

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VII

NOVEMBER, 1934

No. 11

ADAPTABILITY ESSENTIAL TO SUCCESSFUL MINISTRY

AN EDITORIAL

THE apostle Paul had an evangelistic gift the like of which we find in no other Bible character save in Christ. John the Baptist was a mighty revivalist, and he profoundly stirred the hearts of Israel, drawing to the wilderness vast crowds who listened to his scathing rebuke of sin and his earnest call to repentance. As far as the records give us an account of his life, he confined himself to work for the Israelites. John was an austere man, following much after the great prophet Elijah in his simplicity of life and methods of work. Though not a world evangelist, John did the work assigned him in God's own way.

Peter had a call to lead in the work for the Gentiles; but so far as we have a Bible record, Peter never broke away from Judaism as did the apostle Paul. We know little of Peter's activities beyond what is recorded in the first part of the book of Acts; but when we read the account of Paul's missionary tours, we are deeply impressed with the spirit of world evangelism that characterized this truly great man.

From his own letters to the churches we learn many details that we do not read in the book of Acts. One side light on the character of Paul we learn from his first letter to the church at Corinth:

"Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Cor. 9:19-23.

Here we have a revelation of Paul's many-sided life under the leading of the Holy Spirit. Though he was "free from all men," yet he gladly made himself a servant unto all, that he might "gain the more." Paul was not a ruler nor an administrator in the early church, but an evangelist. He made himself not superior to others, but subordinate, that he might win them to Christ. He embraced all peoples in the gospel that he preached. He was as desirous that the Jews should find Christ as that the Gentiles should accept the gospel. He declares, "Unto the Jews I became as a Jew, that I might gain the Jews." Notwithstanding Paul's mission was definitely to the Gentiles, he still loved the Jews. What language in all the world shows greater love than Paul's when he wrote to the church at Rome: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:1-3. Surely in such language is pent-up love such as the Master had for us all.

But Paul would not confine his labors for others to the Jews alone; his desire was for the Gentiles to find Christ as well. His gospel was for all who would believe. To them who were "under the law," he says that he became himself "as under the law," that he might gain them who were "under the law." His one consuming purpose is summed up in the words: "That I might gain the more." It was disciples for Christ that Paul longed for. Nationalism and former associations and affiliations meant little to this great missionary. One can easily believe that he seldom reminded the heathen of the comforts he was sacrificing, the hardships he was enduring, in order to win them to Christ.

"To the weak became I as weak, that I
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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

EDITED BY
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THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1 a Year

Published and Printed monthly for the Association by the Review and Herald Publishing Association, Takoma Park, Washington, D. C., U. S. A. Entered as second-class matter, December 19, 1927, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

OFFICIAL statistics from the Seventh Day Baptist *Sabbath Recorder* (Sept. 3, 1934) show a decline in membership from 9,500, the peak in 1902, to a present membership in 1934 of about 6,750. The figures are secured from an official graph appearing there.

AN indication of Catholicism's amazing resurgence is found in radio priest "Father" Coughlin's tremendous influence. According to the *Chicago Liberty* (September 15, 1934), he has from 10 to 30 million listeners, and is there denominated "the most powerful, the most popular man after Franklin Roosevelt, in the United States today." His "fan" mail is enormous. He received 1,250,000 letters after one single broadcast, and requires four private secretaries, with 150 stenographers, to care for his correspondence.

THE Presbyterian Board of Foreign Missions, when approached with a proposal to participate in the Modernist "Modern Missions Movement" (successor to the Laymen's Foreign Missions Inquiry, refused to join this "radical and unevangelical attempt to revamp the missionary work of the Protestant church." Their action (*Presbyterian*, July 26, 1934) follows:

"It was voted in reply to call attention to the actions of the board and the General Assembly expressing their inability to agree with the view of the fundamental basis and principles of the foreign missionary enterprise as set forth in 'Re-Thinking Missions.'"

ROMANISM'S imposing proportions are revealed in these figures gleaned from *Fortune* (July, 1934): 320,000 priests, 430,000 nuns and monks. These, together with other detached clerics, total a standing army of over a million units in the papal hierarchy, holding sway over some 330,000,000 Catholic communicants. These are officered by 1,578 bishops, 245 archbishops, 256 vicars apostolic, 104 prefects apostolic, 22 apostolic delegates, 55 cardinals, and the pope. The 330,000,000 represent 18 per cent of the world's population and 48 per cent of Europe's. No wonder Holy Writ declares, "His deadly wound was healed; and all the world wondered after the beast."

Of interest and significance is the following item from the *Christian Century* (August 29, 1934):

"California voters will have many perplexing problems to consider at the November election, as there are several initiative and referendum proposals on the ballot. One of them will be the so-called "syncro-tax" proposal, which would tax all church collections and receipts along with the gross receipts of all enterprises, corporations, and individuals in the State.

WITHDRAWING support from the Presbyterian Board of Foreign Missions, Prof. J. Gresham Machen has launched an Independent Board in connection with Westminster Seminary, because of the corrosion of Modernism in the main body. This action is held as "divisive and schismatic" by the Presbyterian Moderator, William C. Cover, and members and ministers are warned to have nothing to do with it under penalty of ecclesiastical discipline. Doctor Machen replies that his move is not against the church or the Bible, "but against any such anti-Christian propaganda which is being carried on and fostered by the Presbyterian board, against propaganda which holds that Jesus made Himself divine, and that we can make ourselves divine in the same way."—*Christian Century*, Aug. 29, 1934.

ACCORDING to the *Presbyterian* (August 9, 1934), Mussolini has written to all school leaders in Italy as follows:

"All professors and teachers shall read the New Testament, shall explain this Divine Book to the children, and see to it that they memorize the best passages. This Book shall not be missing in any school library, for it is ever new throughout all the centuries. It is the greatest of all books, the most necessary of all books, because it is divine. The national government desires by it to capture the children, and through them the soul of the Italian people, for the discovery of the sure way which will lead the Fatherland to the worthiest and truest greatness."

COL. ALVA J. BRASTED, Chief of Chaplains, speaking before a group of army and reserve chaplains, as quoted in the *Presbyterian* (July 12, 1934), stated his convictions on the war question, in part as follows:

"We of the military service believe in war only as a last resort. As horrible as war is, we believe that there are some conditions that are worse than war. We believe that there are some things dearer than life.

"We do not believe in the teaching of 'Peace at any price.' 'Peace at any price' seems to me to be the attitude of one who is willing to sell his birthright for a mess of pottage. There are some possessions that men of principle and courage will not surrender, even though to defend them may mean the horrors of the battlefield. . . . The time has not yet come when we can with safety do away with the force of arms. . . . Our Army and Navy are to the nation as the police force and fire departments are to the city, and as the dikes are to the low land. If it is Christian to defend our mails and our banks and our streets, certainly it is Christian to defend the flag of our country."

WELL may we ponder this amazing statement appearing in the *Presbyterian* (July 12, 1934):

"We have in many quarters become so politicized in our conception of the church, we so treat it as a democracy with no other standard than the hour's majority of votes merely counted, that some (more Roman here than Rome) set its verdict above Revelation, or call it Revelation. They regard the modern Christian consciousness as the latest form of revelation, which adds a new region to revelation, and is entitled to challenge all that went before. A church is not made by a certain subjective temper, nor by long existence, nor by the will of man, nor by the unanimity of wills in a vote; but by a positive historic revelation of ageless gospel, by a new creative act of God, and by the consequent presence and life in it of Jesus Christ."



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

DANGERS THREATENING OUR SCHOOLS

BY F. M. WILCOX



IN the days before us our institutions will become the special objects of Satan's attack. If he can weaken their influence, if he can divert them from their high and holy purpose, he will have made a master stroke against the work of God. Definite warnings have come to us from the messenger of the Lord through the years against this great danger.

Long years ago there was brought into being an educational institution for the primary purpose of educating young men and women as heralds of the cross, as the messengers of God to carry to the world the truth for this day and generation. Other schools throughout the world have been established, and I am indeed thankful for the work they have accomplished. From their doors have gone out a great army of youth trained for high and holy service. The majority of the leaders in this movement today have received their training in some of these schools.

It has been Satan's studied effort to divert our schools as well as our other institutions from the grand objective of their existence, to bring into our educational institutions worldly policies, and to lead them to take on the mold and the character of worldly education. This danger is accentuated today as never before. The educational standards of the world around us have advanced. It has seemed necessary that we should advance the standards of our schools. It has been deemed advisable to secure accreditation for our colleges and academies, in order that they shall not be hampered by legal restrictions. The responsible leadership of the church assembled in General Conference council recommended this.

This plan was a wide departure from the plans of the past. There are thousands of sincere believers, true and loyal to the principles of Christian education, who regard this change with grave concern. I hope it may prove an efficient expedient, even as it appears to be a necessary one; but it is also a dangerous expedient. It has proved a costly one to many of the colleges of other denominations. We must assiduously guard our own schools, that the experiment may not prove thus costly to us. Only as we remember the source of our wisdom and power can this be done. Only as we recognize that we must look to the God of Israel, and not to the god of Ekron, for help,

shall we be able to preserve our simplicity and keep an unobscured vision of the true purpose of our training schools and the character they should maintain. It is not by might nor by power, it is not by great men nor human wisdom, that God's work will be accomplished. It will be by the power of His Holy Spirit.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in His presence." 1 Cor. 1:26-29.

"Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jer. 9:23, 24.

We are told, "As the time comes" for God's message "to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*The Great Controversy*, p. 606.

I do not deprecate the value of literary training. I believe that, just as far as consistent, every young man and young woman in the church should obtain a college education. Heaven places no premium upon ignorance. All things being equal, God can use in His service more effectively an educated man than one who is untrained. But we must bear this in mind, that the primary requisites for service are consecration to God and the divine unction of His Holy Spirit.

I have great faith in our teachers. I believe in their consecration. Through the years they have proved true and loyal to the principles of this message. These men and women of their own initiative are not seeking for this advanced work in the university. They are sub-

jecting themselves to this danger for the good of our schools. They need our prayers that God will safeguard them from every evil influence, that their spiritual vision shall not become clouded, that they may be able to discern between the subtle philosophies of error and the truths of the gospel, and that they will bring back to our own schools an unchanged emphasis of teaching as to the verities of God's word and His message for this time.

We are seeking accreditation for our schools for the primary purpose of giving to our colleges and academies recognized legal standing. This will enable our youth to complete their education in our own schools, and yet qualify them to meet State requirements as teachers, nurses, and physicians. And this, I believe, they should plan to do. I feel that it is a great mistake for any of our young men and women to go to the university immediately upon completion of their work in our own colleges. If it is thought best for them to go ultimately, then by all means they should first obtain an experience in wrestling with life's practical problems. This will help them in determining true values, settle their convictions, and give definite mold and character to their aims and purposes. And before deciding to take university work, they should counsel with experienced church leaders. This is in harmony with the instruction that has come to us from the messenger of the Lord.

The Waldenses of old sent some of their youth to higher institutions of learning. Their primary purpose in this was not to secure educational standing, although this may have come as a natural consequence, but they entered these schools as missionaries, in order to give to others the blessed gospel of light and liberty which they had found so precious in their own lives. May God grant that this shall be the chief objective which shall possess our youth who may seek qualification in the schools of the world. It is only as they keep this objective before them that they will be able to preserve unsullied the faith of their fathers. This is possible, I believe, through God's grace.

Our youth today may be as was Daniel at the court of Babylon, as Joseph at the court of Pharaoh. These young men were surrounded with the luxuries and vices associated with their royal environment, but they preserved their characters free and untarnished from sin.

I have great confidence in the youth of this denomination. I have no sympathy with any spirit which would decry their sincerity and earnestness. Their consecration and the motives which move them to action are as true and genuine as I have ever observed in the youth through the years.

To the young men and women of this church today there is falling in large measure the blessed privilege, as well as the solemn duty, of bringing this work, under God, to a successful conclusion. More and more the banner of

truth is being intrusted to their hands. I appeal to our younger workers, representing in a unique sense the great body of our youth throughout the world, to be true to the holy trust committed to them. I believe that our youth will prove true to this sacred call and responsibility.

Washington, D. C.

