

# The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VII

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## PERSEVERING, PREVAILING PRAYER

AN EDITORIAL



PREVAILING prayer must often be learned in the school of discipline and suffering. The lives of such men as Elijah, Moses, and Jacob teach us how men prevailed with God anciently. The book of Genesis takes us back, far back to where, outside of the Scripture record, we have only traditional history, and gives us glimpses of noble men like Enoch, who "walked with God," and Abraham, who was called "the friend of God,"—men who prevailed in prayer. The biography of Jacob, though brief, pictures him as a man of strong will, deep sagacity, determined purpose, and shrewd cunning. The glimpses of his life which are given us make him very human and much like what we know of men today, yet they tell how Jacob prevailed in prayer.

One of Jacob's most touching experiences is suggested in the words, "Jacob was left alone; and there wrestled a man with him until the breaking of the day." Gen. 32:24. The events with which this scripture is connected may be told briefly, though they occupied a long series of years in the life of Jacob, which had been filled with many troubles. In his early life he had bought the birthright of his brother Esau for a supper of pottage; later he deceived his old, blind father, stealing the blessing which Isaac had intended for Esau. Because he feared the jealous wrath of his brother, who threatened his life for his misdeeds, and influenced by the advice of his parents, Jacob fled to the home of his mother's brother, Laban, in Padan-aram, and there served for twenty years.

He had troubles with Laban about his marriages and wages, and finally, under specific direction from the Lord, left Laban's service with large possessions of cattle, sheep, and other live stock which Laban's family did not feel were rightfully Jacob's. As Jacob journeyed homeward, he sent messengers to Esau in Edom, telling him of his return and of his

peaceful intentions. The messengers returned with the word that Esau was on his way to meet Jacob, accompanied by four hundred armed men.

Such a foray could have only one meaning,—revenge. Esau was angry. For twenty years he had awaited Jacob's return, with increasing rage for the wrongs he had suffered at his brother's hand. Now he proposed to settle his wrongs by destroying Jacob. No wonder "Jacob was greatly afraid and distressed."

This occasion marked a crisis in the life of Jacob, a crisis that changed his life for the better. He had no human being with whom he could consult; he was far from a permanent abiding place; he was traveling by stages and camping; his flocks and herds were grazing by the way; he was hoping, in time, to reach his aged father. His entire family were with him; his eleven children were young, none of them perhaps capable of comprehending the threatening danger or of counseling methods of safety. Jacob must rely upon the loyalty of his few helpers, who were either slaves or hirelings.

As night drew on, having arranged and sent forward a rich present for Esau, hoping thus to appease his wrath, Jacob divided his unarmed company into two bands, so if one was taken, the other might escape, and sent them on across the river Jabbok. Then, having done all he could to save his family from destruction, he remained behind to pray. Jacob acted wisely. He could not meet force with force. His only hope was to conciliate his brother's wrath. He must meet his brother, not in war, but in peace. As there was no human being who could help him, after having done everything he knew to appease the wrath of Esau, he turned to God for forgiveness and deliverance.

Jacob had known the Lord in other days. On his way to Padan-aram he had had a vision in the night, and the promise to Abraham had

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# The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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THERE are said to be 40,000 unemployed Protestant ministers in the United States at this time.

THE Institute of Social and Religious Research declares that there are 85,000 superfluous churches in America.

THE Reformed Church of the United States and the Evangelical Synod of North America have united, involving about 600,000. Both were fruits of the Reformation.

ROMAN CATHOLICS lead in North America with 20,324,144 communicants for 1933; Baptists come next, with 9,866,209; and Methodists third, with a membership of 8,766,017.

J. L. SHULER'S "Helps to Bible Study" is now available in printed form at 20 cents each, through the Book and Bible Houses. Mimeograph copies are no longer available.

EVEN certain public high schools banned expensive garb for graduates, because of economic conditions, decreeing simple caps and gowns in some instances, and in other schools inexpensive cotton dresses.

THE historic form of the Sea of Galilee is endangered by the purpose of a hydroelectric plant to use this sheet of water, of sacred memory, as a reservoir, raising or lowering the level as need may require, and thus submerging many of the places identified with the gospel story.

THE four hundredth anniversary of Luther's translation of the Bible will be commemorated by the American Bible Society in December. It was this great achievement that loosed the Book from the shackles of ecclesiastical Latin, and gave impetus to the great modern translation movement.

ACCORDING to the New York *Herald-Tribune*, since 1900, or in thirty-four years, the number of suicides has increased fivefold. The increase has been proportionately greater in the last few years. In 1929 there were 16,000; in 1931, 20,000; in 1932, 22,000; and in 1933, over 25,000. In this last year the number was half as great as the number of American soldiers killed in battle in the World War.

THE Episcopal Church is considering abandoning the common chalice in the interest of cleanliness and sanitation. They will, however, probably adopt the intinction method,—the dipping of the wafer into the wine in the chalice by the priest, who then places it in the mouth of the communicant.

OF 500 feature "movie" pictures, 29.6 per cent dealt with romantic love, 27.4 per cent with crime, and 15 per cent with sex. These are called the "big three," and include 72 per cent of all these features. So says the *International Journal of Education*. Small wonder that they produce such devastating results, when attended by 77,000,000 people weekly.

FINANCIAL decline among the Presbyterians receives this comment from the *Baptist Watchman-Examiner* (March 29, 1934):

"The Presbyterians have just carried a page advertisement in their denominational papers in which they announce that the declining revenues of that denomination since 1929 have amounted to 43.9 per cent, and that the several boards of the denomination are now threatened with a deficit of more than \$2,000,000. We do not announce this because misery loves company, but to show our Baptist people that the state of our treasury reflects a universal condition. Let us cheer up and do our best. Good times will come again!"

ROMAN CATHOLIC increases, as claimed by *America*, their leading journal in the United States, now bring their world total to 363,764,793. The editorial of June 23 concludes thus:

"The total increase in Europe, as compared with 1933, is 1,037,719. In Africa, Belgian Congo statistics alone mounted from 816,377 to 1,081,957. Asia has increased by 122,120; Africa, 345,664; America, 899,725; and Australasia, 15,063, giving a total increase since 1933 of 2,389,260. Recent American studies of the inadequacy of our church statistics arouse the hope that further research, combined with actual increase, will bring the world total of Catholicism well up to the 400,000,000 mark in the not too distant future."

THE retiring moderator of the Congregational Church, Dr. F. G. Coffin, makes this comparison of financial conditions in general secular enterprises and those of the Congregational Church (*Advance*, June 28, 1934):

"Our churches have come through the years of depression much more solvent than secular enterprises. Fraternal, patriotic, athletic, business, and pleasure groups have shrunk about 40 per cent in a time when the churches have made a net gain of approximately one and one quarter million members. While incomes were decreased 54 per cent, and expenditures for recreation decreased 72 per cent, church revenues were deflated but about 40 per cent."

THE sinister progress of Modernism, with its emasculated "Short" Bible,—one fourth the size of the full,—is indicated by the quotation following. This mutilated Bible expunges the key principles and provisions of redemption. Most of the record of the sanctuary service with its ark is deleted. Half of the Gospels and Romans are omitted, together with two thirds of Hebrews, three fourths of Revelation, etc. The *June Moody Monthly* states:

"There are nineteen schools of learning in the United States which have adopted the Short Bible as a text. Their names are: Drew University, Emory University, Drake University, American University, University of Chicago, University of Missouri, University of Michigan, University of Illinois, University of Rochester, Union Theological Seminary, Kenyon College, Cornell College, Straight College, Occidental College, Emory Junior College, State Teachers' College (West Chester, Pa.), Oklahoma City University, Rutherford Junior College, University of Southern California."

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# A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

## LIFT THE TRAILING STANDARDS

BY J. C. STEVENS

**L**IBERALISM is "in the very air we breathe," to use a common expression. It has permeated all religion and all society. Trickling for a considerable time into our own church, it has swollen to a sizable stream, with such a strong current as seriously to threaten the church. It is insidious, insistent, and persistent, and must be met and opposed by those who desire to see the church and its standards preserved in their purity. And we as ministers have an inescapable responsibility in relation thereto.

Liberalism is not affecting our church doctrinally so much as it is morally and spiritually. As a consequence of this influx of liberalism, standards of moral and Christian conduct are falling, when, as the Spirit of prophecy admonishes, they should be lifted higher and higher. Many are becoming increasingly careless in regard to Sabbath observance. Many are, after the manner of the world, participating in all kinds of worldly pleasures and amusements, following the foolish fashion fads of flapperdom, becoming loose in moral conduct, and careless and indifferent as to religious duties, in the meanwhile pleading justification for all this on the ground that times have changed.

The Sabbath is observed by many with the laxness that characterizes Sunday observance. The Sabbath is, to altogether too many, a holiday instead of a holy day. It is a day of pleasure riding and secular visitation, resulting in speaking one's "own words." Isa. 58:13. It is often desecrated by reading secular newspapers. Some think that "the changing times in which we live" are justification for modifying our standards of Sabbath keeping. One sister was telling me how strict her mother had been in the olden days about the keeping of the Sabbath. "Why," she exclaimed, "mother would not even boil potatoes on the Sabbath." And she argued at some length that Christ said the Sabbath was "made for man," and that meant that man should use it for his pleasure in joy riding, picnicking, swimming, boating, and the like. This was her interpretation of Christ's words. Now this is liberalism in the extreme degree, but our churches are not free from it even in this form.

There is a changed attitude on the part of some toward worldly pleasure. I recently talked with a young woman, a church member, about her theatergoing. She said, "Elder Ste-

vens, I work hard in the office all day, and in the evening I feel the need of recreation, and I go to the theater to get it." I answered: "I believe, too, that one needs recreation, but I doubt that one needs to attend the theater to get it. There was doubtless a theater in Jerusalem when Jesus was on earth. If you should read in one of the Gospels that when Christ was weary He said to His disciples, 'Come, let us go up to Jerusalem today to the theater for a bit of recreation,' would you not think that strange?" "Yes," she replied, "I should think it strange; but you see times have changed."

"Times have changed!" That is the justification for changed attitudes and trailing standards.

Some are following all the foolish fashion fads that come along,—plucked, penciled, and arched eyebrows, varicolored finger nails, lipstick, and the like. The Spirit of prophecy truly says: "Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches, and is doing more than any other power to separate our people from God."—"*Testimonies*," Vol. IV, p. 647. This was written many years ago. If fashion was pervading our churches then, what can be said now? Deterioration of the intellect is plainly and painfully evident. This is the reason so many are following these foolish, nonsensical fashions mentioned above. It is a sign of a certain mentality.

Again, in spite of all the light we have had on health reform, many of our people are still eating flesh; and, strange to say, some of our ministers. I do not mean to imply that abstinence from flesh is all there is to health reform, but this is particularly emphasized in the Bible and in the Spirit of prophecy.

"Health reform is to do among our people a work which it has not yet done. There are those who ought to be awake to the danger of meat eating, who are still eating the flesh of animals, thus endangering the physical, mental, and spiritual health. Many who are now only half converted on the question of meat eating will go from God's people, to walk no more with them."—"*Counsels on Health*," p. 575.

Still, after all these years of light on this question, our denomination is to a disturbing extent a flesh-eating people. Rigid vegetarians are exceedingly rare. Of course they do not eat pork, but they feel justified in eating

chicken, fish, and such like, contending that chicken and fish are not flesh—as if they were fruit or vegetable! Some of our people, when certain preachers visit them, feel that they have to have chicken dinners; for they understand beforehand that this is what the preacher likes.

Now it is the work of the faithful minister of God under the light of the third angel's message to bear plain and positive testimony against all these things and against all this liberalizing and modernizing tendency. Our message must not be a tame message, we are told in the Spirit of prophecy. We are to "cry aloud and spare not; lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Ours is the Elijah message, which is a reform message, and one of stern rebuke.

"Today there is need of the voice of stern rebuke; for grievous sins have separated the people from God. . . . The smooth sermons so often preached make no lasting impression; the trumpet does not give a certain sound. Men are not cut to the heart by the plain, sharp truths of God's word."—"Prophets and Kings," p. 140.

We must call sin by its right name. It will not do merely to preach that the Lord must save us from our sins before Jesus comes. We must be specific. We must show God's uncompromising attitude toward sin. We must show them *wherein* they are sinning. We must put our finger on the sins; and we as preachers must ourselves first renounce these things, and then denounce them. We must show the people what true Sabbath keeping is, and wherein they are breaking God's holy day. We must not condone by our silence theatergoing, card playing, dancing, pleasure seeking, and following the foolish fads of the day. It does not meet the issue of the hour to speak against worldliness in general platitudes. We must be specific.

We must ourselves set the example on Sabbath reform, health reform, dress reform, and the question of worldliness, and then bear positive testimony against transgression in these lines. We ourselves must walk in the light before we can lead others into all the light. Of course, if we do this, the liberalists in our churches will call us "Puritans," "old fogies," and so forth. Some will not endure sound doctrine, and many will not bear the straight testimony of the true witness to the Laodiceans, but the straight message must be borne. The honest in heart will receive the message, and we shall have discharged our duty, and helped to prepare a people to stand in the final shaking time. Only thus will we have cleared our own garments of their blood.

