

The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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No. 6

"MY SOUL IN THY SOUL'S STEAD"

AN EDITORIAL



JOHN NEWTON was comforting a woman who was dying. She reached out and grasped his hand and said, "Are you sure that you are right?" Newton replied, "My soul in thy soul's stead if there be unfaithfulness with God." The poor dying woman then said in reply, "You say true. I know I am right. I feel that my hope is fixed on the Rock of Ages. If you could see with my eyes, you would not wonder at my question."

Surely it should be a certainty when a minister can say, "My soul in thy soul's stead if the gospel I preach, if followed, does not lead you to heaven." But that is the only gospel any man can afford to preach. And it is the only message to which sinners can afford to listen.

When men preach this kind of gospel, their very earnestness and assurance beget faith in the hearts of those who hear. In the song of Moses we have this illustrated:

"How should one chase a thousand, and two put ten thousand to flight, except their rock had sold them, and the Lord had shut them up? For their rock is not as our Rock, even our enemies themselves being judges." Deut. 32:30, 31.

In this language Moses declares that even the enemies of God's people being the judges, they will admit that the Rock (Christ Jesus) is not as their rock. We think of a rock as one thing of earth that is solid and abiding. It can be depended on as substantial and sure.

To the Christian, Christ is the Rock of Ages. He is everlasting. Isaiah says, "Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." The margin here reads, "Heb., the Rock of Ages." Christ becomes "all in all" to the believer. He is the source of life and power to His children. He is not a mere model—He is life itself, He is power personified.

What good is an example of morality if man has no way to attain to the pattern? If a

sinner must ever continue sinning, and cannot cease his transgressions, what is the benefit of a well-patterned life? Christ was perfect and had every attribute of perfection and holiness; but if a poor sinner cannot cease his sinning, what avail is there in beholding perfection?

Said Christ, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." When a believer accepts Christ through faith, he has "the way, the truth, and the life." What more can he have save immortality, which will be his at the coming of Christ? Of course he grows into Christ by an increase of knowledge and experience.

Christ is the sinner's only hope as He is the Christian's only hope. There are not two ways to heaven. Christ is the only way. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." "My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad." "This God is our God forever and ever: He will be our guide even unto death."

It is such promises that make the Christian a preacher of certitudes. He knows whereof he speaks, for he speaks the word which has brought to him salvation. The apostle Paul knew whereof he spoke when he said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Men are entitled to a gospel that gives them assurance of salvation. When a man accepts the conditions of the plan of salvation, he is entitled to know to a certainty that he has the full gospel that will save him. Every believer has a right to ask in all earnestness, "O man of God, are you sure that you are right?" And every preacher ought to be able to answer such a query, "My soul in thy

(Continued on page 22)

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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CENSURE is properly due those who pretend to be masters in matters to which they have given scarcely any study.

EVERY man is rightly held responsible for all expressions appearing by consent over his name, whether he actually framed the expressions personally or not.

EMPHATIC assertions may be accepted by the superficial in lieu of reasoned and factual evidence, but never by trained, penetrating minds, whose assent is worth everything.

LET us make all decisions on the basis of the principle involved, unswayed by popular clamor, prejudice, favoritism, sentiment, or the power and prestige of advocate or opponent.

COMPLACENCY is the greatest single enemy of progress toward perfection of light and life. Those who cease to "seek" will certainly fail to "find" the increasing rays of light that are to shine more and more unto the perfect day.

LET not the speech be so obviously precise as to be stilted. Ideal speech is so transparent as to reveal only the thought without directing attention to the medium.

MORAL ideals take root more slowly than mechanical devices. Recognition of this fact will explain some strange situations that arise to plague the church, and should serve as a deterrent to despair over the fickleness of the human heart.

PRAY for our general leaders. Perplexities unparalleled in the history of our work press upon them for decision, incident to a world in confusion, with its emergency legislation. In fact, much of the time of our administrators is consumed in studying and acting upon what may be termed emergency problems.

HYSTERIA too often supplants calm, reasoned procedure, through failure to ascertain all the facts before forming a conclusion or failure to make direct inquiry of the persons involved, to understand their side of the story. Only in the atmosphere of calm perspective and balance will true and just conclusions be reached.

CRITICS have their place and value. They do for us what we should of right do for ourselves, but often fail to do. They search our positions, challenging slipshod thinking and careless assertions, catching up loose statements and uncovering unsound premises and conclusions. Inadvertently, they foster closer, more accurate thinking, and unwittingly promote sound argument and evidence.

THAT ultraconservatism that is without vision, that is wedded to the ways of the venerated past just because they are past, that is opposed to change because it is different, spells stagnation. It is as ruinous as that radical progressivism that blindly demands change for the sake of change, and that would discard a successful way of the past because it is past. Sanctified common sense needs to prevail here.

INDIVIDUAL HARVESTERS IMPERATIVE

BY H. F. SAXTON



LET not the notion prevail that God's work is all to be done in our time by great institutions, mass movements, powerful organizations that are to sweep across the world harvest field, like huge power-driven combine harvesters, making quick and easy work of gathering the golden grain into the garner, thus removing the need for the individual preacher to go forth with his sickle in hand and labor hard in the sweltering heat to bring in a few sheaves at the end of the day. Let none be deceived. God is depending yet today upon individual men and women. Above the din and clamor of this hectic age there is dire need for the preacher's voice to be heard. Yes, until that sun shall set which closes the day of grace, the human voice is to sound forth the theme and song of the everlasting gospel.

College Place, Wash.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

MAINTAINING OUR CHURCH STANDARDS

BY CARLYLE B. HAYNES



HERE is a pronounced drift toward the world in our churches. One does not need to be a pessimist or a critic to see this. Indeed, one must be blind not to see it. Old-time standards are being ignored. Sometimes they are entirely set aside. Church and Sabbath school leaders and officers are chosen whose influence is known to be weak in the direction of maintaining church standards. But they have ability, and their ability in leadership, or teaching, or music is allowed to have greater weight than their lack of substantial Christian experience. They are put into places of influence. And their influence undermines church standards.

Have ministers any responsibility in this matter? Can we do anything to change the situation? Is the drift to be allowed to become an overwhelming flood to sweep our church standards clear away? Or should we exert ourselves to change matters and enforce the old and established standards?

When a church elder or deacon chooses a course which is questionable, and by his conduct, or transactions, or influence, or conversation, brings reproach on the church, he should be faithfully labored with. And if he is unwilling to alter his course, he should be changed, and some one put in his place who will uphold the standards of the church. Otherwise, the church itself will suffer.

Let it always be remembered that the interests of the church are superior to the interests of any individual member of the church. When a choice must be made between the welfare of a church member and the welfare of the church itself, the welfare of the church should have first consideration. When a deaconess, teacher, or young people's leader by her dress, actions, associations, or worldly spirit exerts an influence which weakens and nullifies church standards, let her be faithfully dealt with, and change her influence and example or be replaced.

This is easier to suggest than it is to do. Nevertheless, it should be done, be it ever so hard. If it is not done, if no protest is made when worldly tendencies begin to manifest themselves, our silence is taken as indorsement. We see the situation and we do not speak. It is considered that we would speak if we thought it wrong. Our silence puts us on the side of wrong. Soon we will have no

standards left unless we support and defend and enforce what we have.

Here is a pianist whose ability is superior to any other in the church. We desire that ability in the service of the church. She is chosen as church pianist. But her dress is worldly. Her airs are offensive. Her professional pride is conspicuous. She introduces worldly, secular music as preludes, interludes, offertories, and postludes into sacred, divine services. Romantic love songs sound forth on the Sabbath day, or a gavotte, or dance rhythm; beautiful music perhaps, but entirely unfitting and out of place in the house of God on His day of worship.

When this is pointed out to her, she is offended, refuses to change, insists that she knows music better than the spiritual leader, which is doubtless true. What shall be done? There is but one thing to do if right standards are to be upheld. Let her go. Do not let her go on. The church is better off without talent which is not thoroughly consecrated to the service of Jesus Christ. The church is better served by some devoted Christian whose musical education may be inferior, but who knows Jesus Christ in personal salvation, and whose talents are completely surrendered to Him.

So it is with respect to every other post of responsibility in the church. Church officers should uphold church standards. If they fail to do so, they should not remain church officers. Never mind how much influence they have, how many friends they have, how strongly entrenched they are. Prestige, personal influence, personal ability, position, popularity, superior talents—these are all valuable when truly consecrated, but they ought never to be accepted as substitutes for a living connection with and whole-hearted devotion to the Lord Jesus Christ.

The time has fully come when ministers everywhere should see to it that our church standards are upheld and enforced. They should not permit them to be lowered and trampled upon. The good name of the cause of God is at stake. We should not permit it to suffer. A firm stand is demanded on the part of our ministry in order to change our present situation and restore the old, tried, established standards of the faith. Let us not only "ask for the old paths," but walk in them in faithfulness and devotion.

Lansing, Mich.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

I. SEVEN STEPS IN THE APOSTASY OF THE JEWISH CHURCH

BY N. J. WALDORF

FOREWORD.—We teach that the symbolic "woman" (or church) of Revelation fled into the "wilderness," where she remained for 1260 years, *i. e.*, from 538 to 1798 A. D. Where, however, was she from 34 to 538 A. D.? Did she exist among the three hundred heretical sects that sprang out of the mother church during those five centuries, or is she to be sought within the ancient apostolic church? Did she have an organization, holding synods and councils of her own, separate from the Catholic Church, during that five-hundred-year period? What distinction should be made between the Ancient Apostolic Catholic Church and the later Roman Catholic Church? Is the temporal sovereignty of the pope a subject of prophecy? Is the supremacy of the pope of the Papacy a subject of prophecy? Is the supremacy of the Papacy as a system of union of church and state a subject of prophecy? What were the successive steps in the apostasy of the early Christian church that led eventually to the Infallibility Decree of the Vatican Council of 1870?

These, and other important questions will receive consideration in the following articles:

1. Seven Steps in the Apostasy of the Jewish Church.
2. The Sevenfold Foundation of the Christian Church.
3. The Ancient Apostolic Catholic Church From Pentecost to 321 A. D.
4. The Roman Catholic Church From 321 to 538 A. D., and Onward.
5. Steps in Apostasy That Led to the Elevation of the Pope of the Papacy.
6. History of the "Woman," or True Church, From Pentecost to 538 A. D.
7. The Western Empire and the Temporal Sovereignty of the Pope.
8. The Golden Era of Papal Supremacy.
9. The Reformation.
10. History of the "Woman," or True Church, From 538 to 1798 A. D.

The historical materials to be furnished in these articles will be drawn from original sources, and authors who quote the sources. The aim of the author is to furnish our workers with irrefutable proofs that substantiate our prophetic interpretation.—EDITORS.

IN harmony with the promise made to Abraham, God delivered His people from the Egyptian bondage precisely at the expiration of the prophetic time. (See Ex. 12:40, 41.) He placed them on the highway between two continents, that they might be a shining light, radiating God's eternal truth to the surrounding nations. God made the commonwealth of Israel the depository of His laws and ordinances, declaring that if they would obey His laws and keep His statutes, the people of other nations would be convinced of the divine leadership of Israel, and would bear witness that no other nation had such a government as the children of Israel and none were so righteous as they. (See Deut. 4:5-8.)

In order to preserve the Hebrews as a separate nation, the Lord imposed restrictions upon them which would constitute a safeguard just as long as obeyed. The first and most important of these restrictions, naturally, was that under no circumstances were they to form a covenant, or league, with any other nation, nor to intermarry with their peoples. (See Deut. 7:1-7.) This statute, if observed, would forever keep them a distinct nation, with a pure pedigree throughout each tribe of the commonwealth, for neither were the tribes to intermarry. (See Num. 36:1-13.)

The next important statute given was to regulate business and possession of property. Every fiftieth year was to be a year of jubilee, in which property acquired through buying and selling during the preceding forty-nine years, would return to the original owner in each family. As soon as the year of jubilee was over, buying and selling of real estate and other commodities began again, the prices being regulated by the number of years intervening between the stated years of jubilee. Note the instruction:

"According to the number of years after the jubilee thou shalt buy of thy neighbor, and according unto the number of years of the fruits [crops] he shall sell unto thee; according to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for according to the number of the years of the fruits [crops] doth he sell unto thee." Lev. 25:15, 16. (Read also verses 8-14.)

This was the most effectual law possible against covetousness and extortion. No law enacted in any nation since can be compared to it. The enforcement of that law would serve as a barrier to all monopolies, trusts, or combines. The prices of land and commodities were not regulated by gamblers in stock ex-

changes, but by the value of the purchased possession, dependent upon the number of crops that could be harvested before the next year of jubilee.

Had the children of Israel kept the commandments of God, religious and civil, and remained separate from the other nations, God would have established them as the foremost nation of the world. (See Deut. 11:20-25.) The government of Israel was a theocracy. That is to say, it was a union of church and state, God making His will known directly through prophets, with divinely appointed religious laws enforced by the state.