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Our Statistical Picture

BY H. E. ROGERS

THE membership of the 7,640 churches of the denomination throughout the world, December 31, 1933, was 384,151. This is a gain of 269,594 during the last twenty years, or 162,277 during the last ten years, or 98,858 during the last five years. This makes a net gain during the last five years of 19,771 annually. The net gain during the last year was 22,050.

The number added during 1933 by baptism was 37,824, and on profession of faith, 3,128, a total of new members received during the year of 40,952.

This work is now conducted in 295 countries and islands, by 22,254 evangelistic and institutional laborers (an increase of 1,539 during 1933), who are using in their work 503 languages and dialects. The increase in languages during the last seven years is 247, or one new language added on an average of every ten days. This is an increase of 20 countries and islands in which we began work during 1933, and of 18 new languages in which laborers are conducting work.

Denominational literature is now produced in 160 languages, in the form of 6,902 books, periodicals, pamphlets, and tracts, containing 510,952 pages, one copy of each costing \$2,004.87. The number of persons employed by the 69 publishing houses producing this literature is 1,060; and the number of persons employed in its circulation is 3,107. The value of denominational literature sold in 1933 was \$3,387,682.66; since 1863, \$99,362,717.42.

The number of primary schools is now 2,064, with 2,807 teachers and an enrollment of 71,579. There are 207 advanced schools, employing 2,325 teachers, with an enrollment of 23,481; or a total of 2,271 schools, with 5,132 teachers, having an enrollment in all the schools conducted by the denomination throughout the world of 95,060. In other words, the total enrollment is equivalent to one fourth of the total church membership. The value of buildings and equipment thus used is \$10,380,323.60.

There are 66 sanitariums and 57 treatment rooms and dispensaries,—a total of 123 institutions where the sick are cared for, employing a total of 4,466 physicians and nurses, treating during the year 423,576 persons, and giving aid to charity cases to the extent of \$440,967.10. The value of the institutions thus engaged is in excess of \$10,000,000.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

THE MINISTER'S "SILENT PARTNER"

BY MRS. E. E. ANDROSS

THE more I ponder the subject assigned me, the more fully am I convinced that the minister's wife holds a very important position in the church; and so it is with much reluctance that I pick up my pen to fulfill my promise to write something about the "silent partner." I am permitting myself to believe that I will be pardoned for not even trying to make this a formal article, but just a quiet little talk about some of the burdens of my own heart.

There flashes into my mind a beautiful picture of one of these missionaries. She is the wife of an evangelist. Once they held an effort where it was possible for me to attend occasionally. Lest some one should object to my saying "they held an effort," let me hasten to explain that the pronoun used must include both the evangelist and his wife; for, although she was not a paid worker, she threw herself whole-heartedly into the soul-winning work.

Could you have pressed through the wide fringe of humanity that hung around the edge of the large pavilion each evening,—when the rain did not drive that part of the audience away,—you would have known in part why I say "they." There she was. She directed the choir; she gave the stirring ten-minute health talk, and then, usually before her husband arose to speak, her solo would quietly turn the minds of the audience to the theme for the evening discourse.

"But," says a minister's wife, "I am not a nurse; I do not play, nor yet do I sing." And I know what that means. My own heart has felt enough hunger for ability along those lines to sympathize. Yes, we long for these and other accomplishments that mean so much toward the success of the work.

However, although the sister referred to above had all these very desirable accomplishments, let me whisper something in your ear: From my observations I felt assured that these alone would never have made her the tower of strength she was to her husband in his work. Some other things weighed more in the scale of success.

"Then what was the secret of her success?" One thing was her sympathetic interest in the people. She mingled with them; she shared their joys and sorrows; she visited in their homes, and she found time to pray with them as well as for them. They soon learned that she was their friend, that they could confide in

her; and, somehow, the expressions of her love and sympathy were sweet morsels to their hungry hearts.

The young people turned to her for special help. At times she conducted home nursing classes for them between evangelistic efforts; but even then she always seemed to have time to make a missionary call.

"She must have neglected her home," did I hear you say? Well, my observations made no such discovery. It was always neat and clean; and so were the children—all of them. And although she did her own work, she always saw to it that her family had good nourishing food to eat, good clothes to wear, and she joined her husband in bringing up the children in the way that they should go. Often we said and heard others say, "Those — children certainly are well-trained and mind perfectly."

You don't see how she did it? Neither do I; and still in a way I do comprehend. I am persuaded that her success lay chiefly in her surrender to God, her full and complete consecration to His work. God can do wonderful things for us in the home and out of it, if we only let Him have His way with us.

Somewhat similar experiences of others rush into my mind. God has granted me the privilege of knowing many women who have been a mighty power in the lives of their husbands. To me they seem marvelous demonstrations of how wonderfully God can fulfill His promises of help to those who seek first the kingdom of heaven.

As I sit here meditating upon the subject, I review many of their fine characteristics: Such good friendly neighbors, but neighbors without time for those visits that often seem so urgent when there is a bit of gossip to pass along the line. However, I think perhaps the characteristic in these noble women that has helped and does help me most is that of non-sensitiveness. It would seem that Satan has not been permitted to inject into their hearts the deadly germ of sensitiveness, which keeps many from being the blessing they might be.

Take Sister —, for instance. She never seemed to allow her feelings to be hurt, nor to notice slights. If things did not seem just right, she just thought that probably it was all because of her own misunderstanding; or if not—well, it didn't matter, anyway. On one occasion that characteristic stood out in marked contrast. The wife of another minister had

been asked to do something; but no, absolutely no. She had been slighted. There was no mistake about it, so far as she was concerned; and, since she was not appreciated, she chose to let others struggle with the task. So she nursed her wounded feelings, made herself and her home unhappy, and robbed others of the service she could have rendered so efficiently.

Turn where you will, there is no phase of life in which the minister's wife does not either help or hinder. Of course, her mission begins in the home and with the children whom God may send to bless it; and there is no higher mission than hers in that capacity. We are told:

"The husband, in the open missionary field, may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Gospel Workers*, p. 203.

Yes, the home is her first mission. But aside from keeping it neat and clean, providing food that is both wholesome and palatable, and seeing that her husband's clothes are always ready for service, her life largely determines the atmosphere of the home. And the atmosphere that her husband must breathe in the home, as well as the food he eats there, influences his work in the pulpit and everywhere.

Home atmosphere—how much it means! It should be kept pure, sweet, and clean, untainted by the germs of criticism, jealousy, gossip, and prejudice. Let it be purified by the Holy Spirit, invigorated by the breath of heaven, and made fragrant with the very essence of prayer. The wrong word or the wrong attitude may be a bit of steel in the compass that will cause shipwreck on the rocks of wrong decision.

With due emphasis on the home, we must remember that neither the home nor the children—neither of which must be neglected—should be made an excuse for not participating in some active missionary work outside the home. The Master's business should be first, and it demands haste. Soul-winning work in the neighborhood is a double blessing, and will help greatly to sustain and strengthen the sympathetic contact that the minister's wife should have with her husband's work. I fancy I see the longing look in the eye of a dear sister who yearns to be of more help to her husband in his soul-winning work, but whose failing health or nontransferable home duties make it impossible for her to go forth to study God's Book with her neighbors. Such, however, must not despair. God understands. While the responsibilities of the minister's wife are many and varied, when God permits some doors to be closed, He opens others wide for effectual service. Doubtless the heavenly records will reveal that some of the great things accomplished are accredited to the wives of ministers who were

confined to their homes, but who kept in close, sympathetic touch with their husbands' problems, and took time every day to talk with God about them.

Nothing need hinder the minister's wife from being true to her high calling. God will give her success. By virtue of her position she is a worker in the cause whether or not her name appears on the pay roll. With her husband she must practice the truths he preaches, no matter how sorely she may be tempted to swerve to this or that side—just once in a while.

Just a side light or two: "That dress would be much prettier if you'd only make it a little lower in the neck and omit the sleeves." This from a friend. "But," replied the minister's wife, "then it would not be in harmony with our denominational standards, such as are taught in our schools and such as are outlined in the Bible and the Spirit of prophecy. You know my business is to be God's bulletin board."

One evening God gave one of his faithful witnesses special encouragement: The evening service was over. "Oh, I have been helped so much this evening," said a young woman to the wife of the minister who had spoken.

"I am so glad you enjoyed the sermon," quietly replied the minister's wife.

"I—I did enjoy the sermon; but that was not what helped me most," continued the young girl apologetically. "It was you. When I looked down from the choir and saw how simply and tastefully you were dressed, I said to myself, 'Really Christian simplicity is the most elegant style after all.'"

Another side light: The minister and his wife were having one of their good heart-to-heart talks. "It is wrong, my dear," said the minister kindly, "for you to serve refreshments out of season. You tempt people to eat when they should not, and you know that the 'Testimonies' are very clear on not eating between meals." Yes, she knew. She had only meant to be hospitable; but, of course, true hospitality does not violate the principles of healthful living. So they decided that henceforth their home should help, not hinder, those who chose to do all things to the glory of God.

Sometimes the very thought of the responsibilities of the minister's wife makes me tremble. In the home and out of it, in church and elsewhere, yes, at every point of contact, lies her opportunity of preaching the gospel. Happy is that wife who somehow organizes her program in such a way that she has unhurried visits every day with the Master and His Book. Without these visits she cannot succeed. With them she cannot fail. Our loving Master knows how hard we try, and yet how often we seem to fail. But into the ears of her who is determined, with His help, to fulfill her mission, He whispers, "My grace is sufficient for thee."

Balboa, Canal Zone.



DELVING INTO THE WORD



Studies on Fundamentals of the Message

HEALING THE DEADLY WOUND *

BY A. S. MAXWELL

"I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." Rev. 13:3.

ASSUMING that the "wounded" head refers to the Papacy, let us consider the method of its wounding.

The "wound" could not have been inflicted alone by the capture and deposition of Pope Pius VI by General Berthier in 1798, otherwise the election of Pius VII in 1799 would have constituted its healing.

Rather, the Papacy was wounded by a series of stabbings over a period of 300 years, beginning with the Reformation and culminating with the imprisonment of the pope in 1798.

What Wounded the Papacy?

There were five significant developments in the process:

1. The discovery in the Bible of the true way of salvation—justification by faith—and the growth among the common people of implicit confidence in the Bible as the word of God.
2. The gradual alienation of its one-time political friends—such as, Austria, the German States, France, and England—through both political and religious causes.
3. The passing of penal laws against its followers and the proscription of its secret societies.
4. The growth of democracy.
5. The final violent overthrow by the armies of France.

How Will the Wound Be Healed?

Obviously by the reversal of the conditions that brought about its wounding:

1. By loss of faith in the Bible as God's word through the rise of evolution, materialism, and the new paganism, and thus the passing of the "protest" from Protestantism.
2. By the renewal of its political friendships.
3. By the repeal of the penal laws against its members and secret agents.
4. By the passing of democracy.
5. By the restoration of the kingship of the pope.

It is scarcely necessary to demonstrate that these five happenings rank among the supreme events of the last 130 years. But how have they occurred? Suddenly or gradually? A study of the history of this period reveals—

* This summarization will be followed later by expansion of the various points tabulated, with side lights and factual evidence that will be of great value to all workers.—EDITORS.

Four Phases in Papal Recovery

I. 1798-1870. CONDITION SERIOUS. During this period the Papacy suffered continual buffetings. Pius VII, for instance, was taken prisoner by a French general in 1809—and did not see Rome again until 1814. Moreover, there was the gradual loss of the Papal States, and finally of all temporal power. Nevertheless from time to time it revealed definite signs of renewed life. Referring to 1798, Hayward's "History of the Popes" says: "From this time onward the history of the popes enters upon a new phase, which by a logical sequence of events has brought the Papacy to the position it holds today."—Page 334.

Among the signs of life during this period might be mentioned the reestablishment of the order of Jesuits in 1814 by Pius VII, the Catholic Emancipation Act in England in 1829, followed by the Oxford Movement, and the revival of the Roman Catholic hierarchy.

Then in 1870 came the Vatican Council, the Decree of Infallibility, and the dawn of the next phase.

II. 1871-1917. SLOW CONVALESCENCE. During this period the Papacy was quietly regaining influence, encouraged by the increasing deterioration of Protestantism, but its progress was retarded by the World War, when tens of thousands of Catholics were slain in all armies.

