

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 8

JANUARY, 1935

No. 1

OUR SUPREME NEED *—PART I

BY I. H. EVANS



We all believe that as a people we have a very definite work at this time, and that we are in the days of the finishing of this work. We have already been at this work, through our forebears and associates, about eighty-nine years. According to the reckoning of the world, that is close to three generations. Our people have worked untiringly and unselfishly, and they have accomplished much. Now the great question that concerns us is how to finish the work.

We all believe that God led this people in other days than these in a very definite way. He inspired our leaders and committees never to take a backward step in the carrying on of this great world-wide work. It is a marvel to us who are older, and who have grown up in this work from childhood, to see how wondrously God has wrought. At the close of 1933 we had a membership of 384,151, who contributed \$8,642,000 that year to the support of our work. That is a large sum of money to be given by a scattered, poor people like ours.

We have more than 22,000 salaried workers, and are now carrying on our work in 504 different languages and dialects, thus being able to reach a large proportion of the world's population as far as doing something, however little, to set lights aglow in many lands. We are doing some work in 295 different countries, and some publishing of our literature in 161 different languages. We are conducting 2,271 schools, in which we had 95,060 students in 1933, and we have more this year. All this has been worked out through the series of years that we have been a church. The work is well stationed in strategic points in all the great world centers. Never, by any human planning, without faith in God and the direction and leading of the Holy Spirit, could this great work have been accomplished.

Now the supreme question is, How are we going to finish this work so auspiciously begun?

Are we going to transmit it to our successors, and they to their successors, and thus go on for an indefinite time? Or is this work to reach a climax, and come to a finish, with the children of God triumphant and sanctified, ready for the second coming of Christ? I suppose that every one would have an answer according to his faith; but let us study the question, and see what is our supreme need today.

In the first place, let me say that we can never finish this work simply by the multitude of enterprises that we promote, nor by the amount of money we can gather and use in carrying it forward. We have very strong statements in the word of God concerning *how* His work must be done. The 127th psalm plainly reveals the foolishness of thinking that we can gauge our success by material things:

"Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep."

There is a lesson in this scripture for us. It is always good for us to refresh our minds, lest we forget and look to material things and to man power as evidences that God is with us. We must ever remember that numbers and material things are not necessarily a sign of spiritual power. The work of God can never be finished simply by numbers of people and large sums of money. We can never, by the use of physical power and material things, by a utilizing of men and management by the wisdom of men, finish God's work. We must have God with us, or we fail. I think we all believe this without argument. Again, we read:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3-5.

* Sermon at Autumn Council, Sabbath, Nov. 3, 1934.

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

Single Subscription: \$1 a Year

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

THE Navahos, the largest tribe of Indians in the United States, in seventy years have increased from 7,000 to over 40,000. Yet, although there are hundreds of Christian churches within a day's drive of their reservation in northwestern New Mexico and northeastern Arizona, there are now at least 20,000 more pagan Indians among them than when the Protestant missionaries first went to them.

A THREE-VOLUME biography of Dillinger has appeared, priced at \$12.50. A reviewer says its pages fairly drip with bloodcurdling recitals, Dillinger being glorified, and the cruel hardships of murderers and robbers in American prisons dramatized to the full. The very appearance of such a set, while a travesty and an insult, constitutes a flashlight picture of the iniquities and perversions of the times, which grow worse and worse.

THE way the church tax, considered by New York City municipal authorities, is regarded by ecclesiastical leaders is expressed thus by the *Literary Digest* (October 20, 1934):

"In its search for more funds with which to tide the city over the fifth year of the depression, the New York City Board of Taxes and Assessments looks with hungry eye at the tax-exempt properties of churches, charities, hospitals, educational and fraternal organizations, having a total assessed valuation of \$55,640,900. Churchmen were thrown into consternation at the news. To some of them, at least, it looked like an attempt to loot the poor box."

PAGANIZED science releases its dictums with unflinching regularity. Here is one on crime's cause, reported in the *Literary Digest* (October 20, 1934):

"Briefly and simply stated," said Prof. Nathaniel Cantor, of Buffalo, in addressing the sixty-fourth annual congress of the American Prison Association in Houston, Texas, "the chief problem is in what spirit shall we approach the entire fields of criminology and penology? Fundamentally, chance, not choice, makes men what they are. The criminal is what he is because of his chromosomes and environment, not because of the grace of God, or the temptation of the devil."

ROMAN CATHOLIC missionary activities, from the American base, are reflected in the following figures in the official church journal, *America* (October 20, 1934):

"There are now 1,533 Americans in foreign mission fields. There are 845 men (priests, Brothers, and scholastics) in Asia, Africa, Oceania, and the Americas, and 688 Sisters in the same lands. Nearly all of our religious orders have mission fields, and some of the more numerous contributions of American missionaries are: Jesuits, 261; Maryknoll Sisters, 178; Maryknoll Fathers and Brothers, 158; Franciscan Sisters (Syracuse), 74; Marianists, Fathers, 4; Brothers, 66; Redemptorists, 61; Franciscans, 42; Franciscan Sisters (Allegany, N. Y.), 41; Holy Ghost, 40; Vincentians, 39; Passionists, 34; Divine Word, 34; Holy Cross, 33. This is the other side, and the more important, of the great missionary drive that has characterized Catholic life in this country since the war."

It is well for us to be informed as to the status of Protestant bodies, such as the Lutherans. The *Sunday School Times* (September 22, 1934) gives the following data:

"In fifty-nine cities of the United States the Lutherans are the largest Protestant denomination. Among these cities are Albany, Buffalo, Chicago, Dubuque, Duluth, Detroit, Milwaukee, Minneapolis, St. Paul, Toledo, and Wilkes-Barre. In twenty-eight cities they are the second largest denomination, the list including Cleveland, New York, San Francisco, and Tacoma. This body of Christians is little affected by the New Unitarianism which is plaguing other denominations.