FIRST STEP.—For about five hundred years, including the sojourn in the wilderness, the people were ruled by judges whom God appointed, but among whom was at least one chosen by the people. During this period they had a checkered experience with the other nations surrounding them. Bondage and freedom alternated. The record says, "The Lord sold them into the hand of Jabin king of Canaan." Judges 4:2. And again, "The Lord raised up judges, which delivered them out of the hand of those that spoiled them." Judges 2:16. Thus we reach the time of Samuel, who was a just judge and well beloved by the people. When, however, he became old, he appointed his sons judges over Israel; but they did not walk in their father's steps in administering justice without fear or favor, but perverted justice by taking bribes, accepting lucre.

In consequence of such a course of action, the people lost confidence in the government, and the elders assembled themselves before Samuel in Ramah, asking him to make them a king who would judge them as the other nations were judged. Samuel received instruction from the Lord to accede to the demand of the people and give them a king, for said He, "They have not rejected thee, but they have rejected Me, that I should not reign over them." 1 Sam. 8:7. Accordingly, in due time, Saul was anointed by Samuel. David succeeded Saul, and Solomon succeeded David.

It was in the days of Solomon that the prediction came true, which was given to the people by Samuel,—that their kings would make them a military nation,—for the record states that Solomon had a great standing army, and that he gathered silver in Jerusalem as plentiful as the stones in the city. Gold abounded. Solomon also married the daughter of Pharaoh, king of Egypt, thereby transgressing the direct command of God. He also married many women from other nations, who turned his heart from God. Yet, notwithstanding this, the word of God says, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him." 1 Chron. 29:23. Although the choosing of a king was the first step in apostasy, yet the Lord was still the power be-

hind the throne. (For history of this episode, see 1 Samuel 8; 1 Kings 10 and 11.)

SECOND STEP.—After the death of King Solomon the kingdom was divided between Rehoboam, the son of Solomon, who received two tribes, namely, Judah and Benjamin, and Jeroboam, who became the ruler of ten tribes, called the kingdom of Israel. This happened about 975 B. C. Altogether there were nineteen kings of Israel, covering a period of 253 years, or down to 722 B. C., when that kingdom was carried captive by Sargon into Assyria. The kingdom of Judah still existed. But because of a complete surrender to the worship of paganism, its people were carried captive by Nebuchadnezzar into Babylon in the year 606 B. C. A few years later another contingent went into Babylon, and finally the scepter was removed from Zedekiah, the last king of Judah, about the year 595 B. C. (See Eze. 21:25-27.) The second step was therefore a division of the kingdom, which in turn ended in captivity for both nations.

THIRD STEP.—After they had remained in captivity for seventy years, God restored them to their native land, and a strong company returned to rebuild the city of Jerusalem and the temple of the Lord, in the year 536 B. C. They made slow progress in rebuilding the temple because they were more interested in building their own houses and attending to their own business than in establishing the Lord's work. Messages were sent to them by the prophets Haggai and Zechariah, and after a few years of toil the temple was finished, and later on the city of Jerusalem. However, they had started on their downward course, and the admonitions given to them by the prophets were not heeded; hence the Lord withdrew the gift of the Spirit of prophecy, and with Malachi, the last prophet, the divine voice ceased to give direct instruction to the people. Such was the third step in apostasy.

FOURTH STEP.—From the death of the last prophet to the time of Christ, about four centuries intervened. This was an era of transition momentous in its consequences. It was an age of intense materialistic, intellectual development. In it were produced the Apocryphal or pseudepigraphic writings. One of the writers of the first-named group of books, the Apocrypha, claimed that his visions were an interpretation of the visions of Daniel the prophet. (See 1 and 2 Esdras.) The pseudepigraphic books were a mixture of pagan, so-called Sibylline, visions and revelations, mingled with human philosophy, borrowed largely from the Grecian oracles, especially as found in the "Book of Enoch," and the "Sibylline Oracles."

This was also an age of apparent religious progress. Schools were established in which a system of Bible interpretation was introduced that was founded upon human authority and

(Continued on page 22)

A GREATER EVANGELISM

A Study of Principle, Practice, and Problem

OUR TABERNACLE OF THE AIR*

BY H. M. S. RICHARDS

WE have now been on the air for four months with the Adventist Hour and "Tabernacle of the Air." I was able to secure very cheaply what is called "open time." Of course, if the station has an opportunity to sell this time at regular rates, I have to step aside. Sometimes this is very inconvenient, but it is better than keeping off the air because of inability to pay full prices. Our station is not large,—only 1,000 watts,—but we are sometimes hooked up with another station on Friday. I am working on other plans, which we hope will enlarge our range, giving us more stations and bigger ones. But it takes time to build up a recognized place on the air.

We print a "radiolog," which is circulated among our people, so they may supply them to friends who wish to know when we are on the air. We also place a copy in each letter written in reply to invitations I extend over the air. This "radiolog," printed in display type on orange-colored paper, reads as follows:

Radiolog

Tune In

KGER

RADIO STATION

Long Beach, California

220 Meters

1360 Kilocycles

SUNDAY—10:05 p. m. to 11 p. m.

MONDAY—8 p. m. to 9 p. m.

TUESDAY—8 p. m. to 9 p. m.

WEDNESDAY—8 p. m. to 9 p. m.

FRIDAY—8 p. m. to 9 p. m.

SPECIAL—On this night our Program will be Broadcast over both KGER, Long Beach, and KTM.

Special Broadcasts at Other Hours to be announced from time to time. Keep a supply of these Radiologs on hand to give to friends.

TELL OTHERS!

(over)

On the reverse side this statement appears:

Radio Sermons

"KEEP THE MESSAGE ON THE AIR"

This is a work of faith. If you believe that these prophetic messages should be kept on the Air, will you support it with a weekly or monthly pledge? Write to

THE TABERNACLE OF THE AIR

H. M. S. Richards, Radio Evangelist,
2647 Cudahy Street, Huntington Park,
California

"I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, . . . for the hour of His judgment is come." Rev. 14:6, 7.

(over)

The radio people tell me that this is the first time any religious organization here on the Coast has been able to carry five hours a week and pay for it. We get our support from radioland; about one half comes from Seventh-day Adventists, but the support of other friends is growing. On Monday, Tuesday, Wednesday, and Friday my regular evangelistic lectures at the tabernacle are broadcast. Then I have a late hour Sunday, 10:05 to 11 p. m., and today made arrangements for the period 9:30 to 10 p. m., Thursday and Friday evenings.

My remote control wire is a problem at times, depending on the location of the tabernacle. Just now this is very expensive, costing \$115 a month. But in the whole campaign so far, the expense to the conference has been only \$65, and I hope to pay that back. The brethren are giving me whole-hearted support.

Every night I study the Sabbath school lesson for three minutes, covering three or four questions, and I have sold many Quarterlies over the air. I also read brief sentences from letters that help to build up interest and show how God is using the radio to bless men. Then I ask for support. Next comes the special music,—solo, quartet, or congregational singing,—and then the lecture. We always come on the air singing and leave in the same way, with choir or congregational singing at the tabernacle. When I go to the studio, we use good recordings as we come on and go

*This story of Elder Richards' radio preaching came in the form of a personal letter to the editor. It was so interesting and suggestive that we are sharing it in its informality with our workers.—EDITOR.

off, as we cannot take the choir there. I speak about forty minutes, and we usually sing but two stanzas of a hymn. We refrain from mentioning Catholics or Protestants over the radio, and I do not speak on the change of the Sabbath or the mark of the beast over the air. I announce that I will speak on those topics on a certain night, and ask the interested to send for literature on the subject.

Speakers must be tested as to "radio voice." Not all who are good on the platform are equally good on the radio. A studio test—and nothing else—will tell. Animation and reality are necessary. *People who would never get up and walk out of a meeting, will turn a dial.* This should never be forgotten.

Because of local conditions and events, certain subjects should be given at certain times. When we are on the air, our topics have to be adjusted in the light of that fact.

I am happy to state that the goal of our tabernacle company to win 200 souls for 1933 was exceeded, as 330 believers were baptized.

Huntington Park, Calif.

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Capitalize the Public Press

BY STEMPLE WHITE

WE read in "Life Sketches," edition 1915, pages 20, 21, that it was a news item that first directed the attention of Ellen G. Harmon to the approaching end of the world, and from this to the great truth of the second coming of Christ. Like multitudes today, she preserved that clipping and read it to others. In her own words, "Such a deep impression was made on my mind by the little paragraph on the scrap of paper, that I could scarcely sleep for several nights, and prayed continually to be ready when Jesus came."

On page 38 of the "S. D. A. Year Book of 1884," the following resolution was adopted at the eighth meeting of the twenty-second annual conference, held at Battle Creek: "*Resolved*, That it is the sense of this body that faithful reports of all our general gatherings should be made for the leading papers, and that the services of good reporters, selected from our people, should be secured for this purpose at the commencement of the meetings." Elder S. N. Haskell introduced a resolution on making use of the press, and in this connection it was stated: "This had been done one season, several years ago, with good success, and it would be well if a similar movement could be made again, and *continued*" (italics mine).

In the providence of God we now have a special Press Department of the General Conference, headed by a consecrated, capable man of long experience in newspaper reporting, which in turn trains the Adventist ministry around the world to grasp such opportunities and make them part of their ministry to see

that the eternal "good news" finds its proper place in various ways in the newspapers of the world, whose circulation, incidentally, is increasing 50 per cent faster than the growth in population.

As a medium of publicity, with quick and efficient coverage,—for its readers anticipate its periodic appearance at their homes,—the newspaper is the most outstanding to be found on earth. Like that "little paragraph" on a "scrap of paper," back in 1836, it can be clipped and passed on to others to read in black and white, often to be copied in other newspapers in distant lands, and so be re-read and passed on to others, to make "a deep impression" on other minds. I know this from experience. Veterans of the World War have told me of reading in the trenches in France my sermon reports and news items that friends in America had clipped from the St. Paul dailies.

Several years ago I gave the *Youth's Instructor* an article on "Jonah and His Submarine Ride." I especially emphasized *why* the Lord warned that ancient city as He did by asking the runaway prophet to witness to them. Months later I received an interesting and cheering letter of thanks and appreciation from Mrs. F. H. DeVinney, from Hongkong, China, together with a copy of a Hongkong morning daily, on the front page of which was that article reproduced from the *Youth's Instructor*, properly credited as republished from that "United States paper." It seems that a lively discussion was then on in the Hongkong newspapers, and some critic had boldly assailed the "Jonah and the whale" story. The editor recognized the importance of a timely answer.

Over twenty years ago I was impressed to grasp the opportunities of giving wings to the words of truth, that it might find its way into every home and hamlet. The interest created will keep our own presses turning the faster. How we workers back in Minnesota did enjoy those ministerial institutes when Elders Daniells and Haynes and Brother Burgan emphasized modest advertising and told how to make constant use of the daily press in free advertising. I still believe that God holds us each responsible to capitalize these opportunities. There are today multitudes who will perhaps never hear the message of God unless they read it in some way in the daily, or weekly press. I personally know of many whom I have baptized in various cities whose hearts were first turned to the truth by reading sermon reports in the newspapers. The present treasurer of the St. Paul, Minnesota, church, with others in that same congregation, are in that class of living witnesses.

May I say with modesty that I know whereof I speak? To encourage others to grasp these opportunities, I will merely say that in such large cities as Duluth, Minneapolis, St. Paul, Winnipeg, Chicago, Louisville, and Dallas, be-

sides many smaller cities and towns in the States and Canada, I have found that editors are glad to publish news, religious news, and especially well-prepared, short, pointed copy that they do not have to rewrite.

The very name "Seventh-day Adventist" suggests much these days. Time and again in Chicago, on my way across the city to fill the Sunday evening appointment, have I purchased the first edition of the Monday *Herald-Examiner* from a newsboy, and read on the street car the "story" of my sermon before it was preached. That write-up in all editions of the Monday *Examiner* in over half a million homes in several States was worth-while seed sowing, the results of which the judgment alone will reveal. It surely pays for us to get our gripping gospel story into the news channels with their free publicity, and pray that hearts may be touched by the Spirit of truth.

The Chicago *Tribune* styles itself the greatest newspaper in the world, but Japan's leading newspaper has a circulation more than three times as large, it is said. If the newspapers in Greater New York for just one day's editions were placed together as a newspaper ribbon, the white strip would reach across the continent and extend many miles out into both oceans—enough in one year to reach to the moon several times. There are limitless opportunities before the heralds of the cross in these stirring times.

In Louisville, sermon reports and letters to the editor on timely subjects very often appeared. The *Herald-Post* featured for a while the entire sermon of a local pastor, together with the picture of the speaker. We pastors did not know just when we would be asked in our turn, but when I was asked to hand in my written sermon for Sunday night, it happened to be the topic, "What Is the Matter With Protestantism?" I did not change my announced topic, so in went the whole sermon, with Scriptural proof on the Sabbath question, together with open admissions from many Protestant churches as to there being no Bible command or example for Sunday observance. Thus 70,000 homes received the equivalent of an eight-page tract on that subject, and all promptly delivered free of cost to the speaker. Is not this worth while? Ask any printer what 70,000 tracts would cost, apart from placing them in that many homes. I have often wondered how many clipped the sermon and passed it on to others. "In the hereafter the action and reaction of all these will be seen." —"Education" (1903 edition). p. 306.

