

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. VII

AUGUST, 1934

No. 8

THE CHRISTIAN SOLDIER

AN EDITORIAL



HE apostle to the Gentiles often referred to himself and his fellow workers as soldiers. The Christian life he called a warfare. Somehow this great evangelist, this mighty soul winner, took his work so seriously that he compared himself to a soldier and the church to an army of men, traveling, fighting, suffering, enduring, and conquering. To this noble preacher his ministry was not simply maneuvering and drawing of rations, but it was a warfare that called upon him to give all to win the victory. To young Timothy, whom Paul called "my son" and whom he greatly loved, he wrote: "Thou therefore endure hardness, as a good soldier of Jesus Christ."

In this exhortation we are told whose soldiers we are. Each is a "soldier of Jesus Christ." It makes much difference under what banner we enlist. In Paul's day Rome ruled the world. Her standard was the rallying point for all peoples. Those who fought under her banner were almost certain of victory. At the very time that Paul, a soldier for Christ, wrote these words, he was a prisoner in Rome, under sentence of death because he belonged to the Christian forces engaged in relentless warfare against the principles crystallized in Rome. It was under these conditions that he wrote his son Timothy to "endure hardness, as a good soldier of Jesus Christ."

That word "hardness" has the meaning of enduring privation, want, affliction, suffering. It means almost anything rather than ease and physical comfort. It certainly included travel in those ancient days,—absence from home,

living under the fear of police interference, even the possibility of suffering imprisonment and death for Christ. In those days the Jews, the only professed believers in God, were intense in their opposition to Christ and His Messiahship.

Paul wrote to the church at Corinth of some things he suffered:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." 2 Cor. 4:8-11.

Concerning how the Jews persecuted him, Paul wrote:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren;

in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine

(Continued on page 22).

Winning Precedes Holding

BY ALFRED W. PETERSON

WE hear much these days about holding the young people of the church. In our concern that our young people shall remain faithful to this truth we need to remember that we cannot hold what we have never had. We shall never be able to hold our young people for Christ until we first have won them to Christ. And we cannot win these young people until we go after them where they are. We must seek them out, and with personal appeal lead them to the Lord Jesus. We must understand their problems and enter sympathetically into their experiences. To do this we must understand the language and thinking of youth.

The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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.

ALL interested in significant trends among 20,870 clergymen regarding "war and economic injustice" will wish to get a copy of the questionnaire and tabulated answers (40 pages for 25 cents, published by Kirby Page, 3947 48th St., Long Island City, New York). Here are the opening paragraphs:

"Nearly 13,000 American clergymen have declared their determination not to sanction or participate in any future war, and more than 18,000 have repudiated capitalism, or rugged individualism as it prevailed in 1929. These facts are revealed by the 20,870 replies to a questionnaire sent out recently by representatives of twelve religious bodies.

"That the churches should now go on record as refusing to sanction or support any future war is the conviction of some 14,000 ministers, while approximately 16,000 favor substantial reductions in armaments, even if the United States is compelled to take the initiative and make a proportionately greater reduction than other nations are yet willing to do. . . . In terms of proportion, 62 per cent of the ministers responding state that it is their present purpose not to sanction any future war or participate as an armed combatant, while 67 per cent believe that the churches should now go on record as refusing to sanction or support any future war."

A QUESTIONNAIRE submitted by Dr. George H. Betts to 1,039 Protestant ministers—members of the Chicago Church Federation—brought startling returns. These disclosures reveal the devastating inroads of Modernistic evolution. Here are two paragraphs that reveal the gravity of the situation:

"Do we want children to accept the Genesis story of creation as fact, or shall we teach them that God created the earth through millions of years? Two thirds of the ministers and a slightly larger proportion of the students would deny the literal truth of the Bible story. The place this problem still occupies in ecclesiastical thought shows in the fact that 60 per cent of students reporting from one seminary express themselves as *uncertain* on the creation story, while one fifth of all are uncertain what idea they desire the child to hold. What are children to do when they are taught one thing on week days and a quite different thing on Sundays?

"Similar differences are revealed on the question whether man developed from lower forms of life as is now taught in all modern science courses. Only 46 per cent of ministers would teach children this point of view, while 39 per cent would have them believe the Bible story, and 15 per cent are uncertain what should be taught. Nearly two thirds of the students accept the doctrine of evolution, though in one seminary 62 per cent say no to evolution and 33 per cent are uncertain what to teach, leaving only 5 per cent

of confessed evolutionists. Balancing these conservatives are two other seminaries in which 83 per cent of our respondents accept man as the product of evolution. All standard science courses in the public schools teach evolution as a matter of course.

"These and similar questions about God lie at the very heart of religion, because at the heart of all great religions is a Deity."—*The Christian Century*, May 9, 1934.

UNDER the significant heading, "The Passing of Home Missions," the *Christian Century* projects a most revolutionary proposal, though consistent with the sinister premises of Modernism. It is sobering indeed to all who are watching the collapse of Protestantism going on before our eyes:

"The next step in the development of American Protestantism should be the reorganization of the Federal Council on such a basis that the function of home missions can be transferred to it by its constituent denominations, and this should be followed by the transfer of such functions to the federal body. Such a transfer of home missions to the representative undenominational agency would insure the deflation of home missions to a legitimate and ethical basis—by stopping the immoral rivalries arising out of present denominational aggressiveness in organizing unneeded churches, by withdrawing the unethical subsidies now expended to maintain churches which have no right to live. . . . The proposal to abandon denominational home missions will seem drastic to many persons and perhaps brutal, but only to those who have not yet come to terms with the indisputable fact that we have too many Protestant churches in the United States. These churches have been created by the pressure of an enthusiasm which no longer exists—an enthusiasm for denominational expansion. The Christian churches can no longer disguise their failure to confront the spiritual and moral issues of society by pointing to their rapid growth in number of churches, ministers, and communicants. The unvarnished truth is that we have too many churches. We also have too many ministers. And, though it is not relevant to the present discussion, it is highly probable that the churches have too many communicants."—*Christian Century*, May 9, 1934.

FUNDAMENTALISM has suffered a fresh setback in the Presbyterian Church. A year ago, the issue was joined anew when Mrs. Pearl Buck's resignation from her mission charge—after her confession of doubt as to the virgin birth—had led to the establishment of a Fundamentalist "Independent Board of Foreign Missions." Now we read:

"The Fundamentalist-Modernist controversy which flared up in 1920 broke out anew in the 146th General Assembly of the Presbyterian Church in the United States of America. Again the Fundamentalists were defeated.

"They lost when Dr. William Chalmers Covert of Philadelphia, a liberal, was elected moderator, and when they received an ultimatum ordering the disbandment of the Independent Board of Presbyterian Foreign Missions, established a year ago by Dr. J. Gresham Machen and Fundamentalist sympathizers as a rival to the hundred-year-old official board of the denomination."—*The Literary Digest*, June 9, 1934.

THE Question Department of the *Moody Monthly* for June (p. 468) contains a most candid confession and warning regarding Protestantism's waning power, and its cause:

"Protestantism has been a spiritual, moral, and often a political force in the world; but her glory has been her spiritual power, which at the present time has so largely departed. Meanwhile the enemies of the church have increased in strength and power. Due largely to a spirit of compromise with the world, the moral standards of both church members and ministers have been alarmingly lowered. The messages from our pulpits have lacked conviction, gripping earnestness, and spiritual power. Hence at the present time Protestant churches have largely lost their voice of authority. Not so the Romish Church, whose position in the world is one of growing influence and importance. The only way for the Protestant church to regain her position of importance is by whole-

(Continued on page 22)



DELVING INTO THE WORD



Studies on Fundamentals of the Message

THE ANOINTING OF THE ANTITYPICAL MOST HOLY

BY F. C. GILBERT

THE angel Gabriel made several visits to Daniel in response to the latter's appeal for light on the great time vision recorded in Daniel 8:14. It was in answer to the seer's most earnest prayer for a clear understanding of the 2300 days that the heavenly messenger came to the prophet and made the following announcement: "O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision."

The mighty visitor proceeds to enlighten the aged man of God with these words:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24.

Time Covered by Angel's Statement

It is not necessary to dwell at length on the first part of this verse. It is generally understood by prophetic students that the term "seventy weeks" (*sh-voo-im shiv-im*) is by all Hebrew writers and commentators expounded as seventy times the period of seven years. The same conclusion is reached by recognizing the Biblical principle of a day for a year in prophecy. (See Num. 14:34; Eze. 4:6.) But Gabriel announced to the prophet that, during this 490 years, there was to be an anointing of the "most holy." What is this "most holy" that should be anointed before the close of this time period?

It has been said by some that this refers to the anointing of the Messiah; for in the two subsequent verses the angel mentions that a certain number of these years reaches to Messiah the Prince, and to the time when the Messiah is cut off. It should, however, be remembered that the word Messiah means "anointed." (See Acts 4:25, 26, compared with Ps. 2:1, 2, and John 1:41, including the margin.) Yet we do not find in Scripture that the words "most holy" are applied to the Messiah. Jesus is called "Thy Holy One" (Ps. 89:19), "Thine Holy One" (Ps. 16:10), "the Holy One of Israel" (Isa. 55:5), "that holy thing" (Luke 1:35), "Thy Holy Child" (Acts 4:27). In harmony with the forecast made by the angel, Jesus was anointed as the Messiah, for it is

written: "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. This anointing, which took place at His baptism, occurred in the fullness of the time (Luke 3:21, 22), to fulfill the prediction made in Daniel 9:25, 26. But the Old Testament nowhere states that the Saviour will be called the "most holy."

Furthermore, the words "Thy Holy One," "Thine Holy One," before mentioned, are from a different Hebrew expression than the words "most holy" noted in Daniel 9:24. The Hebrew word *cha-sid* is used in those two texts. But the words "most holy" in Daniel 9:24 apply to objects, and not to persons. Seldom in the Old Testament are the words *ko-desh ka-do-shim*, "most holy," applied to any other object than the "holy of holies" in the sanctuary. Possibly once or twice this expression, *ko-desh ka-do-shim*, may be used for *holy things*, but the term is not applied to a person. It is essential to bear this thought in mind.

It is true that the Bible says Christ is to experience *two* anointings. The one at His baptism, we have already mentioned; the other we shall note later. But it is evident that the anointing of the "most holy" in Daniel 9:24 does not have reference to the descent of the Holy Spirit upon the Saviour at the time when Jesus received baptism at the hands of John.

Anointing of the Sanctuary

The Scriptures teach that when the sanctuary in the wilderness was in preparation for the priesthood and its services, Moses was commanded to make a holy anointing oil. Ex. 30:22-25. The specific purpose of this holy oil was to anoint the vessels of the tabernacle, including the holy and the most holy places, and for the anointing of the priests. Verses 26-30. Strict commands were given that upon no human flesh should this holy oil come, save only the priests', and upon the vessels of the sanctuary. Verses 31-33. To violate this meant being cut off.

Again, when Israel's prophet was commanded to set up the tabernacle, Moses was exhorted:

"Thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof. . . . And thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him; that he may minister unto Me in the priest's office. And thou shalt bring his sons, . . . and thou shalt

anoint them, . . . that they may minister unto Me in the priest's office." Ex. 40:9-15.

When Moses had completed the setting up of the tabernacle, he was commanded to dedicate the sanctuary and to consecrate the priests before Aaron and his sons entered upon their sacred offices. The account of this dedicatory and consecration service is found in Leviticus 8. A call was made for the congregation to gather at the door of the sanctuary to witness this solemn and sacred ceremony. Verses 3-5. Moses impressed upon the people that he was carrying out this service at the command of God. Verse 5.

Aaron and his sons were washed with water from the laver. They were then clothed with the holy garments. Verses 6-9, 13. The holy anointing oil was then applied to the sanctuary and its vessels. All parts of the tabernacle were anointed, including the furnishings in the most holy. Lev. 8:10, 11; Ex. 30:26-28. After the tabernacle and its furnishings, including the holy and the most holy, were anointed, the holy oil of anointing was poured upon the priests, upon Aaron and his sons. Lev. 8:12; Ex. 30:30. This anointing of the high priest was so complete that centuries later the psalmist refers to it as follows:

"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Ps. 133:1, 2.

Dedicatory and Consecration Services

Seven days were occupied in these sacred and solemn services; for it is written:

"Ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you." Lev. 8:33.

Moreover, no person who was associated with the sanctuary service was permitted to engage in any occupation during these days of dedication and consecration. The record states:

"Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded. So Aaron and his sons did all things which the Lord commanded by the hand of Moses." Verses 35, 36.

That the holy and "most holy" places of the sanctuary were anointed and sanctified, is confirmed by a later testimony:

"It came to pass on the day that Moses had fully set up the tabernacle, and had anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them." Num. 7:1.

Thus it is clear that every part of the sanctuary was set apart, dedicated, consecrated with the holy anointing oil. But the ministry

of the sanctuary by the priests could not begin until *after* the tabernacle and the priests had been set apart by this sacred service. This dedication of the sacred structure was necessary before the priestly service could become effective therein. At the completion of this holy service, Aaron and his sons were prepared to carry forward the ministry of reconciliation with the sacrifices in the holy place. Lev. 9:4, 6, 22, 23. God approved of the dedication of the sanctuary and the consecration of the priesthood. The sanctuary service now was inaugurated.

