe as it listens to the voice that speaks from the past, . . .

"On the sloping hillside of Plymouth, that bathes its feet in the waters of the Atlantic, such a voice is breathed by the brooding genius of the place, and the ear must be dull that fails to catch the whispered words. For here not alone did godly men and women suffer greatly for a great cause, but their noble purpose was not doomed to defeat, but was carried to perfect victory. They stablished what they planned. Their feeble plantation became the birthplace of religious liberty, the cradle of a free Commonwealth. To them a mighty nation owes its debt. Nay, they have made the civilized world their debtor. In the varied tapestry which pictures our national life, the richest spots are those where gleam the golden threads of conscience, courage and faith, set in the web by that little band. May God in his mercy grant that the moral impulse which founded this nation may never cease to control its destiny, that no act of any future generation may put in peril the fundamental principles on which it is based, —of equal rights in a free state, equal privileges in a free church and equal opportunities in a free school. . . .

"And I venture the prophecy that for countless years to come and to untold thousands these mute pages shall eloquently speak of high resolve, great suffering and heroic endurance made possible by an absolute faith in the overruling providence of Almighty God."—From the address of Governor Wolcott of Massachusetts, on receiving the volume of Bradford's Manuscript History of the Plymouth Plantation.

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