In another article the methods used will be presented in detail.

Davenport, Iowa.

No fair mind will condemn a person or a position when it has not open-mindedly studied all the evidence bearing thereupon.

NOTES AND NOTICES

Items of Interest to Workers

THIS is written just at the close of one of the most important, crowded, and constructive Spring Councils in years. Discussion of the most vital provisions—those of special concern to ministers—will follow through the summer months.

ACCORDING to our Statistical Secretary, our force of laborers in North America is only 155 less than that of four years ago, despite the depression. Though funds for conducting the work were reduced 39.89 per cent, the laboring force was cut down only 5.70 per cent.

ALL workers will be profited by reading "The Short Bible—Its Meaning and Menace," by Dr. Oswald T. Allis, in the April *Moody Monthly*. We need to be clearly informed as to the sinister objectives and results of such ventures.

ATTENTION is here directed to the enunciation of important principles, especially applicable to gospel workers, appearing in a series of five editorials, the first headed "The Responsibility of Leadership," beginning in the *Review* of May 3. An excerpt from the final number is found in the panel on page 16.

In order to gauge the extent and distribution of our denominational use of the radio, we desire to list all definite efforts in this line. *If participating, please inform us at once on the following points:*

1. Name and location of station.
2. Power and range of station.
3. Frequency and length of broadcast.
4. Time of broadcast.
5. Whether regular or simply occasional.
6. Whether specific addresses just for the air, or regular evangelistic services through remote control.
7. Whether on free time or pay (and in the latter case, at what rate).

Advance thanks for your cooperation.

THE approaching world conference of the Baptist World Alliance is to be held in Berlin, where "widest liberty" (*volle Verhandlungsfreiheit*) has been assured them in discussion of all topics, including the nature of the gospel, relations of church and state, nationalism, racialism, world peace, *et cetera*.

FATALITIES in the ranks of Protestant church papers, due to economic conditions, have silenced many a denominational journal in the last few years. We should be thankful that our papers are still intact.

WORKERS who face difficulty in their congregations created by the "Shepherd's Rod" defection, are advised to secure the ably prepared and very comprehensive tract, issued by authorization of the General Conference Committee, entitled, "A Warning Against Error." It is obtainable through your local Book and Bible House.

"THE Papacy in France" and "Russo-Japanese Tension" are two out of a dozen rather extended valuable excerpts in the April *Arsenal* (Pacific Press), quoted from current periodicals.

KINDLY CORRECTIVES

Better Speech and Conduct

"Inspired" Preaching

BY CHARLES E. WENIGER

THE one advantage to soup—so runs the standard jest—is that it can be thinned down to serve any number of persons merely by the addition of that inexpensive commodity, water. But good cooks don't do this. They know that adding water to the soup reduces the food value, decreases the flavor, and makes otherwise unpalatable a standard article of diet. But what has this to do with the work of the ministry?

The other day I heard a sermon that reminded me of watered soup. The text was well chosen, the central thought was valuable, the sincerity of the preacher was evident, but all he said could have been said in half the time or less, and more effectively. For a few minutes he spoke in an interesting fashion, and then he began to "water the soup."

In the first place, he repeated. Over and over again I heard him say, "I must go on," but we didn't advance. Now there's no evil in repetition, when it is so managed as to drive home a point of great importance. In such a case repetition may be of positive value. But much unplanned repetition often tells the audience that the speaker is stalled on the hillside, and can't get up enough thought-power to go on. So he simply stays in the same old rut, reiterating ideas that are probably already trite in his hearers' ears. Let's beware of the ruts of aimless repetition.

And he padded. *Tautology, redundancy, periphrasis, pleonasm, circumlocution*—what high-sounding terms could be used to name his offense! But, to put it simply, his extempore (or was it impromptu?) discourse was padded with excess words till some of it became ridiculous. Many of his sentences could have been cut in half and been more cogent in meaning. Such phrases as "In his first sermon which he gave—," "I have had to stand beside the bedside—," "He lived in intense poverty until he died—," fell glibly from his lips. Now if he had been vitally thinking, instead of fishing for ideas, he would have sensed the ridiculousness of such expressions. But perhaps, like many other speakers, he did not realize the importance of a thoughtful pause.

A skillful pause in a sermon is like a rest in music, which, as one of the great composers said, is the most essential part. A pause allows the speaker to re-think his succeeding ideas. A pause permits the hearer not only to chew the intellectual food already provided, but also to prepare for the reception of the next thought. It is the pause that refreshes both speaker and

hearer. Let's not pad. Let's cultivate the thoughtful pause.

And he promised. Now I shouldn't have minded if he had fulfilled his promise, but he didn't. "I want to tell you this morning—," or the like, frequently fell from his lips, but he never delivered the ideas that he asserted his great desire to deliver. He left me unsatisfied.

Why did he commit these offenses? Did he intend to? By no means. Probably he isn't even conscious of the atrocities. That's the pity of it. And unless his wife, or some other kind friend, tells him his error, he won't ever know.

But why did he? Simply because he is committed to the theory of "inspired" preaching, and doesn't realize that inspiration in delivering a sermon depends on inspiration in preparing it. If we would deliver sermons calculated to awaken our hearers, and to inspire them to vital living and deeper consciousness of the responsibilities of the times, we must spend more time in thoughtful, prayerful preparation of our sermons. The Holy Spirit, it is promised, will "bring all things to your remembrance." Note the phrasing: "bring to . . . remembrance." But we can't remember what we haven't already stored in our minds.

From the recesses of my early reading I recall a sentence that may explain some of the trite, thinned-down, uninspired sermons that we sometimes hear in our pulpits: "God does not inspire vacuity." No, He doesn't. If we want inspiration, we shall have to provide from the storehouse of the Bible, the Spirit of prophecy, and the accumulated history, experience, and observation of the world, the materials into which the Holy Spirit can breathe the breath of life. It is then that the word of the Lord in the preacher's mouth shall become "quick, and powerful, and sharper than any twoedged sword."

Brethren, let's study. God calls for a consecrated, thoughtful ministry. This is no time to be repeating childish platitudes, or hemming and hawing in our lack of preparedness when men's souls hang on the decisions of the sermon hour.

Angwin, Calif.

** ** *

God's noblemen are very often found among the obscure. Fidelity, loyalty, and devotion constitute their earmarks. It is not simply among the prominent, whose names are known to the whole denomination, that the great are to be found. Official position has no necessary connection with true greatness. The humblest worker has as definite an opportunity to show the true love, loyalty, and fidelity that earmark God's noblemen.

** ** *

LET in the light when you are seeking to banish some form of darkness.

The Epistle to the Romans: "In Christ Justified"

THEME: "Justification by Faith." TEXT: Hab. 2:4, "The just shall live by his faith."

1:16, 17

BY H. CAMDEN LACEY

TREATMENT. 1:18-15:13

I. Introduction. 1:1-15

1. Salutation. 1-7
2. Reasons for writing. 8-15

II. From Sin to Salvation. 1:18-11:36

1. Every one needs justification from his sins. 1:18-3:20
 - a. The Gentile, who is condemned by the law of nature. 18-32
 - b. The Jew, who is condemned by the law of revelation. 2:1-3:8
 - c. All the world, therefore, who are guilty before God. 9-20

2. Every one may have salvation from his sin. 3:21-8:39
(This salvation consists of (a) justification from the penalty of sin; (b) sanctification from the power of sin; (c) glorification from the presence of sin. It is experienced by (a) faith; (b) love; (c) hope; and is dependent on (a) Christ crucified; (b) Christ interceding in heaven and indwelling in the heart on earth by the Holy Spirit; (c) Christ coming again in glory.)

- a. A guilty sinner, believing in Jesus, is immediately justified as to his past sins. 3:21-5:21

- (1) The divine plan unfolded. 3:21-31
"Righteousness . . . by faith . . . unto all that believe."

- (2) Two Scriptural illustrations. 4:1-25

- (a) Abraham, in uncircumcision.
(He is a "witness" from "the law," i. e., the books Genesis and Deuteronomy.)
- (b) David, in circumcision.
(He is a "witness" from "the prophets," i. e., the books Joshua to Malachi.)

- (3) Seven spiritual blessings accruing to all who are justified by faith. 5:1-11

- (4) The fundamental principle involved. 12-21
(In this matter of condemnation and justification, God deals with the human family only through its two great representative heads, Adam and Christ. By our natural union with the "first Adam," we are involved in his death, condemnation, and enslavement to sin. When we come into spiritual union with the "last Adam," Jesus Christ, we are at once quickened, justified, and made free from all our bondage to iniquity. "Much more" than that, we now "reign in life by one, Jesus Christ." Hence the one secret of a true, victorious Christian experience is to be "in Christ," "filled with His Holy Spirit.")

- b. The justified believer in Jesus is sanctified progressively from all his present sin. 6:1-8:17

- (1) The principle involved. 6:1-7:6
By baptism into Christ we pass—
(a) From death to newness of life. 1-14
(b) From the bondage of sin to freedom in God. 15-22

- (c) From union with the letter of the law to marriage with its spirit, i. e., the risen Saviour, through the Holy Ghost. 7:1-6

- (2) A living illustration—Paul himself in two contrasted experiences. 7:25-8:17

- (a) When "under the law." 7:17-25

(This is the picture of an earnest religious man, but living a defeated "Christian life." His chief consciousness is himself (mentioned 48 times), the law (mentioned 24 times), with only a "hoped for" deliverance through "Jesus Christ our Lord" (mentioned once), but with apparently no knowledge whatever of the personal indwelling of the Holy Spirit, for he makes no reference whatever to the ministry of the Holy Ghost in his heart and life.)

- (3) When "under grace." 8:1-17

(This is the picture of a Spirit-filled man living a triumphantly victorious Christian life. Such a man has a spiritual life, spiritual growth, spiritual walk, spiritual talk, etc. His chief consciousness is the Holy Spirit (mentioned 15 times), Christ (mentioned 7 times), while the law is named 4 times, and self only once!)

- c. The sanctified believer in Jesus will be ultimately glorified. 8:18-39

- (1) The preparation, "the sufferings of this present time."

- (2) The realization, "the glory that shall be revealed in us."

3. The unique problem of "Israel." Chapters 9-11

(The great fact that God's chosen people were nationally rejecting the "gospel of Jesus Christ" constituted a challenging problem to the apostle. Hence he discussed it here.)

- a. Their election. 9
- b. Their rejection. 10
- c. Their restoration. 11

"All Israel shall be saved."

III. From Salvation to Service. 12:1-15:14

1. The all-inclusive appeal. 12:1, 2

- a. Present your bodies.
- b. Be transfused in mind.

2. Our reasonable service.

- a. As related to self. Humility. 3-21
- b. As related to the world. Submission to the higher powers in love. 13:1-14
- c. As related to fellow believers. 14:1-15:14
 - (1) Toleration of others' views. 14
 - (2) Aiding in others' needs. 15:1-14

IV. Conclusion. 15:15-16:27

1. Personal references. 15:15-16:2
2. Final greetings and benedictions. 3-27

RECTIFICATION: We regret that in the May MINISTRY the subhead for *Second Corinthians*—"An Epistle of Comfort. The Most Personal and Least Systematic of All Paul's Letters"—was inadvertently placed under Galatians. All who are preserving these valuable analyses will wish to make this correction on page 10 of that issue, transferring the line to the first analysis on the page.—EDITORS.

* * *

He is blind who cannot see the storm clouds clashing on every horizon.—political, industrial, social, and spiritual. We are in the lull before the storm, when overwhelming world catastrophe impends. Our witness must be borne quickly, else it will have to be given under stress and strife, with difficulties multiplied a hundredfold. The exigencies and opportunities of the hour challenge the best each has to offer.

DON'T

Don't shout or scream when you preach. The deaf will probably not hear anyway, and the majority with normal hearing will be distressed.

Don't preach with your hand (or hands) in your pockets. It is not good pulpit etiquette. Such idiosyncrasies distract the attention of the hearer.

Don't say "verse" when you mean "stanza" as you announce a hymn. They are not synonymous. A "verse" is a single metrical line, while a "stanza" is the group of lines.



THE NEW TESTAMENT CANON—NO. 6

JAMES. *C. 62 A. D., from Judea.* Of three New Testament Jameses, this was "Lord's brother" (Galatians 1:19), oldest of four older step-brothers of Jesus. Matt. 13:55.* Could not have been son of Zebedee (Matt. 10:2), for he was put to death 44 A. D., before dispersion. Letter addressed to Christian Jews outside Palestine (1:1; 2:21), scattered by dispersion, and likely in Asia Minor and Syria. Jews found in all cities and provinces of empire. This James not converted until after Jesus' resurrection (John 7:5), so mother committed to John. Was married. 1 Cor. 9:5. Never left Jerusalem. As apostles scattered over world in missionary activity, became head of church of the circumcision—a Jew, preaching gospel to Jews at Jerusalem, so could best influence Jewish Christians elsewhere. Palestinian Christian Jews did not wholly forsake services of temple, holding to them for quarter of century after cross. Regarded Christianity a development of Judaism, and gloried in past history. Would come from time to time to feasts at Jerusalem. Formed a distinct class in the church. As Christians, were exposed to persecution by fellow countrymen; as *Jewish* Christians, were regarded as apostates. Strongly tempted to renounce Christianity and relapse into former Judaism. Jewish Christians prided themselves on external privileges, and considered mere profession would insure justification. Do not appear to have been affected by doctrinal errors; but character defective, and conduct wrong.