"Lutherans are first in number in eight States,—Michigan, 199,694; Minnesota, 483,905; Montana, 19,339; Nebraska, 130,826; North Dakota, 134,424; Pennsylvania, 604,684; South Dakota, 90,190; Wisconsin, 484,348."

DEPLOING the loss of spiritual power on the part of the churches, and questioning the "disinfecting" of religion through liberalism, Bishop C. W. Burns, of the Methodist Church, made these severe strictures, according to the *Christian Century* (October 10, 1934):

"The 60 per cent decline in the support of missions during the past several years," he declared, "is largely due to this loss of power. We have driven evangelism to barns and tabernacles. For every one who comes in the front door of our churches a dozen others go out the back door. We have forced out Christian Science, although the Christian church has had it since its beginning. We pushed out the Salvation Army to the street corner. Much of the modern shout is the static of an exploded emotion and nerves galvanized by every new thrill."

THE Protestant Episcopal Church is considering a change of name to "The American Episcopal Church." The reason is thus described in the *Christian Century* (October 10, 1934):

"Clearly, the reason which most strongly moves many Episcopalians to wish to change their name is a desire to get rid of the word 'Protestant.' There is a large and perhaps a growing element in the Protestant Episcopal church which stresses the idea of catholicity. Ask any member of this group what his religion is and the most significant reply that he can frame in a single phrase is, 'I am a Catholic.' What kind of Catholic—whether Roman, Anglican, or Eastern Orthodox—seems to him a matter of secondary importance. To such it seems absurd that the more specific definition of his affiliation has to take the form of saying, 'I am a Protestant Episcopalian.' He does not want to be considered any kind of Protestant. He wants to be classed as a kind of Catholic. He would therefore prefer a name which would eliminate the word 'Protestant' and introduce the word 'Catholic.'"

THE World Stewardship Council, appointed by the First World Conference, which was held in Edinburgh, Scotland, in June, 1931, met recently in New York City. The roots of the Stewardship Movement are now planted in seven different countries,—Canada, Scotland, India, Siam, China, Korea, and the Philippines,—besides the United States, with beginnings in several others.

AUTUMN COUNCIL HIGH LIGHTS

The Background and Spirit of the Occasion

THE TEACHER AS A SPIRITUAL LEADER*

BY C. H. WATSON

Text: "Rabbi, we know that Thou art a teacher come from God." John 3:2.



WHATEVER misconceptions Nicodemus had of Jesus, he knew that Jesus was a teacher, and that He was a teacher of unusual quality. He had observed His methods, had listened to His words, and had sensed the great truth that in all He said and did, Jesus was always engaged in *teaching* the people. His understanding of the quality of that teaching is indicated by his words, "A teacher come from God."

Jesus most certainly was a teacher of spiritual things. He was recognized also as a leader. The words of Nicodemus also indicate this. "Rabbi, we know that Thou art a teacher." That word "Rabbi" is generally understood to mean "Master." It more literally means "My Master." It denotes superiority. It indicates a leader of teachers. It was as "the Master," as the leader of teachers, that Nicodemus addressed Jesus, for Nicodemus was a teacher of his people; and it is as a leader of teachers that Jesus was a teacher of spiritual things.

Teachers who serve the same cause as did Jesus should take Him as their model, and should have the same objectives in their work. Those objectives were all spiritual. He was intellectual, very intellectual, but His wonderful intellect never reached out toward objectives that were unspiritual, nor sought to serve in any way that exalted itself above the will of His Father. Those who accept Him as their Master will not believe that the intellect must make the heart its slave and must create its own objectives in teaching service.

Teaching—that is, Christian teaching—is a gift of the Spirit, and therefore is essentially spiritual. It is just as essentially a work of leadership. It is the teacher who molds and fashions the life of his generation. This is so well recognized in our world today that the school has become a pattern for the nation, and in fact the nation of tomorrow is issuing from the school of today. Those who mold the thought of the Adventist youth should be spiritual, for their work is a work of leadership, and the pattern of denominational life is largely in their hands.

Jesus began to teach Nicodemus concerning the one way to the kingdom of God;

* Address given November 1, on this assigned topic before the assembled educational leaders in special Departmental Council at Battle Creek, just prior to the Autumn Council proper.—EDITORS.

but Nicodemus, being unable to understand the teaching, replied, "How can these things be?" The answer of Jesus revealed that spiritual teaching cannot be interpreted by carnal thought. This principle must hold good in the case of teachers and leaders as well as in the case of students. Our teachers, therefore, must be spiritual if spiritual things are to be interpreted by them and taught by them. The Seventh-day Adventist teacher who is capable of receiving and imparting knowledge in its intellectual relationship alone, is in the precise position in which Nicodemus was when Jesus said to him, "Art thou a master of Israel, and knowest not these things?" Without doubt teachers of our Adventist youth should be spiritual leaders, and without question, Jesus, the great Master, should be their model both as teacher and leader.

Of Him as teacher we read in John 7:46, "Never man spake like this man." That statement is true in every worth-while way. It is true of Him in regard to the subject matter that He presented. He taught about God, about men, sin, righteousness, repentance, forgiveness, this life, the life to come. He taught about death, and about the resurrection from the dead. He taught about the kingdom of God, and about the salvation of men from sin for that kingdom. He unfolded principles that govern human conduct in every phase of life, and which explain God, His will and government, and His relationship to His creatures under all circumstances. Indeed, it was by such teaching that He manifested the glory of His Father.