Glendale, Calif.

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CHRISTIANITY is not one of the comparative religions; it is the incomparable religion.

## KINDLY CORRECTIVES

Better Speech and Conduct

### Brief Exercise in Pronunciation

BY G. W. RINE

IN previous issues of the MINISTRY, lists of familiar words have been adduced for the purpose of indicating their correct pronunciation. For the same reason the following words are herewith inserted. The justification for so doing is the fact that these words are not infrequently mispronounced by our workers.

<i>Correct</i>	<i>Incorrect</i>
Dān'ish	Dān'ish
Ī-tal'ian	I-tal'ian
Phī-lēmōn	Phīl'e-mon
wrāth	wrāth
cō-ād-jū'tor	cō-ād'ju-tor
mū-sē'ūm	mū'sē-ūm
dāhl'ia	dāhl-ia (h silent)
īn'tē-grāl	īn-tēg'ral
New'foūnd'lānd	New-found'lānd
zō-dī'ā-cāl	zō-dī-ac'al
cōm'bāt-ānt	cōm-bāt'ant
gēn'ū-īne	gēn'ū-īne

Words of foreign derivation, and those containing silent letters, are often mispronounced. We list the following, with correct accents and diacritical marks:

Parliament, as if spelled Pār'lī-mēnt  
 Tahiti, as if spelled Tā-hē'tī  
 elite, as if spelled ā-lēt'  
 toward, as if spelled tō'erd or tōrd  
 allege, as if spelled āl-lēj'  
 Paderewski, as if spelled Pād-ē-rēfs'kī  
 column, as if spelled cōl'ūm  
 Edinburgh, as if spelled Ēd-īn-bur'ō  
 Agassiz, as if spelled Ag'ā-zē  
 Cairo (Egypt), as if spelled Kī'rō  
 Cairo (Illinois), as if spelled Kā'rō  
 route (traveler's course), as if spelled rōōt  
 docile, as if spelled dōs'īl  
 discern, as if spelled dī-zern'  
 English, as if spelled Īng'līsh  
 pretty, as if spelled prīt'ŷ  
 née, as if spelled nā  
 naïve, as if spelled nā-ēv

Palo Alto, Calif.

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Nor infrequently those who have made but superficial excursions into the generalities of history make sweeping assertions as to the fulfillment of an involved prophetic outline. Scholarly research reveals the limitations of the human chronicler, and the perplexing factors he encounters. Unfortunately, the superficial are often the most dogmatic in their declarations.



## THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

### SHALL WE ENCOURAGE YOUTH TO PREPARE FOR THE MINISTRY?

BY H. T. ELLIOTT

THE world has come upon unfortunate days financially. In all lands the worried, perplexed peoples are turning from one plan to another to relieve their distress. The very atmosphere seems vibrant with the strain and stress of man's desperate struggle to gain economic advantages.

The financial situation of the world is reflected to some degree in the diminished income of the church. In the last few years not many new workers have been added to conference pay rolls. Thoughtful young people, seeing these conditions, have asked, "Will there be a place for me? Should I plan on completing the ministerial course and running the chance of getting a place, when workers have been dropped because of budget limitations?"

It is true that the income of the church is affected by the uncertain economic conditions of the world. It is not so easy now to find a place of paid employment in the work of the church as it was in the days when money was more plentiful. But youth should not turn too easily to some secondary interest or calling in life. The church has withstood the days of depression as well as or better than many great business concerns. For many years back the church has maintained an average of about one paid worker for every fifteen members. If conditions of living become stable at any level (it may not be an electric refrigerator, a radio, or an automobile-owning level), the salaries of workers and other costs of the organized work will doubtless be so adjusted as to maintain an average worker strength equal to or above that in the past.

And if it is difficult because of financial conditions to secure employment in the church work, it is equally difficult to find secular employment under present world conditions. If you doubt it, ask the host of unemployed in any line of service.

In addition we must be candid and say frankly that it requires a little more preparation, a little more ability, and a greater earnestness and faithfulness to duty, to get started in life's career nowadays than was required of youth in days of financial plenty.

But over and above all such considerations as these is the cry of the sin-sick world for salvation, for God. As long as the world stands, its need of the message of God will be paramount. In the early days of the advent mes-

sage men did not inquire about a place of employment in the work. When the pioneers began to proclaim the advent faith, we had no tithing system, no conferences,—in fact we had nothing to give men assurance of support. The early pioneers earned their own livelihood and much of their expense for travel and printing by hard labor.

Their hearts had been moved by the Spirit of God with a burden for the lost of the world. Their souls were aflame with the message, and they could scarcely have been restrained from proclaiming it. Whether paid or unpaid, they preached as the Lord directed them.

It may be that one of the lessons to be learned by the church as a result of the depression will be that of carrying on the work with less dependence upon money. It may be that some trained in ministerial courses may have to earn their own living as they proclaim the word of God. Some are already doing excellent work as lay preachers.

But whatever may come, be very reluctant to turn aside from the call of God in your heart to the gospel ministry. It is the highest call that ever comes to man for service. A sense of loss and defeat will come to him who turns aside from it. Until the very end of this world the Lord will have need of ministers of His word. These are principles we may well place before our troubled youth when they come to us for counsel.

Washington, D. C.

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### The Gospel "According to You"

BY ROBERT HARE

You are writing a letter with life's great pen,  
A wonderful page, for your fellow men;  
And others will read in it all that you do,  
That wonderful gospel "according to you."

You are writing a letter, and each passing day  
A new page is loaned for life's changing way;  
And men by your side, with smile or with sigh,  
Will read all the writing as moments pass by.

To you all the writing may be out of sight,  
With life in its hurry from morning to night;  
But still it is there, and Heaven will tell  
How much of it's faulty, how much is done well!

Then, brother, be watchful, and write with  
great care,  
That others may read a page bright and fair;  
It is not the Gospel of Matthew they view,—  
No, no! just the gospel "according to you."

Wahroonga, N. S. W.

## NEGLECT NOT THE FOUNDATIONS

BY C. LESTER BOND

ONE of the obvious needs of the world today is a revival of genuine Christianity in the home, and to a large degree the same need is apparent in the homes of professing Christians, a fact that we as ministers should recognize. The home of yesterday was a sanctuary, a haven of spiritual refuge; but today it is hardly more than a place to eat and sleep. The question used to be, "What shall we *do* tonight?" and the answer was found in the radiant companionship that encircled the family hearth. But today the question is, "Where shall we *go* tonight?" and the answer is generally found in a series of suggestions which lead very definitely away from the home.

We as ministers are face to face with this unavoidable problem, and must grapple with the situation. Perhaps nothing is doing more to destroy the saving influence of the home than the lack of Christian instruction on the part of the parents, and we need to recognize and help to correct this. Many turn their children over to the church for a short period each week, though some do not even do that. In the rush of modern life, the family altar is sadly forgotten, and lowered standards result.

That the home life of its people constitutes the unwritten history of a nation is generally recognized. And the same may be said of the church. The church goes up or down according as the homes of its members are godly or ungodly. This statement is supported by all that we know of the past and the present. The decay of the church, as well as of governments, begins at the fireside. No wonder, then, that parental responsibility is so emphasized in the Holy Scriptures and in the Spirit of prophecy. Verily, there is no place like home to make or unmake the church. Thus we read:

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other. Society is composed of families, and is what the heads of families make it. Out of the heart are 'the issues of life;' and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies*, Vol. VI, p. 354.

There are many problems confronting the church at the present time, but most of them may be solved by a revival of true godliness in the homes of our people. If the home life and training are what they should be, the members will be in their places for the various services of the church. They will take an active part in the missionary endeavors of the church, and

through their faithfulness there will be a constant stream of funds turned into the treasury for the support of God's work. Such a revival would result in a greatly increased attendance in our denominational schools, from the primary grades to the college, and would thus place about many of our youth a hedge of protection and helpfulness of which they now know nothing. In fact, if the home life is meeting God's ideal, the problems confronting the youth of the church will be practically solved.

This being true, the home question deserves the most careful consideration of every minister. It deserves carefully planned and well-delivered sermons. It calls for the support and cooperation of the worker in helping to organize and maintain parents' societies in our churches. It demands the personal touch in the homes of church members which will make possible the rendering of that most delicate service of aiding parents in establishing their homes on the foundation defined in the Scriptures and the writings of the Spirit of prophecy.

Much has been lost to the cause because of a lack of interest in this phase of God's work. True, we have the Home Commission that has been formed to give continuous emphasis along this line, but the burden of this responsibility must rest back upon those of us who have as our parishioners, fathers and mothers, sons and daughters, boys and girls, in the form of home units.

However, it is not enough that there should be action in the pulpit,—there must be a reaction in the pews. It will not be sufficient to have exalted preaching by the clergy unless there is exalted living by the laity. There must be a return to the good, old-fashioned virtues that were once practiced in the Christian home, in which the whole family constituted a unit, and the wise influence of the parents was made a constant part of the children's lives. May God help us as His ambassadors to do what we can to bring about a revival of primitive godliness, first in our own homes, then in the homes of all our people.

Washington, D. C.

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MANY have been repulsed by the obviously metallic ring characterizing some of the oral and written appeals for tithes and offerings. And certain arguments also, employed to foster faithfulness in this field, are unfortunate. Tithing is a basic privilege, and expresses recognition of special relationship to God in all ages. Let us hold it on its high and spiritual level.



# HOMILETIC HELPS



The Principles and Practice of Preaching

## SIN, SALVATION, AND THE SABBATH—NO. 2

BY W. W. PRESCOTT

1. UNDER the symbol of the little horn the prophet Daniel foretold the rise of an apostate power who should "think to change the times and the law." Dan. 7:8, 24, 25.

2. Using the title "the man of sin," or "the man of lawlessness," the apostle Paul describes the work of the same apostate power. 2 Thess. 2:1-4.

"After studying the picture of antichrist in St. Paul's epistle to the Thessalonians, one easily recognizes the 'man of sin' in Daniel 7:8, 11, 20, 21, where the prophet describes the 'little horn.'"—*The Catholic Encyclopedia*, Vol. I, art. "Antichrist," p. 560.

3. The authoritative teaching of the Roman Catholic Church that its own interpretation of the Scriptures, together with what is designated as divine tradition, takes the place of, and may entirely reverse, the word of God, is found in the following extract from the Creed of Pope Pius IV, composed at the conclusion of the Council of Trent (1545-63):

"I most steadfastly admit and embrace the apostolical and ecclesiastical traditions\* and all other observances and constitutions of the same church.

"I also admit the Holy Scriptures, according to that sense which our holy Mother the church has held, and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

4. In harmony with this view of the authority of the church is the following teaching concerning sin: "Sin is nothing else than a morally bad act, an act not in accordance with reason informed by the divine law. . . . Actual sin primarily consists in a voluntary act repugnant to the order of right reason. . . . Mortal sin cuts us off entirely from our true last end; venial sin only impedes us in its attainment. . . . An involuntary transgression of the law even in a grave matter is not a formal but a material sin. The gravity of the matter is judged from the teaching of Scripture, the definitions of councils and popes, and also from reason. . . . Venial sins are multiplied in man, the spiritual edifice remaining, and for these he suffers either the fire of temporal tribulations in

this life, or of purgatory after this life, and nevertheless obtains eternal salvation. . . . That there is a distinction between mortal and venial sins is of faith (references to the Council of Trent). This distinction is commonly rejected by all heretics, ancient and modern."—*The Catholic Encyclopedia*, Vol. XIV, pp. 4-10.

5. Having assumed the right to set up its own definition of sin, even though in so doing it may go contrary to the plain teaching of the Scriptures, the Roman Catholic Church next provides its own offering for the propitiation of sin, and repeats this offering contrary to the teaching of the Scriptures. This propitiatory offering is the sacrifice of the mass. The following quotations present the Roman Catholic teaching concerning the mass:

"If any one saith that the sacrifice of the mass is only a sacrifice of praise and thanksgiving; or that it is a bare commemoration of the sacrifice consummated on the cross, but not a propitiatory sacrifice, . . . let him be anathema."—*Canon Three of the canons on the mass adopted by the Council of Trent*, "Dogmatic Canons and Decrees," p. 143 (Roman Catholic translation).

"What is the sacrifice of the mass? . . .

"We therefore confess that the sacrifice of the mass is and ought to be considered one and the same as that of the cross, as the victim is one and the same, namely, Christ our Lord, who immolated himself once only, after a bloody manner, on the altar of the cross."—*Catechism of the Council of Trent*, translated by Rev. J. Donovan (Roman Catholic), p. 226. Cf. "Source Book," pp. 313, 314, 318.