When Peter, released from prison, requested word be carried to James. Acts 12:17. Was respected by Jews, who were antagonistic to Paul; so presided over Jerusalem Council (50 A. D.), in transition hour. When he gave decision, whole church accepted it. Divine providence in it all. In 58 A. D., still leader in Jerusalem. Advised Paul to take oath in order to placate Jews. Acts 21:18. Held on and worked on—a kind of bridge between Old and New Testament ministry. Similarity in vocabulary of Epistle to address of Acts 15.

Many would make this earliest book of New Testament, because no allusion to Judaistic controversy at Jerusalem Council, 50 A. D. But neither is there mention of Christ's life, character, death, and resurrection. Simply presupposes great facts of church's history, and great truths of Christianity as known and accepted, building upon them, correcting errors into

which they had fallen. Failure to mention Judaistic controversy may as well indicate it had died down. Persecutions also imply later date.

Some suppose James's letter a polemic against Paul's doctrine of justification by faith. They deal with different groups, and combat different errors. *Not a criticism of justification, but of nature of faith.* Designed to correct wrong concepts and practices, and *perversions* of Pauline truth—but without reference to Paul. Not doctrinal, but practical; and not inconsistent with Paul. One supplements the other. Presenting same truth from different angles—faith justified by works. Paul did not by faith mean mere intellectual orthodoxy. Faith alone justifies, but true faith never alone. Brings good works in train. James grieved that many had merely external, theoretical faith. Faith that saves, works by love and purifies heart. That which regards Christianity simply as intellectual or historical belief no better than heathenism. Stresses active and practical Christianity according to royal law of love. Not talk, but walk. Dwells on government of tongue, sin of worldliness, spiritual sloth, and observance of moral law. Striking harmony with sermon on mount. Brings more remembrances of discourses of Jesus than any other epistle. Called Christian book of proverbs, because in form of unconnected moral precepts, rather than a structure around a central theme.

Luther troubled over James, stumbling to end of days. Thought inconsistent with Paul. Luther narrower than Christ and His gospel. Understood part, but not whole. Should have suspended judgment, pending more light. Would lack one of most important teachings of New Testament if James left out. James a man of great gifts, and force of character. Surnamed "The Just" because of severe and unbending integrity. Martyred shortly before destruction of Jerusalem. When Jews, in obstinacy of unbelief, cast James down from pinnacle of temple, stoned him with stones and beat him to death with fuller's club (according to Josephus, *Antiq. XX, i:1*; and Eusebius), iniquity of Jews reached limit, and storm of divine wrath burst upon Jerusalem.

(In lists by Origen, Cyril of Jerusalem, Athanasius; but not in Muratorian. Accepted as genuine in Syrian Peshitto. Placed in disputed column by Eusebius, because of late recognition and uncertainty over authorship. Im-movably embedded in canon.)

* Some stoutly contend they were younger half brothers, later sons of Joseph and Mary.

COLOSSIANS. 62 A. D., from Rome. First of four "prison letters," written with Paul bound to Roman soldier during first imprisonment. Four years had elapsed since letter to Romans,—filled with disappointment, disarrangement of plans, imprisonment, and suffering. Colossians, Philemon, and Ephesians apparently sent by messenger at same time. Tychicus bearer of Colossians and Ephesians (4:7; Eph. 6:21). Onesimus accompanied him, bearing Philemon (Philemon 10:13; Col. 4:9; Acts 28:30f.). Colossæ a Phrygian city on Lycus River. Outstripped by neighboring cities, Hierapolis and Laodicea. Church mainly Gentile. Not established by Paul, who had not visited it at time of writing. Probably founded by Epaphras (1:7), who raised up churches in the neighboring cities (4:13). Epistle occasioned by visit of Epaphras to Paul, report causing grave concern. Churches invaded by Gnostic teachers. Instead of opposing Christianity, accepted it, but invested it with insidious philosophy, causing trouble. Its very soul was pagan mysticism.

Among other things, they were concerned over origin of material universe, holding matter essentially evil. Taught that God, being good, could not touch matter. Held world was therefore created by intermediate agencies called æons—emanations from God, coming in between Him and matter. Taught that God created first emanation, first created second, second the third, etc. God the central sun, as it were, and as His light proceeded farther and farther from Him, became mixed with darkness until darkness predominated over light, evil being in ascendancy on outskirts of universe. On accepting Christianity they had trouble over person of Christ, in fitting Him into their system. Solved problem by making Him one of subordinate æons; and introduced principalities, angelic powers, and other mediators between God and man. Worship of angels followed naturally. Paul adverts to this form of idolatry practiced by certain Gnostics. Refers also to endless genealogies which may be understood of succession of the æons. The body, being evil, to be mortified to bring relief. Romanism all there in embryo.

Paul insisted in reply that Jesus is head over all creation, visible and invisible; Creator of the universe (1:15-17); Head of the church, His body (1:18). In Him all Godhead dwells bodily (2:9). Above all angels (2:18). Some Gnostics said Jesus and Messiah or Christ were distinct, divinity descending on Jesus at baptism, and departing before His crucifixion, thus denying His essential deity, and striking at the very heart of both the incarnation and atoning death. But Paul identified Christ with Jesus (2:6). Others held Jesus was only apparently a man, but really an æon. Paul replied He reconciled us to God by the blood of His cross (1:20); hence was real man, as well as God. Asceticism needless, as Christ the only

purifier. At the same time Judaistic legalism and ceremonialism also struggled for foothold, urging ceremonial sabbaths and new moons. Colossians were confused and unsettled, so epistle designed to refute these two major errors.

(External evidence uniform and incontrovertible as to authenticity and canonicity.)

PHILEMON. 62 A. D., from Rome. Only distinctly personal letter recorded from Paul. Also written from prison. Epistles to Timothy and Titus deal with church and doctrinal problems. Philemon, a Colossian Christian of considerable means, probably converted under Paul's preaching at Ephesus (Acts 19:1-4). His commodious house at disposal of church (vs. 2). Owned a slave, Onesimus, who had

LOWERING THE D

BY F. M.



IN every age the gospel minister has been in danger of lowering his message to meet the lowered standard of the people. "Like people, like priest." This is the danger facing the ministry of the Seventh-day Adventist Church. I thank God for the large number of earnest, consecrated men and women making up our church membership. I deplore the spirit of worldliness and indifference which is taking possession of the lives of far too many. We are in danger of lowering the divine standard to meet the standard of this careless, worldly class.

No selfish consideration must tempt us to hold back the straight testimony. I must not refrain from declaring the whole counsel of God because I sense the sinfulness of my own natural heart. I need to cry mightily to God to sanctify me through His truth and make my life tally with my preaching. I must not refrain from declaring the whole counsel of

Washington, D. C.

robbed him, or defaulted, fleeing to Rome. For a slave to run away or steal, then meant death if caught. Converted by Paul, he sent him back with Tychicus, appealing for kindly treatment, not as for a slave but for brother in the Lord. Shows way in which Christianity rightly grapples with evils of human society. Slavery inwrought into warp and woof of Roman Empire. Does not fulminate against government or system. Dealt not with legislation, but spoke to the heart of man from Christian standpoint. Touching and instructive. Not doctrinal, but showing more than any other Epistle, the heart of the great apostle in care for every member. In fourth century

some endeavored to deny to this letter a place in canon, thinking it too trivial and unedifying. But it sowed the seed that gradually led to abolition of slavery.

(Genuineness attested beyond doubt.)

EPHESIANS. 62 A. D., from Rome. Same date as Colossians (cf. Col. 4:7f.; Eph. 6:21), and likewise from prison. Sent concurrently with Colossians and Philemon, by Tychicus—ten years after first visit to Ephesus on second missionary tour, c. 53. Church founded by him on third missionary journey (54-48). Paul spent two years there, supporting himself (Acts 19:1-41; 20:17-38.) Longest stay in any single city of Gentiles up to that time. Membership mainly Gentile. Ephesus, capital of Roman province, near mouth of river Cayster.

DIVINE STANDARD

WILCOX

God because that counsel will condemn practices in my own family or will strike against the doings of my dearest personal friends.

My wife may fail to represent in her life the principles of the gospel as relates to plainness of attire; my children may be insuared by the pleasures of the world. Sad, indeed, when the message of the gospel minister is nullified in any measure by influences existing in his own home. He should cry mightily to God for the conversion of his own loved ones, but having done all that he can do to bring them to Christ, he must give his message faithfully and uncompromisingly.

The gospel minister may number among his close personal friends men and women in the church whose lives are worldly, some perhaps wealthy and influential. No fear of man, no ties of personal friendship, must lead him to abate one iota from the solemn message God has given him to bear to the church. He must rebuke sin without partiality, fear, or favor.

Great maritime metropolis. Also center of education, literature, and philosophy. Vast amphitheater holding thirty thousand. Temple of Diana, 450 x 220 feet, one of seven wonders of world, with 127 pillars, 60 feet high; and strange, misshapen idol with many breasts, indicating nature's nutritive and productive powers.

Covers same general ground as Colossians, but in more general way, as similar false teachings were disturbing. Most impersonal of all Paul's letters. Teachings universal, not particular. Colossians, polemical, to meet error; Ephesians, dogmatic, to establish truth. One a Christian apology; the other for edification

of believers. In Colossians, Christ head over all the universe; in Ephesians, head over all the church. One of greatest productions of Inspiration, profound in disclosure of truth. Taxes resources of Greek syntax to uttermost in endeavor to express greatness of thought. Three lines of truth prominent—supremacy of Christ, unity of church and its gifts, and walking in accordance with our high position in Christ.

Seems not to have been designed simply for church at Ephesus, but possibly a kind of circular letter, with name left blank, one copy of which went to the Ephesians, one to Laodicea (Col. 4:16), another to Colosse, *et cetera*. Oldest manuscripts lack name "Ephesus" in 1:1. This explains Marcion's list (130 A. D.), which names "Epistle to Laodicea." This theory, first proposed by Archbishop Usher, almost unanimously accepted among conservative scholars.

(Few books have stronger external confirmation—over a dozen second century witnesses.)

PHILIPPIANS. 62 A. D., from Rome. Last of four "prison letters," written during two-year captivity. Composed near close (1:12-14, 25; 2:20, 23, 24), while waiting to be heard by tribunal to which Paul had appealed. Philippi, a Roman military city on Greek soil in Macedonia, nine miles inland from its port, Neapolis. Bore the name of Philip of Macedon, who founded it. Gateway between East and West, with rich, historic background. Scene of first conflict between Christianity and European paganism. But few Jews in city, and no synagogue there.

Church founded by Paul on second missionary tour (Acts 16:11-40). First in Europe to be established. Members mostly Greek and Roman Gentiles. Visited by Paul on third tour (Acts 20:1, 2, 3, 6). First members were women (Acts 16:14, 15). Church sent contributions to Paul four different times (4:16; 2 Cor. 11:9; Phil. 4:18). Occasion for writing was contribution brought by Epaphroditus, who, becoming ill, was eager to return home (2:26). Paul, in chains, sent letter by him. Theme is Christian experience, which is something going on within the believer, not something around him. Christ emptied Himself of infinite glory and equality with God that He might unite Himself to our human nature, to sanctify and redeem it.

Keynote: "Rejoice." Although Nero's prisoner, Paul's shout of joyful victory heard. Accession of infamous Tigellinus in 63, to Prætorian prefectorship, following death of humane Burrhus, doubtless made close of Paul's confinement more severe. Union with Christ the secret of his joy. Had shown them how to sing praises at midnight in prison (Acts 16:25). Strongly commendatory, but warns against Judaizers, and anathematizes them.

(External testimony remarkably strong, embracing some eighteen early witnesses.)

L. E. F.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

CAPITALIZE OUR EXPOSITION EXHIBIT*

BY J. C. THOMPSON

MORE than one tenth of all who visited any part of the Century of Progress International Exposition in Chicago in 1933, spent some time in the Hall of Religion, where nearly twoscore denominations and quasi-religious organizations staged attractive, interesting, and educational displays. This large, imposing Hall of Religion, over the entrance of which is inscribed, "Righteousness Exalteth a Nation," ideally and centrally located on the lagoon midway of the length of the grounds, was crowded with spectators at almost all times during the period of the exhibition season.

Fair officials, and others in a position to know, confidently predict that the attendance and achievements in 1934 will exceed those of last summer, with its twenty-three million paid admissions. With a year of successful experience back of them, the exposition officials are now in a position to plan for a much more satisfactory showing during the coming summer. Certain ethically and financially objectionable features of last year have been eliminated, and improved plans adopted for the coming season, which runs from May 26 to November 1.