It was true that man never spoke as Jesus spoke, because of the manner in which He presented those great themes. He never expressed a mere opinion. He never submitted a mere surmise. He never appealed to shallowness nor superficiality. He never gave a thought as merely His judgment, open to correction, modification, or withdrawal. He never speculated. He was a teacher of truth. His handling of subject matter was an astonishment to the people. It is written of Him in Matthew 7:28, 29: "It came to pass . . . the people were astonished; . . . for He taught them as one having authority." One translation renders that statement as follows: "He taught them as one having authority, and not as one who had had a college education."

The four Gospels are a record of the teachings of Jesus. It should impress us with

great force that in all the record we do not find one trifling utterance, one shallow thought expressed.

It is true that "never man spake like this man," because He was what He taught. He did as He said, and said as He did. It was not a matter with Him of what a textbook claimed; it was a matter of living out the will of God among men. He taught truth and thus manifested the glory of His Father. He went about doing good. The deaf, the blind, the dumb, the diseased, the infirm, the stricken, the discouraged, the sorrowing, the fallen, were healed and uplifted, restored, quickened, and blessed, and even the dead were raised by Him. Because of this, men "beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." He found men and women everywhere needy and oppressed. He described us all as being bound and oppressed, in prison and perishing for lack of knowledge. He came that we might have life, and that we might have it more abundantly. His teaching brought comfort to the poor, sight to the blind, deliverance to the captives, and liberty to the bruised. Nobody could come in touch with Him without being better, unless his heart was hardened through unbelief. It was a worthier life for us all that He had in mind.

He lived what He taught, and "never man spake like this man." But it is worthy of our notice that He did nothing for praise, nothing for popularity, and most certainly He did nothing for position. There were times when the crowds were clamorous to make Him instantly popular, and to exalt Him to the highest earthly positions, but He chose quietly to withdraw from the scene. His teaching unfolded to men the principles that He lived. He stands before us in the Gospels as the Master Teacher, and in speech and matter, in manner and doing and motive, He is the model for every Christian teacher. No one who accepts Him as his model can be anything else but a spiritual leader.

One cannot think of Christ as a teacher being interested only in the mental development of His hearers. It is impossible to imagine Him as being indifferent to the effect of His teaching upon the life. He saw the mind of every man as a field of conflict where contending principles strive for the mastery. He understood the issues at stake in the conflict. He recognized that the goal to be attained was not mere intellectual development, but choice of and adherence to true principles. Did the same understanding and recognition always obtain in and govern our own teaching, there would be little need to ask the question, "Should the teacher in a Christian school be a spiritual leader?"

The servant of the Lord has told us, "Far more than we do, we need to understand the issues at stake in the conflict in which we are engaged." We cannot ignore the fact that

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KINDLY CORRECTIVES

Better Speech and Conduct

Danger in Talking Too Easily

BY CARLYLE B. HAYNES

THE man who can talk easily, and tell what he knows without embarrassment and without special preparation, is in danger. The danger is that he will make this gift of ready utterance a substitute for accuracy of information. He may come to think that because he can tell people anything he *knows* without difficulty, that he can tell them anything he *does not know* just as easily.

Consequently, he neglects to study, fails to think, allows his mind to become barren, empty, fallow. And then, possessed of his dangerous gift of easy speech, he will proceed to speak for half an hour without saying anything, and deluge the ears of his hearers with a flood of idle, empty, vapid, commonplace talk.

To really instruct the people, men must themselves either think or study. No harm will come from doing both. A thoughtful man may need less aid from books. And a studious man may succeed if he has less originality of thought.

I do not mean that a man must of necessity think or study with particular reference to each particular point or each particular occasion upon which he speaks, but that his habit of mind must be one of study and thought. This will mean that his general preparation for all occasions will include the special preparation which will equip him to speak quickly upon many subjects which lie within his general range of thought. Then he can at once speak with force and clearness upon a subject which may suggest itself, because he has at some time studied or thought on that subject. So a man of general information answers ordinary questions with ease because he is familiar with the facts which are involved.

Some preachers have ceased to study their Bibles. They content themselves with repeating things they have known and repeated for years. The result is bound to be that intelligent hearers will become disgusted with the unvarying monotony, and leave them to waste their words upon ears and minds as barren and empty as their own.

Whoever takes it upon himself to instruct and profit the church of Christ or the world by speaking the words of everlasting life, must study deeply and lovingly the word of the Lord. He must have the word of Christ dwelling in him richly. He will then, like a scribe well instructed, bring forth from the treasure house things both new and old. Such a man will glow with the freshness of perpetual youth. Lodging under the shadow of the Al-

(Continued on page 21)



THE LARGER OUTLOOK



Historic, Contemporary, Scientific, and Theological

THE MINISTER'S PERSONAL FINANCE—NO. 2

BY CLAUDE CONARD

The Personal Budget

IN his published business report, dated January 5, 1931, Mr. Roger W. Babson, the well-known economist and financial adviser, gave the following pertinent counsel and warning:

"Businessmen should realize that, whether in the home, the office, or the factory, income should be apportioned most carefully. Progress will come faster by setting a goal than by sitting back and taking what comes your way. The way to make business pay today is to stretch every dollar of your income to the limit. Budget in 1931!"

"To get ahead in this period, every concern must tell the dollar where to go instead of asking it where it went."

"Just as successful business is operated according to a budget plan, every home should be so conducted in order to get the most out of your personal income."

The same sound advice given by Mr. Babson in 1931 is just as applicable in 1935. Budget now! A budget is, for most people, a terrible thing to contemplate. The future is so uncertain! And yet we expect to live, and most of us will have a fairly stable income—thanks to our heavenly Father's care—upon which to subsist. Why should we not then go a step further, and adopt the Bible principle laid down by our Saviour while on earth,—“first sit down and count the cost, whether” we shall be able to do this or that which is deemed needful or desirable, so that after we have started we will not be brought into an embarrassing situation by not being able to finish without debt or discouragement?