Antitypical "Most Holy" Anointed

During the years from 457 B. C. to 34 A. D., covering the period of the 490 years spoken of by the angel Gabriel, there was no sanctuary on earth anointed, nor was there any dedication or consecration of a priesthood to the sacred office of priestly ministry. It is true that the Israelites had returned from their Babylonian exile, and entered again into the worship of God by offering sacrifices, following the decree by Artaxerxes. Ezra 7:10-27. But the Aaronic priesthood had already been in existence for more than a thousand years. God had promised the Jewish people that at the close of the seventy years of their captivity they should return to the land of their fathers. Jer. 29:10-14. But their restoration to Palestine and their renewal of the sacrificial system in the temple were but a continuation of the priestly ministry which had been active for many centuries prior to their exile in Babylon, but which ministry ceased because of the destruction of the temple, due to their sinful practices. 2 Chron. 36:14-21.

However, the Lord Jesus, after He completed His work on earth, was taken to heaven to appear in the presence of God as man's high priest and intercessor. He ascended to minister in the sanctuary which the Lord pitched and not man. Heb. 8:2. Before He entered upon this priestly ministry in heaven, there must needs be a dedication of the heavenly sanctuary and a consecration of the priesthood of that sanctuary. Heb. 9:11-28. Jesus ascended to heaven forty days after His resurrection. Acts 1:3. According to the announcement of the angel Gabriel, recorded in Daniel 9:25-27, Jesus must minister three and one half years on earth after He became Messiah. His *Messianic* anointing occurred at His baptism in October, 27 A. D. He labored among men three and one-half years following His baptism, and then died as the Lamb of God. Therefore His ascension took place over three years before the completion of the full 490 years. *It is the "most holy" of the heavenly sanctuary which Gabriel declared should be anointed during the seventy times seven years.* That this actually occurred we will show in another article.

Washington, D. C.



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

AUSPICIOUS OPENING OF ADVANCED BIBLE SCHOOL

BY M. E. KERN, *Dean*

AS a people professing to make all our education Bibliocentric, and in these days of doubt and infidelity standing stanchly for the inspiration and authority of the Bible, we have long felt the need of a graduate Bible school. Being unable financially at present to launch a permanent graduate school, and feeling, furthermore, that it might be well to begin in a small way and gain experience in the conduct of such a school, it was agreed at our last Autumn Council to conduct a series of advanced Bible summer schools, probably to be held in rotation at different senior colleges.

This conception became a gratifying reality on June 6, when the first session of the Advanced Bible School opened at Pacific Union College. We have (on June 18) an enrollment of thirty-nine students, composed of Bible teachers from colleges and academies, principals of academies, ministers, and a few others. These students come from seven of the nine union conferences in North America and from four foreign divisions—Inter-America, South America, Southern Asia, and China. All who have come in for this work are men of mature experience. Most of them are college graduates, and some have a master's degree.

Work is being given in the study of prophecy, world religions, church history, Biblical languages, and speech. For the second semester of six weeks, beginning July 18, there will be classes in Systematic Theology, Science and Religion, Evidences of Christianity, Secondary Education, and a continuation of the classes in Hebrew and Greek. Besides these regular classes there are series of special lectures of two weeks each, covering the subjects of Health, The Spirit of Prophecy, Missions, Methods of Bible Teaching, Evangelism, The Christian Ministry, and Early Advent History Sources.

The location of our summer school seems ideal.—here on Howell Mountain,—cool and restful, and where there is still much of primitive nature, forests with deer and other animals. The college has an excellent library, and can secure valuable books from other libraries for the asking. Teachers and students are happy in their work, feeling that we are experiencing the fulfillment of the promise, "They shall be all taught of God."

By request from the students, special groups

for prayer are being organized, for we feel that with our advancement in the knowledge of the Bible and related branches, we must delve deeper into the realm of spiritual experience. These Bible teachers seem to sense very deeply their unique position in our system of schools and the sacred responsibility of being teachers of the word. With minds alert for additional knowledge, reaching out and up for a greater outpouring of the Spirit, they are expecting and obtaining a better fitting for their work—something they could not possibly secure in any other school.

While it is possible that in the future we shall be able to arrange for their credits to be applied on the master's degree, our students are not thinking much of that, but are seeking diligently for that which will make them better teachers of the Bible and more successful soul winners in a work which they firmly believe is soon to close.

The lectures are proving to be a very helpful feature. The first in the series, Dr. McReynolds's lectures on health, have deeply impressed the students with the importance of caring for the body temple. Elder Daniells will begin his lectures on the Spirit of prophecy in a few days. Elder Spicer has already sent on the syllabi of his series on missions. We are duplicating these so as to make the work of more permanent value to the students. The other lecturers will follow a similar procedure. We earnestly solicit the prayers of our workers for the success of this new school, which, if rightly conducted, holds so much of promise for the future of our work.

Angwin, Calif.

THERE are a thousand theological details that will never be understood this side of the pearly gates. Let us not be seriously disturbed by them. We are saved by what we know, not by what we do not know.

THE unwillingness of some merely to repeat parrotlike the assertions of associates that bear upon religious belief or historical fact, without personal investigation of sources to an extent that satisfies the mind, so that expression is thenceforth the result of personal conviction, is to be commended and encouraged.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

III. THE POST-APOSTOLIC CATHOLIC CHURCH (31-314 A. D.)

BY N. J. WALDORF

BEFORE entering upon a survey of the Christian church of the first three centuries, it will be well to note first the conditions obtaining in the pagan world, which was to be entered and evangelized by the newly formed Christian church. Its bounden task was the conversion of responsive souls from heathenism to Christianity, through the preaching of the cross of Christ.

East of the Palestinian cradle of Christianity, the people were enslaved by caste and bound by pantheistic belief. In the north, Grecian philosophy and Gnosticism prevailed. In Palestine, Judaism confronted the church on every hand. In the West—and all over the Roman Empire, in fact—Cæsar worship and Roman imperialism held sway. These four powerful religious groups in the heathen world stood ready to engulf the emissaries of Christianity, with their sophistical reasonings in the East, and by the brute force of the Roman government in the West, as we shall presently see. The entire ancient world was dotted with magnificent temples and shrines erected for the purpose of worshiping the gods of the nations. Many historians have denominated this time as the greatest crisis hour in world history.

Into this world, intensely religious, but according to God's standard of living, hopelessly shackled in chains of darkness and without hope, Christ sent His humble followers to bring the glorious news of salvation through the cross of Calvary. Now the question arises, What underlying principles were absolutely essential for the success, the protection, and the preservation of the Christian church in its mission to preach the gospel to all nations? This question will be answered by giving a brief survey of the

Confession of Faith of the Ancient Apostolic Church

It is inconceivable that the Christians were not united in an established faith throughout the Roman Empire. The apostle Paul wrote to Titus, "A man that is a heretic after the first and second admonition reject." Titus 3:10. To Timothy he wrote, "Take heed unto thyself, and unto the doctrine; continue in them." 1 Tim. 4:16. (See also 2 Tim. 2:15; 3:14; 2 John 9-11; Rev. 22:18, 19.) It is impossible to dismiss a person as a heretic from the com-

munion of a church unless the church has a well-defined confession of faith, understood by all. This was precisely the case with the early Christian church. The believers were gradually instructed by apostles, prophets, evangelists, pastors, and teachers, in order to unite them in "one Lord, one faith, one baptism." Eph. 4:5.

The fundamentals of this faith may be summarized as follows: The deity of Christ, as revealed in the Gospels and the epistles of John; the perpetuity of the law of God; salvation solely through Christ, and justification and righteousness by faith, brought out in Romans and Galatians; the ordinances of baptism and the Lord's supper, in Romans and Corinthians; the abolition of the ceremonial law, as found in Ephesians, Colossians, and Hebrews; the atoning sacrifice of Christ on the cross of Calvary, that bought back a lost world and reconciled it to God, in 1 Peter 1 and 2; Colossians 1; Romans 5:6-10; Hebrews 10:10-14; the mediation of that atoning sacrifice in the sanctuary in heaven by Jesus Christ, in Hebrews 3, 4, and 5; and the second coming of Christ to raise the righteous dead, in 1 Thessalonians, 1 Corinthians, Revelation.

The church was commissioned to preach the crucified Christ, the risen Saviour, the mediating High Priest in heaven, and the second coming of the King, Christ Jesus.

On one occasion when a dispute had arisen regarding the rite of circumcision, a council was called for an interpretation of the doctrine in dispute. This council was held in Jerusalem between 49 and 52 A. D., and the first canon or rule was drawn up which instructed the converted Gentiles to abstain from the "pollutions of idols, and from fornication, and from things strangled, and from blood." Acts 15:20. This council was under the direct control of the Holy Spirit, as verse 28 indicates. Two prophets, Judas and Silas, were sent as delegates to the churches, delivering the decision, "which when they had read, they rejoiced." So were the churches established in the faith.

The writing of the books of the New Testament canon and the composing of the theology of these Scriptures were done under the direct inspiration and supervision of the Holy Spirit, through the medium of prophets and apostles. It was a complete work, as regards both church

organization and theology. From the birth of the Founder to the completion of the New Testament writings and their confession of faith, about one century passed into history. We will now study the internal history of the apostolic church in its endeavor to maintain and defend the faith once delivered unto the saints. This era extends from C. 100 to 321 A. D.

Early Councils and Synods

The subject before us is so vast and intricate that only the chief points at issue will be dealt with. Each study to follow will expound one phase of the subject. At the end of different articles a bibliography will be given, listing authorities from which extracts are taken.

The transition in the church was gradual. The apostle Paul predicted that after his departure from Ephesus heresies would creep into the church. This was not only true of that particular locality, but wherever the church was planted, sundry heresies flourished. (See Acts 20.) One of the first of these heresies, so named by the church, was Montanism, which arose about 145 A. D., in Phrygia. The Montanists were condemned at the two synods of Hierapolis and Anchialus, about 150 A. D.¹ A number of synods were held in different parts of the Roman Empire, with the object in view of settling the feast of Easter. These synods were small, the number of bishops ranging from seven to eighteen in their respective dioceses.

The next synod of note was held in Carthage, about 205 A. D., which declared that baptism administered by heretics was void.² This decree was upheld by the synod at Iconium, in Asia Minor, about 230-234 A. D.³ Another council was held in Carthage, about 251 A. D., under Cyprian the bishop, which regulated the re-admission of the *lapsi*, or apostates, into the church again. Novatian and Felicissimus were excommunicated because of their opposition to the council and the regulation imposed upon the *lapsi* by the council. The bishop of Carthage sent this decision to Rome for confirmation, the same being duly acted upon by a council held in Rome about 251 A. D., and which was attended by sixty bishops and a number of priests and deacons. This synod confirmed the decrees of the synod of Carthage, and excommunicated Novatian and his adherents.⁴

We have noted that the synods held in Carthage condemned baptism administered by heretics. The bishop of Rome, Stephen, was so displeased with the decision of the African synod that he would not allow the African delegates to appear before him, but called Cyprian a false Christian, a false apostle. He then pronounced baptism by heretics as valid, and declared there was no necessity for the rebaptizing of those who had been baptized by heretics.⁵ Cyprian called another synod in Carthage, in which eighty-seven bishops assembled, with many priests and deacons. The whole council

declared that baptism by heretics was invalid. This decision was later supported by Firmilian, the bishop of Cæsarea. In this significant controversy on baptism, Rome won out at last, for to this day she holds that rebaptism is not necessary for admission of heretics into the church. All must have, however, a confirmation service or the imposition of hands by the bishops, as alleged successors of the apostles.⁶

As we near the close of the third century, the gospel ship is rocked violently by troubled waters. Heresy after heresy springs up in all parts of the empire. Synods multiply. They not only condemn heresy, but begin to legislate and enact more rules for the government of the church. One particular case is that of Paul of Samosata, who did not believe in the deity of Christ, but explained Him as a mere man in whom the *logos* as a quality, or virtue, dwelt. He filled the highest see in the East. At the third synod in Antioch, attended by seventy or eighty bishops, Paul was excommunicated. And before the synod dissolved itself, it sent an encyclical to the bishops of Rome and of Alexandria, telling them what they had done to Paul of Samosata, and the reasons for their action. They elected Comnus in his place. A synod was held in Alexandria, Egypt, in 306 A. D., wherein Meletius, bishop of Lycopolis, was deposed.⁷

Synod of Elvira (Spain), C. 305 or 306 A. D.