Because of the unusual opportunity for getting our work and message before millions of people, which in the final analysis is our *raison d'être*, the General Conference Committee decided early this year to respond to the invitation of the fair management to place an exhibit in the Hall of Religion. Such a step was seriously considered last year, and would have been taken but for the aggravated economic and financial conditions early in 1933. Many other religious and business groups were not so deterred, however, as the success of last year's exposition testifies, and as all who visited it know. This year space has been secured, and a special committee has been appointed by the General Conference, of which J. L. Shaw is chairman, to plan for and prepare our exhibit. At this writing (April 22),

our plans are laid, and are rapidly taking shape.

Our committee was fortunate in securing the space used by the Salvation Army last year, near the main entrance to the Hall of Religion, and directly in the line of vision of all who enter the building. The booth begins at the main rotunda and extends down the hall seventy feet, containing an even thousand square feet of floor space. There is no better location in the building, and our space is as large as that taken by any single religious organization, and larger than that of many.

It is the purpose of our committee to develop a striking, dignified, informing exhibit of the work and message of Seventh-day Adventists. Much careful effort is going into this matter. For months the entire time of several men is being devoted to preparations, supported by the counsel and help of a representative special committee, and by the General Conference Committee itself.

Included in the plans for our display is a large and beautiful oil painting of the Christ, flanked on both sides by the decalogue done in letters of gold, over which will appear, also in gold characters, "Christ Our Righteousness." This painting, properly lighted, now being prepared by three artists, will be the central and dominant figure of the exhibit.

The first thing to greet most eyes, however, since it will come first in our display, being next to the central rotunda, will be a huge revolving world globe, covered by nearly one thousand small lights to show the location of our institutional, conference, and mission headquarters. Appropriate space will be given, respectively, to our evangelistic, educational, medical, and publishing activities. Pictures, transparencies, charts, books, etc., will be liberally employed. Our work for the blind, which has a strong humanitarian appeal to the public, will be featured; and blind sisters from the Christian Record Publishing House will be on hand to answer questions, to read from the Braille Bible, consisting of many thick volumes, and to print names on souvenir cards by means of a typewriterlike machine using raised characters instead of English.

The writings of Mrs. E. G. White, with a picture of the author, will be featured in a case, with a proper statement of the extent of her writings. In addition to her numerous

* This article was solicited by the editor, first that our workers might have an adequate conception of the greatest publicity and informational attempt of its kind ever made by us as a people; and, second, to encourage our evangelists to urge all not of our faith who may attend the exposition in 1934 to be sure to visit our exhibit in the Hall of Religion. It will assuredly enlarge their vision of the significance and comprehensiveness of this movement of God among men. But only as this is intelligently presented can best results be expected—hence this descriptive article.
—EDITORS.

books, we shall display a copy of each of our principal publications in the 157 languages in which our truth is printed. Several bookcases will be required for this. Another display will feature articles dispensed with by converts to our faith, as, for example, idols, the opium pipe, tobacco, liquor, ornaments, etc. An attractive souvenir folder will be given all who visit our booth, and orders will be received for our books and periodicals.

From the time the exposition opens in May until its close, there will be in attendance at our exhibit at all times, several representatives of our work, to meet the public, to give brief lectures, to answer questions, and to be of any possible assistance.

Among the millions who will visit Chicago and the World's Fair during 1934 will be many from all States and provinces of the United States and Canada, and from foreign countries. Every major city in the world will be represented, and almost every town, hamlet, and rural section of the United States. Many of these will have been in gospel meetings in the recent past, conducted by Seventh-day Adventist ministers, Bible workers, and lay evangelists. *Might it not be well for each worker having contact with the public this summer and fall to invite any present who might be planning a trip to the exposition to be sure to see the striking and worth-while exhibit of the Seventh-day Adventists there, in the Hall of Religion, just off of the main lobby or rotunda?* Such an announcement will help to dignify and enlarge our work in the minds of the listeners, and to give them a more adequate idea of our movement. While we are small numerically, God is doing great things through our membership in all parts of the earth. Many people have an erroneous idea of who Seventh-day Adventists are, of what they believe and stand for, and are accomplishing. Our exhibit at the Century of Progress Exposition presents a unique opportunity for educating and helping the public.

Already possibilities are coming to us that have not been planned for nor even anticipated. The other day a representative of the Publicity Department of the Exposition said: "I know you people, and the fine work you are doing. I live out at Hinsdale, and am familiar with your sanitarium work, and the activities in behalf of unfortunate girls here in Chicago. In fact, an Adventist girl works in our home and seems to be very loyal to her church. We are planning a much greater use of the radio this year than last, and have contracts with several Chicago stations. How about your folks taking some time on the air both before and during the exposition?"

The head of the publicity and press sections of the exposition said he saw no reason why we should not broadcast many times, perhaps directly from our booth in the Hall of Religion, or elsewhere as might be arranged. This mat-

ter is receiving consideration by our committee and the General Conference Committee.

Far-reaching results may come from our exhibit at the Century of Progress Exposition. It has been described as the greatest single publicity effort in our history. Undoubtedly it will reach many more people than any previous individual attempt. We should work, plan, and pray that it may be so developed and conducted that it will wield a tremendous influence for good and for God, the results of which will be seen and felt for many days to come. Those of us who are to be identified with the exhibit throughout the period of the fair, who will be meeting the public, making explanations and giving descriptions, sense to a degree the greatness of this opportunity and the seriousness of the work, and pray the readers of the MINISTRY to remember us in their petitions to the throne of grace.

Washington, D. C.

* * *

Why We Adopted the Cap and Gown for Commencement

BY W. E. NELSON

IT has been the custom of the graduating class for the past three years at Pacific Union College to wear the conventional academic dress. When it was adopted three years ago, I first wrote to the parents of all the young women in the graduating class, telling them of our decision, and asking for their reaction. We had between forty and forty-five young women in the class, and with but one exception the parents expressed their great appreciation of the action taken by the faculty, for it had been a source of considerable perplexity, especially to the mothers, to secure suitable dresses for the exercises of commencement week.

For the small sum of \$1.60 our students have been provided with an academic dress suitable for the three occasions—class program, baccalaureate, and graduation. I asked the faculty sponsor of the seniors to give me an itemized account of the graduating expenses of the seniors last year, including rental of cap and gown; picnic,—three meals and transportation; class gift; programs, etc. I found that it totaled \$3.22 for each member of the class, which surely is a modest amount for graduation.

By the wearing of the academic gown, the rich and poor are dressed alike, and the students, especially the girls, have nothing to distract them in the way of worry about what to wear during the closing exercises of the school, but are able to do good strong work up to and including Friday before their commencement on Sunday. As far as I know little or no criticism of this plan has come to the college from our territory, as most of the graduates have their parents and other friends here for the

(Continued on page 22)



THE BETTER WORKMAN



Improvement in Method and Technique

OPERATING A DISPENSARY

BY H. A. BENTRO

IMPERIAL VALLEY is one of the garden spots of America, with a population of over 60,000, and watered by one of the largest irrigation systems in the world. The city of Brawley, located near the center of the valley, affords a central working point for medical missionary evangelism. Our Brawley Dispensary is located on the ground floor of a commodious hotel on Main Street, among the offices of shippers and growers of some of the largest lettuce, carrots, cantaloupes, and watermelons produced in the world.

In planning for the dispensary Dr. A. H. Foster, elder of the church when the project was launched, was the guiding hand in the undertaking. He already had an excellent private practice two years ago, when the dispensary opened its doors. The secretary of the chamber of commerce, whose family were patients of Dr. Foster, was interested in the dispensary idea, and in turn secured the location. It happened that the manager of the hotel knew of our work in Los Angeles, and also of the Battle Creek methods; consequently, he gave us every consideration. Our dispensary has a threefold objective:

1. To provide medical aid for the less fortunate, regardless of race, color, or creed.
2. To bring to its beneficiaries a vision of God's love, protection, and long-suffering.
3. To make known the everlasting gospel to both high and low, rich and poor, in every family in Imperial Valley.

Expressions, such as "Genuine medical missionary work is the gospel practiced" ("Testimonies," Vol. VIII, p. 168), coupled with the fact that thousands "would rather see a sermon than hear one," served as an inspiration for action. Other incentives were:

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen."—*Ministry of Healing*, p. 143. "Our physicians are to unite with the work of the ministers of the gospel. . . . Medical missionary work is in no case to be divorced from the gospel ministry."—*Testimonies*, Vol. VI, pp. 240, 241. "In every city where we have a church, there is need of a place where treatment can be given."—*Id.*, p. 113.

In these closing days Seventh-day Adventists will need all the vantage ground possible. It will be well if we have made friends with men of influence. Consequently it follows that min-

isters and workers should unite with doctors and nurses in carrying out the program outlined in the "blue print," thus accomplishing a twofold purpose,—making known Jesus Christ to the world through their ministry, and making friends with or among all classes of people. Relative to this latter point, the manager of the county hospital said to me recently, "You people are doing a wonderful work. I wish you had a dispensary in every town in the valley."

Every dispensary should be a soul-saving station. "Into the medical missionary work should be brought a deep yearning for souls. To the physician equally with the gospel minister is committed the highest trust ever committed to man. Whether he realizes it or not, every physician is intrusted with the cure of souls."—*Ministry of Healing*, p. 119. Thus we see that Christian physicians stand on an equal footing with the gospel minister in a common cause. Shall we not as gospel workers encourage our doctors and nurses to unite with us to advance medical missionary activity in a very definite way?

Ministers and doctors may well go together into a city or community, and find a suitable location for a dispensary, enlisting others to help in equipping the place. Ask the laundry to do your laundry work free or at a discount, the druggist to furnish supplies at cost. Let the Dorcas Society have a part in the project by furnishing some things. Ask the newspapers to give you modest publicity, the theater manager to throw slides of your work on the screen. Be cooperative. Be a Christian. Work and pray, and God will vindicate His name and cause in the ranks of both high and low in your community.

Our dispensary has been operated for the past two years without cost to the conference, in either equipment or operation. This soul-saving station has had a stabilizing effect upon our work in this great valley. It is becoming well known in almost every home. We can legitimately use this publicity as an aid in producing confidence in our program.

Miss Mabel Updyke, R. N., supervisor of the dispensary, gives of her time, thus keeping the work upon a high plane. Drs. Foster and Mitchell likewise give of their time, and the writer serves as manager and counselor.

It is our avowed purpose to pray and study

(Continued on page 22)

Confirming the Foundations

Historical, Theological, and Scientific
Research

Catholic Witness on Daniel 9:25

TRANSLATION BY R. L. ODOM

EDITORIAL FOREWORD.—Walter Schubert, president of the Central Argentine Conference, South America, first called attention to this significant Roman Catholic testimony in the footnote of the Torres Amat version. Inquiry revealed that there is no official Roman Catholic English translation. Arrangements were accordingly made with R. L. Odom, of Spain, for a translation, which is here given, not alone the fuller note in the larger Madrid edition, but also the condensed form appearing in the El Paso single volume edition. The original Spanish text, as well as the interlinear translation, is provided for the benefit of those who read or work in Spanish, and for comparison. It should be noted that among Catholics the books Ezra and Nehemiah are designated I and II Esdras (I and II Ezra), respectively; and also that the commentator has erred in placing the date of the decree at the twentieth instead of the seventh year of Artaxerxes.