Many people make budgets, and do not realize it; for a budget is simply a plan laid in advance for the spending of the money which will come into our possession for any stated period, as a week, a month, or a year. The benefit of a budget is not so much in the form which it takes, as in the help that comes from a careful study beforehand of the factors entering into one's business or personal finances, and the opportunity that it gives to compare and control the outgo by a previously arranged program. The more thorough the study, however, and the more concrete the form, the more likely we will be to obtain satisfactory results.

It is of course impossible to formulate a standard budget which will exactly fit any considerable number of people, nor probably a

budget that will meet every condition for any particular person or family. For this reason, many have felt that any attempt to build a home or personal budget is of no value. That this is an erroneous line of reasoning is amply evidenced by the experience of many individuals and families, as well as business concerns, that have saved themselves from financial ruin by a well-considered plan of expenditure before the money was actually to be paid out. We shudder to think what might have come to our own denominational work in its institutions, conferences, and mission fields during the last few years, had not this period of perplexity been preceded by a strenuous campaign for budgetary control.

Many plans have been devised to help the uninitiated into an understanding of the factors involved in a home budget. Because of the variety of conditions under which the applications must be made, not a few of these systems have fallen short of their purpose. This should not, however, be a cause for discouragement; as even a crude plan, consistently followed and improved by experience, is better than no plan at all.

Living conditions vary. In one locality, rents may be high, food may be cheaper, or clothes not so expensive. In another place, the reverse or other conditions may obtain. Families differ in size, age, and temperament. But whatever the circumstances, each individual or family must adjust back and forth among the actual necessities until the balance is satisfactory.

The basis for a working budget may be secured by listing the principal lines of household and personal expenditures, such as food, clothing, rent, etc., in an effort to determine what proportion of the available income should go to each. Circumstances will alter these lists in different families; but it may be helpful to give here a simple suggestion of what a fairly well-balanced schedule for a Seventh-day Adventist home might contain, with approximate percentages, which can be increased or decreased in the particular items as the needs may demand. The following list and percentages are merely suggestive:

	PER CENT		PER CENT
Tithe	10	Savings	5
Offerings	5-10	Fuel, etc.	5-10
Food	25-30	Clothing	10-15
Rent or property expense	10-20	Education	5-10
		Miscellaneous	5-10

On the basis of a yearly income of \$1,400, which is a little less than \$27 a week, this schedule would average, for the different groups, about as follows: Tithe, \$140; offerings, \$100; savings, \$70; food, \$380; rent, \$210; fuel, etc., \$110; clothing, \$180; education, \$110; miscellaneous, \$100. For a larger or smaller annual income, the various amounts would be greater or less.

It will be recognized that maximum percentages as noted above could not be used in every case. In some items of household or personal expense, minimum percentages or even less may be sufficient, which would serve to even up the total expenditure. For example, food in small towns and rural districts may be bought for less than is here indicated. In cities, where everything must be purchased from the markets, it may cost more. Rents in cities may run up to 20 per cent of the income, which is the maximum set in the General Conference wage policy before assistance may be given to workers. Adequate housing facilities cost much less in many localities. In several division conferences outside of North America, workers' rents stand regularly at 10 to 12 per cent of the income. In many sections of the country the need of fuel for heating purposes is almost negligible, while in other places it may be necessary to draw on the miscellaneous allowance to help in this provision, or to adjust other percentages. Such adjustments would conform to the conditions.

Schooling for the children may be anticipated by effecting economies through the years, and laying up something even in addition to the regular savings to supplement the education allowance. Each family must study its own situation and determine its capabilities. This much is certain: If a careful plan has been worked out in advance, the adjustments can be made much more intelligently and the income stretched considerably farther than if the expenditures are made in an uncertain and haphazard way, without a clear vision of what the outcome should be, or an effort made to keep the expenses within prescribed limits. In his book, "Successful Control of Profits," Mr. Walter Rautenstrauch, professor of industrial engineering at Columbia University, says: "An expense item that is watched, somehow seems to stay within bounds and frequently grows smaller."

However limited the income, under all normal conditions something, even if only a small amount, should be laid aside for emergencies and for future contingencies. No individual or family that continually spends for current purposes all that it secures in income, is playing safe for itself or fair with its employing conference or institution.

To make a budget of the most value, some plan should be devised to compare the actual payments for each group of expenses with the allowance provided. Many systems for this purpose have been placed on the market, among

the most satisfactory of which is the *Personal Cash Record and Budget* published several years ago by the Southern Publishing Association. It has been arranged with the needs of Seventh-day Adventist workers and students in mind, and provides space for detailed budgets, income and expenditure records, and comparisons of the budget with the actual performance.

The Spirit of prophecy makes this statement:

"Our laborers must learn to exercise economy, not only in their efforts to advance the cause of truth, but in their home expenses. . . .

"All should learn how to keep accounts. Some neglect this work as nonessential; but this is wrong. All expenses should be accurately stated. This is something that many of our laborers will have to learn."—*Gospel Workers*," pp. 459, 460.

The management of personal finances is often a perplexing procedure. Economy is not a popular pastime, and we are inclined to foster in our hearts a little resentment that we must think of such unlovely things. The practice of economy is a source of annoyance, and is liable to be relaxed at the first vague suggestion of promised prosperity,—if indeed it has not been abandoned altogether long before there is any hint of changed conditions,—as if it were meant only for days of depression. In all times, carefulness in that which the Lord has entrusted to their keeping is enjoined upon Christian workers; and the blessing of Heaven is assured if this is carried on in the spirit of loving service for our Master. The admonition of the word is, "Be . . . not slothful in business; fervent in spirit; serving the Lord." Rom. 12:10, 11.

Washington, D. C.