III. 1918-1928. RAPID RECUPERATION. The Papacy now seized the opportunity created by the spiritual confusion caused by the Great War, and posing as the one true church, marched on to many victories, pressing its claims with its old-time audacity. To this end it inaugurated Eucharistic congresses in several strategic centers.

IV. 1929-1934. VIGOROUS HEALTH AND POWER. This has been evidenced by a series of extraordinarily important events:

1. The settling of the Roman question, leading to—
2. Proclamation of the Pope as king;
3. Recovery of temporal power in the creation of the Vatican State; and,
4. Receipt from Italian government of millions in cash.
5. Inauguration of intense propaganda in Protestant countries, and in all mission fields.
6. Exchange of diplomatic representatives with almost all civilized countries.
7. Signing of concordats with many nations.

(Continued on page 22)

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

VI. THE "WOMAN," OR TRUE CHURCH (From Pentecost to the Council of Nice, 325 A. D.)

BY N. J. WALDORF

WE very properly interpret the "woman" of Revelation 12 to be the true church which dwelt in the "wilderness" from 538 to 1798 A. D., a period of 1260 years. Now the question arises, Where was she during the years from Pentecost to 538 A. D., a period covering half a millennium? Was she a separate church under her own government during these five hundred years? Was she to be found among the three hundred different sects which sprang out of the original organization? Or did God recognize the Ancient, or Post-Apostolic, Catholic Church as the true one from the time of the apostles to 538 A. D., notwithstanding the fact that the church had drifted from the original faith once delivered to the saints?

To answer the question we must define what the church is. First, The Saviour thus answers the question as relates to the individual member: "Whosoever shall do the will of My Father which is in heaven, the same is My brother, and sister, and mother." Matt. 12:50. Again, "Jesus answered and said unto him, If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." John 14:23. Concerning the mode of that coming, we read: "Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:17. Comment is unnecessary on these defining words, as to who is a member of the invisible church of Christ. The evidence is clear that every person truly converted and born again receives the Holy Spirit and is a member of the true church of God.

Secondly, God organized the Jewish church in the wilderness, and it was His own acknowledged, or official, church all through the centuries down to the time of Christ, irrespective of its backsliding. Not all, of course, on the roll of Israel were members of the true church of God, for only those who have spiritual communion with God constitute His true church.

John the Baptist was born of parents who lived a blameless life. (See Luke 1:5, 6.) Mary, the mother of Jesus, had found favor with God. (See verses 28, 30.) We do not know the exact number of the true spiritual

church at the time of the birth of John the Baptist and of Christ, but we find a few names are given.—Simeon, Hannah, and Joseph. Both John and Jesus were born of true followers of God. These were of the church which gave birth to the "man child" who was to share the throne of the universe with God.

The Pharisees and Sadducees, and others who knew not God, although nominal members of the large state church, could never have been chosen as parents of John and Christ, for they had no spiritual connection with God. This Jewish spiritual church became the nucleus of the Apostolic Church on the day of Pentecost, laying the foundation for an organized church, with rules and regulations which were to govern them in the struggle against paganism. How shall we trace this church through the ages? In answering that question, we would call attention to the inspired prophetic chart of God as found in chapters 2, 3, and 6 of the book of Revelation. The "seven churches" give the *internal* history of the church, and the "seven seals" the *external* history.

The church of Ephesus describes the condition of the Apostolic Church during the first century of the Christian era. The white horse and its rider are also symbolic of this period of real missionary work. However, the admonition is given to the *whole* church to repent, for they had lost their first love. The mystery of iniquity was already working in the church to pervert true doctrine and lead people astray. While the church was persecuted it was kept pure; but when persecution ceased, the people became indifferent, careless, and world-loving, thus losing sight of God. In the latter part of this century heresies sprang up in the church, and a number of converts were drawn away from the truth, leaving the church. (See 2 Tim. 4:10; 1:15.)

Church of Smyrna (100-325 A. D.)

This church received *as a whole* a commendation for their works and tribulation; and they were told that persecution, prison, and tribulation were awaiting them, but if faithful they would receive a crown of life. Before going further into the history of this church it will be well to mention the attitude of the Roman government toward strange and foreign religions. We quote from the church historian:

"The Roman jurist, Julius Paulus, cites the

Erratum: In Article IV, the date for the Robber Synod of Ephesus should have read 449 instead of 438.—N. J. W.

following as one of the ruling principles of civil law in the Roman state: 'Whoever introduces new religions, whose tendency and character are unknown, whereby the minds of men might be disturbed, were, if belonging to the higher ranks, to be banished; if to the lower, punished with death.'¹

The Romans exercised a certain amount of religious toleration toward those who would accept the gods of Rome into their worship. In the Roman Pantheon were placed the gods of all the strangers who visited Rome. Many of these gods had been accepted by the Romans under different names. One thing was required of all Roman citizens in all provinces under Roman sway, and that was to offer incense to "Lord Cæsar." Since the days of Augustus Cæsar, 29 B. C., the emperors of Rome had been worshipped as heathen gods. In all prominent cities and places altars were placed upon which incense was thrown by the devotee in honor of the "Divine Cæsar." The Christians could not take part in this practice of idolatry, and therefore refused so to honor Cæsar.

The Christians preached the spiritual kingdom of Christ, which could in no way be modified or altered to suit the Roman religion. The Romans argued that the Christians could worship Christ just as much as they wished to, but they must *also* offer incense to Cæsar and say, "I swear by the genius of Cæsar." One illustration will suffice: When the old bishop of Smyrna, Polycarp, was asked to swear by the genius of Cæsar, and revile Christ, he answered, "Eighty and six years have I served Him, and He never did me wrong; and how can I now blaspheme my King that has saved me?"² Being resolute in his opposition to the emperor, he was burned at the stake about 180 A. D.

Here was the real cause for the struggle between Christianity and Roman imperialism. Two kings were at war to the bitter end,—King Jesus, with His spiritual kingdom made up of the newborn from all nations, and the Roman emperor, with his state united to the pagan religion. This latter was an invention of Satan, as we shall presently see. Whosoever compromised and lowered the standard of faith would in the end be conquered. The early Christians refused to serve in the Roman army and engage in Roman politics. Celsus, the Roman jurist, upbraided the Christians for not serving in the Roman armies in the defense of the emperor. This was about 177 A. D. (See Neander, "Church History," Vol. I, p. 377.) The early Christians abstained from the theaters and pagan feasts. These were so intimately associated with heathen worship that Christians could not indulge and remain pure.*

The fires of persecution served to winnow the

chaff from the wheat, for during the days of tribulation a large number of nominal members of the church apostatized, and were called *lapsi*. These, when the persecution was over, wanted to rejoin the church. Some of the ante-Nicene Fathers died as martyrs. For instance, Ignatius, bishop of Antioch, was thrown to the beasts in the Roman Amphitheater; Justin Martyr died a martyr, and there is strong evidence that Irenæus, bishop of Lyons, died in the massacre instituted by the emperor Severus. Persecution followed persecution in different parts of the empire. Christians fled from one part of the realm to the other, seeking a haven of rest. They were hunted like beasts in the fields. The Decian persecution, in the middle of the third century, lasting for nearly ten years, was one of the most severe in the empire. About fifty years after that, the last and the most terrible persecution broke out under Diocletian, lasting ten years, or from 303-313, in fulfillment of Revelation 2:10.

About two hundred fifty heretical sects broke out from the Apostolic Church between 34 and 314 A. D. Some of these sects, such as the Montanists, had many martyrs for the cause of God and shared in the persecutions of the Apostolic Church. There is no denying the fact that there was a gradual apostasy of the dominant church, yet the historian has this to say concerning the godly people in the church:

"Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. And, moreover, as we said above, even the dead have been raised and continued with us many years."³

The historian quotes from Irenæus, who lived in the beginning of the third century as bishop of Lyons.

Even as late as the Council of Nice, 325 A. D., a number of bishops were godly men who had suffered under the Diocletian persecution. Let us quote from another historian:

"Then came the two bishops of the same name, Eusebius of Nicomedia and of Cæsarea; Potammon of Heraclea in Egypt, who had lost one eye in the last persecution; Paphnutius of the higher Thebais, and Spiridion of Cyprus, both celebrated for their miracles. Paphnutius had one eye bored out and his legs cut off during Maximin's persecution. Another bishop, Paul of Neocæsarea, had had his hands burnt by the red-hot irons that Licinius had commanded to be applied to them. James of Nisibis was honored as a worker of miracles: it was said that he had raised the dead. There was also seen among the foremost, Leontius of Cæsarea, a man endowed with the gift of prophecy, who during the journey to Nice had baptized the father of S. Gregory of Nazianzus.

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* For further reading on the life and manners of the early Christians see Coleman's "Christian Antiquities;" Guericke's "Christian Antiquities;" Bingham's "Christian Antiquities;" and "The Ante-Nicene Fathers."

ANALYSES
Of New Testament Books

**The Epistle of Paul to Philemon:
"In Christ Freed"**

BY H. CAMDEN LACEY

A Marvelous Illustration of Our Spiritual Emancipation

- I. Philemon represents God.**
- 2. Onesimus stands for ourselves, runaway slaves who have wronged God, and robbed Him.**
- 3. Paul, as a "Precator" and "Genitor" (a fugitive slave's friend in Roman law), typifies Christ—our Intercessor and Redeemer, who pays our debt and adopts us into the heavenly family.**
- I. The Salvation: 1-3**
 - 1. From Paul and Timothy.
 - 2. To Philemon, a wealthy Christian slave owner. Apphia, his Christian wife. Archippus, their son, the pastor of the church in their household.
- II. The Thanksgiving. 4-7**
 - 1. For Philemon's love and faith.
 - 2. For his own great joy and hope.
- III. The Courteous Reasoning. 8-16**
 - 1. As your apostle, I might command (Onesimus' pardon).
 - 2. As your friend, I rather beseech. (And I am old and in prison.)
 - 3. I begot him in my bonds. (I am his "Genitor.")
 - 4. Please receive him as my dearest son. (I am his "Precator.")
 - 5. He is now a true Onesimus. (Profitable to us both.)
 - 6. I would like to keep him as a fellow worker.
 - 7. But I seek your cooperation.
 - 8. Perhaps his running away was for his ultimate good. (To become no longer your "slave," but a "brother beloved.")
- IV. The Heart-Moving Appeal. 17-21**
 - 1. "Receive him as myself."
 - 2. "I will pay his debt."
 - 3. But remember "you owe one yourself."
 - 4. I know you will do more than I ask. (Emancipate him.)
- V. Conclusion. 22-25**
 - 1. A request for lodging.
 - 2. Greetings and benediction.

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**The Book of Ephesians:
"In Christ Exalted"**

THEME: "The Unsearchable Riches of Christ."