This provincial council, or synod, was attended by about forty-three bishops, twenty-four priests, a number of deacons, and the laity, and represented practically all Spain. Felix of Acci (Cadiz) was elected president of the synod. This synod is noted for its severity toward apostates, or *lapsi*. Canon I forbids communion, for the duration of life, to one who has, after his baptism, committed a capital crime. Canon XII threatens with perpetual excommunication those fathers and mothers who give up their children to prostitution, or those who engage in such a life. Canon XXXVIII provides that a layman who has not soiled his baptismal robe (by apostasy), and who is not a bigamist, may baptize a catechumen who is at the point of death on a sea voyage, but the bishop should lay hands on him afterward in confirmation. Canon XLII requires two years of probation for catechumen before they can become full members of the church. Canon LXIX prescribes five years of penance for any one having once committed adultery.

This synod passed eighty-one canons regulating almost all phases of domestic life. They are strict and severe. There were in Spain at this time a large number of Jews, the descendants of forefathers who had settled in Spain, some claim in the days of Solomon. Canons XLIX and L prohibit intimate intercourse with the Jews, especially in regard to marriage with them.⁸

(Continued on page 21)

HOMILETIC HELPS

The Principles and Practice of Preaching

SIN, SALVATION, AND THE SABBATH—NO. I

BY W. W. PRESCOTT

1. THE Scriptures define sin:
 - a. In relation to law. 1 John 3:4.
 - b. In relation to unrighteousness. 1 John 5:17.
 - c. In relation to faith. Rom. 14:23, last clause; cf. John 16:9.
 These definitions do not exclude each other, but rather supplement each other. Cf. Rom. 3:31 and 4:5.
 2. The Scriptures bear testimony to the universality of sin. Rom. 3:9, 23.
 3. The penalty of sin is death. Rom. 6:23; James 1:15.
 4. On account of the representative character of the sin of the first Adam, the whole family incurred the penalty of sin. Rom. 5:12, A. R. V.
 5. On account of the representative character of the last Adam, His death was reckoned as the death of the whole human family, and so the penalty for the sin of the first Adam was paid. 2 Cor. 5:14; Matt. 20:28; 1 Tim. 2:5, 6. Cf. "Familiar Talks With Students of the Greek New Testament," pp. 66-68.
 6. This reconciliation is the work of God in Christ. 2 Cor. 5:18, 19.

"God was to be manifest in Christ, 'reconciling the world unto Himself.'"—*"Patriarchs and Prophets," Mrs. E. G. White, p. 64.*

"Not alone at the Saviour's advent, but through all the ages after the fall and the promise of redemption, 'God was in Christ, reconciling the world unto Himself.'"—*Id., p. 366.*
 7. This reconciliation was accomplished through the death of the Son of God, who voluntarily surrendered His life. Rom. 5:10; Col. 1:19; John 10:17, 18.
 8. The blood of Christ, which provides for our reconciliation, provides also for our redemption by paying the price which justice demands. 1 Peter 1:18, 19.
 9. This redemption is spoken of as "the forgiveness of our sins." Col. 1:14.
 10. The forgiveness of sins is a creative act. Ps. 51:9, 10; 2 Cor. 5:17; Gal. 6:15; Eph. 2:10. "With God even the impossible is possible, but with Him alone. None but He can creatively change the relation we, the sinful, are to His holiness."—*"The Christian Experience of Forgiveness," H. R. Mackintosh, p. 195.*

"The fundamental and creative act whereby salvation in this sense is made and kept real, is the forgiveness of sins."—*Id., p. 24.*

"Every one who knows what it is to be forgiven, knows also that forgiveness is the greatest regenerative force in the life of man."—*"The Christian Doctrine of Reconciliation," James Denney, p. 6.*
 11. God Himself provides the atoning sacrifice which makes possible the forgiveness of sins (John 3:16; Rom. 8:32; 1 John 4:10), and applies the offering in the forgiveness of sins. Eph. 4:32. A. R. V.

"Christ does not by His sacrifice persuade an angry Father to love His children; it is the divine compassion in Christ that dictates and carries into effect the sacrifice."—*"The Epistle to the Ephesians," G. G. Pindley, pp. 300, 301.*
 12. Man was originally created in the image of God (Gen. 1:27), the whole creation was "very good" (verse 31), and God instituted the Sabbath as a memorial or sign of His creative work. Gen. 2:2, 3.
 13. After sin entered into the world, spoiling the image of God in man and marring the whole creation, the mystery of a new creation, eternal in the mind of God (Matt. 25:34), was revealed; and the Sabbath, the sign of the original creation, was made the sign of the new creation, or sanctification. Ex. 31:13, 17.

"The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image."—*"Education," Mrs. E. G. White, p. 250.*
 14. He who accepts the atoning sacrifice of Christ for the forgiveness of sins (1 Cor. 15:3), and His life for deliverance from the power of sin (Rom. 5:10), finds rest for his soul (Matt. 11:28, 29), which is the essential experience of true Sabbath keeping. Heb. 4:8-11.

"For he that entered into God's rest did actually rest from his works—that is to say, received the blessings of the Sabbath—as truly as God rested from the work of creation."—*"The Epistle to the Hebrews," T. C. Edwards, p. 62. (Expositor's Bible).*
 15. The gospel message for this time recognizes the fact of sin, makes known the only divine method for forgiveness and cleansing through the sacrifice of the Son of God and the creative work of the Holy Spirit, and proclaims the true sign of this creative or sanctifying work—the original Sabbath of the Lord. Rev. 14:6, 7.

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster."—*"Gospel Workers," Mrs. E. G. White, p. 315.*
- NOTE.—Modernism, which is the result of the application of the evolutionary philosophy in the field of religion, denies the fact of sin, rejects the gospel of the sacrifice of the Son of God, and therefore has no place in its so-called gospel for the Sabbath. It is a system of self-creation, and of course has no need of the sign of a creative power not inherent in man. "How deep-going is the Fundamentalist-Modernist controversy? . . . Are the Fundamentalists right in claiming that the issue is a grave one, going to the roots of religious conviction and involving the basic purposes and almost the genius of Christianity itself? "Two worlds have clashed, the world of tradition and the world of Modernism. One is scholastic, static, authoritarian, individualistic; the other is vital, dynamic, free, social. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Bible of the Fundamentalist is one Bible; the Bible of the Modernist is another. The church, the kingdom, the salvation, the consummation of all things—these are one thing to Fundamentalists and another thing to Modernists. Which God is the Christian God, which Christ is the Christian Christ, which Bible is the Christian Bible, which church, which kingdom, which salvation, which consummation, are the Christian church, the Christian kingdom, the Christian salvation, the Christian consummation? The future will tell. But that the issue is clear and that the inherent incompatibility of the two worlds has passed the stage of mutual tolerance, is a fact concerning which there hardly seems room for any one to doubt."—*Extract from an editorial in The Christian Century (Chicago), the leading liberal weekly in the United States, quoted in "Modernism," J. M. Stanfield, pp. 34, 35.*
- This book was printed in 1927. Since that time the cleavage between Modernism and Fundamentalism has been emphasized. The experience at Princeton Theological Seminary is an outstanding example of this fact. Recent questionnaires upon fundamental Christian doctrines have been answered in such a way as to show that the leading Protestant churches are being permeated with Modernism.

(To be continued)

Washington, D. C.



THE BETTER WORKMAN



Improvement in Method and Technique

THE CONDUCTING OF TENT MEETINGS

BY J. F. PIPER

TENT meetings are especially practical in some localities, and constitute one of the most economical plans for holding public meetings yet devised. When rightly conducted, they will interest the general public, and be a blessing to any community, fitly "publicizing" the heavenly message we bear. It is true that a tent meeting is sometimes associated with some undesirable element of fanaticism; but it has always been the plan of the archenemy to belittle the work and word of God, by endeavoring to bring ignominy and reproach upon every plan that may be used to extend the kingdom of God. No method can be projected that will not be subject to his attack.

Great care should be taken to secure a desirable location, one easy of access, and if in a moderate-sized town, on a main street of pedestrian travel. It should be near transfer points of the street cars if possible, and convenient to automobile parking. After the location has been settled and the grounds leveled, unsightly places cared for and all debris removed, then the tent should be properly pitched, without wrinkles and "catch basins" in the top. A neat entrance should be constructed, and the seats arranged to give proper space for aisles in the tent. The rostrum should be built in proportionate height to the side wall and the pitch of the canopy top, so as to create a symmetrical appearance. A suitable place should be provided for the choir. Some potted plants or shrubbery placed around the rostrum, and a few bright Scriptural mottoes, add much to the appearance and cost but little.

The lighting of the tent should be carefully studied. There should be a sufficient number of lights, yet so arranged as not to shine directly in the eyes of the congregation. The lights for the choir, and the light for the desk, should be shielded, so the audience will not have to face a glare. Otherwise, some may stay away from the services because of this.

All seats should be adjusted and properly dusted at least an hour before the time of meeting. No wet or muddy spots should be allowed in or near the tent. If sawdust is used on the floor, care should be taken to see that there are no bare spots. Keep the grass and weeds cut around the tent. No unsightly pieces of canvas or tent sacks used for coverings, should be left exposed when meetings are in progress. Unused lumber and tools should be out of sight.

All persons connected with the meetings should be at the tent at least half or three quarters of an hour before meeting time, to greet the people as they come in, and to make them feel at ease.

There should be no laughing or loud talking among the choir members as they assemble. All should conduct themselves as is becoming to the sanctuary of God. After the sermon and the benediction, as the people are dispersing, let the choir sing a solemn hymn or two. And when they are excused, let them leave the platform with decorum. Their conduct may have a determining influence upon some who linger to hear the music.

The work of the tent master is very important. He should usually be the head usher. It is his business (unless otherwise arranged) to see that ushers are provided with offering plates, and are assigned to receive the offering. A sufficient number of persons should be spoken to before the services and should be properly instructed, so the offering can be taken in a few minutes without apparent haste.

When the tent has been vacated, the walls should be lowered and the guy ropes inspected. The top should be mediumly taut, and the side wall poles should be toed one against the other, that there be no drawing strain on any part of the canvas. The musical instruments should be covered for protection from dampness, and all song books gathered up and put away.

It is well that the tent be closed and carefully fastened around the side wall pegs at night, so that if a storm arises the canvas will not be whipped to pieces. In case of rain, the top should be lowered a short way, lest it be stretched and the mesh of the canvas opened, thus causing the tent to leak. The side wall ropes also should be relieved of extra strain, as well as the guy ropes, lest the tent stakes be pulled from the ground. When the ground is sandy and loose, it is sometimes necessary to double stake certain points of the tent to make it secure. This can be done by driving an extra stake eighteen or twenty inches back of the regular stake and fastening either the guy rope or wall rope from one stake to the other, always using the half-hitch knot so that it can be loosened easily.

One of the most important things for the tent master to keep in mind is that the tent should be opened at sunrise, so air can circu-

(Continued on page 21)

The Gospel According to St. Luke. "Behold the Man!"

"THE FACE OF A MAN"

KEY VERSE: "The Son of man is come to seek and to save that which was lost."

19:10

By H. CAMDEN LACEY

1. Almost Certainly the Third Gospel, Based on "Mark."
Written 60 A. D.
2. Written by Luke (Lucanus, a Cultured Greek Physician, and Sometime Companion of the Apostle Paul) for the Greeks.
3. Presents Jesus as the Perfect Man, the "Last Adam," the "Wonderful Counselor."
4. Records Particularly His Parables.
5. Emphasizes the Human Nature of Jesus.
- I. Literary Preface—Reasons for Writing. 1:1-4
- II. The Son of Man Seeking the Lost—The Saviour Presented. 1:5 to 2:52
- The "Second Man"—Racially.
1. His forerunner—John the Baptist. 1
a. Conceived. 1:1-25
b. Born. 1:56-80
2. His first advent—Jesus the Saviour. 1:26-55
a. Conceived of the Holy Ghost. 2:1-20
b. Born of the virgin Mary. 2:21-39
c. Presented at the temple. 2:39, 40
d. As a child at Nazareth. 2:41-50
e. As a boy—attending His first Passover at Jerusalem (His first consciousness of Messiahhood. Verse 49). 2:41-50
f. As a youth at Nazareth. 2:51, 52
- III. The Son of Man Saving the Lost—Salvation Procured and Procured. 3:1 to 23:56
- The "Last Adam"—Representatively.
1. His forerunner—John baptizing in water. 3:1-20
2. His Father—God baptizing with the Holy Ghost. 3:21, 22
3. His genealogy—To the first Adam, the son of God. 3:23-38
4. His testing and triumph. 4:1-13
"In all [three] points tempted like as we are, yet without sin"
5. His first year's ministry—"A year of obscurity."
a. As a teacher—Rejected at Nazareth. 4:14-30
b. As a healer—Demoniac, Peter's mother-in-law, many others. 4:31-41
c. As a preacher—On Sabbath days in the synagogues. 4:42-44
6. His second year's ministry—"The year of popularity."
Emphasis on miracles.
(The analysis would be too involved to include the many incidents recorded here, and in 7.) 5:1 to 9:17
7. His third year's ministry—"The year of opposition."
Emphasis on Parables. 9:8 to 19:28
8. The Passion Week—"Salvation procured." 19:24 to 23:56
- IV. The Son of Man—Rising Again and Ascending to Heaven. 24:1-53
1. His appearance and departure. 24:1-51
2. The apostles' tarrying in the temple, and awaiting the promise of the Father. 24:52, 53