6. A doctor of the church teaches that creative power and a creative work are involved in providing the so-called propitiatory sacrifice for sin by virtue of which there is forgiveness of sins, just as the true forgiveness of sins is a creative work:

"The power of the priest," says St. Bernardine of Sienna, 'is the power of the divine person; for the transubstantiation of the bread requires as much power as the creation of the world.' And St. Augustine has written: 'O the venerable sanctity of the hands! O happy function of the priest! He that created (if I may say so) gave me the power to create Him; and He that created me without me is Himself created by me.'"—*Dignity and Duties of the Priest*, St. Alphonsus Liguori (Roman Catholic), p. 34. A longer quotation will be found in the "Source Book," pp. 418, 419.

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\* "That is, I admit as points of revealed truth what the church declares the apostles taught as such, whether clearly or not clearly expressed, or not even mentioned in the word of God; as, for instance, that baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy."—*Catholic Belief*, Rev. Joseph Fa Di Bruno (Roman Catholic), p. 251.



# A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

## THE TEMPORARY WOODEN TABERNACLE

BY J. E. FORD

THE temporary wooden tabernacle has proved a very successful auditorium in which to hold evangelistic meetings. It is not ideally perfect, yet it probably has as few faults as any place in which meetings might be held. I think it more successful in certain sections of the country than in others, and more successful in certain sizes of cities. The tabernacle makes a fine auditorium in a medium-sized city, where there are no large halls that may be used for the purpose. It then becomes a material advertising asset when it is the largest auditorium in the city. But if the tabernacle is much smaller than most of the other auditoriums, it does not constitute an advertising asset, but rather a liability. And if the tabernacle is smaller in seating capacity than the regular churches, there is likewise a bad psychological effect. But in a city where the tabernacle is larger than any other church or hall, it produces a helpful psychological effect, namely, that no place was large enough to accommodate the interest that the meetings would raise.

If the speaker is advertised as a prominent Bible lecturer or evangelist, then naturally the city expects him to draw a larger attendance than would be found in any of the local churches. In the West our large tabernacles were, practically without exception, larger than any auditorium in the city, or possibly any auditorium or tabernacle that had previously been built in the city, and we could advertise it as such. Naturally, crowds came partly through curiosity to see what it was that could hold such a large audience. If there was difficulty in the subject matter presented, they would not so quickly blame the evangelist as they would themselves for not being able to comprehend. In these large Eastern cities, however, where there are a number of halls, and some churches as large as or larger than our tabernacle, it has not been such a decided advantage in drawing a crowd. This fact should always be kept in mind by those planning to hold a tabernacle effort.

I have found, also, that the Easterners have traditions concerning what a church building and lecture auditorium should be that rather works against their interest in coming to a place built in the locations in which our tabernacles can be erected. People seem to think a great deal of the historic background of an auditorium, and also of the noted people who

have provided lectures therein. If one can hold a meeting in an auditorium or church in which some famous men have preached or lectured, it gives a better impression. Westerners do not have such traditions, and because of the newness of their country, have few such famous auditoriums, and have not grown up to reverence the buildings. They are glad to attend any place that is clean and respectable.

There are also problems in the erection of the tabernacle that one must take into consideration. The location in a larger city is almost always restricted to what is known as a manufacturing district. Tabernacles are not permitted in residential sections, or within the fire zone where everything must be of fire-proof construction. Sometimes our workers have forced the issue,—of erecting the tabernacle in a strictly residential section, or in a zone where fire-proof construction is required,—and have succeeded in getting a special permit from the city council. But this is an unsafe plan to follow, as I found to my sorrow in one Western city. Having been granted a permit from the council for a tabernacle in a residential section, there arose an objection on the part of the neighbors to the erection of the structure. And they were able to force the city council to revoke our permit, and cause us to dismantle the tabernacle. So I found that a city council's permit is of no value if the tabernacle is in a restricted area according to the city building ordinance.

Here in Providence a building may be erected, such as our wooden structure, for either commercial or lecture purposes, within the strictly commercial zone for a temporary period, if the plan of construction is acceptable to the city building inspector. There is no definite plan of construction stated in the code. So all we had to do here was to see the inspector and secure his permit to erect the building for a temporary period, and no one can force us to take the building down during the period of our permit. However, in the locations obtainable in a city of this size in a strictly business section, we found none that were ideal, so we had to erect our building in the best location available,—one-half block from an important thoroughfare. Since constructing this building, we have realized that it was not favorably located, but it is the best that we could find.

The attendance has been good considering the



severity of the winter. During our opening weeks there were continuous storms and extremely cold weather, and by the time the better weather arrived we were into the testing truths. Yet, despite these handicaps, we have been able to give the message to thousands of fine people, and have received the names of many hundreds who are really interested in the truth, and we expect to baptize a large number.

Our tabernacles have always been constructed by donated labor. By making a call through the union paper and in the local churches, we have had a response sufficient to construct the building. We generally furnish board and room for those who come from out of town, but do not pay any wage. Especially during these depression years, a number have been glad to get their board and room, as they have no other work. Of course, among these there are very few who are really carpenters. But with the work laid out for them they are able to accomplish a great deal. I have always taken charge of the construction myself, not because I am a carpenter, but because of experience in erecting many tabernacles. Therefore, it was not necessary to hire a foreman. With donated labor we are able to erect our largest tabernacle in from three to six weeks. Some of our former tabernacles have even been erected in six or seven days by donated labor.

Our tabernacles have ranged in size from 60 x 100 feet to 80 x 160 feet. The former will accommodate approximately 1,000, with the closest seating, and the large one approximately 2,000. Of course, the seats can be scattered out, and a small crowd can be made to appear to fill a large building. We put no floor in the building, but just cover the ground with sawdust or shavings. We do not paint the outside, but simply cover it with tar paper. Our seats have been benches that we make out of plain lumber, and we have found them to be more economical than the purchase of folding chairs, yet just as comfortable.

We have found by experience that the type of construction we are now using makes for practically perfect acoustics. Our largest auditorium needs no amplifier, for all can hear with perfect ease in any part of the building. One reason for this is the sawdust floor, which eliminates the echo found in the permanent auditorium.

Of course, meetings in a tabernacle should be conducted at least five times a week, and sometimes it may be advisable to conduct a meeting every night. The expense of overhead and light in such a building is very low. In fact, almost all rented auditoriums of a permanent nature cost more to heat and light than does our auditorium of the same size. This is doubtless due to a more economical system of lighting, which brings the lights down closer over the people's heads, and does just as well

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## Subjects for a Six-Week Effort

BY W. W. ELLIS

EVOLUTION of War (From war in heaven, its cause, and Satan's origin, to the battle in human hearts)\*  
The Crash of Empires (Daniel 2)  
"Thy Kingdom Come" (Second advent)  
This Wonderful Twentieth Century (Inventions as signs)  
Time Signals from Heaven (Signs in heavens)  
From the Manger to the Throne (Life of Christ)

Satan's Vacation (Millennium)  
Beyond the Gates of Paradise (Home of the saved)  
Why, When, and Where Is Hell? (Punishment of wicked)  
Armageddon—the Waterloo of the Nations (Peace and safety cry)  
Where Are the Dead? (State of the dead)  
Job's Ghost (Spiritism, based on Job 4:12-16)  
The Cross and Its Shadow (Atonement—type and antitype, illustrated with model one-fifth actual size)

Why the Jews Rejected Christ (The seventy weeks, with an appeal not to make the same mistake today)  
The "Yom Kippur" of the Gentiles (2300 days)  
Court Week in Heaven (Judgment)  
Who Is the Antichrist? (Daniel 7)  
What's Wrong With America? (It needs the preaching of the law of God, as shown by 2 Timothy 3:1-5)  
The World's Oldest Monument (The Sabbath)

Jesus' Bloodstained Footprints (Sabbath in Gospels)  
Apostolic Precepts (Sabbath in New Testament)  
Building on the Sure Foundation (Change from Sabbath to Sunday. Call for decisions and covenants)  
Heaven's Sign of Citizenship (Seal of God and mark of the beast)  
Seven Plagues of Judgment to Fall Soon on — (Seven plagues)  
Last Sabbath Service—"Watching for Him" (Based on 1 John 3:2-5; Titus 2:13-15)  
Unpardonable Sin (Based on James 4:17 and Heb. 10:26)

Law or Grace (Defined and relation explained)  
Did Christ Abolish the Ten Commandments? (Based on Colossians 2:16)  
Heaven's Siamese Twins (Law and gospel relationship)  
Two Great Wonders in Heaven (Revelation 12)  
Man's Ten Excuses to God's Ten Commandments (Stock excuses answered)  
Four Horsemen of Apocalypse (Seven seals)

World-wonder to World-worship (Rev. 13:1-10)  
United States in Prophecy (Image to beast)  
Why So Many Churches? (Babylon—type and antitype)  
The Ghost of Lost Time (Sabbath from creation in history)  
Is God Particular? (Examples of God's requirements)  
Capital and Labor (Labor situation as a sign)

Why I Am a Seventh-day Adventist (Extent of movement, and God's call to my own heart)  
Buried Alive (Baptism)  
Bible Sanctification (True and false contrasted) (Health reform introduced here)  
Who Pays the Preacher? (Tithing explained as the income tax of the kingdom of heaven: not a good citizen if evading)  
Elijah the Prophet (The breach in the wall and its repair)  
Jonah and the Whale (Lessons to those trying to evade God's call to obedience)

God's Final Warning (As in the days of Noah)  
Satan's Final Deception (Counterfeit second advent)  
Rich Man and Lazarus (Another opportunity to present this matter to those who possibly did not hear it before)  
Seven Ways to Find Christ (How to become acquainted with Him)  
The Alabaster Box (Foot-washing as a memorial, as a rebaptism of the feet for treading the paths of sin since baptism [See "The Desire of Ages," p. 645], and the beginning of our ministry as "kings and priests" here)  
God's Remnant Church (Several studies on the Spirit of prophecy are given under this heading at Sabbath services)

\* The expressions in parentheses are but explanatory for MINISTRY readers.—EDITORS.



## DELVING INTO THE WORD



Studies on Fundamentals of the Message

### "SABBATH" IN COLOSSIANS 2:16

BY W. E. HOWELL

THE word "Sabbath" in English is a blended transliteration from Hebrew and Greek. Its basic meaning is cessation, rest. Though the Sabbath was instituted at creation, the term "Sabbath" does not appear till the falling of the manna, as recorded in Exodus 16:23 and onward. In the record of the instituting of the Sabbath on the seventh day of creation, however, there is a complete definition of its meaning: "God *ended* His work" and "He *rested* on the seventh day." The verb "rested," occurring twice in Genesis 2:2, 3, is the verbal form of the noun "sabbath" first introduced in Exodus 16. The import of the Sabbath idea is plainly that of ceasing work and resting.

To help us in understanding the term "sabbath" in Colossians 2:16, we should bear in mind that this word is used in the Scriptures in five different senses:

1. To denote the Sabbath as an institution. Luke 6:5; John 5:18, *et al.*
2. To denote the Sabbath day. Mark 6:2; Acts 13:44; Ex. 16:25, 26; 20:10, 11; and elsewhere.
3. To denote the period between Sabbath days—the week. Mark 16:2; Acts 20:7; 1 Cor. 16:2 (the word "week" in these scriptures and others being in the original simply *sabbaton*, the same as elsewhere rendered "Sabbath," but usually distinguished by a numeral preceding).
4. To denote a day other than the weekly Sabbath, set apart for ceremonial worship. Lev. 16:31 (the Day of Atonement); Lev. 23:27, 32; Isa. 1:13.
5. To denote a period of rest for the land (Lev. 25:2, 4, 6); also periods of rest for the land (Lev. 25:8-10), called "the sabbath of the land" and "sabbaths of years."

#### Usages in Old Testament

With the exception of No. 3 above, which is confined to New Testament usage, the various kinds of sabbaths are spoken of frequently in the Old Testament in a cumulative way, as "sabbaths" or "My sabbaths." (See Ex. 31:13; Lev. 19:3; twice in Leviticus 23; four times in Leviticus 26; also in 1 Chron. 23:31; 2 Chron. 2:4; 8:13; 31:3; 36:21; Neh. 10:33; Isa. 1:13; 56:4; Lam. 2:6; and elsewhere.) In these instances there is usually a command to keep "My sabbaths" or a complaint that "My sabbaths" have been profaned and polluted.

But of most importance in connection with this little study of Colossians 2:16, is the fact that the term "sabbaths" or "My sabbaths" is in many instances closely associated with feasts, new moons, and holy days. For example:

"For the burnt offerings . . . on the sabbaths, and on the new moons, and on the solemn feasts of the Lord." 2 Chron. 2:4. (See also 2 Chron. 8:13.)

"The Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion." Lam. 2:6.

"They have defiled My sanctuary . . . and have profaned My sabbaths." Eze. 23:38.

"In the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel." Eze. 45:17.

"In the sabbaths and in the new moons." Eze. 46:3.

"Her feast days, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:11.

