

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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THE WORD AND SPIRIT INSEPARABLE

AN EDITORIAL



ONE of the delusions of these last days is the varied sects that claim to have the Holy Spirit, but who deny the need for, and even the inspiration of, the Holy Scriptures. They take to themselves names which stand for some teaching or practice which they promote, emphasizing the possession of the Spirit, but denying the need of the word of God. Nearly all these people claim to have the Holy Spirit, though they clearly teach that when possessed by the Spirit, they are beyond the obligation of obedience to the law of God. They deny the need of the written word, the Holy Scriptures.

Of course there are many shades of teaching among these people. Some are more moderate and consistent; others go much farther in repudiating the Scriptures. But it matters not what zeal may possess the individual, such teaching is harmful and damaging to the Lord's work; for unless the Christian accepts the word of God as his teacher and guide in morality, he is on questionable ground when he claims to be filled with the Holy Spirit.

We have no controversy with any man concerning the fact that the Christian has been promised the Holy Spirit as a gift from God. This is a New Testament doctrine and provision, and was taught by Christ and the apostles. So also is the inspiration and authenticity and need of the Holy Scriptures taught throughout the New Testament. The latter doctrine is as fully and firmly taught as the former. Of course, we can accept the letter of the written word without possessing the Spirit; but no man can possess the fullness of the Holy Spirit while living in known disobedience to the written word of God.

Great importance was attached to the Scriptures by all the early church teachers, especially by the apostles who were with Christ, and others who wrote in the New Testament. The Scriptures that Christ used in His ministry and that the church used in the first half

and more of the first century consisted of the Old Testament; for the New Testament books had not yet been written and received as Scripture.

Peter tells how the prophecy came in olden time: "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Paul wrote concerning the Scriptures: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. In speaking of the Scriptures to the people of His day, Christ commanded: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. James wrote, "Be ye doers of the word, and not hearers only, deceiving your own selves." Christ prayed, "Sanctify them through Thy truth: Thy word is truth." John 17:17.

No teacher ever made freer quotations from the Scriptures than did our Saviour. He magnified the name of His Father as it had not been magnified before His day. The Spirit in Christ led Him to perfect obedience to His Father's law. He said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

Christ was loyal to all that was written in the Scriptures concerning Him, and He interpreted the prophecies that applied to Himself as being fulfilled before the eyes of those who heard Him. Never was there a prophecy by any prophet that had to do with His teachings and times that Christ did not explain, and show its literal fulfillment. Never did He refer to His anointing by the Holy Spirit as giving Him liberty to disobey the law of His God. When the rich young ruler asked Him what he must do to enter into life, Christ replied: "Keep the

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

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THE GENERAL CONFERENCE OFFICERS

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EVERY worker in this movement should read in entirety the revealing article, "Pius XI and America," in the *Christian Century* (June 5), available in public libraries. Its significance in the light of the prophetic forecast of Revelation 13:11-18, merits most thoughtful scrutiny. The writer, E. Boyd Barrett, according to an editorial note, was "for twenty years a member of the Society of Jesus, and has an honorable dismissal from that order." Here is one key paragraph, and additional paragraphs will be found at the opening of the "Valuable Quotations" section, on page 18:

"In the United States, Pius XI has been busy consolidating the interests and reshaping the destiny of Catholicism. Hopeless of a future for the church in Europe, he sees a paradise prepared for her here. She must, of course, fight to win it. He believes—as Theodore Maynard prophesied—that 'America will soon become the decisive battleground of the faith; that here will be decided the greatest issue of the church's history—whether it be her ultimate destiny to dominate the soul of the human race or not.'"

ANSWERING editorially the question, "Can you explain the incident of Uzzah's death while attempting to safeguard the ark?" the *Modernist Christian Century* (July 3) makes this sacrilegious declaration, harmonizing perfectly with its uniform attitude. Such are the devastating lengths to which rationalistic Modernism will go. Here is Modernism in full bloom.

"The narratives relating to the ark, like other features of the priestly traditions of Israel, magnify the sanctity and awesome character of this sacred chest, and the danger of allowing any save priestly hands to touch it. In this and other ways the sacrosanct and essential character of the priesthood was impressed upon the nation, and the sacerdotal caste and its privileges were enhanced.

"This palladium, reputed to contain venerated objects, was taken into battle against the Philistines by the sons of Eli. To the dismay of all Israel it was captured and carried off to the Philistine shrines, where it wrought such havoc that its keepers were glad to bring it back to the borders of Judah. But here at Bethshemesh curious people looked into the chest, and Jahveh 'smote of the people seventy men and fifty thousand men.' This was a rather heavy toll to take in a village of a few hundred people! Probably some copyist thought the number seventy too small to be impressive, and slipped in the fifty thousand to give greater dignity to the account."

BAPTIST trends are frankly acknowledged. Thus (*Watchman-Examiner*, May 23) we read:

"Overorganization will kill us. Recent years are witnessing swift, radical, and revolutionary changes that threaten to denature our whole polity and witness. Under the drive of the great god 'efficiency,' we are rapidly being hammered by worldly wisdom into an ecclesiastical machine that threatens to make democracy and freedom but names."

HERALDS of the final, everlasting gospel need to keep in close touch with such vital statistics as advancing world population cited in the *Watchman-Examiner* (July 4):

"World population is increasing at a rate that is hard to conceive. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 40,000,000 in the last two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; the Americas, 230,000,000; Africa, 150,000,000; Australia, 7,000,000. In the light of these figures there are three facts that should stare every Christian in the face: Three fourths are absolute heathen. The vast majority of increase of population is among heathen nations. Christians are falling down on the job of carrying out the command of their Master, 'Make disciples of all nations.'"

A SENSIBLE practice prevails regarding the omission of degrees in credit for articles appearing in an editorial note appearing therein (June 27). It should silence occasional criticism in our own ranks that there is any slight or injustice when we follow a similar practice.

"The number of 'D. D.s' among us [Congregationalists] is probably relatively large, but it is doubtful whether anybody regards the matter very seriously. Many who hold the degree would be glad to see all such distinctions abolished and the colleges finding some other method of honoring those whom they are determined to honor. In our editorial practice the *Congregationalist* and *Advance* have omitted, without protest from any quarter, all 'D. D.s' and similar designations. Where a man is commonly known as 'Doctor' he may be referred to in that way, but in indicating authorship of articles the name only is given, and the simple practice seems generally acceptable."

TURKEY'S amazing transformation is revealed in a dozen points tabulated in a *Christian Century* editorial (June 5). These are of peculiar interest to us as prophetic students. Here are the leading items enumerated: (1) Became republic, Oct. 29, 1923; (2) exiled caliph, March 3, 1924; (3) abolished red fez, Sept. 2, 1925; (4) abolished ancient religious calendar, Jan. 1, 1926; (5) adopted European civil, commercial, and penal codes, July 1-Oct. 4, 1926; (6) abolished Arabic script and numerals, adopting new Turkish alphabet, Jan. 1, 1929; (7) Koran officially translated into Turkish, 1932; (8) congress of historians rewrite Turkish history, 1932; and (9) change of weekly rest day from Friday to Sunday, by giving Sunday the name Friday, renaming the days following in consecutive order.

THIS sobering challenge to the ministry of the Baptist denomination was sent forth in the *Watchman-Examiner* of May 2:

"Ministers of Jesus Christ, charged to preach the word, are you tickling ears or preaching the word? You of the pew, are you asking your pastor to stoop to such a task as tickling your ears? I often wondered why it was that so many of our congregations have become so worldly, lifeless, and powerless. Men are being ordained to the ministry who reject the revelation of God in His word. They are without power and unable to transmit power. God give us men more yielding to His Spirit and less yielding to the fads and fancies of our times."

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

THE MINISTER AND CHURCH FINANCE

BY CLAUDE CONARD

WORKERS in the cause of God have been greatly favored financially. God has revealed to them the blessings of tithing and the giving of offerings. Our message has taught them to eliminate many of the expensive and harmful things of the world about them—tea, coffee, meats, tobacco, lodges, theaters, gambling, and lotteries, with all their attendant evils. It has made the Lord's servants happy and contented with plain and simple things. The workers are thus in a position to lead more acceptably, and to set a right example before the church.

These manifold advantages, however, will not remove the necessity of careful planning on the part of the laborer in order that every part of the work under his charge may go forward in an orderly manner. The true minister will recognize that his chief service lies in spiritual leadership, and he will so arrange the material phases of his church or conference duties that his main attention can be given to spiritual uplift. This will call for a careful distribution of financial and secular burdens among associate workers and church members, and the fostering of a program that will afford ample protection to every interest of the Lord's cause.

The minister in charge of a church or company does well to place the financial responsibility upon others, so far as the local interests will warrant. If there are businessmen connected with the church, they may be chosen as treasurers or members of finance committees, and thoroughly instructed in denominational policies. Unless there is no one else who can do this work, it is better for the pastor's wife not to act as the church treasurer. For the protection of the persons handling the money, as well as for the church interests generally, the accounts of all treasurers should be checked frequently by competent auditors.

Under no circumstances should a worker use for personal purposes any moneys which may come into his hands from church activities. It should be made certain that all church funds are held inviolate and sacred for the purpose for which they are intended. The same in handling of money should be followed in conferences and institutions. No worker, even the president, treasurer, or manager, should allow himself to draw money from the organization with which he is connected in any other than the regular way; and all funds collected

in the field should be accounted for promptly. Slips in the cash drawer, or private arrangements for salary advances, or the payment of personal bills through the office, are each and always to be discouraged.

If the wife of the president or the treasurer of a conference or institution must work, it should be in some capacity other than in connection with the business office as cashier, accountant, or clerk. It is ever well to guard against the financial and administrative phases of any organization being made a family affair.

In church work, the handling of local expenses is an important factor. By careful budgeting, the entire range of local finance can be compassed, and adequate provision made by membership subscriptions to cover its requirements. A systematic plan of apportionment and collection, such as an individual sum equal to a certain per cent of the personal tithe, is advantageous in meeting the needs of the church's fiscal program.

In local church work, a source of financial perplexity is often encountered in the accounts of the missionary secretary or librarian with the conference book and periodical depository. A systematic plan of collection from the members, and the prompt remittance of accounts in full, make for success and satisfaction all along the line. God's work should operate on a strictly cash basis.

The local, union, and General Conference policies regarding new buildings and debts should be carefully studied and followed by the pastor and field leaders before church or other building projects are undertaken. While always sympathetic to the needs of his constituency, the worker must guard against encouraging among his associates or members any building or other major proposal without proper counsel, and then using the feeling thus created to bring pressure upon governing boards or committees for the accomplishment of his purpose. The officers in higher organizations that are concerned, will usually be found helpful in planning for progress, and from the beginning their counsel should be sought in regard to any important development. It is a strange psychology which sometimes helps to formulate financial and administrative policies in our general assemblies, and then tries to avoid their application in the local constituencies.

The minister of the Lord stands as a teacher of the people. By precept and by practice he must make them know the better ways of life. Many of his members may have come from homes where their sense of responsibility was not highly developed. The minister is their mentor, and may need to educate them even as to their personal and business relations with their fellow men. Economy, personal finance, and sound principles in the avoidance of debt and the use of savings, will come under his range of instruction. Opportunities will not be wanting to display his capabilities by word and by example.

The worker is sometimes perplexed regarding his own leadership in giving donations. None should be more willing to sacrifice for the advancement of God's cause than he. Yet there is a limit to his capacity to contribute. At times there may come the temptation to overstate his purpose or pyramid his pledges, which can but react detrimentally to his own sense of integrity. The Lord will honor his stand for right.

Every worker in an executive position is safest in working close to his board or committee. He may not always be able to do as he would like; but at least he has protected himself, and is acting in harmony with the Bible principle that "in the multitude of counselors there is safety." A veteran minister has aptly said, "In every decision of importance, it is well to have as many responsible persons implicated as possible."

Money which must be held by an organization in trust or for future contingencies must be placed somewhere for keeping. Its disposal in banks or investments should therefore be upon the best advice obtainable, and only with the full knowledge and approval of the governing board or committee. No wise officer, or group of officers, of conference or institution—president, treasurer, manager—unless under full authorization of the board, will think of taking personally the risk involved in the investment of money belonging to the Lord's cause. In the larger placement of funds it is well to seek counsel of higher organizations, such as the union, division, or General Conference.