Note on Daniel 9:25 (Madrid Edition*)

“Todos los Expositores antiguos y modernos
“All the expositors ancient and modern
y muchos Rabinos convienen en que son
and many rabbis concur in that they are
semanas de años. El Angel divide en tres
weeks of years. The angel divides in three
partes estas ‘setenta semanas,’ una de ‘siete’
parts these ‘seventy weeks,’ one of ‘seven’
semanas, otra de ‘sesenta y dos,’ y la
weeks, another of ‘sixty and two,’ and the
tercera sólo de ‘una’ semana, a la mitad de
third only of ‘one’ week, at the middle of
la cual será muerto el ‘Mesias’ o el
the which shall be slain the ‘Messiah’ or the
‘Cristo.’ La ciudad será reedificada durante
‘Christ.’ The city shall be rebuilt during
las siete semanas (o cuarenta y nueve años)
the seven weeks (or forty and nine years)
que comenzarán cuando saldrá el
which shall commence when shall go forth the
edicto del rey de Persia, en que dará
edict of the king of Persia, in which he shall
permiso para reedificar a Jerusalén;
give permission for rebuilding Jerusalem;
pasarán después ‘sesenta y dos’ semanas
shall pass afterward ‘sixty and two’ weeks
(o cuatrocientos treinta y cuatro años),
(or four hundred thirty and four years),
hasta que el Cristo o Mesias será
until that the Christ or Messiah shall be
ungido por el Espíritu de Dios (Luc. IV,
anointed by the Spirit of God (Luke 4:

* TRANSLATOR'S NOTE.—This footnote on Daniel 9:25 was taken from the Roman Catholic Spanish version of the Scriptures, as translated from the Latin Vulgate by Don Felix Torres Amat, and published February, 1934, by the *Editorial Fenix*, Calle Andrés Mellado 4, Madrid, Spain, having the usual marks of the censorship and permission of the ecclesiastical authorities of that church, given in Madrid, November, 1933. This is the most recent and only popular edition in Spain at the present time. The capital letters appearing in the words of the Spanish text are thus in the original. R. L. ODOM.

v. 18). Sin entrar en algunas cuestiones cronológicas, que sólo versan sobre tions chronologica, which only treat upon fijar el dia en que salió ‘el edicto’ fixing the day in which went forth ‘the edict’ para reedificar a Jerusalén, admitimos como for rebuilding Jerusalem, we admit as lo más probable que ‘Artajerjes’ expidió el the most probable that ‘Artaxerxes’ issued the edicto el año vigésimo de su reinado (II Esd. edict the year twentieth of his reign (Neh. II, v. 1, 5, 6), y que la reedificación duró 2:1, 5, 6), and that the rebuilding lasted cuarenta y nueve años, como se ve en los forty and nine years, as is seen in the capítulos IV, VI y VII del mismo libro de chapters 4, 6, and 7 of the same book of Esdras. Siguiéron después las Nehemiah. There followed afterward the ‘sesenta y dos semanas,’ que conducen al ‘sixty and two weeks,’ which lead to the año ‘quince’ del imperio de Tiberio, en year ‘fifteenth’ of the dominion of Tiberius. in el cual fué Cristo bautizado: y después the which was Christ baptized: and after de haber predicado tres años y medio. having preached three years and a half, fué muerto a la mitad de la última He was slain at the middle of the last semana.” week.”

Translation of Note on Daniel 9:24 (El Paso Edition*)

“Verse 24. *Seventy weeks:* All the ancient and modern expositors, and many learned men, concur in that they are weeks of years. The angel divides these *seventy weeks* in three parts, one of *seven weeks*, another of *sixty-two*, and the third of *one week* only, at the middle of which the *Messiah*, or *Christ*, shall be slain. The city shall be rebuilt during the seven weeks which shall commence when the edict of the king of Persia shall go forth, in which he shall give permission to rebuild Jerusalem; afterward there shall pass *sixty-two weeks* until the Christ, or Messiah, shall be anointed by the Spirit of God: it is the year in which Christ was baptized; and after having preached three years and a half, He was slain: at the middle of the last week.”

La Coruña, Spain.

* TRANSLATOR'S NOTE.—Footnote for Daniel 9:24, as found in the Roman Catholic Spanish version of the Bible, translated from the Latin Vulgate by Don Felix Torres Amat, and published in 1925 by the *Editorial Revista Católica*, El Paso, Texas, U. S. A., with the customary marks of censorship and permission by the ecclesiastical authorities of that church. In this edition the note is for verse 24, instead of verse 25 as in other editions. In my translation the words italicized are thus marked to designate the corresponding words in the Spanish, which in the original appear in black, bold-faced type to make them stand out from the rest of the text.

R. L. ODOM.

VALUABLE QUOTATIONS

NEXT WAR.—Everywhere people are talking about the next war. Many are saying that another world war is inevitable. There is much to support the view that nations are headed toward another war. Competition in armaments is once more in progress. Billions of dollars are being spent for war preparations.—*Federal Council Bulletin*, April, 1934.

DEADLY PARALLEL.—The questionnaire of Prof. George Herbert Betts, of Northwestern University, which reveals the theological views and the congregational conditions in that area, shows a rather deadly parallel, so the *Chicago Tribune* states, between liberalism in doctrine and depression in the treasury. Upon reflection this fact is not surprising.—*The Presbyterian*, March 22, 1934.

PRESSURE ROMEWARD.—Pressure toward the Catholic Church may be seen in the report that six hundred German Protestant pastors have addressed the Pope to learn on what terms they may lead their flocks into the fold of the faithful in order to gain a powerful ally in their resistance to domination of the state over religion. They ought to know the terms without asking. The one essential is "submission to Rome."—*Christian Century*, April 18, 1934.

DYING WORLD.—That the world is dying we Christians know, but that it is in the article of death, with the cold dew on the brow and the stiffening of the joints becoming apparent, is something which is beginning to startle people close to the pulse of the sufferer. Nationalism, secularism, communism, and atheism are shutting doors in every direction. The old cheerful optimism has departed. Men are working in the fields with the added haste which marks those who labor in the growing dusk.—*The Presbyterian*, April 5, 1934.

FUNDAMENTAL DISTINCTION.—Other religions are built upon the teachings of their founders, Christianity is built upon the Person of its Founder. If historical criticism were able to show that Zoroaster, Buddha, and Mohammed were fictitious characters, those religions would not be greatly affected, because they are built upon certain teachings; but if Jesus Christ could be proved to be a fictitious person, Christianity would crumble like a house of cards, for it is built upon His personality.—*Moody Monthly*, March, 1934.

NEW CLASSIFICATION.—A new classification of Christians is proposed by a considerable group of Lutheran pastors of the Chicago area. It is to be no longer "Catholics and Protestants," if their view can be made to prevail, but "Lutherans, Protestants, and Catholics." The resolution of protest on the part of these Lutheran ministers against being classed as Protestants represents less than two hundred out of many thousands, yet it doubtless expresses the position of many more than those who directly participated in it.—*Christian Century*, Feb. 21, 1934.

SCRIPTURES CONFIRMED.—"The importance of the find [the Chester Beatty Biblical Papyrus], however, lies in the complete identity, save for infinitesimal variations, of the Beatty text with that of the later codices. With this discovery, therefore, another nail is driven into the coffin of that destructive and unscientific criticism of the authenticity of the Gospels which flourished so mightily toward the end of the nineteenth century and still is rampant in the columns of Sunday supplements, 'little purple books,' and such like. 'It is a finding of epoch-making significance,' says the non-Catholic critic, C. Schmidt. Old and New Testament alike find their confirmation in the revelations of science.—*America*, Feb. 24, 1934.

LEAGUE PERILS.—Not only are we assured of the failure of the League of Nations and World Courts in the work of establishing peace on the earth, because of the conscious or unconscious attempt to repeat the Babel experiment, but the danger signals of prophecy are set dead against it. Prophecy declares that it is just such a gigantic organization and federation that the antichrist will one day dominate and use to bring upon the world, not a blessing, not universal peace, but oppression and a curse.—*Sunday School Times*, April 7, 1934.

LOURDES' PILGRIMS.—But each year this pocket of the Pyrenees [Lourdes] is visited by no less than a million persons. Ninety-nine per cent of the pilgrims seek spiritual, not physical aid. One per cent of the pilgrims (10,000) are seriously crippled or ill, and of these about 150, or 1.5 per cent of the total number of invalids, profess themselves to be cured. And each year about ten of these cures, or .1 per cent of the total number of invalids, are certified by the medical bureau and called miraculous by the authorities of the diocese. These ten certified cures are so-called incurable cases.—*Fortune*, January, 1934, reprinted in the *Reader's Digest*, April, 1934.

SATISFYING LIMBO.—Little children that die without being baptized go to Limbo, where they are perfectly happy, although they never see God. They have a greater natural (not revealed) knowledge of God than St. Thomas Aquinas had or St. Augustine while on this earth. The two faculties of their soul, their intellect and will, are completely satisfied, though in "a natural way." They are forever deprived of that supernatural elevation "not due to man," which therefore does not make it an injustice on the part of God, which consists in seeing God "face to face" in the beatific vision, that is, as He is in the blessed Trinity.—*Our Sunday Visitor* (R. C.), April 15, 1934.

UNWANTED BABIES.—More than 24,000 dead bodies of infants were picked up on the streets of Shanghai last year, and the newspapers took slight notice of the fact because it was considered too commonplace to have news value. It happens every year in this great Chinese city, and although the exact number of little victims has varied, it has always been in the tens of thousands. A similar infant mortality has been found throughout most of China, according to the *People's Tribune* of Shanghai, which claimed that deaths of newborn children have been estimated to run into the millions annually.—*Literary Digest*, March 24, 1934.

CRIME MENACE.—"Twelve thousand American citizens are being murdered every year in this country, one thousand a month, thirty-three a day, one every forty-five minutes day and night, year in and year out. Every year 100,000 are being assaulted, 50,000 are being robbed, 40,000 homes are being burglarized, 5,000 homes have the torch of the incendiary applied to them." (Col. James Moss, pp. 629-630.)—*Digest of Hearings pursuant to S. Res. 74 on "Crime and Crime Control,"* pp. 1, 2.

CRIME'S COST.—"Let us consider what this committee, the Wickersham Commission, and perhaps a dozen other surveys, have estimated to be the annual cost. Crime today costs this country somewhere between eleven and seventeen billion dollars a year." (Col. Ernest K. Coulter, p. 552.)

"The burden of crime, a matter of over fifteen billions of dollars, is the largest single item that oppresses us. It reaches into every home through extraordinary costs in government, in insurance, and immediate protective provisions. Its byproducts are the enormous budgets for relief of those rendered helpless through its machinations—victims as well as dependents of perpetrators." (Lewis E. Lawes, p. 48.)—*Digest of Hearings pursuant to S. Res. 74 on "Crime and Crime Control,"* pp. 2, 3.

YOUTHFUL CRIMINALS.—"Let me give you, in a word, what the Division of Investigation of the United States has discovered in this year of grace, 1933: During the first nine months of this year the arrest records, the fingerprint records of 241,000 persons were studied. Those arrested at nineteen years of age made up the largest of all the age groups. It numbered 12,418 individuals charged with larceny, burglary, robbery, assault, rape, and criminal homicide. Seventeen hundred were fifteen years of age or younger; 20 per cent were under twenty-one, and three out of five were under thirty. These figures cover the entire nation. In New York the percentage of youthful criminals was even greater. At Sing Sing, 50 per cent were under twenty-five years, and 80 per cent were under thirty years." (Senator Royal S. Copeland, pp. 449-450.)—*Digest of Hearings pursuant to S. Res. 74 on "Crime and Crime Control,"* pp. 5, 6.

RUSSO-JAPANESE.—The idea of an inevitable war in the Far East has become firmly fixed in government circles at Washington. This war, it is prophesied, is not something that may be delayed for years, as many believe a European war will be, but it is a war that may begin this spring. Russia, it is said, is at last almost ready. Her transportation problem across Siberia, if not solved, is at least brought to the verge

of solution. Her air units are complete, trained, and in striking position. Japan is even more ready. Her railway network across Manchukuo is spun. Her army leaders regard every day of delay as a present of reinforcements to the enemy. Despite the reassurances of the diplomats on both sides, the chances are said heavily to favor hostilities sometime within the next two years.

When one of the most responsible American observers [Nathaniel Peffer] will write, and one of the most responsible American magazines [*Harpers*] will print, such a prophecy of an almost immediate entanglement in war, the friends of peace had better bestir themselves.—*Christian Century*, March 28, 1934.

COMING WAR.—Peace workers and leaders will do well to recognize that the international situation has passed the point where covenants, pacts, conferences, or similar devices can be relied upon to preserve world peace. The effectual operation of the systematic peace machinery—league, Kellogg pact, World Court, and so on—presupposes the existence of a degree of stability, responsibility and honor on the part of the various nations which does not now exist. Such agreements as are at present being concluded or discussed are in reality only the manipulation of alliances with a coming war in view.—*Christian Century*, March 28, 1934.

REVERSING BABEL.—It has fallen to the lot of the present generation to witness a serious attempt, made by the modern nations of the earth, to rebuild Babel—to reverse the edict of God by which the peoples were scattered and the tongues of men confused. Let us build a League of Nations.

Let us form the nations of the earth into one gigantic governmental corporation.

Let us make void the edict of God which scattered men into different nations and tongues, and let us prove, on a world-wide stage, that men, with God ignored, with His name never mentioned in our Peace Treaties, our World Courts, and Leagues of Nations, can solve the problems of the world and build an abiding peace.—*Sunday School Times*, April 7, 1934.

COLLEGIATE RELIGION.—It is somewhat startling to discover that of 4,384 students checking the question regarding the effect of high school experience upon their religious beliefs, 1,733 report them to have been "strengthened," 1,290 "disturbed," 1,280 "reshaped," and 251 (5½ per cent of the 4,384 responding) "destroyed." Biology and other physical sciences, or those who teach them, appear as very much the most disturbing factors. . . . To the question, "Did you have definite religious beliefs when you entered college or university?" 3,637 answered yes, 1,534 said no. Of the group answering affirmatively, 1,077, or 29 per cent, reported that their religious belief had been disturbed since entering college. The fact that disturbance of belief seems steadily to decline during the college years from the freshman to the graduate groups, seems to indicate that what has taken place is not the abandonment of religion or the loss of belief, so much as changes in the conceptions of religion and the students' attitudes toward familiar forms and expressions of it.

In college, as in high school, biology and other physical sciences are more influential than any others in the disturbance of religious belief, followed by philosophy, psychology, sociology, history, and literature.—*Christian Century*, April 4, 1934.