As One Whom His Mother Comforts

BY INEZ BRASIER

"As one whom his mother comforteth,
So will I comfort you."
I read at the close of a weary day,
When fell the twilight dew,
For I was worn and troubled
With all the day had brought,
With all that so often hinders,
And little had I wrought.

So again I read it over
In one of the chapters old,
How God cares for me as a mother
Her little child will hold:
And the troubles that perplexed me,
With nought as I had planned,
All left me there in the gloaming
At the touch of His dear hand.

So now, when the days grow weary
And tasks seem never done,
When I falter with heavy burdens
That have been laid upon,
I turn to my heavenly Father,
I trust this promise true:
"As one whom his mother, comforteth,
So will I comfort you."
Arpin, Wisconsin.



THE BETTER WORKMAN



Improvement in Method and Technique

ADVANTAGEOUS USE OF MODERN TABERNACLE *

BY O. O. BERNSTEIN

CHURCHMEN and laity from many denominations came to our booth at the Exposition, and acknowledged that the Seventh-day Adventists had come nearer to meeting the ideals of an exhibit in the Hall of Religion than any other body. Times too numerous to record, people of all classes told us we had the leading, best-balanced, and most easily interpreted exhibit in the entire classification of religions. Yet the ever-present question was, "What do Seventh-day Adventists believe?"

Our commanding position in the hall made it imperative that we should rightly present our message. At the big globe with its various colored lights, we gave brief lectures on the scope of our work. Then we would try to hold the crowd by personally conducting the interested people through our entire exhibit. But our fondest hopes and ambitions through this procedure were crushed as the crowds would not follow us. We exhausted our resources of showmanship. Where should we turn next to find a key provision that would not only attract the crowd, but would hold them long enough for us to present the cardinal beliefs of Seventh-day Adventists? How could we give to the throngs a proper setting of our faith and devotion to Christ in a manner that would not be imitative of the methods of other denominations?

A directed evangelism would be out of place. A pronouncement of belief in the fundamentals of orthodox Christianity would place us before the world as copyists or without distinction, and thus diminish our prestige instead of strengthening it in the field of apostolic religion. In the great program of reformation begun by Luther, and developed to the doorstep of our present generation, we have espoused all that was Scriptural in tenets of faith by all denominations. What, therefore, has been our original contribution to orthodox Christianity? Could we find that part of the structure of God's temple of reform, we would then be able to present not only Christ to the people from an entirely new angle, but we would also leave something of extraordinary value that would grip the multitudes and make us stand out forever in their minds as creative and original builders in the religious world,

with a background and a message that knows no encroachment and has no competition.

The sanctuary, or tabernacle, of Moses became the working medium. The tabernacle model, built to scale in exact reproduction of the original structure, was brought into our booth early in the month of August. That it was unique, magnetic, and direct in its appeal to the public, there can be no question, as results will show. The crowd centering attention on the sanctuary would see, at eye level, a descriptive sign which read something as follows:

Model of the Mosaic tabernacle built in the wilderness shortly after the exodus, 1491 B. C., which some four centuries later was succeeded by Solomon's temple. After several centuries the temple built by Solomon was destroyed by the Babylonians, and the Jews were taken captive. After several decades of desolation, Zerubbabel rebuilt the temple at Jerusalem. The Romans destroyed it in 70 A. D. Note the location of the veil between the holy place and the most holy, which the angel rent in twain from top to bottom when Jesus Christ died on the cross, thus causing the sacrificial system of the Old Testament to cease, type meeting antitype.

Literally hundreds have copied this data, adding the same to rough sketches made of the model on exhibit.

With a clock dial device on a pedestal we indicated from time to time our next lecturette, and from the moment we put in the sanctuary model we had a continuous and eager audience of from twenty-five to seventy-five or more listening. Naturally, all our public workers would be interested to know what we told these people, the number of which some days reached into thousands. Among the varied ideas presented were the following:

1. At Sinai, where the sanctuary was built, God gave to succeeding generations, through Moses, that part of the Bible which man was not permitted to write,—the ten commandments on two tables of stone, the first four showing our relation to God, the last six our relation to man, or as Christ epitomizes it, "love to God" and "love to man," the two great commandments on which hangs the whole Christian religion.

2. The blood offerings in the Old Testament worship, briefly explained, prefigured the death of the coming Messiah as substitutionary for the sinner.

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* This report of lecturette work in connection with our denominational exhibit at the Chicago Century of Progress Exposition, prepared at our request, emphasizes the value of the proper use of lecture paraphernalia, such as the impressive model tabernacle herein described.—Errors.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

VIII. THE EMPERORS AND THE POPES

BY N. J. WALDORF

MORE study should be given to the relationship existing between the emperors and the popes if we are to have a clear understanding of the meaning and history of the "little horn" of Daniel 7. The Roman Catholic Church is powerless to enforce its dogmas without the aid of the state. Hence, from the very beginning of the union of the church and state under Constantine, the emperors claimed great powers in formulating religious laws for the church and in enforcing them through state aid. They considered themselves "external bishops" of the church, consecrated to God for the protection of the church, to enforcement of its dogmas and the persecution of schismatics and heretics. We must never lose sight of the fact that it was the "little horn" which was to wear out the saints of the Most High, and "think to change times and the law."—A. R. V.

The "little horn," as before stated and as sequence will show, is a union of church and state, which is absolutely necessary not only to the formulation of religious laws, but to their enforcement where they involve civil penalties. The "Papacy" is the human name given by men to this "little horn," but by some theologians and church historians is wrongly interpreted to mean the church alone in its purely theological functions.