Some one has wisely suggested that there are three essential rules for the investment of trust funds and surpluses which must be held by a religious organization. They are stated thus:

1. Safety.
2. SAFETY.
3. SAFETY.

There are different degrees of security which current conditions must determine. Without question, securities which promise a high percentage of interest should be shunned with grave suspicion. Our conferences and institutions are not designed to be banking concerns;

therefore it is not wise to encourage our people to place deposits with them for investment, or to accept loans unless the money is definitely required in our organized work. It goes without saying that speculation should find no place in Christian finance.

Statements of financial affairs to managing boards and responsible constituencies should be frank, open, honest, without subterfuge or the withholding of necessary information. They should be made to reveal conditions as they exist.

In all business affairs, auditors should be considered as friends and helpers; and frequent investigations should be welcomed. The auditor's task is the measuring of current practices with the policies that have been laid down in general councils, and of safeguarding all persons who are trying to meet the prescribed requirements. His opportunities for viewing matters from a wider range should give strength to his counsel in financial affairs. Auditors are answerable to the constituencies that elect them, and they should not allow their judgment to be swayed by their associates on boards and committees; they should, however, be amenable to the best counsel available.

That the end justifies the means is never a sound principle. Expediency alone should find no place in Christian business practice or administration. How much more in keeping with the spirit of the gospel is the characterization by a fellow worker of a veteran leader in the mission field:

"No cunning politics in him;
He lives above that saintly sin:
He wins his battles on his knees,
Where God in heaven hears his pleas."

No man on earth can know the future. The outlook holds no pleasant promise. Economic and financial conditions will be slow in returning to so-called normal, if indeed that desired state will be reattained. Temporary recoveries and hopes for future benefit may present themselves. Due advantage should be taken of every such easement in strengthening our present position; but we shall have to guard carefully against the tendency toward overoptimism, and should stand prepared for darker days than we have yet seen.

Through it all the Master's word bids, "Occupy till I come," and we must all face stoutly forward, with firm faith in our Lord's leadership. Even though our personal and denominational prospects may at times seem perilous, our courage will never falter if God is our trust.

Washington, D. C.

* * *

ATTRACTIVE burnt-wood mottoes, with hand-painted flowers, and texts in any language desired, may be obtained from Emil Neumann, 501 Palisade Ave., West New York, N. J. Some of these mottoes were on display at the Philadelphia evangelistic council.

THE EVANGELIST'S HIGH PRIVILEGE—No. 1

BY L. K. DICKSON

THE evangelist of the advent movement stands out in bold relief, distinct from all his forebears in this field of endeavor. Not that his calling is any more sacred than that which has constituted the gospel ministry in every generation; but that his is a more distinctive and exacting one because of the nature of his duty, his environment, and his message.

His work is a distinctive one because it must be accomplished in the last generation—amid the deceptions, iniquity, unbelief, indifference, difficulties, and judgments of the last days. His is the final word of warning and entreaty to a world reeling toward its destruction. It is exacting because it is final. It is freighted with greater urgency than any in the past. He finds at his command the wonders of invention and discovery far beyond any previous period of the world's history which may, if rightly used, add speed and facility to his work of giving the everlasting gospel. It is exacting also because his message must meet the onslaughts of Satan as he works "with all power and signs and lying wonders," and "with all deceivableness of unrighteousness in them that perish."

But if the evangelist, called of God in these last days, must face the working of Satan in all his fury and strength in the midst of a world sold out to sin, he also has the privilege of witnessing and experiencing the final triumphs of Christ over the evil one and the glorious victory ushering in the return of his Lord and Master. What a glorious privilege! What an honor above all other honors, is this to which the evangelist is now called!

No more distinctive and exacting is his calling than is the life he must live. His spirit, his deportment, his example, his faith, are to be just as definite as his calling. Unusual earnestness and zeal will consume him, until all that he says and does before unsaved men and women will witness alike to the sincerity of his soul and the truthfulness of his preaching.

All professionalism will be absent from him. All egotism and love of the approbation and praise of men will give place to "an eye single to His glory." A mere desire to be great will not animate such a life. On the other hand, he will not be apologetic, but will possess rather a holy boldness, accompanied by a meek, quiet, humble, and contrite spirit.

The New Testament has much to say about this boldness. We frequently use the text, "They took knowledge of them, that they had been with Jesus." But what does it mean? The record says, "When they saw the boldness of Peter and John." It is clear that in the minds of the people the life of Jesus was associated with the thought of boldness. The apostle Paul says that he declared the truth "with all boldness," and the effect of that truth was

startling upon himself as well as upon those who heard. In other words, conviction breeds conviction. Hear him say again: "In nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Over and over throughout the writings of the apostles our attention is called in a striking way to a boldness that is not arrogance, or simply self-assertion or dogmatism, but a boldness in authority that has its birth in a sense of the mighty consequences that are at issue—the importance and imminence of a decision that outreaches time and thought.

The consciousness of being sent of God, of being the ambassador of Christ, animated the apostolic evangelist. He had caught the spirit of Christ and His passion for souls. The disciples had understood Him to say: "As Thou hast sent Me into the world, even so have I also sent them into the world." The evangelist of the third angel's message must catch this spirit, this consecration.

Such should be his consecration to God's will that he will be willing to live and labor unknown, and to toil and sacrifice in obscurity, if need be, receiving nought but the approval and approbation of God for his service. Such will be his soundness of principle and steadfastness for truth that he will seek only to please the One whom he represents and whose call he has heard.

We very much like the following statements from the Spirit of prophecy regarding the evangelist of the present hour:

"We must also have, in our cities, consecrated evangelists through whom a message is to be borne so decidedly as to startle the hearers." —*"Testimonies," Vol. IX, p. 137.*

"They are to show their growth in grace by submission to the will of Christ. Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their lifework. There will be an intensity of earnest effort. There will be cherished a faith that works by love, and purifies the soul. The fruits of the Spirit will be seen in the life." —*"Gospel Workers," p. 355.*

"We are living in a time when even greater earnestness is needed than in the apostles' day. But among many of the ministers of Christ there is a feeling of unrest, a desire to imitate the romantic style of modern revivalists, a desire to do something great, to create a sensation, to be accounted able speakers, and gain for themselves honor and distinction. If such could encounter perils and receive the honor given to heroes, they would engage in the work with unflagging energy. But to live and labor almost unknown, to toil and sacrifice for Jesus in obscurity, receiving no special praise from men,—this requires a soundness of principle

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THE BETTER WORKMAN



Improvement in Method and Technique

CHANGE OF SABBATH BY "JURY TRIAL"

BY E. L. CARDEY

ONE of the most effective means I have found for presenting the subject "Who Changed the Sabbath?" is the jury trial method. I utilize a jury of twelve persons selected from the audience. The question, "Who Changed the Sabbath?" lends itself very nicely to this procedure. A decision against the defendant, by jury in a criminal case is most convincing to the public, because it is the law in the United States that a person charged with a crime is presumed to be innocent until he is proved guilty.

Believing that others who may not have employed this plan might be interested in the procedure followed in such a presentation, I gladly pass it on.

The fact is generally recognized that a change in the Sabbath has been made. The question is, "Who made the change?" or, "Did the Papacy make the change?" The minister takes the place of the prosecuting attorney, and it is his duty to present sufficient evidence to the jury to prove the accused—generally termed the "defendant"—guilty beyond any reasonable doubt.

My latest experience in a jury trial of this kind was in connection with a recent tabernacle effort in the city of Lincoln, Nebraska, where I had been preaching on the Sabbath question during the week previous. Throughout this time the crowds had been very large—from 1,000 to 1,500 each night. The subject was advertised as—

"The Greatest Crime and the Greatest Criminal"

"The tabernacle will be considered a courtroom; a jury will be selected from the audience; a verdict rendered by the jury. The audience will also be asked to approve or disapprove the verdict, thus acting as a Court of Appeals."

There were no empty seats that night. Some word, however, had gotten around that it would be a hand-picked jury. So the first remark I made was about this rumor. I stated that I wanted twelve men to volunteer for this jury, men with whom I was unacquainted. Within five minutes twelve such men had come to the platform. One of my assistants took the names, addresses, and religious beliefs of the jury. It was found that we had two lawyers who were Methodists, and one other Methodist; two Baptists; two members of the Christian Church; one Congregationalist; one Seventh Day Bap-

tist; and three belonging to no church. The audience ruled out the Seventh Day Baptist, and a nonchurchman took his place, after which the audience voted the jury to be satisfactory. These took their seats in the jury box and selected a foreman. I acted as prosecuting attorney.

Instead of making an oral statement to the jury as to what I purposed to prove by my evidence, I placed in the hands of each juror the following statement, which I likewise read aloud to the audience:

"We Shall Prove—

"First: That the prophet Daniel and the apostle Paul both prophesied of an attempt that would be made to change the law of God, and thus to set aside His authority.

"Second: That the Sabbath of the fourth commandment was changed this side of apostolic times, or after 100 A. D.

"Third: That as controversy raged in the second, third, and fourth centuries, the change was made gradually, so as to make the practice of the Christian church conform to the practices of pagan Rome.

"Fourth: That this apostasy in the church really developed into papal Rome, and she is therefore in fact the guilty criminal.

"Fifth: That this ecclesiastical power acknowledges the crime; her friends say she did it, and her enemies agree with them."

I was careful to secure from the public library as much of the historical evidence as possible; and many of the actual books I had with me. When making a point of history, I would turn to the jury and show them the book bearing on the point, giving page and line reference. It took about fifty minutes to present the case, after which I asked the jury to retire to another room, and to bring back a verdict. The intense interest of the audience could almost be felt. The jury was out eight minutes, during which time we were making announcements and distributing copies of the texts and historical references used during the sermon. When the jury filed in, one of the lawyers, who was acting as foreman, arose amid a deathlike stillness in the great audience, and said to my associate, who was acting as the judge:

"Your Honor, we, the jury, have found that you have proved your case, and the defendant is guilty as charged beyond any reasonable doubt."

At this the audience could no longer restrain itself, and began to voice its approval. I then asked all who agreed with the verdict to stand,

and nearly the entire audience arose. We then earnestly appealed to them to take a definite stand to keep God's Sabbath, and to sign covenant cards which were passed around. About seventy signed cards, including four of the jurors. Nearly all these have come fully into our message, and many others have joined since that meeting.

I am often asked what one would do if for any reason the jury should bring in a verdict of "Not guilty." In the first place there is little danger of such an experience if the subject is fully presented with Bible proof, and then

backed with clear, pointed historical facts. If a very prejudiced jury should be selected and bring in a verdict of "Not guilty," I should then ask the audience to approve or disapprove their verdict. The facts are so clear on this question, however, that I doubt if any twelve men or women would vote any way but "Guilty."

It makes a profound impression on an audience to know that these jurors, who belong to their own churches,—and I read their names and church connections,—vote that the Papacy, not the apostolic church, changed the Sabbath.
Lincoln, Nebr.

THE PROBLEM OF SABBATH EXEMPTIONS

BY H. H. VOTAW

EVERY pastor and evangelist is at times confronted with the problem of assisting a believer in arranging for exemption from working on the Sabbath while retaining his position. While the direct command of God, "Remember the Sabbath day, to keep it holy," must in the end constitute the all-sufficient reason for obedience, the very necessity of providing food for one's dependents is apt to cause a serious test to the faith of one who is either just finding the Lord for the first time, or walking in the new light that comes with this message.

Naturally, frequent appeals come to the Religious Liberty Department in behalf of those who are employed in some branch of government service. The experience that the representatives of this department have had with government officials seems to point to certain well-defined methods, and enough cases of those who are employed in private enterprises have come under our observation to lead to the conclusion that about the same general rules apply, whether the applicant is a government worker or engaged in private employment.

Too much stress cannot be laid upon the necessity for full consideration of the employer's viewpoint. It is easy to understand that in some cases the very nature of the employee's duties makes it imperative that he be available whenever the office or shop is open. A proper consideration for the problems of others will enable a worker to approach each problem with a sympathetic consideration of all that is involved, and will prevent any attempt to be dogmatic in dealing with the one of whom the consideration is asked.

Recently a sister in California who had just embraced the truth found the question of Sabbath observance, while retaining her post in government service, to be a very perplexing one. Her immediate superior was unwilling to assume the responsibility for allowing her to be absent, and referred the case to the regional office in San Francisco. That office hesitated to assume the responsibility for establishing a precedent, and sent the case on to Washington.

When the General Conference representative called on the head of the personnel section of the Washington office, he found a perplexed official who was anxious to do anything within reason to meet the conscientious convictions of his employees, and was glad to learn that in other branches of the government the problem had been met in many instances.