- I. Introduction: 1:1, 2**
 - 1. The writer and his readers. 1:1
 - 2. The salutation. 1:2
- II. Our Resources: "The Riches of Our Heavenly Calling." 1:3 to 2:22**
 - 1. Our inheritance in Christ: "All spiritual blessings." 1:3-14
 - The sevenfold values of the gospel of the grace of God:
 - a. Election to holiness. 4
 - b. Predestination to sonship. 5
 - c. Acceptance in the Beloved. 6
 - d. Redemption through His blood (central and vital). 7, 8
 - e. Enlightenment as to the mystery of God's will. 9, 10
 - f. Heirship in Christ. 11, 12
 - g. Sealing with the Holy Spirit. 13, 14
 - 2. The Spirit's prayer for us: "Our full knowledge of Him." 1:15-23
 - a. Praise for our faith and love. 15, 16
 - b. Petition for our full knowledge of Him. 17-23
 - (1) By reception of the Spirit. 17
 - (2) Through enlightenment of heart. 18a
 - (3) To experimental knowledge of— 18b-23
 - (a) God's love for us. 18b
 - (b) God's inheritance in us. 18c

- (c) God's power toward us, in its infinitude as manifested in our representative Head. 19-23
- 3. Our contrasted experiences: "In times past, now and the ages to come." 2:1-22**
 - a. "In times past"
 - (1) Devil-led. 1, 2
 - (2) Lust-driven. 3
 - (3) God-less. 11, 12
 - b. "Now"
 - (1) Spirit-led. 18
 - (2) Seated in the heavenlies in Christ. 4-10
 - (3) A habitation of God through the Spirit. 13-22
 - c. "In the ages to come"—"A monument to God's grace." 7
- 4. The Spirit's prayer for us: "Our infilling with God's fullness." 3:1-21**
 - a. A personal parenthesis: Paul—
 - (1) The Prisoner. 1-6
 - (2) The Prophet. 2-6
 - (3) The Preacher. 7-11
 - (4) The Priest. 12, 13
 - b. The prayer—
 - (1) The Petitioner. 14a
 - (2) The Petitioned. 14b-16a
 - (3) The Petition. 16b-19
 - (a) Strengthened by the Spirit. 16b
 - (b) Indwelt by Christ. 17-19a
 - (c) Filled with God. 19b
 - c. The Praise—Glorify to God. 20, 21
 - [God headings for chapters 1-3:
 - 1. In God—Enrichment.
 - 2. In Christ—Atonement.
 - 3. In the Spirit—Fulfillment.]
- III. Our Responsibilities: "The Righteousness of Our Earthly Conduct." 4:1 to 6:18**
 - 1. In the church. 4:1-16
 - a. Preserve the unity of the Spirit. 1-6
 - b. Practice the diversity of the gifts. 7-13a
 - c. Promote the growth of the body. 13b-16
 - 2. In the home. 4:17 to 6:9
 - a. In personal life: "Be renewed in the spirit of the mind." 4:17 to 5:20
 - b. In family relationships: "Be submissive one to another." 5:21 to 6:9
 - 3. In the world. 6:10-18
 - a. "Fight the good fight of faith." 10-12
 - b. Our sevenfold "Panoply of God." 13-18
 - (1) The girdle of "the truth."
 - (2) The breastplate of "Christ's Righteousness."
 - (3) The sandals of "preparation to preach."
 - (4) The shield of "faith."
 - (5) The helmet of salvation—"Hope."
 - (6) The sword of the Spirit—"the Word."
 - (7) The spear of the Spirit—"Prayer." (1-5, defensive; 6, 7, offensive)
- IV. Conclusion: 6:19-24**
 - 1. Personal statements. 6:19-22
 - 2. Benedictions. 23, 24

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**The Book of Philippians:
"In Christ Rejoicing"**

THEME: "Joy unspeakable and full of glory."

- I. Introduction: 1:1-15**
 - 1. The salutation. 1:1, 2
 - 2. Thanksgiving. 3-8
 - 3. A prayer. "Love, Light, Life" 9-11
- II. First Personal References: 1:12-26**
 - 1. As to Paul's imprisonment and its effect on evangelism. 12-17
 - a. Universal publicity. 12, 13
 - b. Encouragement to the church. 14
 - c. Increased opposition. 15-17
 - 2. As to his own feelings in imprisonment. 18-26
 - a. Joy that Christ is more widely preached. 18
 - b. Confidence in an early release. 19
 - c. Determination to magnify Christ whether in life or death. 20-26
- III. First Exhortation, With Doctrinal Parenthesis: 1:27 to 2:18**
 - 1. To unity in steadfastness and fearlessness in actively preaching the gospel. 1:27, 28
 - (Suffering is the Christian's appointed lot.)
 - 2. To unity in love and humility in the church. 2:1-4
 - (Humility was the characteristic of Christ's life on earth, as exaltation is now of His life in heaven.) 5-11

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THE ADVANCED BIBLE SCHOOL A SUCCESS



VENTURE of epochal importance has just been completed this past summer—the Advanced Bible School, offering graduate work for our college and academy Bible teachers. Conducted at Pacific Union College for a twelve-week period, under the direction of the General Conference, and staffed by a corps of qualified instructors and special lecturers, it was considered a success by all who participated, both student body and faculty.

It may rightfully be denominated epochal, because we believe it will ultimately prove to be a turning point in our educational work, stemming disturbing trends through providing constructive and needed scholastic opportunity, and at the same time giving impetus to higher and more adequate standards in our Bible teaching and ministerial training. We believe it will continue and enlarge, and will not only constitute a permanent institution, but, in a

very real and tangible sense, be a strong conservation measure for the cause we love and serve. There has been recognized weakness at this point. Providing for all other groups, we have not heretofore cared for this obvious need.

Just as physicians must have periodic post-graduate work, else their skill wanes and they fall behind their colleagues professionally, so must our Bible teachers have opportunity to broaden their knowledge and enlarge their equipment for the highest and most delicate teaching work in the entire field of pedagogy. Otherwise, stagnation or deterioration is inevitable—which is unthinkable in our program. Our Bible departments should and must be the peer of any and all others in power and influence, resulting from sheer knowledge, spiritual life and understanding, and pedagogical skill. We must adequately meet the solemn demands of this work.

L. E. F.

THE NEW TESTAMENT CANON—NO. 11

Epilogue

THUS the twenty-seven books of the New Testament were given to us, one by one, by the appointed founders of the church—the apostles whom Christ had chosen to be the authoritative proclaimers of His gospel. But after all were individually written, still there was no New Testament as such. The writings were scattered, and more or less isolated, as we have seen. The first steps toward a canon were taken, as noted, by assembling small collections in various places, so that our full New Testament is, in a sense, a *collection of those collections*.

We have, in our study of the formation of the canon, systematically surveyed (1) *the credential of apostolic authority requisite to full and free acceptance of the New Testament canon by the Christian church*; (2) *the satisfying evidence of historical authenticity available for receiving the individual and assembled parts of our present canon as the very word of God to man, penned in the first century by the human instruments of divine choice*; and (3) *the historic record of the initial projection, later assemblage, and general acceptance of the component books during the first four centuries of the Christian era*,—tracing this first by centuries and well-defined periods, and then in the chronological order of the writing.

As a result, the New Testament speaks to us afresh with the inescapable voice of divine authority, differentiated from all other books by this very authoritativeness that is not the product of literary genius on the part of the disciples, nor of the selective instinct of ecclesiastical councils in early ages, but springs from the inspired and inherent truth of the writings themselves in conveying God's message to man, in harmony with His sovereign plan and provision. Thus they constitute the very embodiment of divine authority, the provided rule or standard of belief and conduct in the Christian church,—for every well-ordered organization must have such a norm of belief and action.

This authority, we have seen, is discovered, first *externally*, by apostolic authorship, and acceptance in the oldest and principal apostolic churches, with proper transmission to later generations; and second, *internally*, through the inherent power by which the several books authenticate themselves as inspired. This latter may be denominated their moral credential, but constitutes proof only to the individual receiving it, and cannot be made evidence to another.

The assaults of modern critics are simply a denial of the value and validity of historical evidence. But to be diverted from this sound

(Continued on page 20)

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

CRIME'S COST.—When referring to the lawlessness so prevalent in this country we rarely consider the huge financial cost.

There have been varying estimates as to the colossal expense associated with this criminality. It has been variously estimated as from thirteen to sixteen billion dollars. And if we should take the lesser figure every family in the United States is paying an annual tribute to crime of about \$400.

General Pelham D. Glassford, U. S. A., former Police Commissioner of Washington, D. C., said recently that the sum total of crime in America was a monstrous indictment of our public complacency; that even on the basis of our published and minimized reports it is estimated an army of 400,000 criminals preys upon society in the United States.—*Bernarr Macfadden, in Liberty, Sept. 15, 1934.*

CONCENTRATED WEALTH.—Believe it or not: 200 corporations control 33 per cent of all business wealth and 22 per cent of the total wealth of the United States. And the half has not been told; these 200 corporations are in turn controlled by 2,000 directors. Last year a senate committee revealed the fact that the 24 partners of J. P. Morgan & Company are directors of 89 other corporations with assets in excess of 20 billion dollars. An analysis of the directorates of 10 of the largest corporations in this country, with aggregate assets of nearly 18 billion dollars, disclosed the fact that 23 banking houses are represented by 125 directors in these companies. The last doubt of any reader concerning this excessive concentration will be dispelled by a careful study of Harry W. Laidler's "Concentration in American Industry."—*Kirby Page, in Christian Century, Aug. 29, 1934.*

PRESBYTERIANS ASLEEP.—If there is a denominational body that is asleep, it is our beloved Presbyterian Church among its smaller groups—like a hand or a foot tingling with numbness. It is not the sleep of the disciples in the garden, physically overwary with much service, but the slumber of the five foolish virgins from ignorance, indifference, and neglect.

Neither is it "forty winks" between times, but deep slumber that groans if you try to arouse it to the work of the day. It then turns to the wall and says, "A little more sleep; a little more slumber; a little more folding of the hands in sleep."—*Presbyterian, Aug. 23, 1934.*

WAR EXPECTATION.—Another tense summer is closing, and the peace of the world remains fairly intact. Hardly a week has passed without its crisis; again and again nothing but the remembrance of the horrors of twenty years ago has seemed to stand between humanity and another world war. The attempt to negotiate international disarmament has broken down in the face of the nations' mounting fears: diplomacy has been reduced to a series of desperate week-by-week expedients to hold the situation together long enough for some new and precarious balance of opposing forces to be formed. Everywhere there is relief that the peril of immediate war has been escaped, but everywhere the frantic fabrication of political and military weapons shows that the expectation of war increases. There is, as yet, little sense of permanence in the world's peace.—*Christian Century, Aug. 29, 1934.*

EPISCOPALIAN ARCHBISHOP.—In his recent annual report for his parish, Dr. Frederic S. Fleming, rector of Trinity church, New York, went far enough beyond the boundaries of parochial affairs to include an argument for the setting up of an American archbishop as titular and ecclesiastical head of the Protestant Episcopal Church. The Roman Catholics have fifteen active archbishops in the United States. Dr. Fleming argues: the Anglican church has two in little England; but the Protestant Episcopal Church in America has not even a single one, and never has had one. "It is time now for us to perfect and regularize the position of the spiritual leader of our church," says Dr. Fleming.—*Christian Century, Aug. 8, 1934.*

PROTESTANTISM'S STATUS.—Either the term Protestantism is a misnomer, or else the religious bodies so designated have long been without a mission. Nor can their mission be as negative as the term

signifies. The original protests of Protestants were antiquated long ago. And yet, here and there, enough of the original Protestant tradition remains to make Protestantism almost synonymous with anti-Catholicism. The psychological consequences are unfortunate, for they help to perpetuate an unnatural fear and suspicion of Catholic people and institutions.—*B. J. Urch, in Advance, Sept. 6, 1934.*

LIQUOR'S TOLL.—The Chicago *Tribune* admits that the toll of dead and injured resulting from drunken drivers has risen 300 per cent in a year. It also admits that the sharp increase in such casualties, as recorded by the police bureau of criminal statistics, coincides exactly with the repeal of national prohibition. The police have admitted that there is a good deal more drinking on the part of drivers than before repeal. The record shows that 391 persons were killed in automobile accidents in Cook County during the first four months of 1934. This toll of deaths is 101 larger than was recorded during the same period in 1933, and the toll was larger during every month of the present year than in the corresponding month of last year.—*Advance, Aug. 16, 1934.*

MODERNIST "INSPIRATION."—There is no satisfactory definition for inspiration in the Biblical sense of the term. Other works have well merited the distinction, as marked by some high degree of beauty or power. But the inspiration of the Bible is just that unique combination of qualities and effects which is not to be found identically elsewhere. It is a body of writings, consisting of narrative, preaching, priestly instruction, wise reflection, poetic composition, tradition, myth and legend, epistles, biographies, and apocalyptic hopes, all of which, of varying character and value, were the external expression of an inward spirit which found its most exalted interpretation in the life and teachings of Jesus. Its claim to the term "inspired" lies chiefly in its power to inspire those who expose their lives to its influence. Inspiration is that quality in the Scriptures which causes an elevation and intensification of human life, enabling it to experience and express something of the nature of that larger life on which it is dependent.—*H. L. W., in Christian Century, Sept. 3, 1934.*

COLLAPSING MORALS.—Unless there is an immediate arousing of the moral forces, this generation will pass on to the next a social order from which

THE FAITH TH

BY ROBE



IN the Book of God we have the other the Lord from heaven. A child who was virgin-born.

One of these was tested in a around him. The Other was tri of earth around Him.