Whether these persecuting ordinances originated in the minds of emperors with the collaboration of the popes, or whether they originated in the minds of popes with the aid of the emperors, is immaterial, and does not alter nor invalidate the prophecy. During the supremacy of the "little horn" sometimes popes, sometimes emperors, and sometimes general councils predominated in the government of the "little horn." In future articles this will be clearly shown. The pagan idea that the emperor was the *Pontifex Maximus* of the state religion was firmly rooted in the belief of the Christian emperors right up to the days of Justinian. One historian has this to say:

"But the popes themselves did not adopt the style of *Pontifex Maximus* till the episcopate of Paul II (1464-1471); nor, indeed, was it dropped even by the Christian emperors till after the death of Justin I, in 527, since he is named PONT. MAX. in an inscription found at Capo d'Istria or Justinopolis, thus refuting the current statement that Gratian (383) was the last Augustus to bear it. So, too, the title of 'Bishop of Bishops' was not arrogated till the reign of Gregory VII. [1073-1085]."

In another article we shall deal from original sources with the title, "*Pontifex Maximus*," as applied to the popes. There is little wonder, then, that Justinian, the successor to Justin (his uncle), wielded such power in the church. Justinian caused all the laws from the time of Hadrian up to his own reign to be revised and compiled into one collection; and in addition to his own laws, it contains 4,648 ordinances under 765 titles, arranged in chronological order, written in both Latin and Greek.

THE EMPEROR JUSTINIAN.—From the time of his accession to the throne, 527 A. D. to his death, 565 A. D., Justinian was the legislator and executive of the church and state. He issued laws against heretics, giving them the insufficient time of three months either to become orthodox or to go into exile.² He regulated the entire priesthood in his Code and Novella. We give three examples: "We command that all the bishops and presbyters shall offer the sacred oblation and the prayers in holy baptism, not silently, but with a voice which may be heard by the faithful people," etc. "We decree that whenever it is necessary to ordain a bishop, the clergy and the leading citizens whose is the bishop who is to be ordained, shall make, under the peril of their souls," etc. Here follow rules for the qualifications of a bishop. "We do not permit the clergy to be ordained unless they are educated, have the right faith and an honorable life. . . . We do not permit presbyters to be made less than thirty years old, deacons and subdeacons less than twenty-five," etc.³

A noted church historian says: "It is true that Justinian honored the Roman see, but he also distinguished the Constantinopolitan with no less favor; and endeavored in the end to convert both merely into instruments to enable him to rule both in church and state."⁴ Dr. Gieseler gives the Greek original in the text from Cod. Justin. i. ii, 25, which reads, "*He en Konstantinopolei ekklesia pason ton allon esti kefalè*,"—which means that the church of Constantinople is the only head of the churches. Another church historian says:

"He deigns indeed to allow the canons of the church to be of not less equal authority than his laws; but his laws are divine, and those divine laws all metropolitans, bishops, and clergy are bound to obey, and, if commanded, to publish. The hierarchy is regulated by his ordinance. He enacts the superiority of the

metropolitan over the bishop, of the bishop over the abbot, of the abbot over the monk. Distinct imperial laws rule the monasteries.”¹

We will give one concrete example illustrating the point in question:

VIGILIUS THE POPE.—The wife of Justinian, the empress Theodora, who was a monophysite, promised the archdeacon Vigilius seven hundred pounds' weight in gold and the pontificate, if he would overthrow the Council of Chalcedon and accept the monophysite patriarchs of Alexandria, Constantinople, and Antioch as brethren. Vigilius promised, and with the help of Belisarius, the reigning pope, Silverius was dethroned and Vigilius ascended the papal chair, November 22, 537 A. D. But he refused to help overthrow the Council of Chalcedon, nor would he accept the monophysite doctrine; hence, Theodora had him arrested, and he spent one year in Sicily. Justinian invited him to come to Constantinople, where he arrived January 25, 547 A. D. Justinian wanted him to condemn the three chapters. Vigilius refused, but changed his mind at least three times while there. Justinian called the fifth General Council without the pope's sanction. It convened 553 A. D., in Constantinople, attended by 167 bishops, who unanimously upheld the Council of Chalcedon, and condemned the pope for his vacillation. The pope finally gave in to the emperor, and confirmed the fifth council and was allowed to go home, but died on the way, 555 A. D.²

Variant Attitudes of Popes

Some of the succeeding popes were pliant creatures in the hands of the emperors. Others had strong convictions and so opposed them; for instance, in the great controversy usually termed Monothelitism. The patriarch of Constantinople, Paul, declared that there was only one will in Christ. Pope Martin I called a council in Rome attended by 105 bishops. Twenty canons were drawn up, the eighteenth of which condemned the bishops in the East for their heresy. The pope published the decree over the whole of Western Christendom.

This angered the emperor Constans, and he sent Calliopa into Italy with express orders that he should send Pope Martin to Constantinople. Calliopa brought the pope in fetters to Constantinople, and after much suffering he was banished to Cherson in Crimea, where he died shortly after in exile, about 655 A. D.

One more example will be given: The emperor Justinian II endeavored to reduce the West to the obedience of the Quinisext Council, but with very little success. The emperor became enraged, and wreaked vengeance on his enemies, in both the East and the West. The archbishop of Ravenna was deprived of his eyes in a most cruel manner, and was afterward banished to Crimea. He summoned Pope Constantine to appear before him in Constantinople. The pope obeyed the summons. He came to Constantinople and effected a conciliation be-

tween the archbishop and the emperor, which saved the situation. Constantine was the last pope who humbly submitted to the emperor of the East. This was in the year 716 A. D.³

Elevation of Patriarchs of Constantinople

The Quinisext or Trullan Synod, 692 A. D., was convened by Emperor Justinian II. He drew up 102 canons, which were subscribed to by 211 bishops from the East. When the acts and canons were sent to Pope Sergius for approval, he refused to acknowledge the acts of the council, but after his death his successor, Pope Constantine, effected a conciliation with the emperor.