ILLUMINATED TEXTS

Side Lights From Translations

MOST HOLY—Daniel 9:24

Standard Versions

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."—*Authorized.*

"To anoint the most holy [margin: Or, a most holy place]."—*A. R. V.*

Jewish Versions

"To anoint the most holy place."—*New Translation (1917) According to Masoretic Text.*

"To anoint the most holy thing."—*Isaac Leeser.*

Septuagint Version

"To anoint the Most Holy."—*Septuagint translation from Hebrew.*

Individual Translations

"To anoint the holy of holies."—*J. N. Darby.*

"To consecrate a most sacred Place."—*James Moffatt.*

"To consecrate the most sacred place."—*J. M. Powis Smith.*

Catholic Version

"The saint of saints may be anointed."—*Douay.*

Note: "The most Holy = a Holy of Holies. Never used of a person."—*Companion Bible Notes, Critical, Explanatory and Suggestive (Oxford Press), p. 1198, re Daniel 9:24.*

"The Hebrew word *kodesh** may refer to a place or thing only, never to a person. Consequently, the rendering of the closing phrase of Daniel 9:24 in most of the versions is correct. I do not consider the rendering of the Catholic version possible."—*Dr. Cyrus Adler, Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa.*

"It does seem that in Hebrew usage the word is confined only to a place or thing, and never to a person. . . . That the term in Daniel 9:24 means not a person, but means a sanctuary or temple, is clear from the repetition of it in a most unambiguous sense in verse 26 of the same chapter. . . . Compare also the use of the term in Daniel 8:13, 14, also referring to the sanctuary. Also in Exodus 29:37 the term *Kodesh Hakedashim* is applied to the altar, and in this connection, in Leviticus 8:10, the verb *Mashach*, to anoint, is used precisely as in Daniel 9:24, for the consecration of the altar. There can be no question, therefore, that in Daniel 9:24, not a person, but a thing . . . is meant."—*Dr. Julian Morgenstern, Pres. Hebrew Union College, Cincinnati, Ohio.*

* From *Ko'desh*.—"A sacred place or thing; rarely abstr. sanctity;—consecrated (thing), dedicated (thing), hallowed (thing)."—*Strong's Exhaustive Concordance.*



THE NEW TESTAMENT CANON—NO. 8

I TIMOTHY. 67 A. D., from Macedonia (1:3). Paul's last group of letters—1 Timothy, Titus, 2 Timothy—called "pastoral epistles" because written to Timothy and Titus in their official capacities. Closing years of Paul's life obscure, but this epistle written between first and second Roman imprisonments. After first imprisonment (61-63) was free to do missionary work: Ephesus (1 Tim. 1:3); Philippi (Phil. 2:24); Colossæ (Phil. 1:22); Crete (Titus 1:3); Nicopolis (Titus 3:12); Troas (2 Tim. 4:13); Macedonia (1 Tim. 1:13). Paul arrested again, and imprisoned at Rome, where suffered martyrdom. Burning Rome, falsely charged to Christians, brought terrible persecution. Paul, going to Macedonia, left faithful fellow worker Timothy in charge of church at Ephesus, intending to return. Fearing delay, he sends this pastoral letter

Timothy, Paul's favorite missionary helper (1 Cor. 16:10), subsequently sent on delicate missions—to Thessalonica, Corinth, Rome, et cetera. Converted at Lystra on Paul's first missionary journey. On second journey, six years later, taken by Paul because well versed in Scripture, and gifted. Companion on second missionary journey (51-54). Associated in salutations to Thessalonians, Colossians, Philippians, and Philemon. Church had increased in number. Questions of church order or government, soundness in faith, and discipline increasingly important. At first, apostles regulated matters personally, but as departure drew near, necessary that clear counsel be recorded for guidance. Key phrase: "That thou mayest know how thou oughtest to behave thyself in the house of God." Rich treasury of practical instruction. Paul's concern over Gnosticism, sweeping over Western Asia, here again evident. Perhaps was in a more developed form, with a stronger Jewish accent, either Pharisaic or Essenic. In Revelation, John describes same errors and dangers in Ephesus, and warns against. Paul, absent several years, unable to give continuous instruction. Presents here the fact and force of sin, and presence and power of God to save.

(Contested by modern critics, but never any doubt in ancient church as to genuineness.)

TITUS. 67 A. D., from Macedonia, probably Corinth or Nicopolis. Addressed to Paul's Gentile convert (Gal. 2:3), originally from Antioch. With him at Jerusalem council (Gal. 1:1-5); accompanied him on third missionary tour. Used to straighten out difficulties at Corinth

(2 Cor. 8:6), and Crete. Strangely, not mentioned in Acts. Paul had been to Crete with Titus (1:5), and was on way to Nicopolis. 3:12. Both Titus and 1 Timothy may have been written at same time. Zenas and Apollos bearers of letter. 3:12. Church at Crete probably founded by persons who were in Jerusalem at Pentecost. Acts 2:11. Paul at Crete in 61, before first Roman imprisonment. Titus left in Crete to complete apostle's work, to superintend affairs in important churches, which were disturbed by false teachers whose motive was gain. Fruit on Jewish side was revival of Rabbinitism, not Gnosticism. Position of Titus in Crete similar to that of Timothy in Ephesus. Crete largest island in Mediterranean, 140 by 50 miles in extent. Densely populated. Many Jews. Had bad reputation, being noted for falsehood, bestiality, and idleness—a most corrupting environment. Churches not well organized nor supervised. Letter, though personal, chiefly on ecclesiastical themes. As with 1 Timothy, concerned principally with order in the churches. Meets issue by reaffirming first principles of gospel and church government, and stressing selection of qualified leaders.

(Attested by twelve early witnesses.)

II TIMOTHY. 68 A. D., from Rome. Touching farewell epistle, written from Roman dungeon shortly before martyrdom (1:8, 12). Tells why Paul failed to return to Ephesus. Last words from the apostle inspiration has preserved for us. Apparently first appeal to Cæsar had been successful, so was released from first imprisonment, which was not severe. Enemies had again arrested him, probably at Nicopolis. Nero had now turned against Christians. Informers were encouraged to bring charges. Romans as well as Jews now hostile to Paul. Had no hope of release (4:18). No witnesses to defend him (4:16). Perilous to visit him now. All companions gone save Luke (3:11). Weighed down with sense of weariness, loneliness, and desertion. Urges Timothy to come to him before winter sets in, and to bring Mark for comfort and sympathy in lonely prison (4:9, 21). Describes deplorable physical condition, but asserts personal triumph through Christ Jesus.

Encourages Timothy to continue combating false teachings. The apostle is concerned with the personal walk and testimony of the true servant of Christ in day of developing apostasy and declension, as indicated by "all they

(Continued on page 21)

A PANORAMA OF C

New York City.—I have broadcast seventy-three times within the past year. I find it a great help in my evangelistic work. Interested people listen in, and it helps them to decide. Others who will not attend my meetings, listen

FOREWORD.—Scattered efforts have been made to utilize the radio in heralding our message to the millions, but not proportionate to its possibilities. For years this journal has had periodic articles on radio's advantages and tangible results, written not by theorists, but by men who have had successful experience in radio preaching. Contrary to the common understanding, these local efforts have not usually been expensive—a fear factor that has deterred many, together with the idea that limitations in presentation are too marked to make it profitable, and that results are too scattered and intangible to warrant serious use.

With a desire to ascertain the facts upon these points, and to learn the present status of use, the **MINISTRY** on May 3 sent to all local and union conferences in North America, and to each foreign divisional office, a questionnaire asking for exact information on the place, time, frequency, length, cost, and results of broadcasting, together with a summarizing word as to known results. Sixteen of the fifty-two conferences and missions in the North American Division responded, and their interesting and informational data are here presented. They will repay study. Only one union conference, as such, is making major use of the radio,—the Southwestern. Elsewhere in this issue an article tells of this somewhat in detail. Only one foreign division—China—is making a major effort over the radio, this being in both Chinese and English. The terse notations attached to the various responses are self-explanatory, and follow here without further comment.

Brethren in the ministry, let us capitalize the radio. There are 18,000,000 sets in North America alone, and statisticians assert that there is an average of three listeners to each set. So there are some 54,000,000 radio listeners in North America alone. The radio is not a novelty, but an integral part of modern life, which can be made to serve magnificently this cause. We shall yet see marvelous uses of the radio.

It will be observed that the unanimous testimony of all who have used the radio is that it is of value in proportion to its wise and consistent use. L. E. F.

Philadelphia, Pa.—Radio is (1) breaking down prejudice; (2) sowing seed; (3) bringing us contacts with interested people; (4) actually winning souls to the truth; (5) breaking down family opposition to church members; (6) giving opportunity of getting behind closed doors of Roman Catholics. Had splendid letter from divinity student here who would not reveal his name. He said: "Your sermons stir me to an uncomfortable degree, with all fairness to your faith. . . . Hope you will continue your splendid work." Radio station is anxious for me to be on air permanently. Have letter today requesting me to come in for new and better contract. People are uniting in requesting I go back on air. Pray for us here in old Philadelphia.—George S. Rupp.

Conference	City	Evangelist	Station
Atlantic Union			
Gr. New York New York	New York City	B. M. Heald (No broadcasting)	WWRL
		[No report from Bermuda Mission, N. New York]	
Canadian Union			
		[No report from Alberta, British Columbia, Quebec]	
Central Union			
Iowa	Des Moines	R. S. Fries	KSO
	Sioux Falls, S. Dak.	M. N. Skadsheim	KSOO
Kansas	Abilene	.....	KFBI
Minnesota	Duluth	V. J. Johns	WEBC
Nebraska	Kearney	G. E. Hutches	KGFV
"	York	.....	KGBZ
"	North Platte	E. G. Hayes	KGNF
		[No report from Colorado, Missouri, North I.]	
Columbia Union			
East Penn.	Harrisburg	H. A. Vandeman	WKBO
"	York	H. A. Vandeman	WORK
"	Philadelphia	Geo. S. Rapp	WDAS
"	Hazleton	S. H. McLennan	WAZL
Ohio	Fairmont	A. E. Holst	WMMN
West Virginia		(No broadcasting)	
		[No report from Chesapeake, New Jersey, Pot.]	
Lake Union			
Illinois	Carthage	A. D. Bohn	WCAZ
Michigan	Battle Creek	C. B. Haynes	WELL
"	Battle Creek	Donald Haynes	WELL
		[No report from Indiana or Wisconsin]	
North Pacific			
Up. Columbia		(No broadcasting)	
		[No report from Alaska, Idaho, Montana, Oregon]	
Pacific Union			
So. California	Los Angeles	H. M. S. Richards	KTM
"	Long Beach	H. M. S. Richards	KGER
		(by remote control from L. A.)	
"	Hollywood	H. M. S. Richards	KNX
"	Los Angeles	H. M. S. Richards	KFI
		[No report from Central California, Hawaii, N.]	
Southern Union			
Ala.-Miss.	Meridian, Miss.	(Musical)	WCOC
"	Montgomery, Ala.	J. L. Shuler	WSFA
Carolina		(No broadcasting)	
Ga.-Cumb.	Columbus, Ga.	R. H. Pierson	WRBL
		[No report from Florida or Kentucky-Tennessee]	
Southwestern Union			
	Fort Worth, Tex.	.....	WBAP
		[No report from Arkansas-Louisiana, Oklahoma]	
Central Europe			
China	Shanghai	Frederick Lee	XMHA
		and F. E. Stafford	
Northern Europe		[One broadcast in series of single broadcasts]	
Southern Europe		[Broadcasting restricted to nonreligious themes]	
South America	Bahia Blanca, Argentina.	Andre Ascione	.....
"		[Evening services of Chile Conference session]	
		[No report yet from Australasian, Far Eastern]	

OUR RADIO WORK

in. The publicity of the broadcasts helps. The press always announces my program. I am now operating (May, 1934) under the title, "News Forum of the Air," taking my listeners behind the headlines and giving them their