One sinned and died. The One proved a sad failure in the battle more than conqueror.

— Adam's path was spread with flowers. at last wear a thorny crown.

Love for his wife made Adam a coward hero of all ages.

Because of unfaithfulness Adam was of His faithfulness, Christ invites the over the tree of life in the Paradise of God.

As father of the earthly family, Adam "everlasting Father," Christ was faithful

All the way down through the ages multitudes, like Adam, have proved unfaithful. faithful till death.

"Be thou faithful unto death, and I will Wakroonga, N. S. W.

have been stripped all the barriers protecting the youth and homes of the nation from the vicious campaign of the liquor and gambling interests, which now seek a free hand in this nation.

The efforts to save the homes of America from the destructive effects of the gambling evil have formed a notable part of an advancing American standard of life. Now these antigambling laws in a number of States, including New York, have been destroyed in the great repeal drive being conducted by the liquor and gambling profiteers who urge it on the basis of public revenues.—*Harry Earl Woolever, Editor, National Methodist Press, in Christian Advocate, Sept. 6, 1934.*

TITHING NEEDED.—All over the globe economists and statisticians are knitting their brows over the so-called "paradox of plenty." They wonder: Why should the world have been plunged into the worst depression in history at the very time when material goods were swollen to the greatest abundance on record? Whatever explanation the theorists may finally evolve, one underlying fact has already emerged: No real and permanent wealth—even in a material sense—can be created and maintained amid poverty of character.

Our recent troubles should not be described as the *paradox* of plenty, but the *parable* of plenty—a demonstration that progress is possible only when laid upon spiritual foundations. Hence arises the fundamental difference between taxing and tithing. Taxing may dissipate one's income in expenditures that are wasteful, iniquitous, and in the end ruinous. Tithing directs one's income into enduring investments of the utmost value both material and spiritual. Taxes can eventually sink a nation; tithes can save it!—*Roger W. Babson, in Advance, Aug. 30, 1934.*

DISPLACING MEN.—In 1922 one of the large factories of Detroit, employing 6,500 workers, established a record output of 10,000 automobile tires in a single working day. Ten years later, in 1932, the same factory, employing 3,500 workers, reached a daily output of 30,000 tires. With 3,000 fewer laborers the factory output was multiplied three times. In reality, 3,500 workers in 1932 produced what would have required 19,500 workers in 1922. Sixteen thousand men were displaced by machines in the output of one factory in a single decade.

In the ten years, 1919 to 1929, the industrial output of the United States increased 48 per cent, and the number of industrial workers decreased 6 per cent. In 1929, the peak year of our prosperity, 2,000,000 workers were displaced by machines.—*Christian Advocate, Aug. 30, 1934.*

JEWISH POPULATION.—When Titus destroyed the temple there were some four million Jews in the world. Long periods of persecution followed, and by the year 1200 A. D. they were reduced to a million and a half. At the present hour the world has some fifteen to sixteen million Jews, of whom four and a half million live in the United States and about two million of that number in New York.—*Sunday School Times, Aug. 25, 1934.*

DECENCY'S LEGION.—The Legion of Decency has had an amazing growth. Today, it has probably three times the membership of the American Federation of Labor. It has increased more rapidly than any political party. It undertook an apparently impossible task. It set itself to reform a powerful industry which had run amuck among the ten commandments, and which thought itself so strongly entrenched that it could afford to laugh at censorship.

In six months, with the Legion increasing to some fifteen millions, with most of the churches of the country behind the movement, with women's clubs and youth organizations adopting resolutions of boycott, with the press praising and giving publicity to the campaign, with leaders of national prominence lending it approval, and with the Federal Government threatening censorship, Hollywood began to doubt its own indefectibility.—*Our Sunday Visitor (R. C.), Sept. 9, 1934.*

CATHOLIC SCHOOLS.—The parish school, placing additional burdens on the deflated family income, must compete with the "free" public school for the opportunity to teach Mary and Johnny. Evidently the parish school is at a disadvantage where financial considerations weigh heavily with parents. The path of least resistance in this case looks easy and broad. Unhappily, many parents succumb. The "depression" has become a handy excuse for many who had no intention of making the sacrifice which a Catholic education for their children demands.—*Our Sunday Visitor (R. C.), Sept. 2, 1934.*

FREEDOM'S BATTLEGROUND.—The convergence of world forces during recent years indicates how vitally important to human destiny is this ideal of freedom in education, long advocated in principle by the Christian college, but now to be fought for relentlessly. Continental Europe is witnessing a strange and unexpected swing toward autocracy. The issue centers in government, but education is seriously involved. A generation is being taught that freedom of thought is an enemy to society; that the modern state can be strong and permanent only as the minds of its citizens are regimented to think the thoughts which the state ordains. Consequently, we have a new rigidity of state-controlled education in Italy, in Germany, and in Russia. The Orient moves in the same direction. Japan has surrendered to the principle; China is already deeply affected by it.

Even in Great Britain, the supposed stronghold of free thought, wide-awake leaders are deeply concerned. The *British Weekly* warns editorially of "The Flight From Freedom."—*William F. Anderson, in Christian Century, Sept. 5, 1934.*

CHRISTIANITY'S COMPETITORS.—In every corner of the world two faiths are powerfully clamant for men's allegiance—nationalism and communism. They do not invite participation; they command allegiance. They do not persuade to hypotheses; they declare finalities. They do not encourage discussion; they silence criticism. They do not promise satisfactions; they demand sacrifice. They do not pamper men; they conscript their very souls. They do not magnify the individual; they require his all in the service of the whole. But from that complete self-giving they propose to build a new world for all mankind. These are the forces which press their commands upon the man of today. His mind, lulled by the comforting self-inflation and easy-going agnosticism of the modern age, is ill-tempered for the challenge of their confident dogmatism. His life, made flabby in the lush worldliness of modern life, is ill-prepared for the rigors of their discipline. In the face of these dogmatic and demanding causes, weak men stand vacillating in impotent indecision. Strong men—or those who wish to convey the impression of strength—rush to speedy and unthinking enlistment.—*Henry P. VanDusen, in the Christian Message for the World Today.*

HAT ENDURES

ET HARE

record of two men, one of the earth, the dam was earthborn, Christ was the man

garden with all the beauties of creation d in a wilderness with the wild creatures

ther died that the sinner might live. le with the enemy. The Other came off

Christ had to walk a path of thorns, and

ard. Love for humanity made Christ the

sent forth from his Eden home. Because rcomer to share His throne, and to eat of

n was faithful for a little while. As the 'unto death."

en have copied these two examples. Mul- A few, like the heroic Christ, have been

ll give thee a crown of life."



HOMILETIC HELPS



The Principles and Practice of Preaching

Subject: The Immutability of His Counsel

BY J. G. LAMSON

Text: Hebrews 6:17.

Intent: To Show the Certitude of God's Word. The "promise" to Abraham declared.

Every promise fulfilled. Gen. 22:15-18
Joshua 23:14
Both good and bad. Verse 15
When He promises, it comes to pass.

Illustrations:

The prophet who tarried.
Instances in the lives of the kings.
David, Solomon, "Ezion-geber."
Joseph and his brethren.

The Great Promise—The Christ.

At the Time. Dan. 9:25
At the Place. Micah 5:2
Of the Parentage (Virgin). Isa. 7:14
The Adoration, Egypt, Nazareth. Isa. 60:6; Hosea 11:1
Baptism (Anointing); Labors.
Death and Resurrection.

The Spirit Promised.

His descent. John 16:7
Acts 2:2-4
His counsel always brought promised results.
Illustrations:
Philip, Paul, Peter.
Refusal to obey brought punishment.

Counsel Should Always Be Sought and Followed.

Punishment for disobedience is *not* from an offended God, but the necessary and inevitable result of disobedience.

Illustrations:

Hot stove, overwork, underwork, intemperance.
"The hand, *mighty to save*, is *mighty to destroy*."

General Observations and Conclusions. (Intended to help individuals specially known to the pastor.)

We "reap what we sow," but provision is made to gather out the tares and burn them by themselves. Matt. 13:30.

Sometimes we think we know so much about our work that we do not deem it necessary to ask for the advice and counsel of God.

We wait for some extremity to drive us to God.

In meeting the affairs of life we should ask, "Has God ever given counsel about that?" Suppose His counsel is opposed to our inclination; "His counsel is *immutable*."

Give God *time* to answer, not because He needs time to consider, but we need time to get our hearts ready for the answer and to let it make its impression.

Let us walk with God. Two cannot walk together unless they be agreed.

Baptism

BY M. A. HOLLISTER

Text: Acts 16:30

I. Introduction (Setting)

1. Paul and Silas in prison.
2. An earthquake.
3. Prison doors opened; jailer, facing death, is about to end life. Compare Roman judgment and judgment of God.
4. Appeal: "What must I do to be saved [from sin and judgment]?"

II. Body.

1. Man in bondage to sin. John 8:33-36.
2. Faces the judgment of God—death.
3. Appeal: "What shall we do?" Acts 2:37.
4. The answer: "Repent, and be baptized." Verse 38.
 - a. Preaching of the word shows God's goodness.
 - b. Goodness of God leads to repentance.
 - c. A broken heart liberates the prisoner of sin, not for fear of God's wrath, but because of His goodness.
5. The effect: Repentance; desire for baptism.
6. Mode of baptism. Matt. 3:13-17; Acts 8:38; Rom. 6:1-7.

III. Conclusion.

1. Preaching of the word produced belief. Acts 16:30, 31.
 2. Effect: Acts 16:33, 34.
 - a. Fruits of the Spirit—sympathy, love.
 - b. Works of the Spirit—washing wounds.
- Acts 2:37.
- c. Hearts pricked.
 - d. Appeal for help.
 - e. Counsel.
- Acts 2:41.
- f. Gladly received word; baptized.

It is not the tears we shed, but the blood He shed, that is the price of our redemption. Tears of sincerity are the token of repentance, but salvation comes only through the blood of His cross.

INFINITELY better were it to maintain silence concerning the attacks of a critic than to attempt a serious defense of a challenged position by recourse to the stock phrases and arguments without a fresh, complete, and honest survey of all the facts involved.



THE BETTER WORKMAN



Improvement in Method and Technique

PRINCIPLES GOVERNING HEALTH TEACHING

ASSEMBLED BY KATHRYN L. JENSEN, R. N.

"To make natural law plain, and to urge obedience to it, is a work [of health reform] that accompanies the third angel's message." —*Counsels on Health*, p. 21.

1. Correlate health work with every activity of the church.

A personal matter. ("Testimonies," Vol. VI, p. 369.)

A family matter. (Id., p. 370.)

A church matter. (Id., p. 289.)

A school matter. (Id., p. 370.)

2. Link spiritual truth with the work of making "natural law plain." (Id., p. 290.)

3. Health educators to avoid faddism and narrow views. ("Testimony Studies on Diet and Foods," * p. 103, par. 9.)

4. Go no faster than people can follow. ("Testimonies," Vol. III, pp. 19-21.)

5. If we err, err on the side of the people. ("Testimony Studies on Diet and Foods," p. 104, par. 4; p. 43, pars. 8, 9, 10.)

6. Avoid overemphasizing one feature of the health message. (Id., p. 105, par. 1.)

7. Substitution, and not merely subtraction, should be the essence of all health teaching. ("Ministry of Healing," pp. 316, 317.)

8. Novices should not be allowed to give the health message in the field. ("Testimonies," Vol. II, pp. 386, 387.)

9. Technical knowledge of disease and its causes, necessary for teachers of health principles. ("Testimony Studies on Diet and Foods," p. 105, par. 8.)

10. Health work not to take the place of the third angel's message, and yet not to be given independently of the message. (Id., p. 88, par. 3.)

11. The proper place for the subject of health reform in the evangelist's message is with subjects on the preparation to meet the events brought to view by the message. ("Testimonies," Vol. I, p. 559.)

12. Courtesy and patience with the ignorance of others to be the outstanding characteristics of those teaching health reform principles. ("Ministry of Healing," p. 157.)