One cannot read these numerous phrasings without understanding the term "sabbaths" to be used in its comprehensive sense—ceremonial, land, and weekly sabbaths—for they were all solemnly enjoined upon Israel. Their repeated mention in the category of other ceremonial observances, really enforces this understanding of the term. Perhaps the clearest single evidence of all on this point is found in Isaiah 1:13: "Bring no more vain oblations; incense is an abomination unto Me; the new moons and sabbaths, the calling of assemblies, I cannot away with." In the fourteenth verse, it is repeated with a little variation: "Your new moons and your appointed feasts My soul hateth." Apparently "sabbaths" and "appointed feasts" are meant to signify the same, being mentioned along with "new moons" in both instances.

Ezekiel adds to the testimony in a marked way in the full statement (45:17): "It shall be the prince's part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel." This is a remarkable summary of ceremonial observances, with the term "sabbaths" in the heart of the list.

Hosea also places "sabbaths" in the middle of his list of ceremonies: "I will also cause all her mirth to cease, her feast days, her new

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## THE NEW TESTAMENT CANON—NO. 9

II PETER. *C. 68 A. D., shortly before death, and from Rome or some point between Babylon and Rome.* Readers same as of 1 Peter,—Christians of five provinces in Asia Minor. Written to stem tide of Gnosticism, and to foster true knowledge, or "gnosis." 2 Peter and 2 Timothy have much in common, as both writers are aware of approaching martyrdom (2 Tim. 4:6; 2 Peter 1:14, with John 21:18, 19), Dionysius of Corinth declaring Peter suffered death about same time, 68 A. D. Both forewarn concerning apostasy to afflict church,—Paul speaking of general infection of laity; Peter tracing origin to false teachers.

Counteracts false teachers, who combine licentious living with skepticism relating to Christ's second coming. Urges knowledge and practice of right living. Different purpose from first Epistle. First letter to those suffering for faith; second, to those exposed to false teaching. The first, hortatory; the second, polemical. The first, to comfort; the second, to warn. The first, concerned with external problems of church; the second, with internal questions. Keynote of first was "hope;" that of second, "knowledge." By time Epistle was written, Paul's writings already placed in significant connection and on level with the "other Scriptures" of Old Testament (3:15, 16).

Resemblance between Jude and 2 Peter too close to be regarded as accidental. Universally conceded to be an intimate connection, pointing to dependence of one on the other. Wrote from a common plan. Most general opinion is that Jude wrote prior to Peter and Peter borrowed. There are numerous instances where sacred writers borrowed from each other. This not a valid argument against their inspiration. In addition to similarities in the Synoptics and repetitions in the Pentateuch and historical records in Samuel, Kings, and Chronicles, the following passages are approximate in words: Cf. 2 Samuel 22 and Psalms 18; Psalms 14 and 53; Ps. 115:4-11 and 135:16-21; 2 Kings 18:13 to chap. 19 and Isaiah 36 to 39; 2 Kings 25:23, 24 and Jer. 40:7-9; 2 Chron. 36: 22-23 and Ezra 1:1-3; Ezra 2 and Nehemiah 7; Isa. 2:2-4 and Micah 4:1-3.

(Confidence rests chiefly upon internal evidence, external being meager. Greatest dispute over this of all New Testament books, so facts are desirable. Origin, in 230 A. D., first to mention expressly. Not in Muratorian list, nor Peshito text. In 250 Firmilian, bishop of Capadocia, accepted it as canonical. Jerome in

fourth century includes it in Latin Vulgate. In 363 recognized as canonical by Council of Laodicea, and in 397 by Council of Carthage in West. Written in time of persecution, and was therefore long hidden, the churches being in region suspected of disloyalty. Years would pass before could be brought from obscurity; and written in East, with no postal system, circulation was slow.)

JOHN. *Between 85 and 90 A. D., from Ephesus.* Obviously written a good while after Synoptics, and fall of Jerusalem. Testimony of Fathers to John's residence at Ephesus is early, uniform, and constant. Now advanced in years, with long perspective, writes from reflective or contemplative standpoint. Penned by one of inner circle of disciples who was on mount of transfiguration, in Gethsemane, at trial, and at tomb. Youngest of disciples. Most active career after death of Paul and Peter. Withdrawal from Palestine to Asia Minor at about this time. Had previously labored among Jews; now among Gentiles. Not so much a record as an interpretation. Records discourses rather than parables. Not argumentative, but affirmative. Purpose disclosed in 20:31, namely, *Christian evidences.*

Supplements objective view of Synoptics. Presents Jerusalem and Galilee centers of Jesus' activity. Descriptions show minute acquaintance with Palestine. Writes as a witness, composing his Gospel in simplest Greek. Picture presented on basis of wonderful personal experience with Jesus while on earth, and communion with Him after ascension. Presents what Jesus was, rather than what He did and said. Lays bare the heart of Jesus, and the Father. Depth of love measured by hatred of evil. Written for *all mankind.* Shows Jesus of Nazareth is Messiah, the Son of God, the eternal Word, God manifest in the flesh. Miracles, dialogues, and narratives center about this idea, for exaggerated emphasis on human aspect of Jesus' life had gained hold on church in latter part of first century. Meets false views of Gnostics, now in more advanced stage, which denied deity and preexistence of Christ. Also Docetism, denying His real humanity. Puts own name last in disciple list, in contrast to Synoptics. John, apostle of love; Paul, of faith; and James, of works. Abuse of one becomes mysticism; of the other, rationalism.

(Twenty-four early witnesses to authenticity, and over fifty of the best modern scholars.)

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# STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

## IV. THE ROMAN CATHOLIC CHURCH (314-538 A. D., AND ONWARD)

BY N. J. WALDORF

**B**EGINNING with the year 314 A. D., a new era began in the Christian church. With the conversion of Constantine, the Roman emperor, the foundation for the malign union of church and state was laid. The ancient Apostolic (or Post-Apostolic) Catholic Church, which hitherto had been entirely independent of the Roman state became the Roman Catholic Church by virtue of the union of the Roman state with the Christian church, and not because of the separation of the East from the West. In order to have a better understanding of the implications of this statement, we will endeavor to define the Roman state.

Rome was, of course, pagan in her religion, and that religion was integrally united with the civil government of the Roman state. In the city of Rome were four "sacred colleges," one of which was the College of Pontiffs. This was the most important of the four, for to this college belonged the superintendence of religion among the Romans. The head of this college was named "Pontifex Maximus." And this title was given to the emperor, thus making him the head of the religion of Rome, as well as chief of state. But when Constantine was nominally converted to the Christian religion, he did not relinquish his claim to the rôle of Supreme Pontiff.

It was customary, at the inauguration of a pagan emperor, to give him, in addition to the other badges of imperial dignity, the robe of the Supreme Pontiff when he ascended the throne. This robe was a symbol of divine honor and authority in enacting as well as in executing religious decrees. This robe, or badge of authority, was retained by the emperors in its pagan form right up to the time of the emperor Gratian, who, when he ascended the throne, declined to receive this robe as a symbol of paganism, but instead changed the name to "Pontifex Religione,"\* and so retained the title "Chief of Religion." This occurred in the year 375 A. D.<sup>1</sup>

### The Ancient Catholic Church

Up to the time of Constantine, the establishment of the ancient, or Post-Apostolic, Catholic Church in the Roman Empire was accomplished without aid of recognition of the Ro-

man government. The church was alluded to as follows: "Wherever the bishop shall appear, there let the multitude [of the people] also be; even as, wherever Jesus Christ is, there is the Catholic Church."

Constantine, as emperor of the state and Pontifex Maximus of his newly found religion, began to pay money to certain ministers of this religion out of the state treasury. Here is part of his provision:

"Constantine Augustus to Cæcilianus, bishop of Carthage. Since it is our pleasure that something should be granted in all the provinces of Africa and Numidia and Mauritania to certain ministers of the legitimate and most holy catholic religion to defray their expenses, I have written to Ursus, the illustrious finance minister of Africa, and have directed him to make provision to pay to thy firmness three thousand folles. . . . And since I have learned that some men of unsettled mind wish to turn the people from the most holy and catholic church by a certain method of shameful corruption," etc.<sup>2</sup>

Constantine denominates the church the "most holy Catholic Church" in his legislation for the church, and catholic means "universal." From that time onward the clergy were increasingly endowed and supported by the state. Voluntary offerings gradually ceased, and the church became essentially a state institution. A union was thus effected between the Roman state and the Catholic Church. From the days of Constantine to 716 A. D., most of the popes were vassals under the emperors. From Charlemagne, 800 A. D., and onward the kings became vassals under the popes as the "Holy Roman Empire" and the "Holy Roman Catholic Church" were united. This will be more fully treated in later articles.

As a denomination, we have consistently and correctly taught that it was the Roman Catholic Church, with the aid of the Roman state, which changed the Sabbath from Saturday to Sunday, this being accomplished by numerous decrees and canons promulgated and enforced between 321 and 538 A. D., focusing at the third synod held in Orleans, under Pope Vigilius. This is in full harmony with our interpretation of Daniel 7:24, 25, where the "little horn," which was the union of church and state, was to "think himself able to change times and laws" (Douay version).

\* So reads Neander's footnote, quoting from Latin of "Orelli, Vol. I, p. 245." To be accurate, the genitive should be rendered "religionis."

Some historians prefer to call the ancient church the "Post-Apostolic Church." Some refer to it as the "Ancient Catholic Church." Be that as it may,—for the name is immaterial,—the charge of changing the times and the law can never be laid to the church prior to 314 A. D., for the "little horn" did not exist during the Smyrnian period of prophetic time. That ancient church was independent of the Roman state, and the testimony of history is that this Post-Apostolic Church observed the Sabbath for over two hundred years after the death of the apostles, with a gradual and voluntary parallel observance of Sunday by many as a festival.

When Constantine accepted the Christian religion, the vast majority of Roman citizens were still pagan, and the problem before the church was how to convert the heathen to the Christian religion. Instead of using persuasion as the medium for conversion of these pagans, the emperors issued coercive decrees or laws against them. The Theodosian Code, for instance, in the Sixteenth Book, contains twenty-five edicts against the practice of pagan rites. Some of these edicts were severely enforced, others were not.<sup>4</sup>

Gratian removed the altar and statue of "Victory" from the Senate house, but spared the statues of the gods exposed to public veneration. At this time there were, in the city of Rome, four hundred twenty-four temples and chapels devoted to the pagan religion. There were no large churches. The Christians were in the minority in the Senate.<sup>5</sup> This was about 382 A. D. The law of Theodosius forbade the offering of sacrifices and visiting of the temples. The later law of 392 was of a most sweeping nature. Even the most private worship of household gods was prohibited. Every mode of pagan worship was forbidden by the laws of Theodosius. But notwithstanding this, paganism flourished, especially in the rural districts.<sup>6</sup>

In 415 A. D., a law was enacted against pagan worship in Carthagina. All the places which had been consecrated to the old errors were confiscated. Again, another law was enacted by the emperors Valentinus and Marcian in November, 451 A. D. This law forbade the opening of any temple which had been closed at one time or another. No fires were to be lighted on the altars, no incense burned on them, no victims sacrificed, and libations of wine were not to be drunk. Any one found transgressing this law would have all his property proscribed.<sup>7</sup>

Governmental paganism, however, was not fully superseded until the latter part of the fifth and the beginning of the sixth century. This suppression of pagan worship by cruel force was not approved by all the bishops in the church. Noted opponents of this method of converting the heathen were Augustine and Chrysostom, who declared themselves against it. Other bishops were neutral, while some approved of it.

No sooner had the emperor Constantine embraced Christianity than he began to use his influence in and over the church. The first instance of this was when he arranged with the bishop of Rome to hold a synod with the Donatists in the city of Rome with the purpose of settling the schism between the Catholic Church and the Donatists. The synod was held 313 A. D., in Rome. Cecilian, bishop of Carthage, was vindicated, and Donatus condemned. This decision was communicated to the emperor. However, trouble again arose in Africa, because the Donatists brought complaint against Bishop Cecilian of Carthage. Hearing of the obstinacy of the Donatists, the emperor determined to settle once and for all the dispute by calling together a large synod in Arles, Gaul, 314 A. D.