Time	Frequency	Length	Free or Paid
Monday, 4 p. m.	Weekly	15 Min.	Free
[England, or S. New England]			
[Manitoba-Saskatchewan, Maritime, Newfoundland, or Ontario-]			
Sunday, 1:30 p. m.	Weekly	15 Min.	\$20 each
Sunday, 4:30 p. m.	Weekly	30 Min.	\$35 for four
Varied: 7:30 Wed. and Thurs., mostly Sunday, 2 p. m.	Weekly	30 Min.	\$350 donation of time by station \$35 for 15 Min.
Sunday, 10:30 a. m.	Weekly	30 Min.	Free
Sunday, 7 p. m.	Monthly	1 Hour	Free
Saturday, 4:30 p. m.	Weekly	30 Min.	Free
[Montana, or Wyoming]			
Thursday, 4 p. m.	Weekly	30 Min.	Free
Sunday, 5:30 p. m.	Weekly	15 Min.	\$15 each
Sunday, 5:30 p. m.	Weekly	.....	Est. \$17.50 each
Sunday, 7 p. m.	Weekly	30 Min.	Free
Friday, 4 p. m.	Weekly	30 Min.	Paid
[Ohio, or West Pennsylvania]			
2:30 p. m.	Weekly	30 Min.	Free
Sunday, 1 p. m.	Weekly	15 Min.	Paid
12:45 p. m.	Daily, except Sat. and Sun.	15 Min.	Free
[Oregon, or Washington]			
Thursday and Friday, 9:30 p. m.	Semi-weekly	30 Min.	Paid
Mon., Tues., Wed., and Fri., 8 p. m.	.....	1 Hour	Paid
Sunday, 10:10-11 p. m.	Weekly	30 Min.	Paid
Monday, 11 a. m.	Weekly	30 Min.	Paid
Friday, 4 p. m.	Weekly	30 Min.	Paid
[Colorado-Utah, Northern California, or S. E. California-Arizona]			
Thursday, 8:30 p. m.	Weekly	30 Min.	Free
Sunday, 5:15 p. m.	Weekly	30 Min.	\$15 each
[10 weeks]			
10 a. m. (1 mo.)	Daily	15 Min.	Some free time
1 p. m. (2 mo.)	.....	.....	.....
[Iowa]			
Tuesday, 9:45 p. m.	Weekly	15 Min.	\$75
[2 mo.]			
[Texas, or Texico]			
Sunday, 10-11 a. m.	Weekly	1 Hour	\$5
[for various denominations]			
(One evening)	Weekly	.....	.....
[broadcast in April]			
[Inter-American, South African, or Southern Asia Divisions]			

prophetic meaning. Have conducted "The Advent Church of the Air," and will begin over again this winter. Have told the story of our foreign missions, and am always announced as a Seventh-day Adventist. Was on the air thirty weeks before going to Africa, over WGI, in Boston, in 1923-24.—*B. M. Heald.*

Hazleton, Pa.—The radio has been of inestimable value in molding public opinion. As a warning agency it reaches countless homes which could not otherwise be touched. Our estimated radio audience is about 200,000. Our weekly broadcast has become one of the most popular in this section through the seventeen months we have been on the air. While radio is rather indirect in its results, we have at present a class of about ten preparing for baptism as the result of our radio work.—*S. H. McLennan.*

Fort Worth, Tex.—We are using but a fifteen-minute period weekly, costing \$75. We feel that it is better to broadcast briefly over a nationally known station of high standing rather than to have a longer period over a local station of low power and unknown ethics. The name of our program is, "The Rise of a Message," and the plan of the broadcast is to acquaint the listeners-in with the history and message of Seventh-day Adventists as relates to world events and to the fulfillment of Bible prophecy. The main thread of each description is carried by the same speaker. Short quotations from the prophecies and their fulfillment, and short descriptions of the life and experience of those connected with the early days of the movement, are presented by other speakers. Brief selections of music are interspersed between the various sections of each broadcast, and there is one regular musical number toward the close. We are not allowed to solicit funds over the air, but we announce our books and periodicals at the close of each program.—*Roger Altman.* [A full report appears elsewhere in this issue.—*Edrror.*]

Carthage, Ill.—While in Milwaukee, Wisconsin, I was invited to speak on Christmas Eve. I took the choir with me, and we prayed earnestly that we might be able to tell effectually the story of the birth of the Saviour. The next morning a wealthy lady phoned for an interview. Her interest began with that radio program, and she later united with the church. My radio work in Carthage also started on Christmas Day. I was invited to come the next week. Then I was asked to speak weekly. The station owner requested that I speak for a period of three months. He told me to feel free to tell just what I believe from the Bible, thus opening the way for me to give the full message. A very interesting feature of my broadcast has been the "Question Period." For twenty weeks two copies of *Present Truth* were mailed weekly to those who requested them. Two people have accepted the message, and several have expressed their joy in finding truth they had never known before. Requests have come to me to speak in churches in different cities as a result of my radio work.—*A. D. Bohn.*

Columbus, Ga.—Very large interest created by radio. Town well stirred, and we are baptizing twenty-three this week as a result of this

and cottage meetings. Interest still continues. I consider it the greatest field open to the evangelist. Should be used in all places possible. Owner and several of station staff interested in our message. Fine response from the first.—*R. E. Pierson.*

Harrisburg, Pa.—At present I am broadcasting a half hour weekly from Harrisburg, Pennsylvania, and every Sunday at York. Thirty minutes regular free time weekly, with paid time for some months over the same station, show in results some forty souls and two gifts for missions totaling \$200, besides tithes, etc. Prejudice was broken down. Homes opened for Harvest Ingathering and Bible studies. Read carefully "Testimonies," Volume VII, page 25. Radio is one of those prominent departures from the ancient ways of working that we are to follow.—*H. A. Vandeman.*

[Elder Vandeman uses a neat announcement, a slip with a cut of the speaker and bearing the words: "'The Little Brick Church,' 615 N. 17th St., Harrisburg, Pa. Broadcasts over Harrisburg Radio WKBO, Thursdays, 4:00-4:30 p. m., York Radio WORK, Sundays, 5:30-5:45 p. m. Hear the man who makes the Bible plain. His message will appeal to you. 'Listen in.'"]

North Platte, Nebr.—Our radio work has removed much prejudice and given us many friends. A number have become interested in the message and have taken studies, some uniting with the church. My program has consisted largely of giving studies on the International Sunday School Lessons. They have included the books of Genesis, Exodus, Mark, and now Matthew, and a temperance topic once a quarter. It has given me opportunity to touch upon every phase of the message.—*E. G. Hayes.*

Sioux Falls, S. Dak.—We began broadcasting a year ago, Brother Skadsheim taking it after our opening broadcast. This station reaches Iowa, South Dakota, Minnesota, and Nebraska. It has had a stimulating influence for good upon our members, and has brought a number into the truth. One brother who was baptized is financing this effort. Recently the South Dakota Conference voted \$100 to assist because the good work was extending into their territory. In Des Moines, Iowa, I am using fifteen minutes weekly for "Questions and Bible Answers by Pastor Fries, Seventh-day Adventist Church." Two brethren are financing this broadcast.—*R. S. Fries.*

Battle Creek, Mich.—The radio is our only form of advertising for the Tabernacle Sunday night meetings, which it has built up and is maintaining strongly.—*C. B. Haynes.*

Duluth, Minn.—In our recent effort in Duluth we used the radio as an advertising plan. A number of people attended as a result of listening in. Many cards of appreciation were received. This is the only broadcasting that has been done in Minnesota for several years.—*V. J. Johns.*

Montgomery, Ala.—When you can broadcast only one day per week, Sunday is the best day, as more are listening in, and the hour of 5:15-5:45 p. m. is advantageous for advertising your Sunday night sermon. Many who hear your radio talk will come that night to hear the subject you advertise. It also gives a good op-

portunity to advertise the entire program for that week. We have over one hundred new Sabbath keepers here as a result of our recent effort.—*J. L. Shuler.*

Meridian, Miss.—Our church is fortunate in having as one of its members a man who has influence with the local radio station, WCOG. This station is of sufficient strength to be heard as far away as California. This earnest Christian, whose uppermost thought seems always to be for the church and its interests, sought opportunity for our members to give programs of sacred music over this station. While without professional singers or pianists in the church, yet from the first the appearances seem to have been appreciated. We were given a regular hour that the public might become acquainted with the time and expect us weekly at the appointed period. We continued our programs regularly over quite a long period, until the recent illness of some of the members of the company necessitated a temporary cessation. The manager and owner of the station often reassures us that he is awaiting our return, and will again give us a regular hour. Several things have been accomplished by our radio work. The Seventh-day Adventist Church has been a prominent feature in every program through announcing the singers from the church. And while the message which we believe has not been preached as we usually think of a preaching service, yet the songs of our message have been kept prominently on the air.—*Burton Castle.*

Plans are already made to broadcast a thirty-minute sermon each day during our camp meeting. This will be the third series of sermons which have been broadcast from this station.—*R. I. Keate.*

Los Angeles, Calif.—[Evangelist H. M. S. Richards presented a full and intimate picture of his broadcasting plans, methods, and results in the June MINISTRY, which see. Brother Richards is perhaps doing our most extensive work in radio lines, speaking over four different stations, and weekly broadcasting four of his regular evangelistic sermons direct from the tabernacle. We will not repeat the details here.]

China Division.—The Lord has providentially opened the way for us to broadcast a series of "Timely Messages From the Word of Truth" over Station XMHA, the most powerful station in Shanghai, which reaches all parts of China, as well as Japan, Manila, and Singapore. We have signed a contract with this station till December, 1934.—*F. E. Stafford.*

Following a half-hour broadcast in English, there is a broadcast in Chinese by one of our leading Chinese workers who uses my subject material. Brother F. E. Stafford, who is looking after the work in Shanghai, is sponsoring these programs, and expects to keep them up through the year. The cost is very reasonable, and one of our foreign brethren here in Shanghai is meeting the expense. We believe that we can do much in this way to create an interest in this truth.—*Frederick Lee.*

[A most interesting and attractive printed announcement covering the broadcasts and printed in both English and Chinese reads as follows on page one: "Radio Addresses. Timely Messages From the

(Continued on page 22)

RADIO BROADCASTS IN SOUTHWESTERN UNION

BY H. F. BROWN

SEVERAL months ago the Southwestern Union decided to attempt to reach the inhabitants of this vast territory by means of the radio. In this section of great distances, there are over two hundred counties in which not a single Adventist resides. Plans were carefully laid to present our message in an unusual and attractive manner. To prepare the way for the broadcasts, a letter was written to our church elders, asking if their churches would stand behind these radio broadcasts to the extent of ten cents a member. This would assure the initial expense. The response was most favorable, and great enthusiasm was manifest.

A handbill, envelope size, was therefore prepared, featuring a rising sun, with the title, "The Rise of a Message." This gave a description of the program, and invited all to tune in on our frequency at the specified time. Over 200,000 of these were printed and sent out to our churches. These were scattered far and wide by our members. Then, in collaboration with Brother Burgan of the General Conference Press Bureau, a newspaper write-up was prepared to precede the broadcast, together with one for each succeeding broadcast. These were mimeographed and sent out to all local elders, as well as to our workers. Many of these were inserted in the local press. Some have discovered, of course, that there is friction between certain newspapers and the radio stations, and consequently they could not always secure space for the write-up.

The first broadcast dealt with the time of the end and the increase of knowledge, and was presented rather in the form of dialogue. The first telegram was sent; the first train was dispatched, etc.—thus the increase of knowledge was dwelt upon. The second broadcast dealt with the prophecy concerning the time of the end. Elder R. L. Benton, our union conference president, as director of the broadcasts, would call upon Daniel to speak. And he would describe the time of the end. Then Joel was asked for his witness. This gave variation from a continuous fifteen-minute talk. The third broadcast was concerning William Miller's work. The disappointment was explained. The broadcast was varied by the quoting of a poem or two, and a song that fitted into the message. The hundreds of letters that have come in response to the broadcasts show that our messages are greatly appreciated.

The plan is to present a gradual, step-by-step development of the rise of the advent

message from the marvelous "time of the end" when the signs begin to thicken, through the disappointment, the discovery of the sanctuary and Sabbath truths, on to the formation of the present Seventh-day Adventist world movement. Into this recital will be woven the discovery and content of the various truths that form the Adventist message of today. The great missionary expansion will be outlined, and the medical, educational, and publishing activities stressed.

Each night certain gifts are offered,—for example, one to the writer of the letter that came from the farthest distance. On the first night the farthest reply came from New Jersey, and on the second, from Canada. But to all who respond the Good News is offered free. The names that come in are divided according to our conference lines, and are sent to the respective offices. The originals are filed with us here at the union office, and a postcard is mailed to each individual, acknowledging receipt of his request, and advising him that our local Home Bible Study League will send him the literature promised. The conference offices then subdivide these lists of names among their churches, and the Good News, *Present Truth*, or *Hope of the World* series are mailed to them from week to week. Replies have come from almost every State in the Union, and from Canada on the north to Mexico City in the south.

Our people are enthusiastic over the broadcasts. Checks are beginning to come in. And some interesting home missionary features are being discovered. Some members gather the neighbors into their homes, one writing that thirty-five were so gathered while a broadcast was going on. This group will serve as a nucleus for a cottage meeting, in order to explain the message further. One lady wrote that she walked four miles to listen to our program on a neighbor's radio.

The broadcasts are of high quality, and are given over one of the largest stations in the United States. No money can be solicited. Nothing controversial can be presented. The Sabbath question and related questions must be very carefully worded. But the directors of the station have commented very favorably on the nature of the broadcasts given thus far. While it is still too early to have a definite idea as to the results of the broadcast, yet we feel sure that with so many thousands listening in, definite returns will be seen.

Keene, Tex.



CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

THE SMALL BEGINNINGS OF THE EVOLUTION THEORY—NO. 1*

BY GEORGE MC CREADY PRICE

THE old story about the camel that wanted to get its nose inside the tent has been used many times to illustrate the comparatively insignificant beginnings of enormous evils. But it will do no harm to use it again to illustrate the apparently innocent way in which the evolution doctrine began to enter into that possession of the Christian world which we see it now has.