It was emphasized that Adventists recognize that their convictions with respect to Sabbath-keeping sometimes offer considerable difficulty, but stress was also laid upon the fact that it is clearly taught by the denomination that our duty to our government is second only to our duty toward our God; that the same Christ who bade us render unto God the things that are God's, bade us render unto Cæsar the things that are Cæsar's; that a good Christian must be a good citizen; and that a person who is conscientious in his duty toward God will naturally be conscientious in the service which he renders to his employer. In other words, it was clearly implied that conscientiousness reaches into the affairs of everyday life, that it affects things material as well as spiritual.

It is highly important to remember:

First, that a favor is being asked, and that this fact demands courtesy and tact.

Second, that in return for any consideration granted we should have something to offer. In illustration of this latter thought, one can suggest coming to work earlier in the morning or remaining later in the evening, if this is feasible, during five days of the week; working on Sunday where this can be arranged; using for this purpose the annual leave that may be granted either by a government department or private firm; or, having the proportionate amount deducted from the regular salary when this is the only way out.

Third, such cases frequently give a fine opportunity to talk with employers concerning the truths that we believe. Many times we have had men ask us to give them our reasons for being so different from other people.

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MISSION PROBLEMS AND METHODS

Questions of Interest and Moment

VETERAN MISSIONARY ANSWERS QUESTIONS

AN INTERVIEW WITH W. H. ANDERSON

To what extent do you attempt to compass our fundamental doctrines in dealing with the heathen native?

I use about what you teach to your Junior Missionary Volunteers. That is a fairly definite outline of what we teach our natives, and these truths they must know before they can become members of the church. The native depends on gaining his knowledge largely through his eyes and ears. It is remarkable how much the native remembers of what he hears. One Sabbath I preached a sermon. That afternoon some native children went out for a walk together, and after they had been gone awhile I thought I would follow them. When I came to a kopje, I heard them, and saw that they were on the other side of the rocks. I listened to the songs they were singing. When they finished, they offered a prayer and sang again, and then a boy about fifteen or sixteen years old stood up and repeated my sermon more nearly word for word than I could have repeated it myself, and in exactly my tone of voice. So we have to be very careful what we say.

On the sanctuary question, for example, do you attempt to go into an explanation of the two phases of Christ's ministry?

I read to them the description of the sanctuary that was built by Moses, and how God told him to pattern it after the one in heaven. I tell them that Moses made two parts to this sanctuary, just like the one in heaven, and that Christ is now in the most holy place in the heavenly sanctuary, acting as our High Priest, the same as Aaron did on the Day of Atonement in the earthly sanctuary that Moses built. I tell them that when Christ first went up into heaven, He was ministering in the outer sanctuary; but just as, on the Day of Atonement, Aaron went into the other part, so on the Day of Atonement in heaven Christ entered this part, and that we are now in the great Day of Atonement. I do not make mention of dates, but just ask them to believe that we are in that time, and that Christ is in the most holy place, and will stay there until the judgment is finished, at which time He is coming back. I do this without mentioning anything about the year 457, which they would not understand, or the divisions of the 2300 days, or even the year which ended the 2300 days; just teach them the fact that the earthly sanctuary was patterned after the one in heaven.

What do you understand to be the missionary's relation to political or social evils prevalent in the section in which he is working?

They had slavery in the Roman Empire when Jesus was in this world, and they had compulsory labor at that time. Roman troops forced the people to carry their heavy loads. If they were told to carry a load one mile, they were to carry it two, Jesus said. There were crying abuses on the part of the taxgatherers in the Saviour's time, but I cannot find where He ever made any reference to it, and I do not believe we can improve upon His example. "As I am, so are ye in this world," said Jesus. Now why was it that the Saviour did not attack these abuses? He knew the only way to correct them was to transform and take the selfishness out of the human heart, and that what He taught would do that very thing for them, and He did not need to start a reform against any political evil. If any such question is up for agitation, our influence should be in the right direction, as in dealing with the temperance issue.

We should work as the Spirit of prophecy tells us over and over again—along Christlike lines. When Christ established His church on the earth, He did not in the beginning attack any abuses. He started first with a constructive program. It was only at the end of His ministry, after He had built up His constructive platform, that He said, "Woe unto you, scribes, Pharisees."

We can ruin many a chance of helping to win the natives to the gospel by attacking their customs before showing them what to believe, thus cutting off the opportunity of ever aiding them.

How do you handle the polygamy question where the convert has more than one wife? Does he take the first wife, and make her his one lawful wife, or may he take the one he chooses?

They are not admitted into church relationship until they have only one wife. My understanding is that the first woman that a man marries is his wife. That is the principle upon which I work. The native's way of living is of course different from the white man's, and in the majority of cases the man does not support his wives; they support him. The tribal law is that when a native puts away his wife, she goes back to her people, and takes her children with her. She has no other choice in the matter, as the man has absolute control as far as

tribal law is concerned. He pays the marriage dowry for her, and she becomes his wife. But she is not his slave, and she is protected by the law in a way that no English law protects an English woman. Her husband cannot take her grain from her and sell it. She has control of everything that comes from her garden. Her husband cannot take the possessions of his wife and dispose of them, and leave her and her children penniless.

There is, however, an aspect that is far more serious than when the man becomes a Christian, for that can be dealt with easily. But if a man's second, third, or fourth wife becomes a Christian, and wants to be baptized, her husband may say, "I will not put you away. I have paid the marriage dowry for you, and you are still my wife." This is a serious problem that has frequently to be met. And the whole tribe is back of that man, for the woman has been paid for. Her father is also a heathen, the same as her husband, and he does not want to pay anything because she has come back.

Do you accept such women into the church?

Sometimes, and sometimes not. The practice is not uniform. It depends upon the circumstances. The woman may say, "Here I am, bound to that man, and there is no release for me. My father will not give up the dowry, and I am that man's legal wife, and here I am." How can I say that that woman cannot be baptized? This is a serious problem. We always require the man to come to terms; but in dealing with the women, we have to do about the same as you do in this country with women whose husbands are not Adventists. If the heathen husband wants his wife to engage in that which is sin, that is another question. We teach them always to regard principle. Sometimes the husband will ask her to make beer for him. Many such women have been whipped unmercifully because they refused to make beer. Under such a circumstance, they consider that a principle is at stake. So they tell their husbands, "I am an obedient wife, but when it comes to making this alcoholic stuff for you, and violating the counsels of God, I cannot do it."

When it comes to the seventh commandment, with the laxity that exists in heathen lands, just to what extent do you exercise discipline?

Transgressors are disfellowshipped from the church in every instance. In case of repentance, we require rebaptism, and a period of trial before they are received back. And no native worker can be taken into the work again with the same status he had before, if he has committed that sin. If he had been an ordained minister, he cannot be more than a licentiate. We have this provision written into our policy. Under such circumstances, a worker cannot get back into the work under five years, and never in the status that he before occupied.

THE QUERY CORNER

Sundry Ministerial Problems

Which Tense in Isaiah 63?

In the King James Version of the sixty-third chapter of Isaiah, we find a number of verbs (1-4) in the future tense that are in past time in other versions. Which translation is correct?

There are two viewpoints from which this question may be examined: (1) from the standpoint of the Hebrew text, and (2) from the standpoint of the context. The original Hebrew does use the form that is usually translated future in the cases in which the King James Version has the future in this chapter. But in each case the verb is preceded by the Hebrew letter *vau*, which is generally translated "and." The *vau* has two vowel markings under it, either "·" or "·". It is quite customary when there are two verbs in the past tense, for the second to be preceded by *vau* with the vowel marking "·", and to be in the form usually translated a future. The *vau* with this vowel marking "·" is in this case called *vau* consecutive. The *vau* with the vowel marking "·" is called *vau* conjunctive.

The Hebrew grammar usually speaks of these two forms of the verb as perfect and imperfect, and so we will use these terms. When a perfect is followed by an imperfect, if this imperfect is preceded by *vau* consecutive, it is translated as though both verbs were past tense in English and joined by "and." On the other hand, the imperfect form, when preceded by *vau* conjunctive, is generally translated as a future tense in English.

One must remember that the vowel markings of the Hebrew text are of comparatively recent date. The pronunciation of the consonantal Hebrew original was handed down by oral tradition until the time of the Masoretes (the sixth to the eleventh Christian century). These Masoretes added the vowel markings to their texts. The oldest of these manuscripts that we have, dates from about the tenth century.

Now we are ready to consider which translation is better, the King James Version or that of the Revised and many other modern English and foreign language versions. A study of the context will help us. The chapter begins by presenting to us a person with garment dyed red. This person says that he has trodden the wine press alone. Evidently the judgment of God is compared to a wine press, and the juice that stains the garment of him that treads the wine press is the blood of them that God will tread in His anger and trample in His fury. The prophet presents Christ to us

(Continued on page 22)

EVANGELISTIC COUNCIL PROCEEDINGS

St. Louis, Dec. 17-23; Philadelphia, Dec. 31-Jan. 7

THE SUPREME TASK OF THE CHURCH—No. 3

BY C. H. WATSON

CONCERNING the quality of our mission work I have the voluntary testimony of an Australian anthropologist, and since it is the statement of a man wholly from the outside, not only of our work but of all Christian mission work, it is given from an entirely disinterested viewpoint. His name is William C. Groves. He holds the degree of B. A., the Diploma of Education, and a research fellowship in Social Anthropology of the Australian Natural Research Council.

This man became interested in making inquiry as to the Seventh-day Adventist mission work on the islands of Mussau and Emira. He confesses that he had a prejudiced mind as he approached the question. He describes the opportunity given him to make investigation, and states his reactions to what he saw. In doing this, he says:

"I was no friend of the Seventh-day Adventists. . . . I necessarily sought opportunity of discussing with Mr. McLaren, the Seventh-day Adventist officer in charge of the boat, and of the mission's activities in the Territory of New Guinea, the matter of this criticism. Mr. McLaren knew, as we all know, that there has always been, and always and inevitably will be, criticism, gross and stupid, seldom enlightened, of the work of Christian mission and philanthropic activities generally among primitive peoples; nowhere in the world is this more pronounced than in this Australian Mandated Territory of New Guinea. There is an entire lack of chivalry in this direction in the attitude of men who, in other directions, are manliness and toleration personified. In such an atmosphere, therefore, it was surprising to find a missionary body prepared to allow a comparative stranger freedom to see their work in all its phases from the inside. Yet that is what happened in this case. I was invited to see the work for myself: and surely nothing could be fairer than that! . . .

"Mussau had lost its racial will to live. And only those who have given years to the study of primitive man in his own social background, in his everyday pursuits and activities, know the urgency of such a condition. Anthropology finds such a condition easy to diagnose; it has not yet, to its complete satisfaction, been able to prescribe the cure. The formula upon which the prescriptions to revive or resuscitate such people are based, however, is something like this: Create new wants; develop new interests; provide a new set of social-reaction stimuli; and thus bring the wavering wills back to their former strength, but with a changed, a new field in which to work. . . .

"From the moment we dropped anchor at Emira, where we met Napthalai, fine, honest, hard-working, true Christian, Fijian teacher, and saw the whole of the island's population hurriedly and excitedly gathering together at the point on the beach where our dinghy was landing us,—from that moment of enthusiasm and joyous welcome, I knew that the 'Seventh-day' mission 'had' these people; knew—saw unmistakably with my very eyes—that here was no decadent people; here no racial malaise such as I had recently seen in parts of New Ireland. Whatever these people had been before the Seventh-day Adventist mission arrived among them, they certainly appeared a happy people now. . . .

"Having a very definite purpose to serve, I soon got off alone among the natives themselves, in their settlement. I told them my purpose—or at any rate, let them know that I was not a missionary and certainly not a seventh-day adherent. From every angle I approached them, trying suggestion, cajolery, ridicule, upon individuals and groups. Fast they stood, fast for the new life, with no regrets, and, as far as I could see, no possible ill effects on their social or economic lives. In fact, in the latter connection, I found that under Napthalai's leadership they had abundance of food, including varieties previously unknown; and chronic shortage of food, due to the people's tragic unwillingness to cultivate their gardens, had been one of the symptoms of their former socially-sick condition. . . .

"I had always, without any real or genuine knowledge, fancied Seventh-day Adventism a thing of frock-coated gloom. How, I asked myself, will that suit our naturally effervescent and exuberantly joyful, primitive native? I went among the children; tried them with organized games, played with them. There was no game I introduced which they had not met before; no game in which they did not join with enthusiasm and high spirits.