PRIESTLY ACCESSIONS.—What will be the future of the Catholic Church in America? The answer in large measure depends on the seminaries where the priests of the future are being trained. Slightly over a thousand priests, diocesan and religious order, are being ordained each year in the United States, according to the authoritative report on the Major Seminaries published in the latest issue of the *Catholic Educational Review*.—*Our Sunday Visitor* (R. C.), Feb. 18, 1934.

EMPHASIZED TRUTHS.—Every great revival in modern times has brought forward some Scriptural doctrine which had been overlooked or denied. Luther brought forward and emphasized the doctrine of "justification by faith," and by the proclamation of that truth he changed the face of Europe and reformed the spiritual life of the world. By the Puritan revival in England and the great awakening, the neglected truth of the "new birth" was reenthroned in the thoughts of the English-speaking people. In the Wesleyan revival, the "witness of the Spirit" and "Christian perfection" were great doctrines which had been previously forgotten. Since the days of Mr. Wesley there has been no great revival that has added anything to the Methodist system of doctrine.—*Bishop W. A. Candler in Christian Advocate*, April 12, 1934.

MODERNISM'S BETRAYAL.—The redemptive work of Jesus is not defined by any of the theories of the atonement. All of them have made approaches to the truth in terms of the mood and thinking of the age in which each was formulated. None has exhausted the meaning of that work. Jesus is the Saviour of the world in the sense that He is the most adequate disclosure of the character of God. To see Him is to see the Father. He has made evident to all men the sacrificial, suffering love of a God who so loved the world that He gave Himself in the person of one dearest to Him as an ultimate proof of that love. The life and death of Jesus are of one pattern, and not to be separated by any line which makes one more significant than the other. The sacrificial ministry of our Lord is the supreme appeal to mankind to be reconciled to God.—*Christian Century*, May 10, 1933.

RELIGIOUS REVOLT.—Four centuries ago religious revolt flamed out in Europe, and among its most disastrous effects was the rise of the secular state. The philosophy which affirmed that the state as such had no duties to God, to morality, or to religion, gradually infected society and the individual, producing schools without God, and men who, if they knew God, did not make His law the supreme law of life. Too much of what we now deem civilization is not civilization at all, as the Pope writes in the Bull of the Jubilee, since Christian civilization alone is true civilization. The bitter fruits of these last centuries, infected with secularism which, in practice becomes hostility to God, are known everywhere. Among them are hatred and distrust among nations, corruption in private and in public life, and the dominance of an unjust economic and industrial system which periodically plunges the world into unimagined depths of misery.

We must fall on our knees, and with contrite hearts confess the error and the iniquity of our ways. From the hills of the Holy City, Christ's vicar bids us turn to Him who alone can save us. A world on its knees is the world that shall know His mercy and behold His salvation.—*America* (R. C.), April 14, 1934.

RADIO PRIEST.—Father Charles E. Coughlin [pronounced Cawglin] has raised himself in eight years from an obscure parish priest with seventeen listeners to a radio crusader with an estimated weekly audience of ten million—probably the largest steady radio audience in the world. . . .

Father Coughlin has gotten from the people more money than probably any single Catholic priest in the history of the world, in a like time. He receives 10,000 letters a day, approximately 65 per cent from non-Catholics. A big star like Rudy Vallée gets only 2,500 unsolicited letters a month. Father Coughlin on occasion has received more than a million letters in response to a single broadcast. And Father Coughlin's mail contains cash. He walked into a Detroit bank one Tuesday morning and deposited \$22,000 in one-dollar bills which had arrived in Monday's mail.—*Francis Rufus Bellamy, in the Reader's Digest*, April, 1934.

CATERING CATHOLICWARD.—The *Sunday Visitor* views with pleasure a changed attitude on the part of many magazines and newspapers in dealing with Catholic topics and news of the day. In general there is apparent a more sympathetic treatment of the Catholic viewpoint.

There is a tendency on the part of many Protestant churches today to "borrow" or "steal" from the Catholic Church in matters of ritual and liturgy. The *Literary Digest* in its issue of March 17, publishes a large picture in its religious column of New York's newest Methodist church which turns out to be "strikingly" Catholic. We are getting so familiar with plagiarism of this kind that it attracts little or no attention. Sometimes it is even difficult to recognize a Catholic priest, so many ministers have taken to wearing the Roman collar. The Lutheran Church is now in the "limelight" with a proposal that seems startling to many Protestants, to return to many of the liturgical usages which Luther did not abandon when he broke with the church. The proposal embraces the "restoration" to Lutheran churches of such typically Catholic observances as the canonical hours of the breviary, the celebration of saints' days, the wearing of mass vestments, decoration of altars with "flowers and lights," burning of incense, and singing to be based on ancient Gregorian chant. Confessionals, we may believe, are just "around the corner." It will be more difficult than ever when looking for a Catholic church in a strange city to know whether or not we are "in the right place." . . .

Such tendencies on the part of non-Catholic brethren

(Continued on page 21)

THE GOSPEL MUSICIAN

Responsibility and Opportunity

✓ Good Christian Sense in Singing

BY ARTHUR W. SPALDING

THERE is blessed power in the ministry of spiritual song. Music in its melody and harmony is expressive of the soul at peace with God and animated with His love. The emotions, which are the motivating power in human life, are aroused and directed by music. The evangelical worker has well discovered that music, and especially congregational singing, is of vital importance to his mission. Christian song is therefore integral to Christian life.

It is inevitable, doubtless, that the type of music popular in any church or group shall correspond to the existing type of religion. Classical church music will be appreciated and chosen by the more cultured, while the ditty and tympanic tune will appeal to the shallow-minded. Vachel Lindsay may have been a true prophet when he envisaged General Booth entering heaven to a glorious welcome by the tintinnabulation of the tambourines and the booming of the big bass drum; but to my way of thinking the artistry of Lindsay's poem is more acceptable than the huzza it hails. Probably each will select his religious associates in that communion whose music most corresponds to his own ideals; for surely one's music is a mirror of his soul.

In that case one may be excused for seeking to preserve in his own church what he regards as the highest type of Christian music. One hesitates to sever connections on the sole ground of musical perversion; he prefers, if possible, to prevent the song service from falling into disgrace. And there is no doubt that education, if it be available, can do much to improve the musical taste of the individual Christian and of the church.

Of old time we had an excellent though not a superlative guide in the "S. D. A. Hymns and Tunes." It was happier in its selection of old, tried Christian hymns than in its "Bible Department" of newer songs; but on the whole it was a worthy hymnal, and it had an elevating influence upon a generation now vanishing and sadly reminiscent. Not that there is no good poetry and no good music in modern composition; on the contrary, there possibly is a greater proportion than in the past. But time has winnowed away the ancient chaff, leaving the good wheat, while the present harvest is still in the fanning mill.

In our college departments of music, for the most part, high standards prevail; but out in the field,—alas! The tendency of some of our evangelists to imitate the bizarre methods and devices of the world in its preaching and advertising has a reflex influence upon those

associated with them, the singers, who have developed for themselves, and by imitation of popular "singing evangelists," some most inappropriate attitudes and methods. These are manifest not only in evangelistic efforts among those not of our faith, but also, very naturally, in our camp meetings and young people's gatherings where such song leaders or their imitators are employed.

The fervor of true religious feeling must be lacking when a song leader resorts to sensational methods to rouse enthusiasm in his audience. It may not be amiss, on occasion, to divide the audience and sing section by section; but when this device degenerates into a chopped-up melange, until the audience appears to be engaged in a stacatto medley, the effect is neither beautiful nor inspiring. Certainly there is apparent here nothing of spiritual power, and one is puzzled to see in it any musical education of the masses.

Some song leaders seem to have difficulty in knowing when their own voices should break into melody. They talk to their audience, gradually assuming a singsong tone, and then with a "Ready-e-EE" on a rising inflection, make the last "EE" the first note of the song. And to do them justice, it must be confessed that the audience is usually ready to end the initial effort. When this caricature of Christian singing is accompanied by such mannerisms as teetering on the toes, bending the knees at every beat, and swaying the whole body with the rhythm, the effect is ridiculous.

A present fad seems to be to employ the hold excessively. The audience is, in effect, invited to take a long breath and hold some note to their last gasp, while the baton describes a series of arcs or the leader walks with suspended animation across the stage. As a contest in vocal gymnastics this may be excellent, but as an exhibition of musical art it is a failure. Directors are aware of this simple fact, that the hold in music has no intrinsic merit; its value depends upon where and how it is used. At a recent camp meeting, in a single day, my favorite Junior song was spoiled for me when the youngsters were set on such a respiratory contest; then at the young people's meeting all the preliminary songs were so treated; and finally I was driven from the evening song service by hearing a grand old hymn similarly treated.

Is it too much to hope that we may return in our singing to the simplicity of a heart-felt religion which requires no bombast and no vocal tricks to make its appeal to legitimate emotions and bring our minds into condition to receive the impressions of the Holy Spirit? I speak the truth when I say that the plain people of our church are weary, and the musically cultured are contemptuous, of this spectacular performance in the dispensing of sacred music.

Our schools might have a stronger influence if they would not only set a high standard in

the music department, as they generally do, but bring that influence to bear upon the whole faculty and student body in a more aggressive crusade for good music and dignity as well as verve in leadership. But, nevertheless, the field in chief part sets its own standards, and we must appeal for higher ideals and conduct to those of our evangelists, both preaching and singing, who do hold to a true Christian standard of music, that they more effectively exert their influence over their comrades in pulpit and choir. For let him who will decree the policies of the church; they who write and sing its songs will be the fashioners of its life.

Arlington, Calif.

Valuable Quotations

(Continued from page 19)

ren seem to us a good sign. They are a compliment to the beauty and dignity of Catholic worship, and a secret admission of the "mistake" made by the early Reformers in abolishing them.

Perhaps, too, they will result in "opening the eyes" of many well-disposed non-Catholics to take the step back to the mother church from which they have been so long separated. When large Protestant churches like the Lutheran admit the need of a "reformation" of their manner of worship, there is hope that the true church of Christ may again exert her perennial appeal to her prodigal wandering children dissatisfied with the husks of imitation with which they are being fed by their religious leaders, and will turn back the steps of many to "their Father's house."—*Our Sunday Visitor* (R. C.), April 8, 1934.

CATHOLIC GAINS.—Gains greater than ever before on record are reported among the Catholics of the Belgian Congo in the latest figures published by the Apostolic Delegation. The Catholic population is now over one million (1,081,957), with an advance during the year of 142,446. In two years Catholics in the Congo have increased by 32 per cent, the Catholic population in 1931 being but 816,377.

Adult baptisms, which are the measure of the conversions, reached a new high this year of 109,911. Two years ago the conversions were but a little more than half of this number. Over 750,000 are under instruction as catechumens.—*Our Sunday Visitor* (R. C.), April 8, 1934.

ASIATIC WAR.—In a world that suffers from an overproduction of war scares, the war scare in the Far East is the scariest. It stands at the head of the list by virtue of imminence and probable destructiveness. Indeed, the most important difference between the European and Asiatic war scares is this: Every hour the outbreak of hostilities in the Far East can be postponed makes it that much more likely that there will be no hostilities, while every hour that the Nazi can postpone a clash in Europe makes it that much more likely that there will be war three, five, or ten years hence. The Far Eastern war scare is the one that the world has to reckon with as in danger of developing into war this year. If not this year, then next year. If not next year, then there is a chance that there will be no war.—*Advance*, April 5, 1934.

CIVILIZATION OBLITERATED.—Prime Minister MacDonald said in an epoch-making speech in London on July 11, 1931: "The great Armageddon must come at last, and the end will not disappear in defeat, but in the silence of exhaustion. Mankind will be—I am going to say it—almost wiped out. Mankind is to be exhausted, and all his works of civilization are to be obliterated."—*Sunday School Times*, March 31, 1934.

CERTAIN DOOM.—From every quarter we hear prophecies of danger and of the certain coming of doom. Before the Disarmament Conference meeting in Geneva in February, 1932, had got fairly organized and under way, editors and correspondents were almost unanimous in the conviction that it would fail. The ideals of the late President Wilson seemed to be powerless before the strange and, to many, unexpected recrudescence of brute force which now all but domi-

nates. Statesmen and journalists and the public generally are now convinced that if some conference for disarmament fails to lift the burden of armament and war from the shoulders of the nations, then doom and degeneration await us all.—*Sunday School Times*, March 31, 1934.

WAR DANGER.—Is [Far Eastern] war coming? I don't know. I greatly fear it. Every competent observer I talk with or read seems to take it as practically inevitable. I still hope that it may be avoided, for I think that the business interests in Japan are less confident of the outcome (economically rather than from a military standpoint) than they were a year ago. But it must be admitted that the chances of war this spring, after the break-up of the bitter Siberian winter, are real. If not this year, then next, for Russia is rushing her military preparations at such a pace that the Tokio war office will hardly allow them to go ahead more than another year if it is resolved on fighting.—*Advance*, April 5, 1934.