Bishops from every part of Western Christendom attended this synod at the expense of the empire. The Eastern bishops were not called, for they ignored the whole controversy. There were about three hundred bishops present. The bishop of Rome (Sylvester) was absent. The Donatists were again condemned. In addition to vindicating Cecilian, they passed twenty-two canons, two of which will be of interest here. Canon V excommunicates those who are employed in the theaters. Canon VIII decrees that those who had been baptized by heretics in the name of the Holy Trinity were not to be rebaptized, but to receive the imposition of hands (*ut accipiat Spiritum sanctum*). Those Donatists who did not accept the decision by the synod were threatened by the emperor. As a result of the threat, many Donatists returned to the Catholic Church.<sup>8</sup>

#### Council of Nicea, 325 A. D.

This council was called and convoked by the emperor Constantine, who was emperor of the whole Roman Empire. It was called with the object in view of settling the question of Arianism, which was spreading throughout the empire and causing a great deal of trouble in the Eastern dioceses. Arius held that Christ was a created Being, whereas the orthodox held that He was the only begotten Son of God, existing from eternity. Three hundred eighteen bishops assembled, representing the entire Catholic Church, although the Greek bishops predominated. The bishop of Rome was not there, but was represented by two priests, Victor and Vincent. The emperor opened the council by a speech in Latin, and the keynote was, Do not hesitate to banish all dissension, ye servants of God. This was the first general council held, and was called to settle the question of the nature of Christ. After long debate, the following is a synopsis of the confession of faith, which was to be enlarged in another council one hundred twenty years later:

They believed in one God, the Father Almighty; in one Lord, Jesus Christ, the Son of God, only begotten and not made; they believed in the Holy Ghost. All but five bishops

declared themselves ready to sign or subscribe to the creed. Finally all but two subscribed, and they were excommunicated. This was all that the church could do with dissenters. The emperor Constantine, as the head of the civil government which was now united to the church, threatened to banish any one who would not sign it. He exiled Arius, and the two bishops Secundus and Theones, to Illyria. He ordered the books of Arius to be burned, and threatened with death all those who harbored them.<sup>9</sup>

#### Council of Constantinople, 381 A. D.

Arianism was not suppressed. On the contrary, its devotees spread the dogma and took control of a number of churches in Constantinople. However, the emperor Gratian conferred the dignity of joint emperor upon his general Theodosius, and gave him the government of the East. Just as soon as Theodosius came to Constantinople, he made the Arians restore all their churches to the orthodox church. Furthermore, he determined to make his division of the empire of one faith, and with that aim in view convoked a council composed entirely of Oriental bishops, to the number of one hundred fifty on the orthodox side.

The emperor was present, and admonished them to give serious attention to the subjects before them. After thorough discussion, lasting about two months, they reaffirmed their belief in the Nicene creed, adding to it an explanation of the Holy Ghost, that He proceedeth from the Father, etc. In addition to the creed, they also passed on several canons, the first one condemning the Arians, Semi-Arians, Sabellians, Marcellians, etc. This council, although entirely Oriental in its scope, is considered an Ecumenical Council. This the Western bishops declare, even including the bishop of Rome. As soon as the council had finished its work, the bishops asked that the emperor, since he had convoked the council, should seal its decisions by his approval. This he did on July 30, 381, commanding that all the churches should be surrendered to the bishops who believed in the creed of Nice and Constantinople. All heretics were to be driven from the church.<sup>10</sup>

#### Council of Ephesus, 431 A. D.

This council was called by Theodosius II in collaboration with the pope, who sent two bishops and one priest as his legates. There were about one hundred ninety-eight bishops present. This council had been called to settle the dispute between the Nestorians and the orthodox faith. Regarding the faith of Nestorius, we shall have more to say in another study. After lengthy debate, the full council condemned Nestorius and excluded him from episcopal dignity and priestly communion. The decree of condemnation was signed by over two hundred bishops. But this was the beginning of a storm in the field of theology which has embarrassed students of church history in all

ages. The emperor declared the decision invalid, and because of the vicissitudes of debate and strife, the second council was called in Ephesus 438 A. D., and is usually called the Robber-Synod, accepted by no authority.<sup>11</sup>

#### Council of Chalcedon, 451 A. D.

In order to settle forever the disputed decrees of the third Ecumenical Council of Ephesus (431), and later the Robber-Synod (438), in the same place, the emperor Marcian convoked a general council to be held in Chalcedon, likewise in the East. Pope Leo of Rome sent his legates to it. There were present about six hundred thirty bishops and representatives, all from the East, since the Western bishops could not come on account of barbarian invasions, especially those of the Huns. This council condemned the Neomonophysites. It reaffirmed its belief in the Nicene creed regarding the Trinity. It defined it more clearly, and the definition has been accepted with but little variation by the leading Protestant churches, including the Waldenses. Pope Leo and the Western division of the Roman Empire accepted it, except the twenty-eighth canon. The definition of the Trinity, the deity of Christ, etc., was settled by over six hundred Greek scholars without the influence of Rome.

The emperor Marcian, on February 7, 452, issued his edict for the strict enforcement of the doctrinal decrees of Chalcedon. Punishment was to be meted out to all who disobeyed any of them. On March 13 another edict was issued. Yet another edict came forth July 6, 452. All of these were strict and severe.<sup>12</sup>

#### A Review

1. Just as soon as the church was joined to the state, the once persecuted became the persecutor, using force instead of persuasion in the work of "converting" people to the church.

2. The church asked the emperor to enforce the decrees of councils, first against pagans and later against heretics and schismatics.

*Washington, D. C.*

<sup>1</sup> Neander, "Church History," Vol. III, p. 100 (Torrey-Morrison edition).

<sup>2</sup> "Ante-Nicene Fathers" (Epistle of Ignatius to the Smyrnaeans, Chap. VIII), Vol. I, p. 90.

<sup>3</sup> "The Nicene and Post-Nicene Fathers," Second Series, Vol. I, Eusebius, "Church History," book 10, chap. 6.

<sup>4</sup> Dill, "Roman Society in the Last Century of the Western Empire," p. 26.

<sup>5</sup> Gibbon, "Decline and Fall of the Roman Empire," chap. 28.

<sup>6</sup> *Ibid.*

<sup>7</sup> "Translations From the Code of Justinian," book 1, part XI, 7.

<sup>8</sup> Hefele, "Church Councils," Vol. I, pp. 181-197.

<sup>9</sup> *Id.*, pp. 293-295, 297. See also Neander, "Church History," Vol. IV, pp. 18-27.

<sup>10</sup> Hefele, "Church Councils," Vol. II, pp. 345-374.

<sup>11</sup> *Id.*, Vol. III, pp. 40-153.

<sup>12</sup> *Id.*, pp. 277-440.

#### Bibliography for Supplemental Topical Reading

Hefele, "Church Councils," T. & T. Clark, Edinburgh, edition 1894, Clark's Translation, five volumes; Socrates, "Ecclesiastical History," Bell & Sons, London, 1914; Eusebius, "Church History," in "The Ni-



# CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

## BEGINNINGS OF THE EVOLUTION THEORY—NO. 2

BY GEORGE MC CREADY PRICE

THE tedious discussions about species and their origin have always been relatively mere side issues. The leading idea of the evolution theory is that it professes to give us a genuine *history* of the slow development of life on the globe. But the only possible history it can furnish is by just such instances of different kinds of fossils in the rocks, like those described in the previous article. Yet the only way by which evolutionists can make any real history out of these fossils, is by quietly assuming a time value for them under such conditions as we have been considering. Hence it is clear that geologists have deluded the world into believing that they have proved these time values when they have only assumed them without the slightest attempt at proof.

It is admittedly difficult or impossible to prove a universal negative, even under the most genuine of circumstances; and the geologist admits that he cannot prove that all these diverse kinds of animals could not have lived together. Yet he claims that he has all the proof that ought to be necessary. He admits the difficulty of the subject; but he appeals to the principle of inductive reasoning, under which true conclusions may be drawn from a number of diverse specific examples. He declares that these three types of fossils, the trilobites, the dinosaurs, and the elephants, whenever found, always occur in the *same relative position or order*, never in the reverse sequence; and he claims that it is a fair conclusion that these animals really lived in this relative order, the trilobites first, the dinosaurs afterward (long, long afterward, he would say), and lastly the elephants. During more than a hundred years all geologists have taken this time order of the fossils for granted; they have built up their entire classification of the fossils on this assumed time order; and they have repeatedly assured us that this relative time order holds absolutely good all over the world. Their entire system of dating the rocks, and thus the whole theory of organic evolution,

would collapse if this time order of the fossils should prove unreliable. And yet until the present writer ventured to question this time order, some thirty-five years ago, no one seems to have dared to question this idea for nearly a hundred years.

We must repeat again that the entire historical part of the theory of organic evolution is logically involved whenever we admit that a time element is shown by the fossils in successive beds. Conversely, the evolutionary theory collapses at its very beginning and in its most conspicuous part, if we cannot establish this time sequence for the representative fossils.

Surely there ought to be some strictly scientific method of settling this problem from the rocks and fossils themselves, instead of having to depend upon abstract assumptions and vague and inconclusive reasonings. Since the evolutionary geologist places his main dependence on the alleged fact that the fossils *always* occur in the rocks in the same relative sequence as in the typical locality already mentioned, the natural method of settling the matter would seem to be to hunt around over the globe to see if this is really so.

But suppose that trilobites and other deep-sea creatures are found in 70 or 80 per cent of the localities in the lower layers, with other forms of life, such as the large reptiles or mammals, in the upper beds. Might we not very easily and very naturally explain these facts as due entirely to the specific gravity and other conditions which would prevail during any such disturbance as a universal flood? The deep-sea animals, being bottom feeders, would be helpless in any unusual disturbance of the waters of the ocean, and would be quickly overwhelmed. The big reptiles and other land animals would not so readily perish, and when finally overcome and drowned, would be buried only in the deposits nearer the surface. As a matter of fact, the dinosaurs seem to occur about as often in surface localities as do the mastodons and other mammals. There are no stratigraphical reasons for making the dinosaurs older than the mammals.

Clearly enough, we can readily account for the fact that it is usual to find the fossils in something like the traditional order. But the crucial test for the entire scheme would be

cene and Post-Nicene Fathers." Vol. I. Scribners, McGiffert's Translation; Milman, "Latin Christianity," A. C. Armstrong and Son, New York, eight volumes; Neander, "Church History," George Bell and Sons, London, 1892, ten volumes; Dill, "Roman Society in the Last Century of the Western Empire," Macmillan and Co., London, 1921; Shedd, "History of Christian Doctrine," ninth edition, two volumes, Charles Scribner's Sons, New York.

met by finding clear examples of the fossils in the reverse order. If such contradictory conditions should be discovered in a few plain and unambiguous localities, surely the honest seeker after truth would have to own that the time values of the fossils must be abandoned. This would of course mean that the scheme of organic evolution would have no history on which to build, but would collapse like the oft-cited house of cards.

And yet, since the entire philosophy of organic evolution is logically at stake, we might expect a fierce battle over any attempt to discredit the time values of the fossils and to establish the contemporaneity of the fossils (and thus the flood theory) in its place. But great numbers of localities have been discovered where the fossils do occur in an order which flatly contradicts the evolutionary scheme. These examples are known to every geologist. But the latter has such implicit faith in his theory of the "true" order of the fossils that he is quite undisturbed when he finds examples which directly contradict it. The Alps, the Highlands of Scotland, the Southern Appalachians, the Salt Range in India, are dealt with in numerous big books where the evidence is explained away. The large area in Montana and Alberta, over five hundred miles long and thirty or fifty miles wide, with dinosaur skeletons in the lower beds running under the mountains and trilobites and other "oldest" fossils in the upper beds, involving all the main range of the Rocky Mountains,—even such a clear and colossal example in flat contradiction to his theory does not disturb the evolutionist in the least. He tells us with a sober countenance that these very "old" beds now on top were formerly deep down many miles underneath, but have been lifted up and pushed bodily over across the soft shales for the forty or fifty miles, to the place where we now find the Rocky Mountains standing. And he has a similar explanation for all the other localities in the Alps and elsewhere.\*

Clearly enough, there are plenty of scientific facts to discredit the evolutionary scheme of the fossils and to justify flood geology. But as yet these facts have made but a slight impression upon the world. Even some Fundamentalists are still teaching the day-age theory of the fossils, or the pre-Adamite theory of a world ruin before the creation of the first chapter of Genesis. I still believe that if some one had the time and the money to visit all the localities where the fossils contradict the evolutionary theory, and could gather all the scientific facts involved, he might even yet make some definite impression upon honest-minded, thinking people. Whether or not such a method of

overthrowing the evolutionary scheme of the fossils, thus establishing the flood theory and, indirectly, the truth of a literal fiat creation, will ever be carried out, I do not know. For nearly thirty-five years I have devoted the best of my energies to the task, though the work seems as yet hardly begun. Several young men of good education are needed in various parts of the world to pick up this work and carry it forward as long as the Master still tarries. It would seem that the actual scientific facts from the rocks which contradict the evolution theory cannot always be ignored or suppressed.

College Place, Wash.