"Social grouping and marriage regulations: These are of concern to the anthropologist, and my inquiries showed me that these were still operative—the old arrangements had not been interfered with. The primitive social structure, that is, remained, in essentials, as before.

"And with that knowledge, and the appearance of the people, and the memory of the happiness of the children at play, and the sincere conviction that the people of Emira had found the road to racial salvation, revived their will to live (all since the Seventh-day Adventist mission, represented by Napthalai, settled among them), at once, as anthropologist and as ordinary human being, I felt perfectly satisfied. What the critics said about the great influence,

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EDITORIAL



KEYNOTES

"ARE LUTHERANS GOING LITURGICAL?"—No. 1



It is incumbent upon us, as heralds under the last-day "everlasting gospel" commission, to recognize and declare the developments in Christendom involved in the unparalleled announcements and warnings connected therewith. We should therefore keep closely and accurately informed both as to developments in the "healing" of Catholicism's "deadly wound," and as to Protestantism's drift away from her founding platform, whatever direction these trends may take. And we are to recognize developments rather than to forecast their probable course of fulfillment. All this we are to do because of our divine commission to declare the "fall" of "Babylon," both of the mother church and of the daughters, for a repetition of this declaration of moral and spiritual fall is called for in Revelation 18, when Babylon has reached its advanced stage of departure from truth.

We need to be even more clearly and accurately informed as to the steps and involvements of the Papacy's historic falling away from the primitive faith, and as to her present efforts and progress toward full recovery from her "deadly wound," delivered when deprived of the power of the state to enforce her apostate dogmas; for strides are being made by Rome toward recovery of her lost power that many of us scarcely realize. Here especially "the final movements will be rapid ones."

But we need to be equally alert as to Protestant drifts, especially if we are resident in Protestant lands. Protestantism's Modernistic trends are constantly surveyed in these columns, and its inroads are well known to MINISTRY readers. But Protestantism's Modernism is abhorrent to Catholicism, for once its principles are accepted, Catholic dogmas and traditions are swept ruthlessly into discard. On the contrary, Rome watches and welcomes every move on the part of Protestants toward the ritualism of the mother church, for such constitute but a logical step toward ultimate and inevitable acknowledgment of her claims, and are favoring tokens of her recovery of the spiritual primacy of Christendom.

Protestantism is in a hard way. Having lost the motivating power of the purer gospel recovered at the Reformation, but now sadly creed-bound and sterile, she turns to various expedients to compensate for her conscious loss of

power, as shown in the social gospel of gradual world betterment.

But far more significant than any single such element, is the larger fact that Protestantism is cracking between the pull of two strong and opposite forces, Modernism on the one hand and ritualism on the other. Of Modernism's devastating inroads we have, as mentioned, placed much on record. But now ritualism's amazing encroachments, particularly in Lutheranism's movements in this direction, are brought frankly before us through a number of recent articles in the religious press, but notably by F. R. Webber in an article in the *Christian Century* of June 26, bearing the title of this editorial heading. Mr. Webber is secretary of the Lutheran Committee on Church Architecture, and author of "Church Symbolism," according to an editorial note in the *Century*.

Naturally, certain Lutherans wince under the uncomfortable presentation, and seek to parry its force by referring to it lightly as an "extravaganza." Indeed, one Lutheran pastor (Julius F. Seebach, *Christian Century*, July 24) seeks to minimize it by calling it "amusing," and facetiously remarks:

"There is no danger that the 'marcel wave,' as one of the outstanding Lutheran leaders has characterized it, with which the Webber Ritualistic Beauty Shoppe proposes to crown the Lutheran Church, will ever become a 'permanent.'"

Making allowance for the differing opinions, inevitable under the circumstances, such smoke would indicate the presence of fire, and it is proper to note carefully the Webber charges.

It will be apparent from these disclosures that the unblushing swing Romeward is progressing more rapidly than most of us have been aware. But more than any other group we, as Adventist ministers, should be acquainted with every such significant move. This startling drift toward Rome needs to be clearly understood, for these movements constitute trustworthy signboards indicating the distance the religious world has traveled toward the great last crisis.

Note first Mr. Webber's amazing general survey of this acknowledged ritualistic expedient, and substitute for waning pulpit power. We quote rather fully because of the importance of this survey:

"We are all accustomed to the black-robed clergyman in the pulpit. But the same dominie in complete mass vestments, standing before an altar that blazes with many candles, and surrounded by clouds of fragrant incense, causes most of us to rub our eyes and wonder.

"The past decade has seen a decided swing toward ritualism. Its influence is rather more widespread than most people suppose. Clergymen and laity alike have grown tired of the old Puritan meeting house and all its Spartan simplicity. It has been stated repeatedly that the power of the pulpit is on the decline. But if the parson in his pulpit no longer intrigues the popular mind, the Protestant priest before the altar is beginning to capture the imagination of many people.

"An astonishing thing is taking place right here in my store," declared a dealer in religious goods not long ago. "A few years ago I used to sell candles, incense, and embroidered chasubles to Roman Catholic priests. Their people would drop in and buy a prayer book or a rosary. Protestants would pause briefly before my window, glance at it disapprovingly, and then walk away. But what a change today! That gentleman with the clerical collar and black rabat who just left the store is a Lutheran. He bought a whole carton of pure beeswax candles, a pound of Jerusalem incense, and there is a richly embroidered green cope in the glass case upstairs that always catches his eye. Episcopalians not only buy beautiful prayer books, but lately they are buying rosaries and even plaster images of the blessed virgin. A Methodist parson, also dressed in clericals, came in last week and bought a brass cross for his altar. Two of the most recent Methodist churches in this city have real altars with crosses on them. I sold a pair of seven-branched floor candlesticks to a Presbyterian church a month ago, and a processional crucifix and a censer to a Lutheran parish. Nowadays when a man in clericals comes in, he may be a Roman Catholic priest, or an Episcopalian, or a Lutheran, or even a Methodist or a Presbyterian."

"While the ritualistic revival in Methodist and Presbyterian circles has not gone beyond beautiful churches, imposing chancels, and occasionally a real altar, yet the trend is in the direction of liturgy and ceremonial. The Episcopalians have been increasingly liturgical for a number of years, but the most surprising thing is the sudden flair for ceremonial in the Lutheran denomination. The Lutherans are having a lively liturgical controversy of their own just now, and the discussion goes far beyond altars and altar crucifixes. It is concerned with nothing less than Gregorian music, incense, elevation of the host, and mass vestments. Modernism in the Episcopal Church has caused many to reject the idea of hell. The Lutherans are quite unanimous in sticking solidly to the doctrine of physical punishment in the hereafter, but they have been concerning themselves with the problem of getting rid of the time-honored black robe and white bands. In their plainer parishes, the cassock, surplice, and stole have become popular. In the liturgically inclined congregations, amice, alb, cincture, stole, chasuble, and maniple are considered quite the thing.

The Lutherans in this country have long

WHAT READERS SAY

MEETS LONG-FELT WANT.—I want to express personal appreciation of the strong work done through the MINISTRY. Surely this is filling a long-felt want, and is being used mightily of God to put the right mold upon this great work to which the Lord has called us.—*J. L. Shuler, President, Carolina Conference.*

GIVES COLLEGE EDUCATION.—I have bound together year by year, all of the copies of the MINISTRY since the beginning, and have them on my table with an index I have prepared. It seems to me this is the way God is helping me to attend "college." Reading the MINISTRY is as hearing what we call in Spanish, "catedras."—*E. Valencia, Evangelist, San Francisco de Macoris, R. D.*

CONSTITUTES WONDERFUL CAFETERIA.—The MINISTRY is surely a wonderful gospel cafeteria. We appreciate your untiring work. Be assured we are with you in doing all possible to uphold and maintain the spiritual standards of the gospel of our Lord.—*Stemple White, Evangelist, Iowa.*

PROVIDES CLASS ASSIGNMENTS.—I look forward eagerly month by month to receiving my copy of the MINISTRY. This valuable paper is filling a long-felt need among our workers in this field. I value its instruction and counsel, and find it helpful in my work as Bible teacher here at the college. We provide each member of the class in homiletics with a copy, and I set apart a lesson for a review of each number after the members of the class have read the paper.—*Aldred F. J. Kranz, Bible Teacher, Australasian Missionary College.*

BRINGS FRUITFUL RESULTS.—Permit me to say how much I appreciate the MINISTRY. I am confident it is bringing fruitful results. We all enjoy its counsels.—*R. Allen Anderson, Evangelist, London.*

STRENGTHENS MESSAGE PRESENTATION.—I desire to express my appreciation to you and the General Conference for publication of the MINISTRY. I glean many practical lessons from it in the way of forceful presentation of this message.—*L. S. Crawford, Superintendent Cayman Island Mission.*

UNSURPASSED AMONG PERIODICALS.—The matter with which the MINISTRY is filled is, to me, more interesting, instructive, and generally valuable, if possible, than that contained in any other periodical coming to my address.—*Leon A. Smith, former editor of the Watchman.*

PROFITABLE FOR CLASS WORK.—I personally greatly enjoy the MINISTRY, and find it profitable not only for myself but for Bible class-work.—*Elson H. Emmerson, Bible Instructor, Pacific Union College.*

GIVES NEW VISION.—So many times I have wished to write and thank you for the MINISTRY, of which I have been a reader from its very beginning. This paper has helped me so

OF THE "MINISTRY"

many times, especially in giving me a new vision of the task the Lord's servants on earth have. We assure you that we appreciate the good articles, and wish you God's richest blessings so that you may help us in the way marked out by Him.—*D. Florea, Director Rumania Bible Institute.*

BENEFICIAL TO ALL.—I received the July MINISTRY yesterday. It is filled with wonderful articles. It is a benefit to any one to read and study it,—for young ministers and workers, and for that matter, for older and experienced ministers like myself.—*F. H. Westphal, Veteran South American Missionary.*

MEETS PERSONAL NEEDS.—I read the MINISTRY with interest from month to month. The messages, notes, studies, editorials, postscripts, are all good and timely. We need these messages for ourselves. We need the inspiration for our people. We truly need to be in the ministry "shepherds" more like the Master Shepherd.—*George Eugene Lefler, Pastor, Dallas, Texas.*

AIDS CHURCH ELDER.—The MINISTRY brings to church elders much valuable material and is greatly appreciated. It helps to keep us up to date in the important things.—*Will H. Stevens, Local Elder, Roseburg, Oregon.*

HEARTY APPRECIATION EXPRESSED.—I appreciate the MINISTRY more than I can well express in words.—*A. E. Place, Veteran Minister, San Jose, California.*

AIDS LONDON EVANGELISM.—Thank you for the help that the MINISTRY has been to us in our work here in the great city of London. I am leading out in evangelistic work here in the southwest section of the city, with two Bible workers. We have much opposition to face in conservative old Britain, but the Lord is blessing our labors. We have especially appreciated the inspiration of the two great evangelistic councils via the MINISTRY.—*C. A. Reeves, Evangelist, London.*

ADAPTABLE TO ALASKA.—We enjoy the MINISTRY, and especially the interchange of views and methods of labor. Then we try to adapt the new suggestions to our work up here.—*H. L. Wood, Superintendent, Alaska Mission.*

FILED FOR CONSULTATION.—The MINISTRY is so full of excellent material that I feel compelled to keep the whole papers on file. Its timely instruction is greatly appreciated.—*H. C. Olmstead, Pastor, Santa Cruz, California.*

PULSATES WITH LIFE.—Our foreign workers greatly appreciate the MINISTRY. We cannot overestimate the value of this magazine to our evangelistic work. The many historical facts brought to our workers are indeed helpful, and so is the instruction on methods and other points. But best of all, this journal pulsates with spiritual life.—*H. O. Olson, Bureau of Home Missions.*

been accustomed to the altar, altar crucifixes, candles, and at least a black robe for the pastor. Choirs in white surplices, processions, and processional crosses are more or less common among them. But lately they have been indulging in such things as solemn choral eucharists, solemn vespers, midnight masses on Christmas eve, Gregorian plain chant, and incense. Two vigorous societies of decided high church tendency exist among them, namely the Liturgical Society of St. James, with headquarters in New York City, and the Society of St. Ambrose, centering in and about Philadelphia. Local groups of the liturgically inclined have come into existence in various cities, and their members have ceased to discuss predestination and the language question, and are now reading lengthy papers on the history of the mass."