DEALING WITH LUTHERANS

BY W. B. OCHS

IT is both interesting and desirable to understand the typical positions and attitudes of communicants of other denominations, and especially to be acquainted with certain stock questions that spring logically and inevitably from their teachings. Only thus can we successfully meet those honestly holding these positions. These problems need to be dealt with in such a winsome but conclusive way that those who hold them will not be offended. Constructive help must therefore be given in order to lead them from their false views to the true.

Adherents of different denominations present differing problems. The Lutheran Church is the one we shall deal with briefly here. In North America we find many believers in this faith, especially among the German-speaking population. Individuals of this persuasion are not very easily convinced of present truth, but when they are, and when they accept the third angel's message, we find them very loyal to it and willing to support it in every way.

In working for this group, we find three outstanding questions which they usually raise in order to justify themselves in maintaining their stand. Here are the three, followed by suggestive answers.

First: Was not Luther a godly man? Did not the Lord use him to bring about the Reformation? If so, then why did he not keep the Sabbath and preach baptism by immersion?

As workers we never hesitate to say that Luther was a man of God, and that he was used mightily of Him to bring about the Protestant Reformation. Furthermore, we believe that Luther will have his place in the kingdom of God. Why then did the Lord not reveal the Sabbath to him, together with some of the other doctrines which we are heralding today? In answering this question we must first show that a far-reaching apostasy began after the death of the apostles, and that spiritual darkness began to reign so that at the beginning of the Reformation period the world truly was in gross spiritual error.

Through the Reformation, God began to

* Compiled by Harold M. Walton, M. D., College of Medical Evangelists, Loma Linda, Calif.

bring back to the world the light which was to grow brighter and brighter until it would again be seen in all its fullness. When God began to cause His light to shine forth. He did not reveal all of it at once. The world was not ready in the days of Luther for all the fundamental truths that should be taught by the remnant church. Much preliminary, progressive work was needed. In Proverbs 4:18 we read: "The path of the just is as the shining light, that shineth more and more unto the perfect day." We stress the thought "that shineth more and more unto the perfect day."

There are many Christians who do not have all the light of present truth. They are sincere in what they believe, and are, no doubt, accepted in God's sight. But when more light is brought to them and they refuse to accept it, then they are rejected. The restoration of the true Sabbath was, according to the prophecies, to be a special work in the time of the end. The world was not ripe for it in Luther's day; other and later reformers were to arise and bring more light. They were not only to proclaim the Sabbath truth and baptism by immersion, but other fundamental truths, such as "the state of the dead," "punishment of the wicked," "tithing," etc. This will appeal to the reasonable mind.

Second: "My father and mother were Lutherans, and died in that faith. Why should we change? Before they passed away, we promised them that we would hold fast to what we have."

Some years ago a good Lutheran told me that he believed what the Bible taught. When I asked what he meant by that statement, he said: "Hold that fast which thou hast." My father and mother were Lutherans, and I with them am going to remain in the Lutheran Church." I told him that the Lutherans did not believe in the kind of interpretation which he had just put forth, because if they did there never would have been any Lutherans. Luther's parents were Catholics, and he himself was a Catholic; and his parents told him to hold fast to what he had. But Luther stepped out from the Catholic Church because he saw the error of the church, and because of the new light which God opened before him. If he had heeded the counsel of his parents, he would have died a Catholic. Then I asked this man why the Lutherans sent out missionaries to heathen countries, for heathen parents teach their children to hold fast to what they have. This usually proves to be a helpful query.

It is essential to show that when God says, "Hold that fast which thou hast," we must have Biblical truth to hold to, and that this is what Paul meant in writing to Timothy: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures."

The Lord does not tell us to hold fast to any doctrine or truth that is not taught in the word of God. Timothy knew the Holy Scriptures. He was true to the truths taught in the Bible. Therefore he was admonished to continue in the things which he had learned.

Many Lutherans swear allegiance to their church, and have vowed to remain true to its teachings, and then naturally feel that it is a sin to break this vow. Because of this, one must be very careful in dealing with this question. If we have made a vow to remain true and faithful to something that we later learn is not Biblical, it surely is not a sin to break the vow, and so be free to repudiate erroneous doctrine and accept the truth of God.

Third: Is not faith everything, and works nothing?

This is a very natural proposition for a Lutheran to believe, because Luther's key doctrine was, "The just shall live by faith." He himself spoke of the epistle of James as a book of "straw," because it teaches a faith that works. Having been in the Catholic Church where he saw nothing but works, and having accepted the doctrine of justification by faith in contrast, he very naturally swung to the other extreme of excluding the rightful relationship of works.

The Lutheran of today thinks that a mere belief in Christ assures him of salvation, regardless of what he does. We, of course, agree with him that faith is essential, and that Christ is the central theme of the Scriptures; but we cannot accept the thought that merely to believe in Him, and not to do the works which He did, will save us, for "faith without works is dead." This will usually be seen when clearly explained. We cannot be saved by our own works, but true faith in Christ will bring obedience to Him in the lives of His true followers. Having been justified by faith, we live the life of the Son of God, a life that reveals righteous works. It is well to be prepared on these three points when working with Lutherans.

Washington, D. C.

Be not overly elated by seeming success, nor unduly cast down by apparent failure, as oft-times man's estimate of success or failure differs markedly from God's estimate thereof. Indeed, many a failure is turned to success by our Lord, when it has done its chastening, purifying work.

SPECIALISTS have been facetiously labeled as those who know more and more about less and less. Be that as it may, the general practitioner in the gospel field is the indispensable mainstay of this movement. Without him the specialist would be in a predicament. This we should all remember.

WHAT CONSTITUTES PRESS NEWS

BY W. L. BURGAN

OUR gospel commission embraces the use of the public press, which daily reaches millions who perhaps could never be reached with a Seventh-day Adventist publication. There are 2,145 daily newspapers published in the United States and its Territories, and in Canada. These have an aggregate daily circulation of 44,448,325, and the 525 Sunday newspapers published in this territory have an aggregate circulation of 28,260,000. In addition to these, there are 19,151 other publications appearing semiweekly, triweekly, weekly, and otherwise. If we as Seventh-day Adventist workers would utilize these for the publicizing and proclamation of the advent message, progress almost beyond our comprehension would result.

Surely God wants us to make every use possible of these agencies, and to regard them as instrumentalities He has placed here to help His followers complete the task laid upon them. The Seventh-day Adventist denomination is prolific in news possibilities. Ours is the only organization on this earth that has undertaken the gigantic task of reaching practically 2,000,000,000 human beings with the definite, soul-stirring Bible message of Revelation 14 that involves the eternal destiny of mankind. Hence, the possibilities of producing news of eternal interest to the millions upon millions of newspaper readers are constantly increasing.

Now, just what may be considered news in the Adventist ranks? The most startling news that human lips can proclaim, and pens or typewriters can put into copy, is the fact that Jesus Christ is coming soon with power and great glory to call unnumbered millions from their graves with resurrection power, to translate the living saints without seeing death, and to destroy the material works of man in an outburst of divine splendor and terribleness that human minds could never portray, were any of the wicked left to tell the story. This news, prepared by men and women in attractive, sincere style, would command space on the front page of many newspapers, and would make it a topic of intense interest around millions of breakfast tables, were it to be written impressively enough to convince both editors and readers that the end of all things earthly is indeed approaching.

Every sermon that is preached in an Adventist church, or by an Adventist minister wherever he preaches has news in it. The serious thoughts that he sends deep into the minds of his hearers would also sink deep into the minds of multitudes of readers were they to be placed on paper. Reports of sermons preached on the signs of the times, as seen in the sun, moon, and stars, the distress among nations, the calamities on land and sea by earthquakes, tidal waves, cyclones, and devastating fires, wars,

rumors of wars, peace and disarmament conferences,—all supply a basis for news as interpreted in the light of Biblical prophecy. And we Adventists are the only ones as a church organization who know the true and full Biblical significance of these rapidly occurring events. What an exalted privilege and pleasure it should be to explain these things through the one agency that reaches every class of society!

Other sermons that offer just as attractive a basis for news items include those on the millennium—when the earth will be desolate for one thousand years, with the devil chained while the saints are in heaven passing judgment on the wicked; the capital and labor situation in fulfillment of James 5; calendar reform agitations; the activities of the Sunday blue law advocates, which offer us opportunity to exalt the true Sabbath and expose the false claims of Sunday sacredness; the payment of an honest tithes for the support of the ministry, instead of holding strawberry festivals, oyster suppers, lotteries, and the like in the church, which God designates as the house of prayer; and missionary experiences told either by missionaries themselves or by some leader in the homeland.

Some one in every local church should be the designated news reporter for that church. He should secure ahead of time from the pastor or local elder, or whoever may be responsible for planning the services, the program that is to be followed on the Sabbath. And if other meetings are to be held during the week, the program for these should also be secured and announcements submitted to the newspapers. Practically every newspaper in this country devotes space at least one day of the week to church news, and our Seventh-day Adventist programs should be included. And where newspapers devote a page, or a portion of a page, to reports of sermons in their Monday issue, Seventh-day Adventists should have reports of sermons among the others.

When churches have visiting ministers or missionaries on furlough, reports of their coming should be given to the papers, and also reports of what they present. Special programs should always be reported in the papers. Local elders' conventions, Sabbath school conventions, home missionary conventions, young people's weekly meetings and conventions, colporteur conventions,—all offer news possibilities. When physicians or nurses give talks and demonstrations on health topics, the program should be reported. The reporters should very tactfully include in all announcements, where possible, something of the world-wide extent of our denominational work, and some of our fundamental beliefs, even if it may be but a short

paragraph or even a sentence in each announcement. We should ever be on the alert to plant a seed of truth in the minds of all who may read.

Every tent effort should be advertised in the public press, and reports submitted on every sermon preached. The tent season offers an unusual opportunity to spread the name and fame of the denomination, and to proclaim the doctrines that concern the eternal destiny of all mankind. Evangelists should make it a part of their regular program to supply information on their sermons to the newspapers, and also announcements of the subjects of their discourses. When visiting ministers, physicians, or nurses take part, these also should be advertised.

Our medical work, which God says is the right arm of the message, offers excellent opportunities to secure favorable publicity. Every sanitarium should have its own reporter, gathering news that would bring the name of the institution into the public print. Every college and academy should also have its own press representatives. The journalism classes would do well to appoint members to supply newspapers with reports of chapel exercises, Sabbath services, and also of evangelistic meetings in which ministerial students take part.

Our Harvest Ingathering campaigns offer news possibilities everywhere throughout the continent when our world-wide foreign missionary activities should be made known through the press. The camp meeting season is rich with news possibilities. Quite a number of our local camp meetings are advertised in the press with good results; but there is not a camp meeting held anywhere that is without news value. Column after column may be written about these blessed seasons, which would not only attract interested persons to the meetings, but would also plant deep in the minds of many readers some of the wonderful truths which God has given us to proclaim to the vast world at large. Every meeting held on a camp ground has news in it, and when only a brief paragraph is written about each of the various sessions, they altogether make an interesting write-up.

Our workers, however, should endeavor to have printed as much of the message as possible, in order to give the readers as comprehensive an idea as one can give in a newspaper report concerning the advent message and our constantly growing world-wide activities. Let us place our work in the forefront as far as the newspapers will permit, and thus help to hasten the message to its consummation.

Washington, D. C.

THE appeal of jazz is to the nerves, not to the heart or head. This explains its tenacious grip, and needs to be intelligently recognized as we deal with its devastations in realms spiritual.

KINDLY CORRECTIVES

Better Speech and Conduct

Insure Favorable Reception

BY H. M. TIPPETT

IT is said that Lincoln wrote his Gettysburg address on a stray bit of wrapping paper. If the story is true, it could only be considered an exigency; certainly he did not intend establishing a mode for writers thereby. John Bunyan could not spell, as one of his biographers put it, "for sour apples," but Bunyan had no educational advantages nor any Webster's Collegiate Dictionary at hand.

Horace Greeley wrote so illegibly that an authentic story is told of his having written a letter of dismissal to one of his subeditors only to have it used as one of recommendation to his next employer, the latter being able to decipher only Greeley's signature. But in Greeley's day there were no typewriters ready to substitute mechanical precision for an illegible chirography. These examples will serve perhaps as introduction to a few observations on the obligation of courtesy and care resting upon those who prepare manuscript for our publications.