About this time a controversy arose between the Latin and the Greek churches concerning the worship of images. It lasted a long time, with great bitterness exhibited by the contestants, and is usually called the Iconoclastic controversy.

In addition to this turmoil over the use of images, the East was against the West, and there was an unceasing rivalry between the pope of Rome and the patriarch of Constantinople as to who should be the universal bishop. Both contended for the honor. A council held in Constantinople, 588 A. D., confirmed to John of Constantinople the title of Ecumenical Bishop. This was only a confirmation of what Justinian had bestowed on the patriarchs Menas, Epiphanius, and many years before, to Anthemius.

The pope of Rome resented it. It was Phocas the emperor who, out of hatred for the patriarch of Constantinople, made Boniface III pope of Rome, the universal bishop, thus revoking the title from the patriarch of Constantinople. This happened in the year 607 A. D. Three years later Phocas, who was a usurper and a tyrant, died, and the patriarch of Constantinople reassumed the title, which his successors still hold to the present day. The title had been given to them by two lawful emperors in not fewer than thirteen laws. A council composed of two other patriarchs of the East and all the chief bishops of the East, had confirmed it, and they enjoyed it without disturbance for over two hundred years.⁴

Washington, D. C.

¹ Littledale, "The Petrine Claims," p. 130, footnote. edition 1889. Published by the Society for Promoting Christian Knowledge, London.

² Gibbon, "Decline and Fall of the Roman Empire," chap. 47.

³ Ayer, "A Source Book for Ancient Church History," pp. 555-557.

⁴ Gieseler, "A Compendium of Ecclesiastical History," Vol. II, pp. 113, 114.

⁵ Milman, "Latin Christianity," Vol. I, book 3, p. 486.

⁶ Hodgkin, Vol. IV, pp. 574-605; Bowers, "History of the Popes," Vol. I, pp. 344-370; Hefele, "History of Church Councils," Vol. IV, pp. 246-351.

⁷ Hefele, Vol. V, pp. 97-140; Platina, "Lives of the Popes," Vol. I, pp. 53, 175; Thatcher and McNeal, "A Source Book for Medieval History," pp. 86-96; Ayer, pp. 660-672.

⁸ Milman, Vol. II, pp. 70, 264; Bowers, Vol. I, p. 388.

ANALYSES

Of New Testament Books

The Epistle to the Hebrews: "In Christ Perfected"

(Of Paul, the Apostle, as to thought; of Luke, the Physician, as to language.)

BY H. CAMDEN LACEY

RELATION TO ROMANS AND GALATIANS:

1. Romans (1:17). "The JUST shall live by faith."
2. Galatians (3:11). "The just shall live by FAITH."
3. Hebrews (10:38). "The just shall LIVE by faith."

(Note the respective emphasis.)

The Thread Thought of the Entire Treatise: "Knowing Jesus as the 'Preeminent Christ' is the enduring power of a justified life."

- I. The Doctrinal Presentation. Heb. 1:1 to 10:18

Christ is preeminent.

 1. Over the angels—as the Son of God. 1:1-14
 - a. In His essential glory—1-3

Through His work, as

 - (1) Mouthpiece of God. 1, 2
 - (2) Heir of all things. 2
 - (3) Creator of all things. 2
 - (4) Upholder of all things. 3

In His person, as

 - (1) The forth-shining of God's glory. 3
 - (2) The "stamp" of His "essence." 3
 - b. In His achieved glory, as 3
 - (1) The propitiation for man. 3
 - (2) The exalted sovereign of the universe. 3
 - c. In His relation to all angels. 4-5
 - (1) He has a more excellent name. 4, 5
 - (2) He is their object of worship. 6, 7
 - (3) He is God. 8, 9
 - (4) He is the everlasting Creator. 10-12
 - (5) He is seated at God's right hand as universal sovereign. 13, 14

THE FIRST EXHORTATION AND WARNING. 2:1-4

2. Over the angels—as the Son of man. 2:5-18

 - a. The world was made subject to man, not the angels. 5-8
 - b. It is now made subject to Jesus, not the angels. 9
 - c. Jesus (not an angel) tasted death for man. 9
 - d. Jesus (not an angel) assumed our human nature. 10-13, 16
 - e. Jesus (not an angel) destroyed thereby the devil. 14-16
 - f. Jesus (not an angel) can sympathize with man in his temptations, and so become a merciful and faithful High Priest. 17, 18
 3. Over Moses, as God's apostle. 3:1-6
 - a. He is faithful, as was Moses. 1, 2
 - b. He is the Son, Moses a servant. 3-6

THE SECOND EXHORTATION AND WARNING. 3:7 to 4:13

Not, like Israel in the wilderness, to come short of the promised rest.

 - a. The failure of Israel. 3:7-11
 - b. The necessity of faithful perseverance. 12-15
 - c. The cause of Israel's failure: Unbelief rising to disobedience. 16-19
 - d. The rest of faith. 4:1-3
 - e. The rest not experienced by Israel under Joshua. 4-9
 - f. Our entrance thereinto. 10, 11
 - g. The power of Christ's word. 12, 13
 4. Over Aaron, as our High Priest. 4:14 to 5:10
 - a. His greatness. 14
 - b. His sympathy. 15, 16
 - c. The need of sympathy. 5:1-3
 - d. His appointment by God. 4-6
 - e. Obedience the secret of His perfection and pre-eminence. 7-16

THE THIRD WARNING. 5:11 to 6:20

Against the danger of sloth, standing still, and falling away.