What a revealing picture is this! It should cause most sober thinking, and should serve to stay any ritualistic trend in our own worship—however innocent it may appear in its simpler forms, such as gowns, chants, responses, and the like, and upon which the St. Louis and Philadelphia Evangelistic Councils have gone clearly on record. (See MINISTRY, April, 1935, p. 8.) It should also stir us to give the trumpet of alarm a "certain" sound as it is blown throughout Christendom.

Specific illustrations are next offered by Mr. Webber in substantiation of his general charges. First, at Hoboken, New Jersey. This is the record:

"Some six or seven years ago, he [the Lutheran pastor] introduced liturgical practice at St. John's, Hoboken. Soon it was reported far and wide that the sleepy old parish, not a member of which had ever really objected to the word 'Protestant,' had taken on new vitality, and was devoting itself to Gregorian chants, choral eucharists, altar boys in red cassocks, and Candlemas festivals. Critics predicted that the parish would soon die out. Such was not the case. The people seemed to like it, and before long, things were in a flourishing condition."

Then, at Philadelphia, a "surprising proportion" of the graduates of a certain theological seminary prove to be "high churchmen." This is ascribed to the influence of a "mild-mannered little [Lutheran] priest," "Father Marcell," as the students "affectionately call him."

Again, at Cleveland, at Faith church [Lutheran], a series of circumstances emphasizing liturgical and Romish features led to this result:

"The effect upon the parish was cataclysmic. By Christmas Eve of the same year they had progressed far enough to celebrate a solemn midnight mass, with full ritual, a procession about the church, and crib devotions. Not only was the church packed with people, but scores were turned away. A service of pronounced ritualistic type is held every Sunday morning at 8 A. M., followed by a service of simple character at 10:30. Within a year or so, this little-known parish has likewise gained a wide reputation."

(Continued on page 21)

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

XV. FINAL ANALYSIS OF "LITTLE HORN"—No. 3

BY N. J. WALDORF

46. PROPHECY clearly predicts, in Daniel 2: 40-43, the history of the fourth world power, including the ten kingdoms of Western Europe represented by the iron and clay of the image. Notice the precise words: The fourth "kingdom" was "strong as iron." Iron and clay composed the feet and toes of the "kingdom," not kingdoms. ("It shall be a divided *kingdom*," A. R. V., Jewish, 1917 ed., Leesen, etc.) This "kingdom" was partly strong and partly broken, because iron would not mix with clay. Three times is this singular noun "kingdom" used. And for over a thousand years every human effort was made to hold together that construction, the Holy Roman Empire, in this divided state. This met with but varied success, for while it sometimes seemed as strong as iron, at other times it was as weak as clay.

47. In the year 476, the pope and the Western Catholic Church became subject to the Arian Heruli, and later to the Ostrogoths. In 538 A. D., the pope and the church were liberated, and reunited to the imperial state as one "little horn." In 1798 A. D., the French general, Berthier, by the authority of the directory of atheistical France, imprisoned the pope, the head of the Catholic Church, and the government of the church, which is an integral part of the "little horn," composed of cardinals and other officials, ceased for a time to exist. It was grievously wounded, according to prophecy. Finally, in 1806, Francis II abdicated the throne of the Holy Roman Empire, and it came to its end. Note this: The Frankish king, Charlemagne, established the Holy Roman Empire. The French emperor, Napoleon, destroyed it. This was the end of the perpetuated fourth "kingdom."

48. The pope and the church depended upon the empire for protection, but by the year 1798, and indeed before that date, the victorious armies of France had reduced the Holy Roman Empire to impotence; and when the French army occupied Rome in 1798, and abolished the government of the church and the temporal government of the Papal States, the former Exarchate of Ravenna, establishing instead a Roman republic which was later incorporated into the French empire (1810), and there remained only Austria of the Holy Roman Empire.

In 1800 a new pope was elected, who took the name Pius VII. In 1801 the Catholic Church was again established in France through a

concordat with the Vatican, which remained in force until 1905, when church and state were separated in France. After 1798, the union of church and state existed in all the Catholic countries of Europe, such as France, Spain, Italy, Austria, Belgium, Portugal, but they were *not united in one empire*, and therefore could not be called the "little horn." Spain has recently separated church and state.

49. Our final conclusion concerning the demand of prophecy is that the Roman Catholic Church without the Roman state is not the "little horn," neither is the Roman state without the church; "little horn;" but both united together in one government form the "little horn." So when the church and the Roman state are separated, the "little horn" ceases to exist in this specified sense.

In 1798 the "little horn" received its deadly wound by the sword of France when the head of the church government—one composite unit of the "little horn"—was taken prisoner, and therefore could not function with the civil government of the Holy Roman Empire, which government is the other composite unit of the "little horn."

Let us examine these statements in the light of prophecy. In Revelation 13 a beast with seven heads and ten horns is brought to view, which was to exercise authority forty and two months, the identical time outlined in Daniel 7:24, 25. One of these seven heads—elsewhere denominated the "little horn"—was wounded to death, but the deadly wound was to be healed. The seventeenth chapter of Revelation reveals that five heads had passed into history, one of which was pagan Rome, followed by the "little horn" head, which was wounded to death in 1798 A. D. We are likewise taught that an "image to the beast" will be made in the United States, and that the kingdoms of Europe will give power to the beast for "an hour,"—a short time, which will "heal" the "wound" and cause the whole world to "wonder" after the beast.

This union of nations—Catholic and Protestant—in the Old World is made for the express purpose of enforcing the "mark" of the beast. But it is idle speculation to attempt to predict by what manner that composite union of church and state in Europe will be effected. Let us rest satisfied that it will be done according to the prophetic word of God.

One of the leading steps in the healing of the wound was the uniting of church and state in

Italy, in 1929, under the initiative of Mussolini, dictator of the Fascist civil government. Immediately the Church of Rome went into action, preparing to oust dissenters and heretics in contravention to the concordat and treaty drawn up between the Vatican and the civil government of Italy.

No sooner had the church gone into action than the Italian premier, Mussolini, by government decree closed up "Catholic Action" in Italy. Today the state of Italy controls the church in Italy with regard to liberty of conscience. The difference between Italy under Mussolini and Italy under Justinian is this: When the concordat and treaty were made between the Vatican and the Italian government, Mussolini said that every man has a soul of his own, and has a right to choose his own religion; consequently provision was made for a measure of religious freedom in the union of church and state. Mussolini is tolerant with regard to religious freedom, whereas Justinian was intolerant as the head of the imperial state. However, the day is coming when the whole of Europe will *unitedly* repudiate freedom of conscience, and persecute dissenters as in former days under the dominance of the "little horn."

50. Those who interpret the word "Papacy" to mean the Roman Catholic Church alone, separated from the Roman state, cannot consistently apply this interpretation to the "little horn" of Daniel 7, for that horn was the combination of two governments into one, ecclesiastical and civil.

51. Those who interpret the word "Papacy" to mean the union of the church and the Roman state can consistently apply that interpretation to the "little horn," for that is exactly what the prophecy demands.

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* Good.

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‡ ‡ ‡

THE pitiful plight of Christian Jews, or immediate descendants of Jews, who are Christian, is told forth by S. Parkes Cadman, writing in *Advance* (May 2, 1935) under "Germany's Christian 'Non-Aryans.'" Barred along with Jews from all professional, cultural, scientific, and social pursuits and organizations and larger business enterprises, they are without welfare organizations to help them make economic readjustment, and cannot migrate to Palestine as have 20,000 Jews.

"To some extent, the effect of these measures upon the Jews of Germany has become known to the rest of the world. The fate of Christian non-Aryans has, however, been overlooked. Their number is variously estimated from a million to as high as three million. Baptism or birth into the Christian churches has naturally separated them from the Jews. But governmental measures and the actions of the government-controlled German Evangelical Church have also set up a barrier between these non-Aryans and their Christian fellow citizens. . . .

"Desperate as is the plight of these non-Aryans because of the increasing restrictions imposed upon them, their gradual loss of position, income, and morale, they are faced with still another threat. The curious nature of the racial propaganda that has been exploited in Germany tends to react more harshly upon non-Aryan Christians than upon the Jews, for they are a living refutation of the preposterous nonsense about race, religion, and Germanism so fiercely promoted by national socialist leaders.

"Even marriage partnerships and family relationships are being broken up in merciless fashion by the Aryan clause. Numerous divorces have been granted throughout Germany to Aryan wives of non-Aryan husbands, or vice versa, who voluntarily or under compulsion seek separation from a mate who must go through life carrying the non-Aryan stigma.

"The status of the children, and even the grandchildren, of such mixed marriages, is even more cruel. Inevitable spiritual conflicts are arising for the growing youth out of such marriages, which eventually lead to a concealed grudge against the parents who have brought them into a world in which, as non-Aryans, there is no possibility of life for them."

ROUND-TABLE DISCUSSIONS

Blended Report From St. Louis and Philadelphia

TOPIC No. 6—GETTING DECISIONS (Concluded)

PRESENTATION BY J. H. SHULER

I FOLLOW the plan of preaching on the Sabbath question in the fourth week of an evangelistic series. In the fifth week,—after I have preached on the law and the keeping of the seventh day, and have perhaps taken up the first-day texts and shown that there is no proof for keeping Sunday, and have also presented the change of the Sabbath,—then on the Friday night at the close of the fifth week, I feel the time has come to get very definitely at the matter of how many are going to begin to keep the Sabbath. We follow the plan of using a set of tracts as part of the technique.

On this night I preach on Isaiah 58:13, with its mighty appeal. I hold up a set of seven tracts that cover every phase of the Sabbath question. I tell the people, "I want to see these tracts placed in the hands of every man and woman here who is really interested in the Sabbath question. Of course, if you do not wish to know any more, you may not be interested; but if you are really interested, you will want these tracts." We have cards prepared, and at the beginning of the service the ushers pass these out to the audience. At this time I say, "Everybody who is interested in the Sabbath question and wants these seven Sabbath tracts, should take a card." I tell them to put their name and address on the card, holding the same until the offering is taken at the close of the meeting.

Then I preach the sermon, making a strong appeal as to how many will, by the help of God, take their feet off the Sabbath, asking all who are willing to do that to stand. Then I say, "Will those of you who have just stood, take your pencil and put an 'X' on your card."

Then we have the offering taken, and the people drop the cards into the offering baskets. By this method we secure the following results: First, we get the very cream of our interest. We have gleaned from the audience the persons who are interested enough to take a card and ask for tracts on the subject. Second, we have on the cards with "X" the names of those who have stood up. We can then visit these people in their homes. Third, we secure the names of some who have started to attend during the third or fourth week when perhaps we did not call for names at all.

These names are then divided according to the districts of the city in charge of the personal workers. We now confine our efforts to the list of names. The personal workers should

first visit those who put "X" on their cards, and endeavor to help them in their problems about getting the Sabbath off, etc.

During the eighth week of our meeting I preach on the seal of God and the mark of the beast. I have never seen any reason for preaching on the seven last plagues *after* presenting the mark of the beast. I prefer the opposite order. Then the people know what is coming. I use the seven last plagues for a Sunday night topic; the seal of God for a week night topic.

When I preach on the mark of the beast, I make an altar call, requesting all to come forward who intend to obey God by keeping the true Sabbath. I have seen audiences where it looked as if every one was coming. In one service 110 out of 300 came forward. It has usually been about one third. As they come forward, we put into their hands the following card:

It is my purpose, by the help of God, to keep the seventh day, or Saturday, as God's holy day, and to obey all His commandments.

Name

Address

City

We do not leave this work to the ushers. We have the workers leave the platform, and with the Bible workers go through the audience. Some will not come in response to a call like that, even some of our best prospects. Some perhaps do not wish to come to the altar, but want to keep the Sabbath just the same. The workers—ministers and Bible workers—go through the audience, and give cards to such, and get additional names that way.

At that point we have secured our largest possible list of those interested in becoming Sabbathkeepers. We have reached the peak. We then take this list of names and divide it among the workers according to districts. The names are typewritten, and we make as many lists as we have workers, arranging them according to the territory in which the people live. The personal workers then begin the task of getting converts ready for baptism. Then, of course, come the subjects of tithing, health reform, and the laying off of jewelry. The

workers are kept busy, working with those who have signed their names to keep the Sabbath.