In the fable the camel complained that he was suffering with the cold; he begged his master just to let him put his head inside the tent. When this was granted, the animal persisted in working his shoulders inside also; presently he was entirely inside; and as the tent was small, the owner found himself completely crowded out into the cold.

The nose of the evolutionary camel was admitted when over a hundred years ago the students of geology became convinced that a genuine time value is shown by each of the successive beds of rock in any specific locality, and that this time value attaches to the fossils found in these successive beds. When this was admitted as an actual fact, a chronological scheme of the fossil life of the world became inevitable. This world scheme of the fossils soon became the long geological "ages;" and these inevitably grew into the skeleton or outline of organic development, needing only some Darwin to come along and clothe the skeleton with flesh and blood, resulting in the full-grown world philosophy which has so completely taken possession of the modern world.

If any of us recognizes distinct anti-Christian features in the modern mature form of the evolution theory, with its denial of every fundamental of the Christian religion, he ought to give close attention to the facts and the logic of the first stages of its history. For if we admit the nose of this clever and very persistent intruder, we shall find great logical difficulty in repelling the advances of the monster, organic evolution, though we struggle and fight our very utmost. At least this has been the sad experience of the Christian church during the past century or so.

That a time element of some sort really inheres in the stratified beds seems one of the most obvious facts derived from the study of them and their mode of formation. Yet there is a very dangerous fallacy in the related idea that this time element also attaches to the various fossils contained in these beds. And it is to an analysis of this greatly misunderstood set of facts that I would invite the attention of MINISTRY readers.

When we find any two beds or two strata one above another, it is a matter of common sense to say that a time element is clearly indicated. The lower one must obviously have been deposited before the upper. This is the geological law of superposition. Moreover, the fact that we have not *one* continuous layer, but *two* beds, with a distinct dividing line between them, is proof that an interval, large or small, must have intervened between the laying down of the two beds. Otherwise there would have been one continuous bed, not two.

And yet, *how much* of an interval of time is indicated in a case of this kind? Was it twenty minutes, or twenty million years? By the mere physical evidence of the beds themselves (that is, disregarding the fossils which may be contained in them) it is quite impossible to say what this interval of time really amounted to. And yet, when the two layers are strictly *conformable* to each other, with no signs of any erosion or disturbance intervening, one bed must have followed the other in tolerably quick succession, with no extensive interval of time between them. On the other hand, if the lower bed shows evidence of having been eroded or tilted up on edge before the next layer was deposited upon it, even this would not be absolute evidence of any long geological "age" having intervened. Any such combination of events might very easily have taken place during the rather prolonged turmoil and disturbances of the deluge.

However, this is not where the trouble arises. Evolutionary geologists do not depend upon either the mineral composition or the physical appearance of the beds of shale or sandstone or limestone for their time theories. For a hundred years or so they have accustomed themselves to disregard entirely the physical appearance presented by the rocks, *placing their entire dependence upon the fossil contents of the strata* for that time element which

* Contact and conflict with the evolution theory is inescapable for workers in this cause who herald the creatorship of God to a world largely committed to the philosophy of evolution and all its implications. It behooves us to master such fundamental principles and distinctions as are here set forth by Professor Price, a recognized authority in this field.—EDITORS.

they always seek to read from the rocks. And since by this time element which the geologists read from the rocks by means of their fossils, more than by all other means combined, the evolution theory has been foisted upon the world, we should consider this matter with our utmost care and attention.

To illustrate how the matter works out, let us suppose that we have three distinct layers or beds one above another, the lower one containing trilobites, the middle one containing the bones of the huge dinosaurs, and the top one containing some bones of a mastodon, a kind of extinct elephant. I own that this would be a very unusual combination of fossils; perhaps no such combination occurs in any locality on earth! but it will serve to illustrate the subject better than the ordinary cases which are usually much more complicated.

According to the accepted theory of the fossils, three completely distinct periods of time would be here represented. The trilobites (if of a particular type) would be assigned to the Cambrian "age," the dinosaur bones would be dated as of Cretaceous "age," while the mastodon would be said to belong to the late Tertiary period or "age." Thus the entire geological scheme would be covered by these three groups of fossils. For the trilobites of the Cambrian rocks are considered about the oldest fossils on earth, the Tertiary mastodon would be almost the youngest, while the Cretaceous dinosaur would come somewhere in between, though nearer the latest. Many, many millions of years (we are told) elapsed after the trilobites lived and died before the dinosaurs appeared, and the dinosaurs were all dead and gone several more millions of years before the mastodons came into existence. And these precise time intervals are always stated by the evolutionary geologists, not as mere theories more or less probable, but as settled facts which none but the ignorant would dare to doubt or question.

Thus from a real time element shown by the physical laying down of beds, we have arrived at a very prodigious time element represented by these fossils. How did we make the transition? We did it by the legerdemain of quietly transferring the time element shown by the making of the beds to the fossils contained in these beds. But what is the harm in this? Why may this not be done?

Let us carefully reconsider our methods of reasoning. For it is a well-known fact that more scientific blunders have been made by false or illogical reasoning than by incorrect observations or poorly planned experiments.

We have admitted a genuine time element in the physical act of the laying down of these successive beds. But this is by no means to admit a time distinction between the clay, the sand, and the gravel of the lowest bed and the very similar materials found in the other beds! assuming (which may or may not be the case) that the three sets of beds we are here dis-

cussing happen to be composed of similar fragmental materials. It would be obviously absurd for any one to say that the clay, the sand, and the gravel of all three sets of beds (disregarding the fossils) could not all have been in existence somewhere in the vicinity simultaneously, different currents having merely brought them here together in this position, one above another.

Science means knowledge, not guessing or assuming. And no human being has any right to assume a time distinction between the pieces of sand and gravel which we find here in these beds in superposition. For the materials of which all these beds are now composed may have been (and indeed very probably were) all in existence at the very same time, though currents from different directions laid them down here in a genuine time order. Whether the bottom layer was deposited thirty minutes or thirty days or thirty years before the next one, we have absolutely no means whatever of determining from these physical facts alone; though of course if all the materials were already in existence simultaneously, no very long time interval could have intervened.

But the reasoning is very similar when we pass from the sand and gravel of the beds to the fossils. It is a sad slip in logic to transfer the time element represented by the physical order of depositing these beds to the sand and the gravel of which these beds are composed without substantial and wholly independent evidence; but it is an exactly similar slip in logic to affirm a long-drawn-out time element for the three kinds of fossils, the trilobites, the dinosaurs, and the mastodons contained in these beds. Is there any way of proving independently a genuine time value for these forms of life? None whatever. The entire idea of their time sequence is based entirely upon such geological examples as these. But is there any genuine method of proving that all these three kinds of animals may *not* have been living contemporaneously in the same world, their remains having merely been washed into their present positions, one above another, by successive currents of the rivers or of the ocean? Whether these currents were acting in a normal, regular manner, or in some very abnormal manner, as in a world convulsion like the deluge, would not make the slightest difference in the logic of the case.

If the evolutionary geologist is to establish his case, he must be prepared to prove genuine time values for the fossil shells and bones which neither he nor any one else would think of trying to prove for the sand and gravel found accompanying them. How is he to prove in any reliable way that all these three kinds of animals were not living contemporaneously? Every gospel worker should remember that this is the very crux of the whole evolution theory.

Walla Walla, Wash.

VALUABLE QUOTATIONS

ANARCHY'S SOURCE.—Having destroyed faith in an inspired Bible, the deity of Christ, His vicarious atonement, His resurrection, and His coming again to judge the world, the Modernists have prepared the way for the lawlessness and anarchy that so dominate the world. Having discarded dualism in philosophy and indorsed "monism,"—teaching that the divine nature and human nature are one and the same, that God does not exist apart from man in whom the Deity manifests Himself,—these Modernists have destroyed the fear of God in the human heart, and are teaching the youth that man is his own deity, with anarchy and lawlessness as the inevitable result.—*The Sunday School Times*, May 5, 1934.

CHURCH FAILURE.—The Christian church has lost its way—under Protestantism as well as under Catholicism. It was carried far out of its way under the worldly seductions of Constantine. It will never find its way back to its true character until it sets up an autonomous life of its own, in ascetic renunciation of all responsible involvements with capitalistic mammonism, and accepts a state of tension with the political and secular order as the normal and perpetual condition for realizing its social vision of God's kingdom.—*The Christian Century*, April 25, 1934.

CLASS ANTAGONISM.—A glance at the world reveals the restlessness and revolution that threaten every government on earth. There are national antagonisms, it is true, and there is danger of war between certain nations of the earth; but the unique feature of the present world unrest lies in the fact that the unrest originates not so much in national hatred as in class antagonism. We are seeing a new thing on the face of the earth in the history of men, namely, the arraignment of class against class, the horizontal cleavage of nations and races. The proletarians of all nations, the laboring classes, are marshaling for battle against the cultured and wealthy, not only of every other nation, but especially against the wealthy and efficient of their own nation.—*The Sunday School Times*, May 5, 1934.

RENOUNCES WAR.—I renounce war. I renounce war because of what it does to our own men. I have watched them coming gassed from the front line trenches. I have seen the long, long hospital trains filled with their mutilated bodies. I have heard the cries of the crazed and the prayers of those who wanted to die and could not, and I remember the maimed and ruined men for whom the war is not yet over. I renounce war because of what it compels us to do to our enemies, bombing their mothers in villages, starving their children by blockades, laughing over our coffee cups about every damnable thing we have been able to do to them. I renounce war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in the place of democracy, for the starvation that stalks after it. I renounce war and never again, directly or indirectly, will I sanction or support another! O Unknown Soldier, in penitent separation I make you that pledge.—*Harry Emerson Fosdick, in the Christian Century*, June 6, 1934.

UNPOPULAR TRIO.—I doubt if there are three more unpopular words in church life today than these,—"spirituality," "missions," and "evangelism." Yet these must be recovered if the church is to survive.—*Ambrose M. Bailey, in the Watchman-Examiner*, May 31, 1934.

DISTURBING CONCERN.—American citizens, whose minds are furnished with the facts of the story of men and nations, read the reports of each day's happenings with a disturbing concern. Preparation for wars, industrial disturbances of national magnitude threatening, individual freedom curtailed, constitutional government menaced, monopolists reasserting their dominance over consumers, greed ascending over public service, belief in the power of mammon exceeding faith in God for national recovery, drouths, riots, and threats to American standards of life, fill the front pages of the daily press. To recite these facts is not to cry "Wolf," nor to indicate

yielding to despair. To close one's eyes to realities these days and to be silent when every Christian citizen should be crying aloud, "Repent and seek ye the God of your fathers," is to do the most disloyal and cowardly act.—*The Christian Advocate*, June 14, 1934.

ERA'S END.—We have reached, as Reinhold Niebuhr tells us, the end of an era, and the moral and spiritual issues of the age which is coming on cannot be solved in such terms as Methodist, Baptist, Presbyterian, Episcopalian, or Lutheran. Even the terms conservative and liberal, Fundamentalist and Modernist, have less and less meaning.—*Justin Wroe Nixon, in the Christian Century*, June 13, 1934.

RESTLESS PREOCCUPATION.—With 40,000 new patents a year, and particularly with the advent of the telephone and the automobile, we have become, at least in our cities, a people leading a driven life and under constant pressure from salesmen and advertisers to prefer the novel to the valuable. With our minds set toward the new, the rapid tempo of change has created a shortened span of attention which is the despair of educators, and the kind of attention which seeks only immediate results.—*The Christian Century*, June 13, 1934.

LIQUOR INCREASES.—On the floor of the Senate there was recently a debate in which wets and dries joined in deploring the increase of bootlegging and the abuses surrounding the sale of legal liquor. Attorney-General Cummings estimates that bootlegging has at least not decreased since repeal. The alcohol administrator, Mr. Choate, says that conditions in many places are worse than in the old saloon days. Senator Walsh, of Massachusetts, a persistent wet, joined with Senator Borah in deploring present conditions, and said: "The people of the country did not vote to substitute worse evils for the intolerable conditions under national prohibition." . . . We did not try prohibition till we had tried everything else. It is liquor, not the prohibition of it, that makes lawlessness.—*The Christian Century*, May 16, 1934.

WRECKING GOVERNMENT.—What is the matter with the civil government? It is being wrecked by socialism, communism, atheism, and anarchy. Seditious, seductive, infamous, nefarious communistic forces are defying law and order, wrecking the institutions of the government, and trying to set up a government in defiance of God. Such nefarious forces are ignoring the ten commandments, denouncing the doctrine of accountability, repudiating the doctrine of judgment, and laughing at the fact of hell. They are trying to move this government from its base, tear its stars from its flag, wreck its homes, demolish its churches, and establish license in place of liberty.—*The Presbyterian*, May 24, 1934.