There is no question that workers often have ideas and inspiring thoughts which merit publication. If these compositions were published just as they come to the hands of our editors, without revision or correction, in some cases they would reflect gross carelessness or unfortunate ignorance in matters of spelling, grammar, punctuation, paragraphing, and diction. Granting that the training of a writer may have been inadequate, there is little excuse for outstanding blunders in English in this era of inexpensive handbooks on composition, encyclopedic dictionaries, and correspondence courses in fundamentals of the language. Men are judged as much by their language as they are by their attire, for "language is the dress of thought."

In deference to the need for brevity, only a few general cautions to writers for our publications are possible. In order to make a favorable impression upon your prospective editor, give heed to:

Spelling.—Check every unfamiliar word with the dictionary. If you are a poor speller, have some one else check your article.

Grammar.—See to it that every sentence is complete and clear in thought. If you are weak in grammatical construction, lean toward the short, simple sentence style.

Punctuation.—Remember that this is a useful device to make your meaning clear. Master the comma especially.

Paragraphing.—A paragraph is a unified bit of composition developing a single idea or one of several divisions of it. Its simplest rule is

to discard everything unrelated to the idea and include all that is essential to it.

Diction.—Use the short Anglo-Saxon equivalents in preference to words of Latin origin. "Chew," "lie," "think," are stronger than "masticate," "prevaricate," "ruminare."

Quotations.—Quote only from reliable sources, and make clear, specific references to such sources, preferably in footnotes, giving author, exact title of article, publication, and page.

Manuscript.—Use unruled typewriter paper of good quality. Begin your article nearly halfway down the first sheet. Make the margins wide, double-space the lines, number each page at the top center, identify your article with a title and your name, and use one side of the paper only. Typewritten material is preferable to handwritten offerings. A simple paper clip will suffice as fastening. Do not roll or dog-ear the sheets. Wherever possible, as in the case of bulky manuscript, mail flat without folding.

No discouragement is intended to veteran contributors to our papers. Our editors are happy to receive the inspirational material which comes to their desks. We would merely bespeak for them an intelligent cooperation in this matter of presenting manuscripts in a way that would require the least revision on the editorial desk. One of the most useful little handbooks on grammar, punctuation, and capitalization is the style manual published by the Review and Herald Publishing Association, "A Guide to Correct English," by Mary A. Steward.

Berrien Springs, Mich.

THE QUERY CORNER

Sundry Ministerial Problems

Relation to Millerism

Conflicting statements are frequently heard as to whether we were or were not integrally connected with the Miller movement, dictated apparently by viewpoint or expediency to avoid the odium of Millerism. What are the facts in the case?

To sometimes claim that we sprang from and therefore have an integral relationship to the Miller movement, and at other times to deny that we had any integral part in the mistaken positions of that movement,—in fact, that "we were not organized until 1861,"—is but an unworthy technical evasion. It is unbecoming to shift position as need or convenience may dictate. We either did or did not spring organically from the Miller movement, and the historic facts fulfilling the prophetic delineations aver that we did.

Joseph Bates was an important figure in the first angel's message. He was one of the group authorizing and calling the first General Conference of Christians Expecting the Advent, held in 1840, and a member of its committee on arrangements. Indeed, in 1842 he was chairman,

and Joshua V. Himes secretary, of one in a series of such epochal conferences. James White was likewise a First Day Adventist preacher and full-fledged participant prior to the disappointment. The Harmon family, including Ellen Harmon [White], was expelled from the Methodist Church in 1843 for accepting the same Adventist teaching. T. M. Preble, who brought the Sabbath truth, and O. R. L. Crosier, who introduced the sanctuary light, were in the 1843-44 movement, as was Hiram Edson and many others.

Never should we seek to avoid the odium that attaches to aspects of the Miller movement, and then claim spiritual kinship and chronological heritage for the threefold message. Such a course does not comport with Christian ethics. Let us be meticulously consistent and honest in the historicity of this movement. L. E. F.

THE MINISTER'S BOOKS

Reading Course and Reviews

"GOSPEL KEY WORDS," by W. E. Howell. *Southern Publishing Association, Nashville, Tennessee. 239 pages. Cloth, special price, 50 cents.*

In these testing times when every point of truth and doctrine is being scrutinized by friend and foe, it is well to fortify our knowledge of the Scriptures by every available means. As a help to the Bible student to know what the Scriptures really say and as the best key to what they mean, the book, "Gospel Key Words," by W. E. Howell, is being offered at a special price. This work treats outstanding words and phrases of the New Testament "studied from the original with special reference to those who do not read Greek, but of equal value to those who do."

The plan is to examine the Greek original for each word treated, giving its literal meaning, the number of times it occurs, a list of all the scriptures in which it is found, with comments and illustrations of its force—all alphabetically arranged. Such terms as these are typical: abide, abound, appearance, approved, ask, baptize, beast, behold, belief, blessed, boast, camel, care, chasten, covenant, creation, crown, damnation, eternal, everlasting, firstborn, forever, fulfill, gehenna, generation, hades, hell, judge, law, Lord, love, master, meat, power, preach, predestinate, prophet, sabbath, seal, soul, spirit, teacher, throne, watch, week, world, and numerous other words and phrases, with a treatise on supplied words.

CANDIDATES for salvation should be led to hate sin, and shun it as they would a dose of deadly poison, which it surely is.

THE race is floundering in the bog of a demoralized civilization. Multitudes of sinking men and women grope frantically for real help, not speculative theories that have no direct bearing upon salvation. We must not disappoint them.

NOTES AND NOTICES

Items of Interest to Workers

SEPTEMBER 23 offered a fine cross section for Ministerial Reading Course registrations received, with a total of seventeen for the day. They were divided as follows:

- 3 Executives
- 5 Pastor-evangelists
- 2 Bible teachers
- 2 Departmental secretaries
- 1 Secretary-treasurer
- 1 Sustentation beneficiary
- 1 Singing evangelist
- 1 Interne
- 1 Chaplain

REGULAR and recognized married Roman Catholic priests are thus described by the *Presbyterian* (August 23, 1934):

"The Carpatho-Russian Church, with about ten million communicants and a million living in the United States, recognizes marriage among the clergy, and this group is in turn recognized as a Unitat Church by the Papal See. As a result, there are perhaps one hundred fifty priests listed in the official Roman Catholic year book who are married. A little fifty-page booklet tells the interesting story of these people, and their courageous attempt to hold to this sane and spiritual custom. The Holy See is attempting to crush out the custom, although such persecution would go directly against the promise made in 1646. Other interesting items in the worship of these people include the absence of all images, giving communion in both kinds, bread and wine (Romanists proper only receive the bread), genuflections, the rosary, etc.; are forbidden, and congregational singing is used."

ATTENTION is called by the *Sunday School Times* (August 5, 1934) to Britain's recent and epochal step that reverses its historic positions:

"Admiralty instructions directing that salutes shall be fired from His Majesty's ships, forts, and batteries in honor of the Pope and his nuncios, internuncios, and legates met with at sea or arriving at, or quitting, any place in His Majesty's dominions."

THE *Christian Advocate* (July 19, 1934) tells of "the service which pastors may render through premarital interviews. Some ministers make this an invariable rule. The procedure varies from a single talk with the couple to a series of meetings, some together and some separately. Pastors who have done this work for a long period report astonishingly favorable results in the high average of success of the families which they have helped join together."

LIBERTY has fallen upon evil days because of the abuses that shelter under its canopy. So declares the *Methodist Christian Advocate* (September 6, 1934):

"Liberty" is a word that fell under suspicion a long ago as the French Revolution, when a brave lady on her way to the guillotine exclaimed, "Oh, Liberty, what crimes are committed in thy name!" "Personal liberty" was the slogan of the organized groups who by the repeal of the Eighteenth Amendment have condemned thousands to personal slavery to strong drink. Therefore, when any social or political group writes "Liberty" on its letterhead, a good many people will begin to inquire what new mischief is afoot that requires the camouflage of that honorable word which the fathers of our nation handed down to us unsullied."

"ALL GRACE THROUGH MARY" is the significant title of a tract recently advertised in *America* (R. C.).

Understanding

BY LOUISE C. KLEUSER

COULD we but know the conflicts of our brother,
And read his thoughts, and feel his heartbeats
strong,
How many times we'd cheer instead of utter
The word of censure for what to us seems wrong!

Yes, might we know, and know as Jesus knoweth,
His trials, his weakness, all his motives true,
Would we not really marvel at his courage,
Would we not make our criticisms few?

And could we lift the veil to catch the vision
Of every struggle, handicap, and tear
Our brother knows because of fettered forces,
Would we not wait, withhold rebuke with fear?

And then to think, our brother is but human,
He slips and falls and errs—but we the same—
Must sink us to the depths of sound contrition,
And love well forth our brother to reclaim!

South Lancaster, Mass.

THE FIELD SAYS—

Through Our Letter Bag

Radio's Fruitage.—Steadily the number of our radio listeners grows. Prejudice is being swept away and friends made for the truth. One Sunday afternoon recently we invited our radio audience to the church to hear the lecture for that night. They came, and the church was packed to the door. The subject was, "The Judgment," and was illustrated by a model of the Mosaic tabernacle. The theme seemed to grip the hearts of these radio listeners, some of whom had come for the first time. One morning some people who had driven nearly thirty miles, stopped at the parsonage, the radio having reached them in their country home. The woman, who had formerly been a member of our church, left forty dollars tithe and three dollars for the radio expense. We thank God for this wonderful means of reaching the people, and believe the radio will materially help to "finish the work, and cut it short in righteousness." H. A. VANDEMAN.

Harrisburg, Pa.

Evangelistic Effort by Young People.—When the plan of an evangelistic effort by young people was presented to the M. V. Society of the Twenty-third Street (Indianapolis) church, they were greatly interested and unanimously voted to support such an effort. So with the help of the leader of their society, we secured a location in the city, got out our advertising, and began our meetings. The first night found a large crowd, and in fact we had a good attendance every night. We carried on the regular line of evangelistic subjects from the very beginning, the major portion of the speaking being done by the young people's leader and myself. The young people of the church helped in every way possible, running the stereopticon machine, furnishing special music, taking up the offering, helping in the visiting, giving out literature, and a number of them joined in the Bible readings.

It was our purpose and plan at first to have the young people do much of the visiting, but as we were in an extremely Catholic and Pentecostal district, it was not long until we found our difficulties multiplying, especially in the homes of the people. When we would go to the homes to visit, we would find their minister there waiting to argue with us. This made it necessary for the young people's leader, the Bible worker, and me to do most of the visiting. The results have been far beyond what we dared hope, as it has been a continuous battle against greater difficulties than we had expected.

Our effort was not restricted to young people, but was conducted for every one. We baptized some persons past fifty years of age, as well as a number of younger people. In four different families three members of the family were baptized, which is rather unusual, for as a rule we do not get so many from a family. When we organized our Sabbath school, the young people took complete charge of this phase. We believe in utilizing the young people in evangelism.

W. C. LOVELESS.

Indianapolis, Ind.

New Testament Canon—No. 11

(Continued from page 11)

basis for our confidence by their irrational attacks would be to flaunt the universally accepted principle of sound historical evidence which governs in every investigation of this character. It would leave the growth of the Christian church and its inseparable Book without an adequate explanation, with mankind headed for the great port of destiny devoid of dependable chart or compass. Indeed, the omission of a single book that has been attacked would mar the unity and symmetry of the whole, and break the completeness and perfection of the inspired collection. With such destructive objectives and tactics we have no part nor sympathy.

We must therefore conclude, on the basis of the evidence submitted, that the original or antecedent cause of writing was the great commission of Christ to His apostles; the immediate cause was the particular circumstance that made the penning of the individual book necessary; the motivating cause of assemblage and recognition was the rise of the sects, revealing the danger of unrestrained individualism, and leading inevitably on to the authorized acceptance of the universally recognized writings, as the norm of faith of the universal church, not imposed, but received; and as the inevitable culmination, the transmitting cause, projecting them through the centuries for the blessing of all nations, was the manifest human need coupled with the divine provision of supply, impressed upon devout scholars by the Holy Spirit. So back of it all stands God watching over His word, and

forming the New Testament of His grace and love.

L. E. F.

(Bibliography will appear in next issue.)