After the tithing question has been presented, as the workers visit these prospective Sabbathkeepers in their homes, they ascertain if these persons understand about the tithe, and are willing to harmonize with that instruction from the Bible. We follow the same course when the health reform message is presented, in regard to laying aside tobacco, pork, tea, and coffee, and also when we present the matter of dress reform. We endeavor to keep in close touch with these prospective Sabbathkeepers every week, leading them along step by step to accept the additional points as they are unfolded to them.

When we come to the tenth week of our meeting, I speak on the symbolical woman of Revelation 17. That night we reach our climax, "Come out of her, My people." We have come to the binding off, and are ready to gather in the harvest. We tell what Babylon is, and at the close make the call, "'Come out of her, My people;' take your stand to keep the commandments of God." I ask all those to raise their hands who will come out of Babylon and take their stand with God's remnant church to keep all His commandments. This card reads as follows:

MY DECISION

It is my purpose to accept God's special message of Revelation 14:6-12, and to heed His call to come out of Babylon, taking my stand with the remnant church of Revelation 12:17, or the Seventh-day Adventist Church, which keeps all the commandments of God.

Name

Address

City

We collect these cards, and thus have the names of those in the audience who have decided to become Seventh-day Adventists. But they are not in the church yet. We merely have their names on the cards, stating that they have made up their minds to join us. Before we take them in, it is our business to see that they are fit to come in.

At the next Sabbath service we usually call forward those who signed these cards, putting into their hands seven special Bible lessons dealing with the subjects of tithe, health reform, dress reform, how to keep the Sabbath, baptism, the true church, and God's call to come out of Babylon. We ask them to make a careful study of these lessons during the following week, as these will give them an intelligent idea of what is involved in becoming a Seventh-day Adventist.

I would here like to make a suggestion as to what to do after having made the first general call. Naturally, when I preach on the mark of the beast and have a hundred people come forward promising to keep the Sabbath, that is my big harvest. I do not want to turn around the next week and make another call for people to keep the Sabbath after having this large number come forward. But when I preach on such subjects as, "Is God Particular?" and other kindred topics, to people who have not yet taken their stand for the Sabbath, I close my sermon with an appeal for individuals to stand. Then I have decision cards handed to them quickly. Thus I get their names.

After making my one big call, I would not want to repeat it the next week and ask for more people to come forward. So I save some strong appeals for a later time. The further I go, the stronger I seek to make the appeal. I do not believe in firing my "biggest guns" at first. I believe in holding the most effective for the last. So after making that one big call for people to come forward out of Babylon and join the remnant church, I do not make another for a while, but just have the people stand and sign "decision" cards.

(To be continued)

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ALONG with our conscientious and continuous effort we, as Adventist workers, may well read this Baptist caution (*Watchman-Examiner*, July 4):

"If we are going to do the great work which this age demands of us, we must keep our bodies strong and our minds alert. It is not sufficient that we obey the laws of nature, keeping our appetites and passions under control. Change and rest are also needed. In these intense days we are likely to forget that no man is strong enough to rush through the year without pause. Some may have a feeling that the unselfish thing to do would be to forgo a vacation under present circumstances, but this would be a great mistake. Unceasing work will prove fatal to the strongest body, will cause the mightiest brain to lose its vigor, and will render impossible accurate and continued thinking."

** ** *

THE "Evolution Protest Movement," of Great Britain, has certain definite "aims:"

- "1. To make public the evidence against evolution, which is being suppressed.
- "2. To bring to light the forces behind the propagation of this doctrine.
- "3. To make public its implications and results.
- "4. To demonstrate its subversive effect on Christianity, morality, justice, and freedom.
- "5. To oppose the teaching of the theory to the young, as true."

Its "methods" are defined thus:

- "1. By the written word.
- "2. By challenging the leading exponents of evolution to defend their position.
- "3. By public meetings."

Such names as Sir Ambrose Fleming, Dr. Bell Dawson, Sir John Latta, Dr. James Knight, Dr. Dinsdale Young, Sir Charles Marston, Capt. Bernard Ackworth, Douglas Dewar, Col. Merson Davies, and Dr. Basil Atkinson are among its supporters. Let us thank God for every arresting voice that is lifted against a fiat creation and its appointed memorial.

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

WARM appreciation has been expressed for "Valuable Quotations" appearing monthly. Our endeavor is to make available to our workers choice usable excerpts that do not appear in journals ordinarily accessible to workers, and which they could scarcely take personally because of cost, or probably could not read because of time required. It is a joy to serve our associates.

VATICAN AMBITIONS.—Apart from unofficial (or official) authority to exercise censorship and veto, Pius XI has in mind the reestablishment of diplomatic relations between Washington and the Vatican. Steps already taken in this direction, were alluded to in an issue of the *New York Sun* of March 8, 1934, by a Roman correspondent, but as the issue was withdrawn within an hour and the article suppressed, the public was deprived of the interesting information it contained.

In general it may be said that Pius XI's Catholic Action in this country admits no limit short of making the nation Catholic-minded and the Constitution itself a worthy instrument of the glory of God and of the church. This program was alluded to when General Johnson accused Coughlin of "nurturing the belief that the Catholic Church is deliberately and subtly building in the United States a Fascist order in which church and state are one to the exclusion of all political and religious beliefs."—*E. Boyd Barrett, in The Christian Century, June 5, 1935, p. 757.*

TIME'S REVENGES.—One reads of a Swiss house in which Voltaire once lived becoming a Bible depot, and of a part of the Escorial, a vast monastery-palace in Spain, which is now an evangelical orphanage. The obelisk of Thothmes the Third, Pharaoh of the oppression, is set up in New York, the greatest Jewish city in the world, as if to show how transitory Egypt's greatness was beside the future of Israel. So in the British Museum, in the Ephesus room, are remains of the columns of the temple of Diana, while a mile away stands the Cathedral of St. Paul, parish church of the mightiest of modern empires erected according to an old tradition on a site where once stood a Roman temple dedicated to Diana.—*Ernest Gordon, in the Sunday School Times, July 13, 1935.*

ROMEWARD BOUND.—Rev. Selden Peabody Delany, the former Protestant Episcopal rector who was converted to Roman Catholicism three or four years ago, died in St. Elizabeth's hospital on July 5. Before he entered the Catholic Church, Dr. Delany was the rector of the Episcopal Church of St. Mary the Virgin and an outstanding leader in the Anglo-Catholic movement. Ordained to the Roman priesthood about a year ago, he was the most prominent church convert to Catholicism since 1919, when Bishop Frederick Joseph Kinsman of Delaware transferred his allegiance. It has been said that Dr. Delany's conversion resulted in at least 200 high Episcopalians' becoming Catholics.—*The Christian Century, July 17, 1935.*

PROTESTANT EPISCOPAL.—It seems that the National Council of the [Protestant Episcopal] Church, with offices in New York, has been sending out a lot of official literature recently in which the word "Protestant" has been carefully deleted. This enraged both clergy and laity. And last month three church organizations issued vigorous protests to Bishops Perry, Cook, and Hobson, denouncing the omission as an unfair, irregular, and indefensible practice. *America* sympathizes with these protests. After all, a church has a right to its correct name. Unauthorized tinkering with it by a group of dissatisfied members is something that ought to be denounced by the body of adherents. We feel, too, that in this matter—where names, being not only descriptive but also expressive of fundamental beliefs and discipline, are so utterly important—the public, and especially members of other churches should exercise meticulous courtesy. At the same time we offer to Protestant Episcopalians the suggestion that they leave to Catholics the latter's ancient, recognized name. This

would mean first that all Protestant Episcopalians would henceforth call Catholics Catholics, not Romanists, and especially not Roman Catholics. It would mean, secondly, that certain Protestant Episcopalians would cease calling themselves Catholics.—*America, July 13, 1935.*

TURKISH PROHIBITION.—No priest, monk, nun, or minister of any religion will be allowed to wear clerical robes, except while officiating in recognized places of worship. Since this law was passed six months ago, statements made by the Turkish authorities have given what may be regarded as a definite interpretation. The prohibition of wearing religious habits is absolute, and is even applicable to Carmelites, although they have no contact with the outer world. Regarding the future dress of clergymen and nuns, the principle is that no external sign shall mark a distinction from the ordinary man or woman. The nuns engaged in the teaching profession will, it is stated, have to wear their hair uncovered in the classroom. The Vatican's decision has been to comply with the law, but priests, monks, and nuns have been left at liberty individually to decide whether or not they feel able to adapt themselves to the new state of things and to stay in Turkey. . . .

The law on religious habits makes an exception in favor of one clergyman per recognized faith. This is held to be a concession to popular feeling in Greece, where especially the eventuality of the Greek patriarch having publicly to appear in civil dress was interpreted as a question of the prestige of Hellenism. Greek priests have already begun to wear their hair cut short, and have been authorized by the patriarch to discard their religious habits before the date fixed for the enforcement of the law.—*The Christian Century, June 19, 1935.*

TEMPERANCE HISTORY.—In 1834, when the population of the United States was approximately 15,000,000, the American Temperance Society reported that there were more than 7,000 temperance societies, embracing more than 1,250,000 members. As a result of their activity, upwards of 3,000 distilleries had been stopped; more than 7,000 men had ceased to sell liquor; over 1,000 vessels did not carry liquor; and 10,000 drunkards had been reclaimed from the use of intoxicating drinks within five years.—*The Christian Advocate, July 4, 1935.*

BIBLE DISTRIBUTION.—Each year the press tally of the American Bible Society shows more fabulous figures. Last year's distribution was 7,517,548 Bibles and portions, in 148 languages, bringing the total output since 1816 up to 281,000,000. The big gains were in South America; in China they were never so large, and Japan took 600,000 volumes from colporteurs visiting 270,000 homes. . . . And even indifferent America, where so many are unemployed, has reached out for the Book more eagerly than in recent years. A million copies went out from Chicago. Chaplains in CCC camps distributed 30,000 copies. The bulky Bible in Braille for the blind can now be had in English, Japanese, German, Arabic, and Welsh. Last year 5,069 embossed Bibles were distributed in the United States alone, the second largest annual distribution in a century.—*The Christian Advocate, July 11, 1935.*

DOOR SLAMMING.—We see labor and capital fairly tripping over their own feet in the effort to give the door the first slam in the face of the other.

Within certain nations we see one race slamming the door of opportunity in the face of another so-called inferior race.

We see the immaculately tailored ambassadors of state of different nations seated around a council table seeing what advantage each can gain with the least surrender—only to come to the simultaneous conclusion that the winner will be he who can get first to the door and give it the loudest slam in the face of the others.

But little saving laughter is heard in the world today. Men, little and big, are strutting around with gnashing teeth and clenched fists, hunting for opportunities to slam doors until they find the opportunity to do something more impressive and destructive.—*Rev. Roscoe T. Foust, chaplain of West Point U. S. Military Academy.*

RUM ROW.—Full of promises, repealists prophesied that the end of the Eighteenth Amendment would mean the end of Rum Row. Coast Guard hearties could give up the thankless task of chasing alcohol

smugglers, and go back to their proper business of rescuing the shipwrecked, towing disabled launches, and stopping the illegal landing of aliens. But Rum Row refused to be repealed along with the Prohibition Amendment. The number of ships hovering outside the twelve-mile limit has increased from a scant dozen or less in the last days of prohibition to between forty and fifty.—*The Christian Advocate*, June 27, 1935.

WAR'S PRECURSORS.—Visibly and ominously, the governments of Europe are aligning themselves for the next war. Everywhere is the tension that precedes the storm. The peoples of the world, with the liveliest possible remembrance of the colossal horror of the last war, await with dread the spark which shall detonate the explosion. The existing tension can plainly not endure. When will that spark flash? No one can say. It may be this year, it may be next year, it may be five years hence. Every power is feeling that with a little more time it could advantageously increase its armaments. Probably an accident will precipitate the catastrophe.—*The Washington Sunday Star, Magazine Section*, July 14, 1935.

"LITURGICAL FAD."—"What's become of that liturgical fad that you gave so much publicity in your column in *Advance* a while ago?" "Fad," I rejoined, "how do you get that way?" "Yes, fad, I say," he brought out with emphasis. "A lot of the young fellows went crazy over it. If you attended the services they conducted, you had to pinch yourself to discover whether you had strayed into a high church Episcopal or a Roman Catholic service. Candles, gowns, hoods, and other sorts of millinery were in evidence at the services of our churches in those days. Just a fad, I say. The boys have now taken on the economic fad, so I suppose a lot of gowns and other millinery will be for sale. If the boys had been of the caliber of the late Phillips Brooks so that they could have put the breath of life into the liturgy, it would not have been so bad. As it was, the liturgical fad was a tragedy for a good many of the boy preachers and for their congregations as well. I think it is true that quite a number of the older ministers used it to cover the poverty of their ministry in the pulpit."—*Advance*, July 18, 1935.