HUNGRY SOULS.—The people are hungry for the great spiritual verities of Christianity. They are tired of doubt, speculations, abstract theories, and controversies. What they are asking for today is, not more sermons, but more soul messages; not more services, but more spiritual life; not more ceremonies, but more soul convictions growing out of Christian experience. Men want a message today that will catch the ear and change the heart of the sinner, win the mind of the scholar, satisfy the soul of the saint, and meet the corporate as well as the personal needs of men.—*Dr. John McDowell, Retiring Moderator, in the Presbyterian*, May 24, 1934.

THE CHURCH'S WORK.—If all that the church has to do is what any lodge or benevolent association or community chest can do, namely, to feed the poor, to clothe the naked, to find employment for the out-of-work, to provide education and entertainment and amusement for the mind, to hold up before the world a splendid system of morals, then, of course, no divine unction from God's Holy Spirit is necessary, for all this can be accomplished solely by human endeavor. But if the work of the church is to convert the soul, to bring men to Christ, and thus bring about their regeneration, then the church needs the Holy Spirit for that work.—*William Evans, in the King's Business*, May, 1934.

FAITH'S DEPLETION.—Dr. Paul Elmer More, of Princeton, speaking at the General Theological Seminary in New York last week, accused the modern church of shirking its main task, its mission to the individual human soul, and running after a soft variety of socialism. He raised the question whether this trend toward sentimental socialism, "which threatens to become official with the church," did not spring from depletion rather than from surplus of faith, whether its fervor for economic change did

not imply a dullness toward things of the spirit.—*The Christian Advocate*, May 31, 1934.

PROTESTANTISM'S SECULARITY.—The early church lived as an ascetic institution in relative detachment from the institutions of political, legal, and economic society. It derived its standards from within its own cultus. It affirmed its own sovereignty and independence against the encroachment of every secular authority which would violate its allegiance to Christ, who was its head.

Not until Constantine's time was this nonsecular status of the Christian church abandoned. Nor did the Protestant Reformation reestablish the church's detachment. On the contrary, the theory of Protestantism carried the church farther into secularity than any theory of Catholicism had done.—*The Christian Century*, May 23, 1934.

INFALLIBLE (?) CHURCH.—If Christ were not infallible, evidently He could not be God. If He was God, He was just as evidently infallible. The [Catholic] Church which was to represent Him throughout the ages must just as evidently be infallible or it could not remain His church. The church can be infallible in practice only through its spokesman. If its spokesman, pronouncing for all Christians on matters of faith and morals in the name of Christ, is not protected from error in those matters—and that is what infallibility means—then "the church of the living God" must itself be unreliable, which is blasphemy.—*Our Sunday Visitor* (R. C.), April 29, 1934.

MOVIE MENACE.—The chief danger of the movies does not lie in their indecency, outrageous as that may be. It lies in their misrepresentation of life, their sentimentality, and their false standards. In home and school and church a child is taught that the highest values in life are those represented by such adjectives as honest, courageous, faithful, loyal, competent, patient, wise, kind. In the average movie—and we cheerfully except twenty-five or thirty of the finer ones out of each year's output—the child is taught that the kind of life worth having is that represented by such adjectives as bold, daring, rich, passionate, flaming, exciting, thrilling, stupendous. The first set of adjectives describes roughly the life of the spirit; the second set the life of things. The aim of the first is to produce character. The aim of the second is the gratification of the acquisitive and animal instincts. Between the two a great gulf is fixed.—*The Christian Century*, June 13, 1934.

✻ ✻ ✻

REPORT REPUDIATED.—We reject and repudiate in its entirety the report published in the volume entitled, "Re-Thinking Missions," by the Commission of Appraisal appointed by the Laymen's Foreign Missions Inquiry, because that report offers "another gospel, which is not another, . . . and would pervert the gospel of Christ." We believe that any commission which, in the name of Christian missions, rejects the great commission of our Lord Jesus Christ, denies the unique saving power of His shed blood, brings together as founders of "missionary religions" "Buddha, Jesus, Mohammed," declares that all religions are "ways to God," and that it is necessary "for every religion to be aware of and to stand upon the common ground of all religions," has dishonored and betrayed the name of Christ, and has forfeited all right to be heard on any subject related to the Christian missionary enterprise, not only in the field of doctrine, but also in that of method and administration.—"Declarations of the Philadelphia Mass Meeting," protesting against the Report of Appraisal Commission, April 25, 1933; in the *Sunday School Times*, May 20, 1933.

KINDLY CORRECTIVES

Better Speech and Conduct

Posture in Prayer

BY E. K. SLADE

THE question of posture in prayer is one of importance in view of present tendencies toward irregularity, slackness, and irreverence in this line in our public meetings. I well remember when under nearly all circumstances ministers and people knelt in prayer. I presume it would have been considered sacrilegious for one not to do so. Now it is not an uncommon thing for a minister at a camp meeting, and sometimes in other large meetings, to say, "Owing to the unfavorable conditions, we will stand while prayer is being offered." Indeed, we seem to have come to a time in our work when in some sections this is the prevailing attitude in prayer.

I would not suggest that it is wrong to stand if, in this attitude of prayer, reverence and proper decorum be maintained; but other developments have come in that have tended toward confusion. Uniformity of practice is lacking. For example, a uniform posture for prayer on the part of the ministers as they go onto the rostrum, especially at our large gatherings, is obviously important. Some have agreed to one form in one section, and to another posture in other sections. In each meeting there should be earnest endeavor to hold to a *uniform plan*, thus to avoid confusion.

Sometimes a minister who is asked to lead in prayer, steps forward and says, "Let us pray," without definitely stating whether the congregation shall stand or kneel. Thus the people are left in doubt. Another minister may announce, "While engaged in prayer, let the ministers on the platform kneel and the congregation stand." This plan has worked very well, but when another minister at another service in the same camp meeting says to the people, "Let us pray," without making a definite announcement, both ministers and people are in doubt as to what the attitude should be. Much to my embarrassment, I witnessed an incident like this. The minister stepped forward and said, "Let us bow in prayer," not specifying whether he meant by kneeling or by bowing the head while standing or being seated. Having observed various attitudes in the past, the entire assembly was in confusion. A goodly number remained standing, some sat down and bowed their heads, and others knelt. Part of the ministers on the platform stood, and part of them knelt down.

We have only come into this confusion in recent years, but I fear that it will increase unless in the various fields there is a definite plan outlined with reference to posture in prayer.

(Continued on page 21)

THE MINISTER'S BOOKS
Reading Course and Reviews

"THE TESTIMONY OF JESUS," by F. M. Wilcox. Review and Herald Pub. Assn., Takoma Park, Washington, D. C. 128 pages. Paper covers; price, 50 cents in United States; 60 cents in Canada.

This is the title of one of the latest of our denominational books. It presents a brief but comprehensive review of the work and teachings of Mrs. Ellen G. White. God has placed spiritual gifts in the church, and among these the gift of prophecy occupies a unique and prominent position. This gift has been manifest in the remnant church throughout its history. The book presents a review of the teachings of the church relative to this question, as expressed in its leadership from the beginning of the organization down to the present time.

The bestowal of this gift upon Mrs. E. G. White, her acceptance of the divine call, as expressed in her own statement, the remarkable manner in which God used this gift in the church to lead His children to a deeper study of the divine word and a greater faith in the Lord Jesus Christ, to save His church from subtle error and delusive teachings, to promote unity and harmonious operation, to incite to higher ideals of Christian living through consecrated effort in the support of every gospel enterprise, is clearly and comprehensively portrayed.

Many important objections raised by opposers, as for example the charge of suppression in later editions of Mrs. White's works, are satisfactorily answered. Why Mrs. White incurred during her lifetime a large indebtedness, and the disposition made of her debts,

is considered. Should faith in her writings be made a test of church fellowship? Should those who reject the doctrine of spiritual gifts, as manifested in the remnant church, be made official representatives of the denomination? Did Mrs. White once teach that there was no salvation for sinners? These and other questions are answered by quotation of her own statement. The inclusion of a comprehensive manuscript, heretofore unpublished, from Mrs. White's files, adds to the value of this publication.

The author gives, we believe, a well-balanced presentation of the subject with which he deals. A copy of this volume should be in the hands of every Seventh-day Adventist worker, and should not only be read but really studied. It is one of the most satisfying, balanced, and helpful presentations we have ever read. It will serve to answer many questions which arise in a study of the writings of Mrs. White, and will enable the worker to give an intelligent answer to objections by our opposers, and afford a deeper knowledge and closer acquaintance with the work of the one whom God called to be His special messenger to the remnant church.

L. E. F.

* * *

INCREASE DELINQUENCY.—Of 122 heads of penal and correctional institutions, 48 per cent were of the opinion that the movies contributed to delinquency and crime. Twenty-five per cent doubted this, and the remainder expressed no opinion. Among the 48 per cent, some of the most typical descriptions of the ways in which movies contributed to delinquency were these, "False conceptions of life in the movies, crime and delinquency glorified, disrespect for law created, unlawful acts suggested to boys."—*Dr. Fred Eastman, in the Christian Century, May 31, 1933.*

AWAITING

THE new credit card for the 1934 Reading Course now awaits all who complete this most helpful set of study volumes. In North America apply to Ministerial Association, General Conference of S. D. A., Takoma Park, D. C. In other divisions, write to your divisional association secretary. And if this completes four years of study (1930-1934), you are entitled to the hand-lettered "Quadrennial Certificate, No. 4." Request should be made for this in the same way.

CREDIT CARD

Ministerial Reading Course--1934

(FOURTH YEAR IN QUADRENNIAL COURSE NO. 5)

Issued to
in recognition of final report on the reading of the following named volumes:

"The Spade and the Bible"—W. W. Prescott
"Manual of Church History," Vol. I—A. H. Newman
"The Holy Spirit"—W. H. Branson
"The Desire of Ages"—E. G. White
Chronological Reading of New Testament
With Elective Volume as Personally Chosen

MINISTERIAL ASSOCIATION OF SEVENTH-DAY ADVENTISTS

Secretary

The New Testament Canon—No. 8

(Continued from page 11)

which are in Asia be turned away from me" (1:15). Looks with steady gaze and undimmed faith into future. Cæsar, the executioner's ax and block, drop out of view, and the glorious hope of Christ's appearing fills the scene. Forms fitting closing picture. Nowhere does noble manhood stand forth more sharply. Contains pastoral charge of greatest preacher of gospel in history. Primarily for Timothy, but equally applicable to all ministers and congregations in Christian church through the centuries. Paul, marching between file of Roman soldiers, was, according to tradition, beheaded on Ostian Road, just outside of Rome, in early summer of 68 A. D., and buried on spot.

(Ten strong witnesses to authenticity of epistle.)

L. E. F.

(To be continued)

III. The Post-Apostolic Catholic Church (31-314 A. D.)

(Continued from page 7)

Thus we have arrived at the parting of the ways in the Christian church. During these three hundred years of Christian missionary work, the church spread over the entire Roman Empire, and to the uttermost part of the civilized world. Over three hundred heretical sects had sprung out of the mother church during these three centuries. We will deal with certain of these in another article.

Conclusions

FIRST. Of the numerous synods held in different parts of the Empire, a few have been selected to show that each diocesan, or provincial, synod held was independent of any of the others. The synod of Carthage, for example, disagreed with the bishop of Rome on baptism. Each synod excommunicated and elected priests and bishops as it thought best. They exercised the same powers with regard to heretical church members.

SECOND. According to the prophecy of Revelation 2 and 2 Thessalonians 2, there was to be a "falling away" from the pure faith, and this occurred gradually during these three hundred years. Rituals were introduced. The worship in time became wholly formal. With this phase of the question we will deal later.

Washington, D. C.

¹ Hefele, "History of Church Councils," Vol. I, pp. 79, 80. T. & T. Clark, Edinburgh, 1894 edition, Clark's translation.

² Id., p. 86.

³ Id., pp. 89, 90.

⁴ Id., pp. 95, 96.

⁵ Id., p. 101.

⁶ Id., p. 102.

⁷ Id., pp. 118-122.

⁸ Id., pp. 131-172.

The Conducting of Tent Meetings

(Continued from page 9)

late freely through. It is the dampness from the ground, with the sun rays in the early morning, that causes the canvas to mildew. Little black spots come in the canvas, and these soon become holes. In a short time a tent can be ruined by neglecting proper ventilation.

A tent master should be alert and be prepared for any emergency. When a storm is brewing, he should know that the ropes are properly taut; that his sledge is where he can get his hands on it, even in the dark; that the switch to the lights is properly protected and within easy reach. He must never take anything for granted, but must know for himself that things are as they should be. It may be necessary to lower the tent in case of a severe storm, and before he retires for the night everything should be so arranged that he will know just what to do in case of an emergency.

Seldom, if ever, should a tent be left unguarded; and if ever, it should be for a very short period. Often through the day people will come into the tent to rest, or through curiosity; sometimes, to ask questions. They should be received courteously, their questions answered, and literature be given to them.