The Book of Philippians

(Continued from page 10)

3. To unity in diligence, and developing the spiritual life personally. 12-18
(God is working in them: Paul is working for fullness of joy through them.)

IV. Second Personal References: 2:19-30

1. As to the soon coming of Timothy. 2:19-23
2. As to his own expected release and visit. 23, 24
3. As to the recent ministry of Epaphroditus. 25-30

V. Second Exhortation, With Doctrinal Parenthesis:

- 3:1 to 4:1
1. To joy in the Lord. 3:1
- a. Warning against Judaic formalism. 2-16
- (1) The true circumcision alone can thus rejoice. 2, 3
- (2) Paul's Jewish antecedents no cause for confidence. 4-7
- (3) His present Christian experience no cause for confidence. 8-11
- (4) Continued progress the only rule. 12-16
- b. Warning against antinomian teaching. 17-21
- (1) The life of many formalists at Rome. 17-19
- (2) The life of a true Christian. 20
- (3) The blessed hope, its inspiration. 20, 21
2. To steadfastness in the Lord. 4:1
3. To unity among the sisters. 2
4. To helpfulness among the workers. 3
5. To joy in the Lord. 4
6. To "sweet reasonableness" in view of Christ's coming. 5
7. To a holy "carelessness" and "prayerfulness." 6, 7
8. To engrossment in spiritual things. 8
9. To imitation of His life. 9

VI. Conclusion: 4:10-23

1. Acknowledgment of aid received. 10-19
2. Salutations and benediction. 20-23

VI. History of the "Woman"

(Continued from page 9)

... Theodoret adds: 'Many shone from apostolic gifts, and many bore in their bodies the marks of Christ.'"⁴

As stated before, three hundred eighteen bishops attended this council. They had assembled from all parts of the empire, mostly from the East. There was an immense number of presbyters also. Another ancient church historian says: "Some of these ministers of God were eminent for their wisdom, some for the strictness of their life and patient endurance of persecution, and others united in themselves all these distinguished characteristics."⁵

Final Analysis

FIRST.—The church of Ephesus, from Pentecost to about 100 A. D., was reproved by God because it had lost its first love.

SECOND.—It was commended for its labor and patience and works.

THIRD.—It hated the heresy of the Nicolaitans, which the Lord also hated.

FOURTH.—It was admonished to repent, or the candlestick would be removed.

The Church of Smyrna, 100-325 A. D.

FIRST.—God knew their tribulation and pov-

erty. "But thou art rich," said He. And who dares change that declaration of God?

SECOND.—There were false brethren in that church whom the Lord called the synagogue of Satan.

THIRD.—This church, the Ancient, or Post-Apostolic, Catholic Church, organized by the apostles, was rich in patience, tribulation, faith, etc., and God had no reproof for them, notwithstanding there were many false Christians among them. They were not asked to repent like the churches of Ephesus, Pergamos, Jezebel in Thyatira, Sardis, and Laodicea.

FOURTH.—The whole Roman Empire hurled its mighty power against the Post-Apostolic Catholic Church to annihilate it, but all in vain. The Post-Apostolic Church triumphed, and humbled to the dust by the power of God the mighty host of pagan Rome,—for moral suasion is stronger than civil power.

(To be continued)

Washington, D. C.

¹ Neander, "Church History," Vol. I, p. 120 (Torrey-Morrison edition).

² Eusebius, "Church History," book 4, chap. 15.

³ Id., book 5, chap. 7.

⁴ Hefele, "Church Councils," Vol. I, p. 272. See also Theodoret's "Ecclesiastical History," book 1, chap. 7.

⁵ Socrates, "Ecclesiastical History," book 1, chap. 8.

Healing the Deadly Wound

(Continued from page 7)

8. Removal of almost the last of Catholic disabilities in England.

9. Overthrow of socialism in Austria by a Catholic caucus.

10. Rise of theories of government favorable to Catholic principles.

Looking over this amazing catalogue of events, one cannot but admit that the "deadly wound" is now so completely healed that the Papacy is able—when it deems the hour propitious—to accomplish the final acts predicted of it in the prophetic word.

Watford, England.

Adaptability Essential to Successful Ministry

(Continued from page 1)

might gain the weak." Luke tells us how Paul talked to the elders from Ephesus, how he used to live and preach:

"From Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews; and how I kept back nothing that was profitable

unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:17-21.

Such a record of one's ministry, approved by those who knew his ministry, is a strong illustration of how Paul labored to win souls. Of his service in raising up the Corinthian church, we find him writing to them thus:

"Have I committed an offense in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." 2 Cor. 11:7-9.

In one grand summary Paul writes, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." This kind of ministry Paul carried on that he too might be saved. It was his love for Christ and the love of Christ for him that constrained him to work and preach as he did.

Sometimes it may seem strange that Paul did not bring in his nationalism and show that his country was superior to all others. This he might have done when in Asia Minor or Syria or Greece. He could have told a pretty tale of the superiority of his people, and boasted of many things. But only one thing concerned Paul, and that was that the people should accept Christ as their personal Saviour. He desired but one thing, and that was that all men might believe and be saved.

Adaptability to one's conditions and environment is ever a quality to be greatly sought after by the preacher and the missionary. Controlling committees in the church and conference may seem to annoy and irritate; but to be able to work gracefully and happily with all men under all conditions is a superior acquirement.

The ability honestly to admire in others their culture and art and accomplishment is worthy of the best of preachers. To believe in other people and to accept their statements, even if sometimes grievously deceived, is far better than to lose faith altogether.

When in a strange land it is well to lose sight of one's own country, and never to introduce invidious comparisons. They carry a sting that rarely benefits any one. Nor is the true missionary ever to assume or feel superiority.

Frequently, because of conditions, ministers are so national that they neutralize their preaching by their self-conceit and prejudices. Few people care to listen to a preacher whose speech strongly points to his superiority by birth or by citizenship above those to whom he

is talking. Strong nationalism undoes many a missionary or minister, and disqualifies him for successful work. Paul was cosmopolitan, counting himself a citizen of the kingdom of God rather than of any kingdom of this world.

This spirit of adaptability made Paul not a weakling in his ministry, but a tower of strength. Disinterested in politics, untainted by the spirit of "nationalism," all his strength could be utilized in evangelical works. Though a Jew, he outmeasured all Jewish believers in his desire to win men to Christ. Loving one man as another made it possible for the apostle to preach Christ to all men with equal zest and zeal. This ability to adapt oneself to existing conditions, to make oneself superior to conditions in any country and among any people, is a sign of intelligent self-control as well as of a special gift from God.

Preachers are not to be a burden to people, so that they dread to see them come, owing to their extreme notions and their demand for personal attentions. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things," wrote the inspired penman. Preachers are not only to bring spiritual blessings to the people, but they are also to preach the "gospel of peace." Their very presence should impart joy and comfort in every household they enter. This is God's ideal for a minister of the gospel.

When one reads some of Paul's statements it is easy to conclude that he possessed in a marked degree the ability to accommodate himself to conditions where he traveled and where he stayed. And we may conclude that this attitude on Paul's part made him welcome. As we read in Galatians 4:14, "My temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus." Paul seems always to

have been satisfied with the treatment accorded to him, and grateful for any kindness shown. To the Philippians he wrote:

"Even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God." Phil. 4:16-18.

Adaptability stands one in good stead on many occasions. After the Civil War Henry Ward Beecher was to speak in the South. A large crowd was gathered, and he began to lecture. No one seemed attentive. He was perplexed. Again and again he tried to gain the attention of the audience, but they would not listen. Just as he was thinking of closing because of the confusion, a general of the Southern army came into the church with his wife. Beecher had never met the general, but had seen his picture. He at once stepped down from the platform, rushed up the aisle, embraced the general, and led him to the platform, giving him the best seat. The audience cheered. Beecher started again, and thereafter the closest attention was given to his remarks. Beecher had won by his tact and adaptability.

The ability to make the best of a bad situation, to adapt oneself to unfavorable conditions, shows superior intelligence, and is a gift much to be desired. But it is not alone a natural gift; it can be cultivated. By thought and study it can be acquired. To be adaptable, to like other people, to be able sincerely to admire their good qualities, to remember that men are not "different," but "alike"—all these help to that Christlike adaptability which wins hearts. As gospel ministers we should seek and cultivate this gift.

I. H. E.

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REPRESENTATIVE!—The minister is not a private individual, with the independence, freedom, and obscurity incident to such. He is instead a public official. This is properly so, for like an ambassador in a foreign land,—which he is in verity,—he speaks, writes, and acts always in a representative capacity. He assumes such a solemn and unique responsibility when he accepts ordination vows. He deliberately foregoes certain freedoms. Well were it for us to ponder these principles constantly.

BREADTH!—The times demand men of broad sympathies, understanding, and vision. The hour calls for men who have a wide outlook, who see beyond the restricted limits of their own interests, territory, or line of work, to an all-embracing world field and task. Men are needed who, banishing narrowness and selfishness, understand and labor for the upbuilding of every branch and section of our world work; men who are growing, not stagnating; men who can differ on nonessentials or methods, and still respect and work with one another; men who can forgive an injury and still love as before the one who has wronged them. Such are the kind of men needed in this movement today.

DECEIVED!—What is more pathetic than the hallucination of an individual worker, or a group, believing, like Elijah, that "I, only I, am left" in true defense of the faith? The feeling,—expressed or concealed,—that virtually all others have departed from, compromised, or betrayed that faith, leads to a species of spiritual pride, arrogance, and intolerance that is ruinous both to the individual and to his service. God's rebuke to Elijah applies just here, and unless received will end in disaster. God, who reads the inmost secrets of the human heart, has reserved to Himself an army of loyal adherents who have "not bowed the knee to Baal." Let men beware of impugning the motives or challenging the integrity and loyalty of the larger body of associate workers who have given their lives in unstinted service to the cause both are seeking to upbuild.

DISCUSSION!—The stifling of discussion is contrary to the very genius of both civil and religious democracy, for truth is a living, expanding principle. Repression of discussion is ever characteristic of autocracy, with its centralized power and its fear of disturbing the *status quo*. History marks it as notoriously the tool of tyranny and the instrument of error. Freedom to ask questions, to differ, to discuss, fosters truth and exposes error. Controversy occupied a large part in the formation of the New Testament canon. Debate sifts fallacy from fact and error from truth; but stagnating

conservatism, with its accompanying frown upon discussion, tends toward ultimate uncertainty and disaster; and repression of investigation often ends in upheaval.

SAFEGUARD!—"Systematic theology" may seem a rather pretentious term. It may, by some, be deemed something alien to the simplicity of the third angel's message. But, sweeping in as it does in full-rounded survey, the whole field of the fact of the Godhead, creation, moral law and government, sin and redemption with all its aspects in balanced relationship, rightly studied and understood, systematic theology constitutes a mighty bulwark against fanaticism or distorted emphasis upon a single truth or element of truth. Extremism is incompatible with such a sound, well-balanced view of truth. We have suffered through the decades of this movement because some failed to have this safeguarding balance.

ADEQUACY!—With a world structure crumbling about us, with Catholicism gaining power and prestige by leaps and bounds, and with Protestantism drifting farther and farther from the light and truth of its founders, are we adequately meeting the challenge of the hour? Multitudes are disillusioned by the failure of degenerate Romanism and emasculated Protestantism to meet the needs of the soul and to guide out of the bewildering religious and social maze onto a platform of safety. Many are groping for an adequate explanation of past and present and a forecast of the future, and above all for a satisfying presentation of the provisions of redemption in its consummating phase that will both strip away all the innovations of apostasy and restore the full primitive gospel. And that is just what we are to offer men today. These are the appealing fundamentals of the everlasting gospel that underlie all phases of reform and revival. These constitute in verity the essence of our message. Let us not erect barriers against its reception by tactless approaches and distorted emphasis of irrelevancies.

TURPITUDE!—Be not deceived by fair words. Strangely and sadly enough, some of the most revolting cases of moral turpitude have been among those professing a great burden concerning the higher spiritual life. Perhaps these aspirations and concerns were in themselves sincere, but were swept under before the onrush of overmastering passion. But profession or concern does not in itself constitute the criterion of truly spiritual life. Here preeminently actions speak louder and more convincingly than words.