ORGANIZED OPPOSITION.—Not since Christianity confronted a pagan Roman Empire in the first centuries of the Christian era has it been face to face with such a widely organized and radical denial of the Christian gospel. Over great areas of the earth the basic conceptions of life for which the gospel stands are today not merely treated with indifference, but are subject to active opposition and an aggressive counterpropaganda.

Look at Russia. . . . Look at Mexico. . . . Look at Germany. . . .

For the first time in the modern world Christianity now faces the well-organized opposition of great corporate forces that propose to win mankind away from loyalty to Christ and the Christian view of life.—*Federal Council Bulletin*, June, 1935, pp. 3, 4.

TURKISH SECULARISM.—The Turkish Republic has forbidden the wearing of distinctive clerical garb by Moslem, Jewish, or Christian clergy, except in the actual house of worship. The law is so broad that it will not only banish monks and nuns from the streets, but it will probably be applied even to touring Methodists and other ministers from America who wear clerical collars. Since June 1 it has been against the Turkish law for the officiating clergyman at an interment service to wear the garb of his sacred office.—*The Christian Advocate*, June 6, 1935, p. 524.

NEW TURKEY.—Turkey has renounced imperialistic ambitions, and imperialism was the vital breath of the Ottoman regime. That regime has gone, the empire has gone, and the passion of imperialism has gone. Only Turkey itself remains, and the underlying purpose of the new order is to build a Turkish nation and a Turkish economy which shall stand on its own feet, in self-respect as well as in self-support.—*The Christian Century*, June 12, 1935, p. 785.

MEMBERSHIP INCREASES.—In 1934, churches and religious bodies [in the United States] showed a total gain in membership of 1,222,064; the gain in "adult" membership—thirteen years of age and over—was 910,651. The Methodists, whose rate of increase for several years previous was not so large, have risen to the head of the list of Protestant denominations, with

a total net gain of 210,475 members in 1934. The Baptists, who have led for several years, come second, with a gain of 161,720. The Lutherans are third, with a gain of 101,118. The Baptists, with a total membership of 10,027,929, still remain the largest Protestant denomination. The Methodists, with 8,976,492, are second. The Roman Catholics are still the largest religious body in the country, with a total membership of 20,398,509. Total all-purpose contributions made by church members in 1934 amounted to \$299,416,781.35, a per capita contribution of \$12.07. Contributions in 1933 amounted to \$16.11.—*The Watchman-Examiner*, July 4, 1935, p. 777.

NOTES AND NOTICES

Items of Interest to Workers

"Not a Political Paper" is the heading of a sound editorial note in the leading Baptist Church organ (June 13), and equally appropriate for every religious journal, especially for Adventists.

"The *Watchman-Examiner* is not a political paper. It refuses political and semipolitical articles often to the indignant disgust of our contributors. We refuse such articles, not because they are uninteresting or unimportant, but because it is not the function of our paper to deal with such subjects."

"NEARLY 233,000 persons in the United States are engaged in the manufacture, distribution, and operation of these two devices [slot gambling machines and punch-boards], in their multitudinous forms, which develop early the gambling propensities of millions of children."

So declares H. N. Pringle in the *Christian Advocate*, July 11.

THE Baptist "Pre-Convention Conference of Fundamentalists," at Colorado Springs, has just passed unanimously this action pertaining to their denominational colleges, which is peculiarly interesting to us:

"As our spiritual forefathers saw the necessity of establishing institutions of higher learning whereby their sons and daughters might be privileged to receive their education under distinctly Christian auspices, so we, too, affirm our belief in their wisdom in making such provision. We believe there is great necessity for the maintenance of distinctively Christian colleges in this day.

"We deplore the fact that among our own Baptist colleges certain teachers are retained on the faculties whose teachings are subversive to the word of God and the evangelical position held by Baptists from the beginning. Such teachers and teachings have made for confusion in the minds of our youth, and in many cases have been the direct cause of destroying their faith and rendering them well-nigh useless in the life of the church.

"Therefore we call upon the boards of trustees of all our denominationally supported colleges to exercise the greatest of care in the employment of faculty members, so that the teachings of our Lord, the work of our churches, the ministry and the best interests of the kingdom will be conserved. We protest against the retention of any faculty member in these institutions who is known to be teaching anything which might reflect discredit on the word of God as a book having supernatural origin and supreme authority."

ANSWERING the question, "Is it unloving and unchristian to call attention to false teachings in the church, and to facts in the life of the church that weaken and impair her testimony?" the *Sunday School Times* (July 13) enunciates a principle that cannot be gainsaid:

"Loving fellow Christians is a duty and privilege; and we are unfaithful to that duty if we do not call the attention of our fellow Christians to false teaching that would injure them and weaken or destroy the teaching of the church. . . .

"So long as there is sin in the world, and sin in the church, the love that Christ enjoins for all His followers must faithfully express itself, from time to time, by exposing and condemning teachers and teachings that would deceive and injure the church for which Christ died."

Of deep significance and concern is the Associated Press dispatch from Berlin reading, "Nazi press leaders took steps today to crush once and for all the entire German church press, Catholic as well as Protestant, and all Jewish organs still existing on a religious or racial basis." Concerning Catholic papers, *America* (May 18) states: "A number of German Catholic newspapers, including the official organ of the Berlin diocese, were confiscated. They were charged with publishing a pastoral letter from the German bishops which criticized the government." A fuller elucidation of the policy appears in the *Christian Advocate* (May 23):

"1. All newspaper publishers must report immediately the names of all shareholders and their wives, and give their pedigrees back to the year 1800 and up to the year 1900.

"2. No newspaper can be published by a corporate body of any sort; all must be published by individuals.

"3. All religious, trade, and professional publications are to be abolished.

"4. Max Amann is to be established as dictator in the German press world, with the power of life and death over every German newspaper.

"5. Among Amann's powers is to be the right to determine whether there are too many newspapers in certain territories; and, if so, which are to be abolished.

"6. The above-mentioned provisions do not apply to the National Socialist Press."

THE Modernist *Christian Century* (Feb. 20, 1935) asks, "Why should not Yom Kippur, the Jewish Day of Atonement, be observed in the fall of 1935 as a national day of prayer and self-examination?" It suggests that "in this period of widespread anti-Semitic pressure it would be a timely witness to our common religious bond with the Jew." After speaking of its significance in emphasizing the "sense of individual sin which contributed to and merged with the sins of the nation," the editorial concludes:

"The analogy with our present economic and cultural plight is thus complete. Through our sense of guilt, as individuals and as a nation, we would, if the suggestion is carried out, devote a day to spiritual stocktaking. The day does not lend itself to commercialization as do Christmas, Easter, and Thanksgiving. Moreover, people who are not yet seriously contaminated by the virus of race antipathy could, by participating, submit themselves to an antidote before the contagion spreads too far. The proposal therefore seems to be an excellent one. Because our Jewish friends obviously cannot take the initiative in putting it into effect, it is entirely up to Christians to decide whether or not they will share with them, on their great Day of Atonement, this practical experiment in interconfessional fellowship."

FATHER COUGHLIN has been spending more than \$6,500 a week, says a careful press report, for the use of twenty-seven stations for an hour each Sunday afternoon. Eight million persons have enrolled in his National Union for Social Justice.

EVERY alert minister in North America will wish to read the account of the repudiation by two metropolitan newspapers of contracts to print Judge Rutherford's radio speech on "Government," because of Roman Catholic allusions, and the charge of its controlling influence. The account of this significant episode, quite apart

from the religious tenets of the speaker, can be read with profit by all engaged in dealing publicly with the Papacy. It has some obvious lessons. It appeared in the *Golden Age* for June 19, 1935, published at 117 Adams Street, Brooklyn, New York. Here is a typical paragraph:

"Fear to displease the Roman Catholic hierarchy has whipped the press into complete subjugation to a handful of priests, and priest and press hide behind the slogan: 'We love peace and will print nothing that is controversial.'"

KINDLY CORRECTIVES

Better Speech and Conduct

Typewriting Versus Longhand

BY B. P. FOOTE

TOUCH typewriting is as much superior to longhand for writing purposes as the automobile is superior to the horse and wagon for transportation purposes. It is hard to understand how young workers, who realize so fully the value of the automobile in getting from place to place quickly, can be satisfied to scribble their way through school year after year, pushing a pen or pencil through miles and miles of that ancient system of writing which among professional men should long ago have been relegated to the museum with the oxcart and the spinning wheel! L-o-n-g-hand was well named, and it has made little or no improvement since John Hancock signed the Declaration of Independence.

When I use the expression pushing a pencil "through miles and miles" of writing, I am not exaggerating in the least, for it has been found that the average pencil, of which people use up so many each year, is capable of making a mark thirty-five miles long!

I should think it would be distressing to the ambitious young workers of this day and age, who want to accomplish as much as possible in the shortest possible time, not to be able to write any faster than their great-great-grandparents did. I feel sorry for them, but often I feel much more sorry for the ones who have to read their writing. An editor recently stated that contributors could, by typing their articles, do a great deal to help editors keep their religion, and increase the likelihood of publication.

There are probably no subjects better suited for study by correspondence than touch typewriting. It is comparatively easy for the student to bring his speed up to at least thirty words a minute, and many have attained a much greater speed. It takes a rapid longhand writer to write twenty words a minute from copy. In what other way could a young worker spend a few hours a week for a few months that would bring such an increase in mechanical efficiency? If the world's champion typist thought he could add five words a minute to his speed by practicing four hours a day for

a year, I believe he would gladly do it; but thousands of the students in our schools—prospective preachers and teachers, authors and editors, doctors and business men—could easily add 100 per cent to their speed of writing—and only their teachers know how much to the legibility of their writing—by taking a course in touch typewriting. Such a course can most satisfactorily be taken in one of our colleges or academies, under the supervision of an instructor; but if this is impossible, good results can still be achieved through a correspondence course.*

The man who made two blades of grass grow where only one grew before is called a "plant wizard." Why not become a "word wizard" by learning how to make two or three good, legible words grow in the time in which only one poor, scribbled one grows now?

I say without the least fear of successful contradiction—and thousands of successful men agree with me—that an education which does not include a thorough knowledge of touch typewriting is incomplete and short of the needs of this age.

Washington, D. C.

* The Home Study Institute offers a very acceptable course in touch typewriting, the writer of this article being the instructor for the Institute in this branch. Professor Foote informs us also that if, in connection with such a course, any one desires to secure a good "rebuilt" typewriter at a reasonable price, they have an arrangement with a local company which permits them to examine and try out machines before they are purchased.—EDITORS.

"Are Lutherans Going Liturgical?"

(Continued from page 13)

Finally, the transition of a "pronounced Fundamentalist" Lutheran pastor, in Chisholm, Minnesota, took this surprising turn:

"Unblushingly he christened this little unpaired frame building Chisholm's Parish Church. He introduced the liturgical life. He taught the copper miners to cross themselves devoutly, and to bow at the mention of the holy name. They began to celebrate the feast days, and to think of Lutheranism, not as one of 'the churches,' but as one branch of the one holy catholic and apostolic church. Almost overnight the discouraged little mission fairly hummed with new life. The name of the little town in the copper country became known far and wide, and their unassuming, mimeographed parish paper, the Chisholm Churchman, is one of the most widely circulated things of its kind in America."

(To be continued)

The Supreme Task of the Church

(Continued from page 10)

the 'power' if you like, exercised by the Seventh-day Adventist mission at Emira was true; but of anything unfair, sinister, threatening, or underhanded in the methods of their attaining such an influential position, I saw nothing.

"As I told the missionaries themselves, however, when we later discussed it all, I am not prepared to believe that it is to any special qualities in the Seventh-day Adventist religion, any tenets in its teaching, that the revival of Emira is due. Any organization, religious in nature (and possibly even one not professedly religious), with the right attitude to such people and problems, that had found Mussau at the time the Seventh-day Adventist mission found it, might have expected similar results. The people were in need of guidance, help, spiritual sustenance; and this, the Seventh-day Adventist mission, arriving (as if by some divine inspiration) at the precise moment, were able to provide and satisfy. One can only feel very glad for the extraordinarily good sense of him who was responsible for the choice of the mission's initial location in New Guinea; for there, more than anywhere else, was a field ready for planting. The harvest, as I saw it during my visit, is already of good promise.