## ANALYSES

### Of New Testament Books

## The General Epistle of James: "In Christ Energized!"

BY H. CAMDEN LACEY

**CENTRAL THOUGHT:** Works, the Fruit of Justifying Faith.

**FUNDAMENTAL THESIS:** "Faith Without Works Is Dead."

- I. The Fruit of Faith Developed in Personal Life.** 1:2-27
1. Perfection through patience in trial. 1:2-4
  2. Wisdom through prayer in need. 5-8
  3. Joy through possession of truth. 9-11
  4. Happiness through victory in temptation. 12
  5. Enlightenment. 13-18
    - a. As to our own corruption.
    - b. As to God's holiness and beneficences.
- Exhortation to fruitfulness in spiritual life. 19-27
- a. Attentiveness, reticence, and good nature.
  - b. The reception of the word.
  - c. The practice of its teachings.
- II. The Fruit of Faith in Church Life.** 2:1-26
1. Impartial treatment of the brethren. 2:1-9
  2. Observe the whole law of God. 10-12
  3. Exercise mercy toward offenders. 12, 13
  4. Exercise charity toward the needy. 14-16
- Exposition of the fundamental thesis. 17-26
- a. Dogmatic statement. 17-20
  - b. Illustrative examples of Abraham and Rahab. 21-26
- III. The Fruit of Faith in Conversation.** 3:1-18
1. Restrained speech versus the evils of passion. 3:1-4
  2. Kindly speech versus the evils of slander. 5-8
  3. Consistent speech versus the evils of flippancy. 9-12
  4. Wise speech versus the evils of controversial strife. 13-18
- IV. The Fruit of Faith in Character.** 4:1-17
1. Peace, prayerfulness, penitence, versus the evils of moral depravity. 4:1-10
  2. Toleration of others' views versus the evils of harsh judgments. 11, 12
  3. Resting ever in the Lord's will versus the evils of self-determination. 13-17
- V. The Concluding Exhortation.** 5:1-20
1. To the rich—to anticipate their punishment. 5:1-6
  2. To the poor—to patiently wait for Christ's coming. 7, 8
  3. To the brethren—to—
    - a. Encourage one another in Christ. 9-20
    - b. Patiently endure trial. 5-9
    - c. Cultivate simple truthfulness of speech. 10, 11
    - d. Pray when afflicted, sing when merry. 12
    - e. Pray for the sick, anointing them with oil. 14-18
    - f. Reclaim those who wander from the truth. 19, 20

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\* The details of these examples are given in several of Professor Price's books, particularly in "Evolutionary Geology and the New Catastrophism," and "The New Geology: A Textbook for Colleges," both published about ten years ago. His "Geological-Ages Hoax" (Revell, 1931) is a briefer and more recent discussion of the same subject.—EDITORS.

PREJUDGING a case or a person before ascertaining all the facts involved, and especially before hearing the other side of the story, is a violation of sound Christian principle.





# THE BETTER WORKMAN



Improvement in Method and Technique

## HOW TO UTILIZE THE DAILY PRESS

BY S'EMPLE WHITE

NEWS concerning the arrival, residence, and business of all ministerial newcomers is especially welcomed by newspaper city editors, who incidentally prefer to use cuts in introducing new ministers to the general public. One of the first things, therefore, that should be done after arriving in a city to labor, is to call personally at the desk of the city editor, modestly introduce oneself, and submit a type-written, well-prepared but brief news story, together with a suitable photograph or newspaper cut, which he will almost invariably receive gladly. Call at his desk, but do not visit, for it is well to have him see that the new minister is a "hustler." That first contact is very important.

Having been thus introduced to many thousands in one day through the newspaper, the curiosity of the masses is in some measure aroused. They soon "spot" you, and watch you, and naturally expect that an ambassador of God will have something to say and do in molding public opinion. Since practically all newspapers feature a "church page," or at least a "church column" space,—which free courtesies are extended with the expectation that ministers will not disappoint them by neglecting to inform the public regarding the "who, where, when, and what" of their weekly church services,—I always take advantage of such reciprocal courtesies. I hold that to be as important, in its way, as to have a neat, well-kept house of worship, with a suitable sign on it, so the public can find the Seventh-day Adventist church when they look for it.

"Go ye into all the world, and preach the gospel to every creature," is the Master's commission. "How shall they hear without a preacher?" adds the most aggressive human evangelist of all time. However, no small per cent of the world's human creatures must be reached through the printed words of God's ambassadors, rather than by personal contact. No preacher in any city can reasonably expect the great masses to come to his church, where he can personally look into their faces and talk to them, while the Spirit of God impresses their hearts. Yet a large number of those who may never expect to enter the house of God constantly search the daily newspaper, scanning for news. As a herald of the "good news" in such a time as this, the minister of God should sound forth such soul-stirring messages as will command attention.

I feel as obligated to pass on to the unseen thousands in the homes, stores, and shops a printed story of the gist of the sermon as to preach personally to the comparatively few assembled in the place of meeting. So I submit a condensed story of the sermon for the unseen crowd, and ask God's blessing upon it. Even if it should not appear always in print, the editor at least has read it.

Such general seed sowing needs watering and cultivating; so, without neglecting that personal ministry and visiting in the homes which is so necessary in soul winning, from time to time I stir up the soil in the hearts of newspaper readers through the "Open Forum" and "Letters to the Editor," dealing with current questions of the day. Thus I endeavor to keep before the reading public not only the name "Seventh-day Adventist" and their growing, world-wide uplift work, but the great purpose of their existence as a people.

How often, too, do new converts, in telling how they first made contact with the message of God, mention not only the faithful, pioneer colporteur's book, the magazine, periodical, tract, pamphlet, and radio, but also the newspaper. I observe that thought-provoking editorials in metropolitan newspapers, though usually containing but a few short paragraphs, are terse and vital. Words are like sunbeams,—the more they are condensed, the deeper they burn. Sugar sirup is sweeter than sap, but it requires more time to get it. So, anomalously, it takes time to be brief.

Write nothing for which you will ever need to apologize. Published words are unlike kites,—they cannot be hauled in. Be sure you are right, then give the "leaves of autumn" the wings of the wind. Deal with principles, never with personalities! Respect those who may differ with you! Be positive, but never exaggerative; firm, but not egotistical; aggressive, but never thoughtlessly rash, rushing in where angels fear to tread!

These are the methods that bring the best results. But do not for a moment think that all one submits is printed. Outside the front page of all newspapers, advertising holds the right of way. And outstanding news of the world in bold headlines claims the front page. There may be good reasons why your story is not printed. Be as cordial to the editor as if it had been. Supply him regularly with all the

(Continued on page 21)

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**CHURCH'S MISSION.**—The thoughts of the people throughout the country are centered upon social and economic problems of grave importance. There is no lack of social and political agencies to deal with these questions, which inevitably give rise to serious controversies between different schools of political and economic thought. I see no advantage to the church in entering into the domain of these controversies. The church has a far higher mission, and cannot afford to impair its supremely important function of nourishing the spiritual forces of our people.—*Charles Evans Hughes, in the Christian Advocate, June 21, 1934.*

**FOSTERS UNREST.**—The basic error people make in contemplating this rapidly shrinking world, is in assuming that better transportation, communication, and knowledge make for international understanding; that the cause of peace is promoted by radio and cable and cheap excursion rates to the continent.

The exact opposite is true. The smaller the world becomes, the less peaceful it is. It isn't contacts and knowledge that we need, but a will to be tolerant. The association of educated men of different nationalities in worthy pursuit is needed.—*William Mather Lewis, quoted in New York Times, June 18, 1934.*

**COMING STRUGGLE.**—Modern history is utterly misinterpreted by those who do not realize that preparations are being made today for the greatest war in human history, and that the purpose of the coming struggle will be an attempt by men to dethrone God and to enthroned the man of sin. There is a world-wide revolt against God which is leading straight to world judgment.—*The Sunday School Times, May 19, 1934.*

**CORRUPTING LIQUOR.**—The United States of America never looked upon such generally sad moral and social scenes as are now observed in the liquor dispensaries, saloons, road houses, and dives. Educated, well-dressed youth are served liquor by young women until all sense, reason, and nobler instincts are poisoned and the beastly instincts have dominance.—*The Christian Advocate, June 7, 1934.*

**EDUCATIONAL LEAKAGE.**—At the point of transfer from the secondary school to the college or university, a serious amount of leakage occurs in Catholic education. The questioning of 1,000 of this year's seniors in thirty Catholic high schools revealed that of 555 students who planned to attend a college or university, 51 per cent intended to go to institutions which are not Catholic.—*America (R. C.), May 26, 1934.*

**DEGREE PENCHANT.**—Those who must bolster up their uncertain status with magic letters [doctor's degrees] are in melancholy state. The Scriptures have something to say of them: "They love the chief seats in the synagogues, and the salutations in the market place, and to be called of men, Rabbi!" or, Doctor!—It comes to the same thing. It is a sizable company, those who love to be called Doctor. The men who deserve it seldom notice what they are called. Those who do not deserve it care too much. It is all a part of the delicious confusion of life. . . .

The Quakers furnish many highly charming ideas, among them the insistence upon the dignity of a name. They have sedulously held to the idea that a name does not need to be dressed up. Jonathan Smith, Mary Jones—the names are good as they stand, and need no Mr., Mrs., Miss, certainly not a Reverend, nor a Professor, nor a Doctor. The founding fathers made solid progress toward the emphasis upon the dignity of names by leaving the Knights and the Barls and the Highnesses behind. How delightful it would be to live in a land where all Georges are George, and where there are neither Sir Georges nor Doctor Georges.—*Hubert C. Herring, "We Must All Be Doctors," in Advance, May 3, 1934.*

**UNSTABLE WORLD.**—Talk of war has kept up in Europe, and preparations for it have not been overlooked. Russia has, apparently, given up converting the world to Sovietism, and seems to be able to run a Soviet government of her own without that. But Sovietism is spreading into China. Japan has overrun Manchuria. India continues her quiet rebellion against British control. The whole world is unstable

and in flux, and the example of any part of it is not lost upon any other part.—*Moderator Carl S. Patton, of the Congregational Church, Advance, June 28, 1934.*

**CHANGING VIEWPOINT.**—There is a new and greater volume of literature concerning the moral aspects of the depression, the ethics of capitalism, the spiritual effects of war, and all sorts of such questions. There is a more definite feeling that there is no social or economic or political question which does not have the moral and religious aspect. This has invaded the magazines, until *Literary Digest*, *Good Housekeeping*, *Review of Reviews*, *Delineator*, and especially the *Forum*, have begun almost to look like religious journals.—*Carl S. Patton, Advance, June 28, 1934.*

**CHURCH CRITICIZED.**—Thumbing through recent numbers of some leading religious periodicals, one is struck by the large number of captions such as these: "When Will Christians Stop Fooling Themselves?" "Missions Have a Nervous Breakdown," "The Churches Fall the Nation," "What's Wrong With Our Colleges?" "The Sickness of Liberal Religion," "Listening for Religion's Last Gasp," "Are the Churches Insolvent?" "The Passing of Home Missions," "America's Bankrupt Churches," etc.—*Advance, June 28, 1934.*

**SEVEN SINS.**—Our day is saturated with seven deadly sins: politics without principle; wealth without work; pleasure without conscience; knowledge without character; industry without morality; science without humanity; and worship without sacrifice.—*Canon Donaldson, of Westminster Abbey, quoted in Advance, June 28, 1934.*

**CATHOLIC INDULGENCE.**—Many outside the [Catholic] Church think an indulgence is a superstitious prayer or ceremony which a Catholic performs, deceiving himself into thinking that his sins are thereby forgiven. An indulgence cannot "forgive" sin, but can only remit the temporal punishment due to sins already forgiven. The "temporal punishment" due to sin is the amount of guilt still remaining to be expiated after your sins have been forgiven in confession. That "remnant of guilt" is what is remitted by an indulgence.—*Our Sunday Visitor (R. C.), June 3, 1934.*

**REFORM FAILS.**—The need of new methods for dealing with youthful criminals was emphasized at a convention of the State's attorneys of Illinois the other day. The results of the experience of 600 boys who served terms at the St. Charles School for Boys were made vivid to the attorneys by a large chart. Three hundred of the boys whose careers were studied came from Cook County and were in the school between 1925 and 1930. Of these 300,

187 are in prisons or reformatories.

8 have been shot and killed.

2 were electrocuted for murder.

18 are on probation for various crimes.

1 died with a criminal record.

1 is a fugitive from justice.

18 only of the 300 have become good citizens, with no further evidences of a criminal character.

4 of the remainder are serving in the United States Army.

12 are in hospitals for mental defectives, and the whereabouts of 47 are unknown.

—*The Congregationalist, January 18, 1934.*

**SUNDAY DEFENSE.**—Question: Why do Christians observe Sunday instead of Saturday, as some do?

Answer: (1) Because we have Scriptural warrant for so doing (Acts 20: 6, 7; 1 Cor. 16: 1, 2; Col. 2: 14-17; Rev. 1: 10). (2) As a weekly reminder of the resurrection of Jesus Christ, who died for us and rose from the dead; which also is a guaranty of our own resurrection (1 Cor. 15). (3) Because Sunday was the day universally observed in the early church. This is the unanimous testimony of such church Fathers as Ignatius, Barnabas, Justin Martyr, Tertullian, Clement of Alexandria, and Origen. Two ancient documents also add their testimony: (a) The Didache, and (b) The Apostolic Constitutions.—*Moody Bible Institute Monthly, April, 1934.*

**MORALITY'S BREAKDOWN.**—The revelations of the past year or two have aroused much talk over the country as to the need of an ethical revival. That is just what we need, but how are we to get it? How is this revival to come? Every thinking man knows that the preaching of morality does not make men moral. There have been periods in the history of Christianity when preachers gave to the people mere moral essays, and these periods witnessed the lowest possible standards of morality. The ethnic

religions abound in noble precepts, but lack the power that enables men to live righteously. Our Bible tells the whole story of an ethical revival, when it thus describes an evangelical revival: "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."—*The Watchman-Examiner*, April 5, 1934.