JAPANESE TEMPERANCE.—At a Buddhist conference in Japan held not long ago, a resolution was adopted for the abolition of the use of sake at any of their religious rites. In the northern prefecture of Japan a bill to raise the age for the prohibition of the use of alcoholic liquor from twenty-one to twenty-five was passed by a great majority.

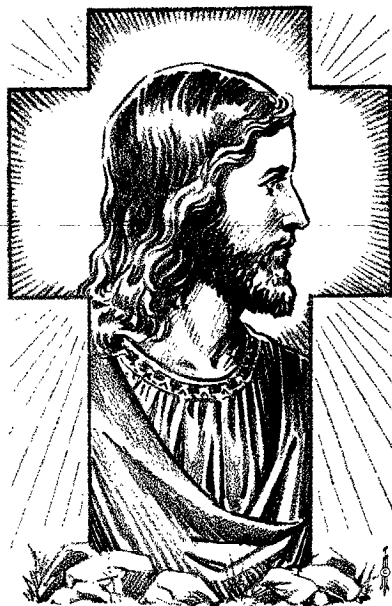
Temperance sentiment is making gains in Japan. The economic crisis, instead of hindering the work, has rather given it fresh impetus. The National Temperance League which met in Kochi was able to register the affiliation of 3,216 societies.

There are thirty-one boats owned and operated by Japanese companies sailing in and out of Japanese ports whose entire crews are "teetotalers." There are now "teetotal" regiments and companies in nine divisions of the Japanese army.—*The Presbyterian*, March 15, 1934.

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Advances in Evangelistic Cuts

DRASTIC changes in costs of electrotype cuts, caused by the recently adopted code for this industry, have necessitated a slight advance in our prices to the field. While production costs of electrotypes have increased 60 per cent, we are increasing the price of our cuts only about 15 per cent. Prices will be as follows: 1 to 4, \$1.25 each; 5 to 9, \$1.05 each; 10 or more, 90 cents each. The electros will be slightly smaller than heretofore. The same prompt service will be maintained. Orders should be addressed to T. K. Martin, 8 Ash Avenue, Takoma Park, Washington, D. C.



RL-27

Operating a Dispensary

(Continued from page 16)

with the patients as opportunity affords, gaining their confidence so that Bible studies may follow. We have passed the experimental stage in our work, and are highly gratified with the results. Patients have come as far as seventy miles for service. A small charge of twenty-five cents is made for registration. Every one is asked to pay something; however, none are turned away for lack of funds. The school nurse takes advantage of this service for the needy children. We seek to make our work efficient and businesslike, and to render kindly assistance to all the needy.

With a renewal of Sunday laws in our city, and communistic activity in the valley, one can see that we are located in a strategic position, so as to make known the great Creator and Saviour and the wonderful principles of our message in this section.

There are seven papers published in the valley, every one of which has given us publicity. Our two churches are growing. New faces are seen at Sabbath school. Our Harvest Ingathering donations increased quite materially last fall. Plans are underfoot to place literature in every home in our territory, extending some sixty by thirty miles. Two of our other doctors in the valley are cooperating in the plan, all working for the same objective,—the threefold message to all the homes in the valley in the shortest possible time.

Brawley, Calif.

Why We Adopted the Cap and Gown for Commencement

(Continued from page 15)

closing exercises, and they can see for themselves how it brings simplicity and dignity to the services.

So long as our colleges continue to grant degrees and have graduating exercises, it seems to me that the wearing of the simple academic dress is quite in keeping with the simplicity and dignity suitable to the occasion. While I do not believe in an elaborate round of ceremonies, yet when we study the impressive services recorded in the Bible, we see that they were characterized by dignity and form. The temple service was an example of this, and the dedication of the temple by Solomon was also a demonstration of the order and system and dignity befitting a special religious service.

The baccalaureate sermon should bring a message of hope and faith in the ultimate triumph of the gospel, as Seventh-day Adventists believe it. It should also emphasize the privileges of the Christian life. The theme throughout the commencement address should be one that has a setting in service and the possibility of the continued development of the mind. It should

also be full of hope and optimism, and pulsate with the ultimate triumph of the Christian. The programs of commencement week should center around the great ideal of Christian service and brotherhood of man, and should be characterized by Christian simplicity and dignity.

Angwin, Calif.

"My Soul in Thy Soul's Stead"

(Continued from page 1)

soul's stead if there be unfaithfulness with God." And the believer must answer, "I know I am right. I feel that my hope is fixed on the Rock of Ages."

Most of us, when ordained, had that very solemn charge read to us as recorded in Ezekiel 3:17-21:

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul."

We agreed to its justice; we accepted it as part of our covenant with God and the church. Its very intent is, "My soul in your soul's stead, if you follow what I preach, and fail of heaven."

I. H. E.

I. Seven Steps in the Apostasy of the Jewish Church

(Continued from page 5)

tradition. The school of Shammai was conservative, while the school of Hillel was liberal. The nation was divided into different sects, of which the Pharisees and Sadducees and Essenes were the most prominent. From the time of Malachi—about 400 B. C.—to Christ, there was a gradual substitution of human thought and scholarship in the interpretation of the word of God, for the interpretation of the Scriptures as given through the prophets by divine revelation. In other words, *human tradition took the place of divine revelation and interpretation*. This was the fourth step in apostasy.

FIFTH STEP.—The Jews suffered severely under the invasions of Antiochus the Great and Antiochus Epiphanes. About the year 163 B. C., under Judas Maccabeus, the Jews made a league with the Romans for mutual protection against further invasions by the enemies of either Rome or of the Jews. The articles of that league were engraved on tablets of brass in Rome, and sent to the Jews in Jerusalem. In these articles, ratified by both nations, the Romans bound themselves to help the Jews in time of war, and the Jews promised to do the same for the Romans. The treaty was renewed at least twice in later years. The forming of this league with Rome was a transgression of God's explicit instruction that they should not make leagues with other nations for help against their enemies. The substitution of human protection for divine protection was therefore the fifth step in apostasy. (For history sources, see 1 and 2 Maccabees.)

SIXTH STEP.—This league with Rome lasted about one hundred years. But because of political intrigue, the Roman general Pompey deemed it necessary to conquer the Jews, and make the nation a tributary state of Rome. So in the year 63 B. C. they lost their national independence and civil liberty to the Romans. This was the sixth step in apostasy. (See Josephus: "Antiquities," Book 14, chaps. 3, 4.)

SEVENTH STEP.—One event was rapidly following another, and the final step was taken when the Sanhedrin, or council, passed the death sentence upon the Saviour, and later proclaimed, in answer to Pilate's question, "Shall I crucify your King?" "We have no king but Cæsar." John 19:15. When they said, "We have no king but Cæsar," they formally separated themselves from God, for

it was not the voice of single individuals, but the expression or voice and decision of the Jewish church and government, which had the approval of the populace. Thus, in the year 63 B. C. the Jews were conquered by Rome, and in 31 A. D. the Jews rejected Christ, their lawful King, and publicly acknowledged the Roman Cæsar as their king. This was the seventh and final step in Jewish apostasy. (See Matthew 26; John 19.)

Reflections

FIRST.—Notwithstanding the gradual decline in spirituality for a thousand years, the organization—the government of Israel—was still God's acknowledged institution until the government, supported by the vast majority of the people, definitely renounced its allegiance to God and accepted Cæsar as king.

SECOND.—Notwithstanding the spiritual decline of the nation, there were loyal individuals who served God in purity of heart. For example, in the days of Elijah there were 7,000 who had not bowed to Baal. What the Jews as a nation and as a church failed to do, was performed by true believers within the church in Babylon on the plains of Dura, when Nebuchadnezzar was compelled to acknowledge the God of Israel. The same was done in Media and Persia by the loyalty of Daniel. God preserved the whole organization as such *because of these true souls who were the real spiritual church within the commonwealth of Israel.*

What bearing all this has upon the birth of Christ by the prophetic "woman" (the church), and the consequent organization of the Christian church, will be dealt with in the next study.

Washington, D. C.

CONTENTS OF THIS ISSUE

"MY SOUL IN THY SOUL'S STEAD"	1
PANEL: Individual Harvesters Imperative	2
MESSAGES FROM OUR LEADERS: Maintaining Our Church Standards	3
STUDIES IN CHURCH HISTORY: I. Seven Steps in the Apostasy of the Jewish Church	4
A GREATER EVANGELISM: Our Tabernacle of the Air—Capitalize the Public Press	6
NOTES AND NOTICES	8
KINDLY CORRECTIVES: "Inspired" Preaching	9
ANALYSES OF NEW TESTAMENT BOOKS: The Epistle to the Romans: "In Christ Justified"	10
DON'T	10
EDITORIAL KEYNOTES: The New Testament Canon, No. 6: Introductions to James, Colossians, Philemon, Ephesians, Philippians	11
FEATURE: Lowering the Divine Standard	12
THE LARGER OUTLOOK: Capitalize Our Exposition Exhibit—Why We Adopted the Cap and Gown for Commencement	14
THE BETTER WORKMAN: Operating a Dispensary	16
CONFIRMING THE FOUNDATIONS: Catholic Witness on Daniel 9:25	17
VALUABLE QUOTATIONS	18
THE GOSPEL MUSICIAN: Good Christian Sense in Singing	20
EDITORIAL POSTSCRIPTS	24



HONORABLE!—It is both honorable and Christian for one to acknowledge an error in word or writing. Contrariwise, it is ignoble and unchristian to hedge and seek to cover a patent mistake. Candid acknowledgment under such circumstances lifts the person involved in the estimation of all whose opinion is worth having.

DANGER!—The ever-menacing danger in spiritual work is that we shall drift into doing the things of God in a secular way, relying upon human wisdom, earthly devices and processes, and worldly plans and provisions. Theoretically we rely upon God and spiritual power, but in practice we tend to rest back upon our own efforts and acumen.

DISCUSSION!—Sound, irrefutable conclusions are reached through frank, friendly discussion, wherein one's comrades search his position, bringing to light its weaknesses, confirming its truths, modifying its extremes, and driving the proponent to buttress every point with inescapable evidence and logic, thus to prove every proposition to the satisfaction of others. We need more of that type of group study.

FOCAL!—The cross is the focal point of time and eternity. The priestly ministry of Christ, the judgment, the second advent, the redemption of the saints, and the final eradication of sin and sinners from the universe, are all based thereon and spring therefrom. Never should the incomparable historic transaction of the cross be minimized in order to magnify the present wondrous work of priestly mediation of that atoning act. It was on the cross that reconciliation was effected between God and man, that sin's penalty was paid in full through the God-man's vicarious, atoning death, thus constituting the sole ground for all subsequent intercession in the heavenly courts, which applies the benefits won on Calvary.

IMPULSE!—Too often in committee meetings we act upon impulse, swayed from our own convictions by some one's strong opposition—or perchance, championship of the item under discussion—instead of calm, reasoned judgment and courteous Christian candor in expression of personal though differing convictions. We often, like sheep, follow the lead of the chairman, secretary, or some other dominant personality. There is room for wholesome improvement.

FITTED!—The difficult specifications in a prophetic outline are like the odd pieces in a puzzle picture. Each separate part must find its designated place if a perfect reproduction

is to result. If a single piece is forced, whitened to fit, or otherwise arbitrarily adjusted, a perfect picture is hopeless. So also in prophetic demand and historic response. Each and every fact and requirement must match without forcing, else the result is a distortion. We need the patience and persistence of the puzzle lover in solving the remaining enigmas of little blocks of prophecy.

SUBMERGENCE!—The more we bid for popular recognition and the larger we grow numerically, the greater the tendency to lose the simplicity and distinctiveness inherent and involved in our threefold message. The trend is toward conformity to the ways, dress, habits of Sabbath keeping, dietary, etc., of the world about. But favorable attention sought at the price of submergence of the unpopular but testing phases of present truth will bring a harvest of tragedy.

PLAGUED!—Apostasy, moral lapse, financial or other perfidy, come periodically to plague or to chasten the church. Thus has it been through the centuries back to the Master's disciple band, and prior to that, through the Mosaic dispensation,—yes, even to Lucifer in the beginning. Institutions or conferences should sympathize rather than criticize when an individual goes "wrong" in a sister organization. We are not independent entities, but parts of one coordinated whole. When one suffers, all suffer in the end.

INSTITUTIONALISM!—There is the ever-present danger that the glamour that attaches to institutions shall dim the vision of the direct gospel appeal. There is real danger that we shall permit institutionalism to supersede direct evangelism, tying up vast sums of money and occupying the time and thought of a disproportionate number of workers in work that is laudable but less direct. We must preserve the balance.

RETURNERS!—Through the centuries some have separated from the church to become opposers of the faith, and many, alas, never to return. Some, however, seeing their tragic mistake, and confessing their wrongs against the church and its leaders, have returned. They have earnestly sought to counteract the baleful effect of opposing word, act, and influence exerted during the time of disaffection. Such returns bring confusion to remaining opposers, cheer to all who have acquaintance with the past estrangement, and joy to the heavenly intelligences, who yearn over every straying sheep until it returns to the heavenly Shepherd's fold.

L. E. F.