"But after all, my look at Emira was only superficial. I had yet to see the work in the larger field of Mussau Island and its environs and outliers. Through the courtesy and with the wholehearted assistance and cooperation of the missionaries there, I saw literally everything; saw the wilderness of Mussau's primeval jungle razed to the ground, to give way to a settlement of native houses, with spacious food gardens, and a neat little native village where the married native students lived with their wives; saw the remains of one of those immense black, treacherous, tropical mangrove swamps, that had been cleared away; saw a well-constructed little wharf with roadway approach, that cut through a sheer wall of coral-line rock, to mount to the hilltop above, where stood, dominating the whole surroundings, the framework of a great house lotu, built by the untold labor of a missionary and his boys. Here, in the midst of all his half-carried-out plans, directing and energizing the whole conception with an untiring zeal that was truly remarkable, was the house (an unpretentious structure of native materials—'good enough till we get properly going,' as he put it) of the white missionary and his wife and daughter. In that same area were a schoolhouse (used also, at the time, for services), a large dwelling house for the single lads among the students, and everywhere evidence of the carrying out of a set plan, the willing pursuit of a voluntary purpose by the natives themselves. 'This is our own "show;" we want this; it satisfies us!' That seemed to me to be the native attitude toward the whole project. Those first students of the Seventh-day Adventist school at Mussau Island are working physically hard, laying very firm the foundations of a house that they want to see permanently set down, irremovable, among them.

"To have spent a few days in this spot, during its early making, to have shared the contagious exuberance of Mr. Gander's enthusiasm, to have listened to the quiet sincerity of Mr. Atkins, in their planning of that house, was indeed a refreshing experience. While Mr. Gander and his wife are looking after the school, Mr. Atkins and his wife (at their station) are giving their serious time to linguistic studies, to the preparations for the consolidation of the gospel teaching in Mussau; to all

those intangible and indefinable things, upon the understanding of which the success of such an enterprise depends. In these two workers, each a foil to the other, are combined the essential qualities of aggressive zeal and indefatigable energy, and earnest, sincere persistence along clearly marked lines.

"I was particularly struck with the faithfulness of the Solomon Island teachers,—such black-skinned, joyous types as Oti, whose genuine Christian belief was apparent in his every action. Truly the Seventh-day Adventist stations will become, have become already, the focal points of new interests, the radiating centers of new life.

"And what does it all mean to the people of Mussau? For those who seek immediate spiritual results, the crowded services at both stations should be sufficient. Not always, perhaps, will it be so. There will be backsliding, change of front, loss of faith; but let it be remembered that these are only primitive people—and that backsliding and loss of faith are not unknown to us of higher culture. We must not be too optimistic, too rigid in our prescription, too immediately exacting in our demand. What a unique opportunity has the Seventh-day Adventist mission at Mussau, starting in these days of educational enlightenment, to show all other organizations the way."

Which Tense in Isaiah 63?

(Continued from page 9)

as having accomplished this judgment upon the nations of this world, and with the blood already on His garments. The Revised and many other modern English and foreign language versions are more logical in their translation, but the King James Version follows more closely the Hebrew text as punctuated with vowel signs by the Masoretes.

The Masoretic reading may be explained in two ways. Knowing that the judgment of the world is in the future, the Masoretes may have deliberately written the vowel point ":" instead of ".", that is, given us the *vau* conjunctive instead of the *vau* consecutive. Or, this *vau* conjunctive may be an exception used to show purpose or manner. No less an authority than Driver translates these imperfects as pasts rather than futures (see Cambridge Bible). George Adam Smith, in the Expositor's Bible, translates this passage as follows:

"Who is this coming from Edom,
Raw-red his garments from Bossrah!
This sweeping on in his raiment,
Swaying in the wealth of his strength?"

"I that do speak in righteousness,
Mighty to save!

"Wherefore is red on thy raiment,
And thy garments like to a wine treader's?"

"A trough I have trodden alone,
Of the peoples no man was with me.
So I trod them down in my fury;
Their life-blood sprinkled my garments.
And all my raiment I stained.
For the day of revenge in my heart,
And the year of my redeemed has come."

L. L. CAVINESS.

Angwin, Calif.

Problem of Sabbath Exemptions

(Continued from page 7)

And, fourth, that even though the request may be denied, it is vital to leave the impression of sincerity, earnestness, and a deep conviction of one's duty toward God as the sole reason for seeking exemption from Saturday labor.

Where one is employed by the government, it may be advisable to stress certain facts with respect to the principles of religious liberty. Our experience has been most satisfactory when we made the actual retention of the position for our member of secondary importance, and the setting forth of any phase of the truth that may come into question as of primary importance. It is not uncommon for those whom we interview to ask concerning other phases of the truth than the Sabbath question. And more frequently than one would naturally think, we have employers volunteer the information that they are glad to know of people whose religious convictions will make them willing to suffer loss in material things if need be.

Washington, D. C.

The Evangelist's High Privilege

(Continued from page 5)

and a steadfastness of purpose that but few possess. Were there a greater effort to walk humbly with God, looking away from men, and laboring only for Christ's sake, far more would be accomplished. . . . Let ministers and people remember that gospel truth ruins if it does not save."—*Testimonies*, Vol. V, p. 132-134.

We wish to add this also:

"Take no glory whatever to yourself. Do not work with a divided mind, trying to serve self and God at the same time. Keep self out of sight. Let your words lead the weary and heavy laden to carry their burdens to Jesus. Work as seeing Him who is at your right hand, ready to give you His efficiency and omnipotent power in every emergency. The Lord is your Counselor, your Guide, the Captain of your salvation. He goes before your face, conquering and to conquer."—*Id.*, Vol. VI, p. 76.

Orlando, Fla.

(To be continued)

The Word and Spirit Inseparable

(Continued from page 1)

commandments." When the young man asked which commandments, Christ instantly referred him to the moral law. When the enemy came to Christ in the wilderness immediately following His anointing with the Holy Spirit, Christ did not rely wholly upon His sonship with the Father nor His anointing with the Holy Spirit to foil the tempter's power; but He met Satan's specious temptations every time with a "Thus saith the Lord."

The Bible stands alone as the revealed word

of God to mankind. Its claims are more exalted than those of any other book on earth. Nor has He left us in ignorance as to how He regards His word. Almost at the close of the Revelation is given this solemn exhortation: "I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book." Rev. 22:18, 19. Thus unmistakably God shows how He regards meddling with this portion of His word, either in adding to or taking from it.

How can the Holy Spirit dwell within a heart when that professed Christian professes not to believe in the divine inspiration of God's word, or in only a limited portion of it? Men who believe that they have liberty to break the law of God because they have within their hearts the very presence of the Holy Spirit, are in dire need of spiritual enlightenment. Those who claim to be filled with the Holy Spirit, but who lawlessly break the law of God, are deluded, and have little conception of the unity in the Godhead. Christ set forth the principle of weakness in a household or a kingdom when divided against itself; nor need any professed Christian think that he is filled with the Holy Ghost while he deliberately dispenses with the written word of God. The Godhead is one. God does not teach that which the Holy Ghost may disannul and set aside as soon as He enters the human heart. What the word of God teaches, the Godhead endorses, and it cannot be set aside.

The professed Christian who believes that the Holy Spirit dwelling within him grants him liberty to disobey the plain teaching of the

word, is self-deceived. The Holy Spirit dwelling within the heart does exactly contrary to granting the soul the privilege of disobedience; while He controls the life of the Christian, He encourages him conscientiously to obey the law of God. To allow him to disobey, and still be an accepted child of God, is like a church or a priest that for money sells indulgences to sin. It would be contrary to all that we know of the Holy Spirit for Him to make His abode in the heart of the Christian without reproving for sin, if that soul disobeyed the Lord and acted contrary to His written commands, especially if the professed Christian knew that he was disobeying.

Even the new covenant, under which many profess to be living who boast of being filled with the Spirit while rejecting obedience to the word, brings the law of God prominently before us. It is the new covenant that reveals to us the Holy Spirit and the law of God working in the same heart.

"This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest." Heb. 8:10, 11.

There could not be conceived a closer relationship between the new heart and the law of God and the Holy Spirit than is here described. Under the old covenant the law was engraved on tables of stone; under the new covenant the law of God is put into the Christian's mind and written on his heart. Instead of being abolished, so that the believer living under the new covenant may transgress it with impunity, it is so written upon his mind and heart that he cannot escape the responsibility of obedience.

I. H. E.

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SUPREME!—Our allotted work will not be finished by clever plans or frenzied activities. It will not be consummated by overflowing coffers nor by lavish human talents. Rather, it will be by the outpouring "latter rain" of the Spirit in this time of the "latter rain." This constitutes our supreme need and should be our supreme quest. This is our great challenge personally, as a body of workers and as a movement. There are wheels, and multiplied wheels within wheels. But we need the Spirit surcharging all to a degree that matches our increasing needs and our expanding facilities. There is intensive motion and activity. It is not, however, in earthquake or whirlwind, but in the still small voice speaking to the soul that our hope lies.

CRUCIAL!—There come to every denomination hours when unavoidable decision must be made as to whether it will go on to perfection, advancing with unfolding, expanding truth, in harmony with its divinely appointed nature; or whether it will drive its stakes and say, "Thus far and no farther," and proceed to codify its positions and to account truth a static thing. The far-reaching import of such a decision hour will probably not be sensed at the time, but will nevertheless mark the dividing line between Heaven-designed progression and earth-devised stagnation. Often there is a sharp clash between the two conceptions, and the conflicting attitudes that ensue. And often the future course of the church is determined, and its very destiny involved, in some issue that appears unannounced, and oftentimes uninvited.

CANDOR!—The candor of the Bible is one of its distinguishing marks of divine origin and wisdom. The sins of Moses, of David, of Peter—these, and many others, have been read to the admonition of the multitudes through the centuries. It is true that atheist, infidel, and critic have brazenly exploited them from of old. But God had a fundamental purpose in their recording, the carrying out of which begets confidence in the Bible and its Author. Had we been writing the history of the past, and biographical notes on those men of God, we would doubtless have omitted or softened the sordid, distasteful episodes, lest others stumble over and misjudge the followers of God by them. We do it today. It is well that God did not leave the content of the Inspired Book to human discretion. His ways are always better, truer, more candid than ours. Hiding facts breeds distrust. It is the forthright honesty and candor of God's word that begets confidence in His power and His grace to transform.

HONESTY!—He is not honest who continues to repeat as truth what he comes to find is at variance with truth. If he refuses to swing into alignment with truth, he becomes a subverter of truth, violating both its spirit and its letter. Following such a course, neither can he respect himself, nor can others have confidence in his moral integrity. He who blindly or obstinately reiterates a disproved point, argument, or date simply because it has been accepted without investigation in the past, or was early put into print,—contending that some soul might be confused or discouraged by the correction,—has thereby missed his way by fatuous reasoning. It is refusal to rectify at such a juncture that shakes confidence, and that more seriously than some are wont to think. Let men close their lips concerning the traditions or inaccuracies blindly or tenaciously held by others if they refuse to correct their own.

ASSOCIATES!—It is a wholesome practice for every worker to spend time frequently in association with those who have had as much—and preferably more—in training, experience, or achievement than he, and whose knowledge or attainment he genuinely respects. It adds to one's information and stimulates to achievement. It safeguards against misconception or bias. It aids in keeping a level head and in holding a steady course. It helps, or should help, to keep one humble. The man who stands alone at the top of a pyramid of his fellows is apt to become giddy, to lose his balance, or to become egotistical and domineering. Such association will help him to avoid the "big head," and to retain his balance. After all; the committee form of church government is a wise safeguard in our work. The one-man decision, while it has seeming advantages—particularly of speed—has many drawbacks that counteract its advantages.

NEGLIGENCE!—Woe to the minister who receives the name of an interested person, one persuaded of truth as held by Seventh-day Adventists, and desiring Bible studies, but who months later admits he has not even been near the inquirer! In the case of an officer of the State, gross negligence or malfeasance in office would be the term applied for failure to carry out his sworn commission. Yet it is a much more serious, yes, fearful thing, for a spiritual guide to neglect souls standing at the parting of the ways, seeking the kingdom of God. We are glad that such strictures are but rarely applicable, for most of our men are only too eager to follow up every possible clue that may lead souls to Christ.