**PROTESTANT MAINTENANCE.**—Protestant church maintenance in the United States is indefensibly expensive. There are in the city of Chicago approximately 400,000 Protestants over thirteen years of age and 600,000 Catholics. To take care of the Protestants requires 1,126 churches, and to take care of the Catholics 256 churches. Each Protestant denomination requires a major denominational office; the Catholic church gets along with one.

Each of these 1,126 Protestant churches requires a building. Metropolitan pastors have metropolitan ambitions in ecclesiastical architecture. They build beyond their means. They load their congregations with debt. The sheriff settles on the doorstep of the church. Then church officials lift their hands in distress, look in the direction of the national church building society, and cry, "We who are about to die, salute thee! The cause is holy, and justifies large grants from the denominational budget." In spite of all this and because of all this, Protestantism in Chicago has become too expensive to live without subsidy in the precincts of the poor. It's a hand-out religion; an alms from the economic lucky to the unlucky. For in the areas of workingmen's homes Protestantism is as expensive as it is in Oak Park and Evanston. Yet in spite of its expense it is represented by trivial institutions.—*Arthur E. Holt, in the Christian Century*, June 20, 1934.

**YOUTHFUL DELINQUENCY.**—A public school administrator in a large high school where the attendance runs into thousands, reports that there has been more delinquency the past semester than in all the preceding seven. By delinquency, it was explained, he meant not mere academic shortcomings, like tardiness at classes or failure to prepare Latin lessons, but "criminality," having to do chiefly with property (stealing) and sex. Most criminality anywhere has to do with property or sex.—*The Christian Century*, June 27, 1934.

**WORLD BANKRUPTCY.**—With default on debt now so general throughout the world, it is hard to pump up any special sense of condemnation against Germany. What has happened is that a century of world economic exploitation has led to a world war which has produced world bankruptcy. Yet there remain fools so fatuous as to talk about recovering from this bankruptcy by another war!—*The Christian Century*, June 27, 1934.

**MILITARISM'S PRICE.**—You cannot go out and kill ten million young men outright, cripple as many more for life, spend over \$337,900,000,000 in killing and crippling young men, and sow the seeds of fear in ill will and hate and suspicion all over the world, without paying the price. The whole world is paying the price for its wickedness and stupidity in keeping militarism going.—*Charles M. Sheldon, in the Christian Century*, June 27, 1934.

**DENOMINATIONAL DISARMAMENT.**—If Christ were here on earth again, He would without doubt call upon the different denominations to get together in one great United Church of the United States. The denominations have had their day. They have done their particular and distinctive work, and historically it is time to unite their power if they are going to retain it. If we believe in the disarmament of the nations, we also no less believe in the disarmament of the denominations.—*Charles M. Sheldon, in the Christian Century*, June 27, 1934.

**DEBASING MORALS.**—It is no exaggeration to say that in the last few years there has been no other medium or agency that has exercised so debasing an effect on public morals as the pictures, and the publicity that has come forth from Hollywood, the center of the motion picture industry. Numberless pictures have been shown in the theaters of the country, which serve no other purpose than to make a base appeal to a prurient taste, with results that are always pernicious. Sin is made to appear attractive, and rampant vice is presented as the acceptable thing. The criminal spirit is developed and encouraged, and the virtues of chastity and modesty are scoffed at as outmoded practices belonging to a past and forgotten era.—*Cardinal Mundelein, in Our Sunday Visitor*, July 8, 1934.

## NOTES AND NOTICES

### Items of Interest to Workers

ROME periodically broaches the matter of establishing diplomatic relations with the Vatican. These feelers are to test public opinion. It is reported in the press that recognition has been virtually agreed upon. An article in the *Watchman-Examiner* (March 29, 1934) says:

"We cannot but hold that official recognition of the Vatican and the sending of a diplomatic representative of our government to the Pope would be from every viewpoint useless and very undesirable. The Pope is no real civil ruler. The territory he controls as a special concession from the Italian government is inconsiderable, about the size of three or four city squares, and the population was reported a couple of years ago as 518.

"Our government would not think of establishing diplomatic relations with the duke of Monaco, yet his territory and population are many times larger than that of the Vatican. The Pope as a civil ruler cannot justly ask for recognition. His importance is altogether due to the fact that he is the head of a religion. But the American people believe in the separation of church and state. That is one of the basic principles on which our forefathers built the government. As a religious head, we cannot recognize the Pope and be true to our principles. While we have respect and regard for our Roman Catholic fellow citizens, yet we cannot but remember that they comprise only about one sixth of our whole population.

"It surely is not reasonable to ask our government to enact a measure merely to please one sixth of our people, when five sixths of our population are not interested in it, and when a majority of our nation would feel that it is prejudicial to their highest interests. The Vatican about a year ago attacked our public school system. The Roman Catholic Church as a whole constantly denounces it, in spite of the fact that it is a great blessing to the poor, who otherwise must be deprived of an education, and promotes friendly feeling among all classes of society. The Vatican refuses to abide by our country's law concerning marriage. Think of the recent case in Quebec, Canada, where a Romanist judge annulled a marriage of twenty-five years' standing, because it did not conform to the Pope's ideas, though it was wholly in accord with the laws of the empire. We ought to look the facts fairly in the face. If we do, no lover of evangelical religion or of civil and religious liberty could approve of establishing diplomatic relations with the Pope."

ALL workers who wish to keep informed as to the financial strategies of the popular churches should read "Goodwin Tries to Save the Church" in the *July Reader's Digest*. Responses have been epidemic, the writer declares, some Protestant and Jewish churches responding 90-98 per cent. Eight hundred unemployed clergymen are employed as promoters.

"These apostles have now induced a quarter of a million ladies who are tired of baking cakes for church bazaars to sign on the dotted line. . . . The 250,000 church women who have signed up as broadcasters under three-year contracts represent from two and a half to five million families. At a minimum average expenditure of \$5 a week per family, or \$650,000,000 a year, the Goodwin Corporation stands to gross approximately \$10,000,000 the first year. The ultimate goal is 5,000,000 families. Church executives have tumbled over themselves to boost the plan. One pastor is reported as saying that his women, on bended knees, were praying for the success of the plan. Another church is offering prizes to children for the largest sales. . . . The plain fact is that, whatever may be the notions of liberal clergymen and editors, the people of the church in the main embraced the plan with open arms and fervent hosannas, and they will continue to be enthusiastic to the scheme if it yields returns. For the problems that the churches face are exceedingly real. The church has become such a financial burden to itself that it must, without some change of heart and purpose, resort to every known business dodge to keep itself alive."

## THE GOSPEL MUSICIAN

Responsibility and Opportunity

### The Birth of a Song \*

BY HENRY DE FLUITER

**H**OW beautiful, majestic, and awe inspiring are the Rocky Mountains of Colorado! Both winter and summer reveal such wonders in the "everlasting hills" that one is at a loss for words to express their grandeur. Small wonder that people come from all parts of the United States and foreign countries, traveling thousands of miles, to enjoy the glories of the awesome scenes these mountains reveal.

One clear autumn morning, the writer loaded his car with a number of school children to enjoy the day in the mountains. Joyous and happy as children usually are, none dreamed of the tragic incident that was to be experienced before the day was over.

The ride through Bear Creek Cañon from Denver to Evergreen is awe inspiring. Sheer walls hundreds of feet high on either side speak of the power of the Creator who made all these wonders. When one nears Evergreen, the cañon widens, and the landscape opens up a beautiful vista of mighty evergreens, firs and cedars. After we passed the little village of Evergreen, we wended our way up a branch of the creek, and found a beautiful sloping hillside, warm in the autumn sun, and a great rock that proved too inviting to pass.

Now, no mountain outing is complete without a fire, and the children busied themselves finding dry pine cones and bits of wood. What is more exhilarating than the smell of pine knots burning in the open! In examining the rock, we found at one end a cave about three feet high and decided it would be a good place for an open-air fireplace. Our calculation was right, for there was draft enough through to carry the smoke into the cave, and thus leave us to enjoy the fire.

Lunches were brought and spread on the ground. The fire had somewhat subsided, and only very hot glowing coals remained. Suddenly the laughter and merriment ceased. To our horror and amazement, out of the cave came a large rabbit, his eyes blinded by the smoke that had driven him to seek the open, and walked through the burning coals, already too overcome to run. After having passed through the fiery furnace, he succumbed, suffering a terrible death for which he was in no way responsible.

It made a very quiet dinner party for the

\* The story of the birth of a song makes its rendition so much more impressive and meaningful, and Brother De Fluter, singing evangelist with Elder H. M. S. Richards, has here told the story of the origin of his song, "Longing," No. 117 in "The Gospel in Song."—EDITORS.

time being; but children soon forget, and in a little while they were romping as usual. Not so with the writer. The thought came to mind how "the whole creation groaneth and travaileth in pain together until now," even the animals suffering because of man's disobedience.

There are times when one wants to be alone with his thoughts. What better place than the solitude of God's mighty outdoor cathedral—the trees and mountains? All nature is blighted more or less with the curse of sin, the innocent suffering with and for the guilty, disappointment on every hand, thoughts crowding in to overwhelm the soul. But a bright ray pierces the dark picture—the coming of the Mighty One, the Restorer of all things—Jesus!

Sitting in solitude—alone with God—with the above sad happening fresh in mind, "Longing" was born, expressive of the longing that every child of God experiences so often during his homeward journey to that land that knows no sorrow, no heartache, no disappointment.

As you sing "Longing," and remember the story of its origin, remember also the blessed promise, "God shall wipe away all tears, . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

*Los Angeles, Calif.*

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### "Sabbath" in Colossians 2:16

*(Continued from page 10)*

moons, and her sabbaths, and all her solemn feasts." Hosea 2:11.

Passing to the New Testament, we find one sole reflection of the Old Testament phraseology pointed out above: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the sabbath days." Col. 2:16. The one structural difference in the group of ceremonial observances mentioned here is that Paul names them in the singular rather than in the plural. Even the phrase "of the sabbath days" should be rendered literally "of a sabbath," as in the Revised Version. There is no more reason for putting "sabbath" in the plural than any other term in the series—with the sole exception that the word itself is plural, but so it is in eighteen other instances in the New Testament where a single day or the Sabbath as an institution is unquestionably meant. (More on this point later.)

To sum up this brief study, we may conclude:

1. That since the word "sabbath" is applied in the Old Testament to at least three other things than the weekly seventh day, namely, to the sabbath as an institution, to rest for the land, and to appointed days for ceremonial observances other than the weekly Sabbath, we may understand its use, when mentioned in a

series of such observances, as having primary reference to days set apart for ritual observance. It is not denied that these days include the weekly Sabbath, but only from the standpoint of the ceremonies peculiar to that day, not from the standpoint of the Sabbath as a memorial of creation, which was observed before the tabernacle was built and its ceremonies instituted. (See Ex. 16:22-30.) We never read of the Lord's saying of the seventh-day Sabbath, "I cannot away with" it, nor of a prophet's saying of the weekly Sabbath, "The Lord hath caused [it] to be forgotten in Zion," nor, "My soul hateth" it. When the Lord or the prophets do mention distinctively the weekly Sabbath, it is usually called "the Sabbath" or "My holy day" or "the seventh day" or "a delight, the holy of the Lord, honorable."

2. That when Paul, as a close student of the Old Testament, uses the word "sabbath" in a series of ceremonial observances, as in Colossians 2:16, he has the ceremonial sabbaths and the ceremonies on the weekly sabbath in mind, and not the seventh-day institution as a memorial of creation. If there could be any doubt on this point, it is removed by Paul's defining what he had in mind when in the seventeenth verse he declares them to be "a shadow of things to come"—a characterization practically identical with that used in Hebrews 10:1 concerning the typical sanctuary service.

3. That the term "sabbath" in Colossians 2:16 should be used in the singular the same as are "meat" and "drink" and "holy day" and "new moon" of the same series. This should be done regardless of the fact that the original word is in the plural, the same as it is twice in the fourth commandment in the Septuagint, and in numerous instances in both Old and New Testaments where only the single seventh day can be meant. The reader should know in this connection that the Greek word for "sabbath" in the New Testament is used in the plural twenty-seven times. Seven of these times it is properly translated "week," as denoting the period between Sabbaths. In one instance, being preceded by the cardinal numeral three, it is rendered *three sabbaths*. In the remaining nineteen times, the Revised Version uniformly and consistently translates the word in the singular, as the King James Version does in all but four instances. Among these four is Colossians 2:16, which, as shown above, should also be translated in the singular, in a generic sense, as a type of ceremonial observances done away in Christ.

In closing, may not the reader be exhorted, Let no man judge you wrong when you interpret the word "sabbath" in Colossians 2:16 as being used generically in the singular like the other four words in the series; and, like them, denoting a ceremonial observance, which, like them, is a shadow of things to come, and was done away in Christ?

Washington, D. C.

## How to Utilize the Daily Press

(Continued from page 17)

worth-while church news you can. Cultivate that kind of fraternal friendship with him, for it pays.