It usually falls to the lot of the tent master to see that the circulars, cards, or dodgers advertising the meetings are distributed to the homes of the people. He may, and usually does, solicit the help of the church members in this task. He should carefully district the city, or that portion of it where the advertising is to be circulated, and assign to each street some one who will see that every home is visited and the people invited to the meetings.

If every worker will study and pray for the success of such meetings, and the evangelists give God's message with faithfulness, He will surely give the increase, and we shall see souls saved in the kingdom as a result of the effort.

Lincoln, Nebr.

Posture in Prayer

(Continued from page 19)

If the people are not informed that one definite plan will be followed, the minister leading in prayer should be expected to make a clear and definite statement relative to the posture to be observed, in order to avoid confusion and seeming irreverence. It cannot be pleasing to God to have indefiniteness in this matter. If we do not hold to a denominational uniformity, we should have a clear understanding in our various fields, or at least in our various congregations.

Walla Walla, Wash.

A Panorama of Our Radio Work

(Continued from page 14)

Word of Truth, by Frederick Lee, Author and Lecturer. Half-hour programs over Station XMHA each Sunday morning from 10-10:30, beginning March 11. See next page for the list of subjects. Music that inspires! Prayer that uplifts! Words that bring hope! Listen in on these vital programs." On page two: "These addresses are brought to you under the auspices of the Seventh-day Adventist Church, an international organization, well known for its spiritual, educational, and medical activities. Subjects: March 11—The Hour, The Man, The Message. *Just the message for you.* March 18—The One Priceless Book. *Do you have it in your library?* March 25—The Architect of the Universe. *A message of hope.* April 1—The Meaning of Our Times. *A message from the world's news.* April 8—Efforts Toward Peace. *Will they succeed?* April 15—The Coming of a World Empire. *Whose empire will it be?* April 22—The Impending Judgment. *Are you ready for it?* April 29—The Standard of Right. *Do you know what it is?* Any one interested in further study of these subjects can secure free literature by writing to F. E. Stafford, 1207 Yu-Yuen Road, Shanghai."]

Central European Division.—Up till now, so far as I am informed, there is no broadcasting of our meetings and lectures in this part of Europe or in our mission territory.—*Guy Dail.*

Northern European Division.—I know of no use of the radio by our workers in Northern Europe. A little while ago it came our turn in Copenhagen, among the various religious bodies, to give a statement of our views, and Pastor T. Tobiassen gave what was regarded by our people as a very fine statement. This, however, is the only use of the radio of which I have heard.—*W. T. Bartlett.*

Southern European Division.—I know of no preacher in our division who is employing the radio. We have men who give a talk occasionally and who have been invited to take part in some programs. But in many places they permit neither religious nor political addresses over the radio. We have made efforts in different places to have sermons broadcast, but in vain.—*A. V. Olson.*

South American Division.—Very little radio broadcasting has been done in South America, scarcely enough to report. While attending the biennial Chile Conference session in April at Santiago, the evening services were all broadcast through arrangement with one of the local broadcasting companies. Brother Andre Ascione in Bahia Blanca, Argentina, has been broadcasting one evening a week regularly. This was during the first part of this present year. I give herewith a list of some of the subjects he presented:

First Part: The Gospel and Present Conditions.

1. A World That Has Lost Its Bearings.
2. Latin America's Greatest Need.
3. Does the Future Hold War or Peace for Us?
4. The Church, Liberty and Christianity.

Second Part: Christ's Social Precepts.

1. Fraternity.
2. Solidarity.
3. Religion and Happiness.
4. Infinite Value of the Human Being.

Third Part: The Christian Life.

1. What Shall We Believe?
2. The New Birth.
3. Faith and Obedience.
4. Impelling Faith.
5. Living to Serve.
6. The Return of the Master.

—*N. P. Neilsen.*

Notes and Notices

(Continued from page 2)

heartedly returning to God and His word. Only the power of the Holy Spirit can work this necessary change and restore to Protestants their lost power and influence."

THE constant decline in foreign mission effort, in the face of ever-increasing calls, is viewed with alarm by many outside our ranks. In the *Missionary Review of the World*, Dr. S. H. Wainwright says:

"In 1927 the Protestant missionary staff in Japan numbered 1,527, while last year (1932) it had decreased to 1,176, involving a loss of one third of the ordained missionaries, many of whom are in evangelistic work. This touches a vital element in the foreign mission force."

PALESTINE is said to be approximate in size to the State of Vermont, having an area of about 10,000 square miles. It averages about fifty miles in width, and the distance from Dan to Beersheba is around 150 miles.

THERE are over 1,900 newspapers published in the United States alone, and the *Literary Digest* (April 21, 1934) contends that "Religion is news," and is wanted by the press. We workers should use the newspapers more. Listen to the *Digest*:

"No other subject [*i. e.*, religion] has such a universal appeal or is the subject of so much discussion. Let Pope Pius speak, and the cables carry his message to every important newspaper in the world. Let cardinals, bishops, priests, ministers, or rabbis make an important announcement concerning their respective churches, and people in New York, Chicago, San Francisco, and New Orleans will read it in their papers that afternoon or the next morning. Denominational conventions and church councils, too, get their quota of space. Editors interpret the religious news, and feature writers make capital of it. Religion makes the front page."

SINGING evangelists and other gospel musicians would be definitely aided by *The Sacred Musician* (edited and published by Robert Harkness, Box 204, So. Pasadena, California, subscription price, \$2 a year). Each issue presents the heart story of some great hymns, discusses vital principles and problems of sacred music, contains a number of new gospel songs and sacred instrumental compositions suited to different types of service, answers important musical questions, and should prove a decided stimulus to consecrated musicianship. It is very practical, is nontechnical in its terminology, and is the only vehicle of its kind of which we have knowledge.

CHURCH membership in the United States has reached a new high mark—60,812,874—according to the annual statistics of the *Christian Herald*. This is a net gain of 655,483 over 1933.

** ** *

The Christian Soldier

(Continued from page 1)

infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands." 2 Cor. 11:24-33.

Paul entered into the sufferings of his people. He loved them; and when they suffered, he suffered with them. He lived above a just cause for reproach. Of himself and his entering into the sufferings of others, he wrote:

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." 2 Cor. 6:1-10.

When a man of Paul's experience wrote Timothy that he should "endure hardness, as a good soldier of Jesus Christ," he meant that Timothy should give his best to God. There was to be no ease taking, no shirking of duty, no shortage in service.

Paul also exhorted Timothy against becoming entangled with the world. "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Tim. 2:4. Certainly this means that the minister is not to allow himself to become bound up in the things of this world. He is not to become localized, fixed in one locality, so that he cannot answer

the first command of the great commission, "Go." Many seem to think that this means to stay, to remain stationary; but the real thought is very clear—"Go." Every true minister is a soldier of Jesus Christ. But no soldier deserves the name who declines to "go." That is the sign and mark of a true soldier,—to go when he is sent. No nation could hope to win a warfare whose soldiers refuse to go in the face of danger and even death.

Soldiers count not what they endure and suffer as beyond their duty. One German soldier in the World War told me that he was in sixty-two direct battles and attacks. Yet none of these hardships discouraged this soldier. Paul, who suffered all that flesh is heir to, said, when told that he must suffer still more:

"Behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:22-24.

We are in a great warfare for the kingdom of God. We are His soldiers. We are fighting in His cause, waging His battles, and we must endure to the end. It is the life of a soldier never to surrender and to know no defeat. Said Garibaldi, addressing his soldiers, "I offer neither joy, quarters, nor provisions. I offer you hunger, thirst, forced marches, battles, and death." Soldiers of the cross should be not less brave, nor less willing to suffer and sacrifice, than soldiers fighting for some earthly kingdom. God's kingdom is promoted by sacrifice and the braving of hardships by His servants. It is our privilege as well as our duty to give all to promote God's work on earth.

I. H. E.

CONTENTS OF THIS ISSUE

THE CHRISTIAN SOLDIER	1
PANEL: Winning Precedes Holding	1
NOTES AND NOTICES	2
DELVING INTO THE WORD: The Anointing of the Antitypical Most Holy	3
THE LARGER OUTLOOK: Auspicious Opening of Advanced Bible School	5
STUDIES IN CHURCH HISTORY: III. The Post-Apostolic Catholic Church (31-314 A. D.)	6
HOMILETIC HELPS: Sin, Salvation, and the Sabbath—No. 1	8
THE BETTER WORKMAN: The Conducting of Tent Meetings	9
ANALYSES OF NEW TESTAMENT BOOKS: The Gospel According to St. Luke: "Behold the Man!"	10
ILLUMINATED TEXTS: Most Holy—Daniel 9:24	10
EDITORIAL KEYNOTES: The New Testament Canon, No. 8—Introductions to First Timothy, Titus, Second Timothy	11
FEATURE: A Panorama of Our Radio Work—Listing of Broadcasts in Various Conferences—Radio Broadcasts in Southwestern Union	12
CONFIRMING THE FOUNDATIONS: The Small Beginnings of the Evolution Theory, No. 1	16
VALUABLE QUOTATIONS	18
KINDLY CORRECTIVES: Posture in Prayer	19
THE MINISTER'S BOOKS: "The Testimony of Jesus" (review)	20
FACSIMILE: Ministerial Reading Course Credit Card for 1934	20
EDITORIAL POSTSCRIPTS	24



DANGER!—The larger we grow as a movement the greater our tendency to rely upon the mechanical efficiency of highly developed organization for motive power in promoting gospel activity and gifts. And our tendency will be to rest back upon the unifying power of an accepted body of beliefs,—tantamount to a creed,—to maintain our organization intact. It will be easy to become more formal and complex in our relationships. The larger our congregations and conferences become, the less the individual looms in the mass, and the greater the danger of reliance upon uniform, external conformity rather than upon personal, spiritual realism. The tragic story of the change that vitally altered the whole concept and complexion of the Christian church within less than a century after the death of the apostles, is left for our warning and admonition. True latter-day Christianity is personal, inner, real, Spirit-born, and dynamic. It transcends and surcharges all accentuating helps, proper as these are in their related places.

LOYALTY!—Of all high attributes of character, few can compare with loyalty, which embraces loyalty to God, to truth, to principle, to family, to the church, to friends, and to the fallen or misunderstood. Raised to the Christian level, it represents the noblest and best that can be conceived. It should be publicly extolled and privately emulated.

EFFERVESCENT!—Sentimental emotionalism is not to be confused with genuine spiritual activity upon the soul of man. Those psychological effects produced by touching stories, effectively told, blended with music skillfully timed and rendered, may or may not have any connection with the work of the Holy Spirit. Such frequently have a decidedly earthly texture. But genuine and abiding life choices result from a deliberate and intelligent decision of the will. They are born of the living word of God, vitalized by the impress of the Holy Spirit. Usually the psychological accouterments of the emotional experts are of a passing character, for when the atmosphere in which they were produced is removed, there is no substantial basis for continuance, for no fundamental change has taken place in the character. Nor is this caution a condemnation of every legitimate means for informing the soul, and influencing and persuading it to make its fundamental decision. It is but an appeal for Spirit-directed effort and Spirit-controlled results. This necessitates genuinely converted pleaders, who consciously and truly depend upon the Holy Spirit for transforming human souls.

SOLDIERSHIP!—The Christian worker is a soldier, subject to directing orders from his appointed leaders. These officers are so placed as to have a commanding view of the entire horizon and its various sectors, and in addition have a background of wide experience. It is good for all of us periodically to have to change cherished plans, and to forgo fond anticipations. It is fine disciplinary training. It fosters good soldiership. Let us do it sweetly withal.

INCONSISTENCY!—He who extols the high ideals and ethics of the writings of Ellen G. White, but denies she was the unique instrument for communication between God and His remnant people, as she claimed, is in precisely the same category with those who applaud the moral ethics and spiritual supremacy of the teachings of Christ, but deny His deity. He was either what He claimed to be, or He was the greatest impostor in human history. Similarly, Mrs. White was either God's messenger, receiving her messages from above, or she was the greatest pretender of modern times. There is no alternative. Liars and deceivers do not produce the loftiest ethics to be found, bearing the unmistakable impress of Heaven.

MODERNIST!—This term stands for a definite and devastating relationship toward every fundamental Christian verity. Such a concept denies the fiat creation, the fall of the human race, the reality of sin, the necessity of divine redemption, and the actuality of supernatural communication between God and man through chosen prophets. It scouts the unique inspiration and authority of the Bible as the word of God, the deity and incarnation in the flesh of Christ Jesus, the vicarious, atoning character of His death, the bodily resurrection and ascension of Christ, His subsequent ministry as priest and judge, and His imminent, personal return. Modernism is merely a body of humanized, ethical teachings. It is in essence but a social program. It stands as the precise opposite of every essential of the advent faith. Therefore, to cast aspersion upon one of our men by whispering, "He is a Modernist," is no light thing. Every such innuendo should be challenged. The slur should be either proved or disproved. If a man is a Modernist, he should be released from ministry in this cause. If he is not, the offensive remark should be withdrawn, and the one who uttered it reprovved. Modernism is one of the most serious issues in the modern religious world, and should never be blurred or minimized, nor be falsely charged in our ranks.

L. E. F.