One way in which we can capitalize opportunity is to submit a well-prepared news story of the sermon to the night editor of the morning daily *before* we deliver our Sunday evening sermon. You will often find, while scanning the following morning's daily, that while you were sleeping, the "newspaper boys" were freely helping you to speak to multiplied thousands of people who were the absent congregation when you delivered the sermon.

So at it, all at it, and *always* at it, and millions around the world will the more often read that "Seventh-day Adventists baptize recent converts."

Davenport, Iowa.

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## The New Testament Canon —No. 9

(Continued from page 11)

I JOHN. C. 91, A. D., from *Ephesus*. Fatherly letter from aged and last surviving apostle to his "little children." Tenderness blends with stern denunciation of sin. Written to churches of Proconsular Asia, with Ephesus—where he had settled—as center of circle of John's later years. Superintending these churches, he was accustomed to make journeys of visitation. Same group as addressed in Apocalypse. Twenty years had passed since Paul's martyrdom, and John now supervising churches over which Paul had formerly had care. Largely converts from heathenism, among whom he had spent the latter portion of life.

In Acts, John had stepped into the background before the more aggressive Peter and Paul. His province was to build up believers rather than to diffuse gospel among unbelievers. Jerusalem had been destroyed. Controversy over Judaism apparently past, hence no reference to Jewish problems. Warnings and appeals directed against heresies arising from contact of Christianity with heathen modes of thought. Heresies Paul had dealt with in early stages, just before martyrdom, had now developed, especially in the lull following Neronian persecution. Gospel, written shortly before, forms background for Epistle.

In Gospel, John gave historical basis,—deity united with humanity in person of Christ; in Epistle, the result of that union in life of the believer and the church. In his Gospel, John as the inspired historian shows that Jesus, the man, is the divine Christ; in Epistles, the inspired preacher shows that the divine Christ is also man. He had protested against derogation of Christ. Now he maintains the indis-

soluble union in Him of deity and humanity. Heresy now centers about person of Christ.

Theology expressed in terms made familiar by gospel—love, light, truth, darkness, witness. God is light, therefore walk in light. God is love, therefore walk in love. Light necessitates purity and putting away of sin. Love involves love for brethren. Sin is here viewed as an offense against the Father, and dealt with as a family matter. Counteracts false teachings current about Christ. Docetism denied Christ had real physical nature, asserted that He was a mere phantom, flitting across the stage of the world—a transient apparition. Gnosticism denied that a divine Person could become incarnate, or unite Himself with a human body. Docetic Gnostics maintained that a divine element descended upon Christ at His baptism and departed before the crucifixion, so Deity did not suffer on cross. Cerinthus the chief promoter. Professed belief in Christ's divinity, but thought Him a phantom, or that His body was nothing more than an appearance. John, in Gospel, speaks of *blood* from riven side; here says apostles "handled" Him, touched Him, and that His blood cleanseth from all sin. Discloses truth concerning Christ's propitiation for our sin.

(In class of best attested writings. Universally accepted by early church. In Muratorian Canon, and all early versions. Authenticity undisputed until time of Reformation.)

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## The Temporary Wooden Tabernacle

(Continued from page 9)

as the indirect lighting systems used in permanent auditoriums.

The tabernacle may be moved from city to city with small loss of lumber. We do not build in sections, but dismantle piece by piece, first pulling the nails with nail pullers so that no damage is done to the boards. The cost of transporting is low. The large tabernacle here was moved from New Bedford to Providence, a distance of approximately thirty miles, for \$120, and we did not lose over 1,000 feet of lumber in breakage, so the building was re-assembled at low cost. Another advantage of a tabernacle that is not built in sections is that it can be constructed to accommodate any piece of land, whether it is level or not.

The tabernacle is built according to the slope of the ground rather than making it level, while a building in sections would have to be on the level in order to fit together. Building to the contour of the ground, we have found, saves a great deal of money in construction. Then, too, the sectional building must be built by experienced carpenters. Our large building here in Providence cost approximately \$2,500 to construct, and we have already been offered \$2,500 by the owner of the lot if we will leave

it for him. So the tabernacle can many times be sold after the meetings are over for the price of construction. If this present offer is consummated, it will give us our building without any expense aside from the rental of the land upon which it stood.

Providence, R. I.

\* \* \*

## Sin, Salvation, and the Sabbath —No. 2

(Continued from page 7)

7. In the true gospel "the sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster."—*"Gospel Workers," p. 315.* It is a very significant fact that in the counterfeit gospel the counterfeit sacrifice for sin is declared to be "the central feature of the Catholic religion," according to the following quotation:

"That the mass, around which such complicated rules have grown, is the central feature of the Catholic religion hardly needs to be said. During the Reformation and always the mass has been the test. The word of the Reformers, 'It is the mass that matters,' was true."—*"The Catholic Encyclopedia," Vol. IX, p. 800.*

8. Having defined sin and the penalty for it, and having provided its own so-called propitiatory sacrifice for sin thus defined, the Roman Catholic Church, as is quite consistent, discarded the true Sabbath, the sign of the re-creative work of Christ, and substituted for it a counterfeit Sabbath, the first day of the week, as a sign of its own authority and power. This is clearly set forth in the action of the Council of Laodicea, held about 364 A. D.:

"Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they shall be found Judaizing, they shall be shut out from Christ."—*"A History of the Church Councils," Charles Joseph Hefele, D. D. (Roman Catholic), Vol. II, p. 316.*

*Conclusion.*—The inference is very clear that in this threefold message the atoning work of Christ and the Sabbath should be given the leading place.

Washington, D. C.

\* \* \*

## Persevering, Prevailing Prayer

(Continued from page 1)

been confirmed to him, that he and his seed should possess the land. But that was long years before. Later experiences had come to him. Prosperity, the counsel of Heaven for him to return to his father, fleeing from Laban, even the warning from the Lord to Laban by dream not to harm Jacob, had all been evidences of God's care for him. Now Jacob had come to a crisis in his life beyond his control:

he was wholly dependent on God for deliverance.

It must have been a night of great concern to Jacob, as to whether he would find help or be destroyed. Across the stream he had sent all that was dear to him—Leah and his beautiful, beloved Rachel; all his children; all his earthly goods. The burden for his whole family must have lain on his heart that night with a deepening conviction that only God could help him. Then, too, he had lived a selfish life. He had bettered himself by cunning. Esau and the birthright episode; the stolen blessing; his dealings with Laban,—all the past came as a thick cloud, hiding the presence of God from him. His sins must have rested heavily upon his heart that night, driving him to confession and earnest prayer.

Will God hear Jacob's cry for help? Will deliverance come? In God he puts his trust. There is no other scene in the Bible, save Gethsemane, like this of Jacob's wrestling. No words record his prayer. We are left to imagine the scene. A stranger comes, as Jacob supposes, for mortal combat. Jacob's very life is now at stake. Who is this mortal foe? Whence did he come? It is now life or death. They wrestle for hours in the darkness. Oh, what a struggle! What agony Jacob passes through! They wrestle till the dawn appears. Some one has put these words in Jacob's mouth on this occasion:

"Come, O thou Traveler unknown,  
Whom still I hold, but cannot see;  
My company before is gone,  
And I am left alone with Thee;  
With Thee all night I mean to stay,  
And wrestle till the break of day.

"I need not tell Thee who I am;  
My sin and misery declare;  
Thyself hast called me by my name,  
Look on Thy hands, and read it there:  
But who, I ask Thee, who art Thou?  
Tell me Thy name, and tell me now.

"In vain Thou strugglest to get free;  
I never will unloose my hold;  
Art Thou the Man that died for me?  
The secret of Thy love unfold;  
Wrestling, I will not let Thee go,  
'Till I Thy name, Thy nature know."

Jacob had not known with whom he was wrestling; but he supposed his life was at stake, and in this struggle he saw the loss of all he possessed unless he won. If he failed to conquer his unknown antagonist, he was ruined. His family must die or be made slaves. His flocks and herds were lost. As they continued to wrestle, the unseen Combatant touched the hollow of Jacob's thigh, and Jacob was lamed from that touch, suffering perhaps as much pain as we would with our thigh out of joint. Still Jacob held to the Angel, demanding His blessing. He could not stand on his feet. Jacob fell to the earth, but he would not release his hold. "Let Me go," said the Angel, "for the day breaketh." But Jacob said, "I will not let Thee go, except Thou bless me." Then came to Jacob the consciousness of forgiveness and a great peace. Though crippled for life, Jacob had prevailed, and the Angel blessed him, and changed Jacob's name to Israel—a prince; for he had wrestled with the Lord and prevailed.

It was the persistency of the patriarch that brought the blessing. He won by perseverance. Had he ceased struggling at any point before the blessing came, Jacob would have lost. The blessing came by holding on in prayer and refusing to let the Angel go. We are told that many prayers are not answered because "we let go of the arm of the Lord too soon." Most men who have won out in their ministry have learned the strength and comfort that come through prevailing prayer. Jacob and Moses and Elijah and Christ knew God, and gained the victory through prayer. We need this experience. I. H. E.

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**SUPERFICIAL!**—It is distressing to see some brother spend a few hurried hours canvassing partial data on some moot historical or theological point that has taxed the resources of experts who have devoted years to its study, and then release some sort of *ex cathedra* utterance on the subject. Modesty would indicate that positive declaration in technical matters of this kind be reserved for the qualified, and scholarship demands adequate study before even such express themselves. The tone of infallibility characterizing the utterances of some would be amusing if it were not so tragic.

**WHISPERERS!**—God will not hold him guiltless who engages in whispering campaigns against some brother minister whose convictions on some unessential detail of prophetic interpretation may differ from his own, but whose whole life of loving labor has been devoted to upbuilding the cause they both love. Suspicion, and a distorted understanding in the minds of others, can easily be created by such a course. Indeed, there is no subtler way of damaging a fellow worker than to whisper, "He is not safe, loyal, orthodox. Look out!" But he who engages in such a work of poisoning minds is doing the work of the devil, and will be held accountable by a just and all-seeing God. He who thus agitates will have to answer for his words before God and man.

**LOVE!**—God looks at sinning, suffering, sorrowing humanity through eyes of infinite love. Fully cognizant of the polluting, debasing character of sin, and reading the very thoughts and intents of the natural heart, He still loves on. And as He loves, so are we to love in ministry to men of every continent and race and tongue. Tenderness, sympathy, and understanding,—these are attributes characteristic of the successful minister's work. Christ our Pattern tabernacled with men in the full sense of the term. There was no aloofness, no superiority, no detachment in His attitude. He was approachable and full of understanding. We erect well-nigh insuperable barriers if we view the subjects of our labors through eyes of condescension or condemnation. Disdain, distrust, and disgust are attitudes that should be totally foreign to us as followers of Christ. We, too, must look at perishing men through eyes of love as we extend the succoring hand.

**RELAXATION!**—The best of watch springs need to be allowed to run down periodically, lest they snap from constant tension. In like manner the relentless pressure of this tense age necessitates periods of relaxation from the incessant strain, to a degree unnecessary in

former years. Censure is unbecoming, therefore, as regards deserved vacations; nor is it seemly to criticize one for his mode of relaxation. Some crave exercise, others desire rest. Some find delight in a garden, others on the tennis court or green. Some love camping or hiking, others boating and swimming. Some wish to travel and visit with friends; others prefer their books, shady nooks, and solitude. The ideal vacation provides sharp contrast to the routine, the scenes and contacts of the daily grind; and so long as one comports himself as a Christian gentleman, it is no one else's affair how these periods of rest are taken. They are to be individually determined, and should be enjoyed without the ambushed gunfire of criticism.

**DANGER!**—Those who are highly trained and informed are in danger of making shipwreck over these very attainments. Their tendency is to look with pitying tolerance upon their humbler associates, and to develop a hypercritical attitude toward all that others write or say. They make scholarship their god, and worship at her shrine—forgetting that God looks primarily upon the motivating spirit, and regards the intent of the heart. Though God desires truth and accuracy, and adequacy of treatment on the part of His ministers, He cannot use a carping, critical perfection to His glory. That is a narrowness and bigotry, and an offense against true scholarship as verily as is looseness of statement. This very fact explains why some scholars never accomplish much, and why some humbler workers do exploits for God.

**TRUTH!**—Intelligent faith must of necessity be built upon the sure foundation of truth—revealed truth, and factual truth. Divinely revealed truth comes directly from the God of truth through inspired revelation, while the factual truths of earth are discoverable through human study and research as guided by the Spirit of truth. And there is an inviolable harmony between the two. Revealed truth is embodied in the Word, living and written, and amplified in the Spirit of prophecy. It embraces inspired precept, principle, and the infallible record of fact. The factual truths of earth are tabulated in the historical records that witness to the mandates of revealed truth. God predicts and man fulfills. The Infinite foresees and the finite witnesses to the accomplishment. So, when all the facts are in hand, the one will prove to be the consistent counterpart of the other. We are therefore to seek for accuracy in observation and discernment in interpretation.