 - a. Difference between the immature and the perfect. 11-14
 - b. Need of pressing on to perfection. 6:1-3
 - c. Danger of apostasy. 4-8
 - d. Blessings of perseverance. 9-12
 - e. God's faithfulness our hope. 13-20
 5. His priesthood after the order of Melchizedek, superior to the priesthood of Aaron after the order of Levi. 7:1-28
 - a. The preeminence of Melchizedek. 1-3
 - (1) Like the Son of God. 1-3
 - (2) Superior to Abraham. 4-7
 - (3) Superior to Levi. 8-10
 - b. The preeminence of Melchizedek's priesthood. 11-14
 - (1) It sets aside that of Levi. 11-14
 - (2) It is after the power of an endless life. 15-19
 - (3) It is appointed by the oath of God. 20-32
 - (4) It saves completely. 23-25
 - (5) Its High Priest perfect forevermore. 26-28

6. His sanctuary and covenant superior to those of the old dispensation. 8:1-13
 - a. Jesus, our High Priest on the throne. 1
 - b. Jesus, its High Priest and Minister. 2-5
 - c. Jesus, the Mediator of the new covenant. 6-9
 - d. The blessings of the new covenant. 10-13
 7. His blood superior to that offered in the worldly sanctuary. 9:1-28
 - a. The worldly sanctuary, and its service. 1-5
 - (1) The building and furniture. 1-5
 - (2) The daily service. 6
 - (3) The yearly service. 7
 - (4) The typical nature of the earthly sanctuary and services. 8-11
 - b. The heavenly sanctuary and its victim. 11, 23, 24
 - (1) The building. 12-28
 - (2) The blood of Christ and its efficacy. 12-28
 - (a) Obtains eternal redemption. 12, 12
 - (b) Purges the conscience. 13, 14
 - (c) Offers an eternal inheritance. 15
 - (d) Ratifies the new covenant. 16-22
 - (e) Cleanses the heavenly sanctuary. 23-24
 - (f) Accomplishes, once for all, the putting away of sin. 25, 26
 - (g) Lays the foundation for His second advent. 27, 28
 8. The sacrifice of Christ superior to those of the old covenant. 10:1-18
 - a. The inefficacy of the Jewish sacrifices. 1-14
 - (1) The whole ritual was only a shadow, and not a perfect image of the reality. 1
 - (2) They could not make perfect the sacrificer. 1-4
 - b. The efficacy of Christ's sacrifice. 5-18
 - (1) It makes possible the doing of God's will. 5-10
 - (2) It perfects forever. 11-18
- II. The Practical Appeal: Make the Christian Life Paramount. 10:19 to 13:15
1. The new worship. 10:19-25
 - a. The Christian daily enters the presence of God, "the holiest" ("holy place," A. R. V.), embracing both the holy and most holy places of the heavenly temple. 19-22
 - b. The Christian life is a constant manifestation of faith, love, and hope. 23-25
- THE FOURTH WARNING AND EXHORTATION. 26-39
- Against willful sin and apostasy.
- a. Willful sin unatonable. 26-31
 - b. Endure persecution. 32-34
 - c. Be patient to the end. 35-39
2. "The work of faith." 11:1 to 12:1
 - a. A definition of faith: (Confidence, conviction, commitment). 12:1
 - b. The great "cloud of witnesses." 12:1
 3. "The patience of hope." 12:1-13
 - a. Jesus, the leader in the race. 1-3
 - b. Trial the portion of God's children. 4-8
 - c. The blessing of chastisement. 9-13
- THE FIFTH WARNING AND EXHORTATION. 12:14-29
- Against sin and forsaking the Lord.
- a. The danger of falling from grace. 14-17
 - (1) For we are not at Mt. Sinai, the place of judgment. 18-21
 - (2) But we are at Mount Zion, the throne of grace. 22-24
 - b. The peril of apostasy from Christ. 25
 - (1) For His voice at Sinai shook the earth. 25
 - (2) But His voice from heaven will shake both earth and heaven. 26, 27
 - c. Exhortation to receive more grace for acceptable service. 28, 29
4. "The labor of love." 13:11-19
 - a. Toward others. 1-4

Hospitality, sympathy, purity.
 - b. In self. 5, 6

Contentment, and its source.
 - c. Toward church officers. 7, 8, 17

Prayer, imitation, obedience.
 - d. Toward the truth. 9

Establishment.
 - e. Toward the Lord. 10-14

Fellowship in His sacrifice.
 - f. Toward God. 15, 16

Praise, benevolence.
- CONCLUDING EXHORTATION AND BENEDICTION. 13:19-25
- a. Pray for us. 17-19
 - b. A farewell prayer for them. 20, 21
 - c. Final words. 22-25



ADVANCE!—THE AUTUMN COUNCIL WATCHWORD



HAT may doubtless be considered one of the most important and clear-visioned Autumn Councils in our history is now past. Noteworthy unity and constructive work characterized its sessions. The full body of actions, together with the official report, will appear in the *Review*; but there are certain aspects and items directly affecting or especially interesting to the ministerial body of the movement, to which attention may appropriately be called here.

On page 3 of this issue of the *MINISTRY* one of our president's addresses at the Council appears, with a second to follow in March. Elder Evans's Council sermon likewise appears in sections, beginning on page 1 of this issue. Gem portions from other vital addresses will be presented in later issues. Thus the very words and spirit of the Council will be carried to all. These daily devotional periods were indeed blessed hours, and gave the mold to this decidedly spiritual Council. There was a remarkably full attendance of delegates throughout this worship hour, all committees and sub-committees studiously refraining from making any conflicting appointments.

The insistent note of leader after leader—Elders Watson, Evans, Christian, Daniells, Montgomery, Prescott, Andross, and others—in the most important meetings of the Council, was that the spiritual is foundational to everything else. It transcends money, material and mental equipment, organization, activity, and favoring circumstance. Without the Holy Spirit all else is futile, and our world task utterly hopeless in the face of increasingly baffling conditions; but with His blessed presence, possession, and power, triumph both personal and as a movement is as certain as the very word of God itself. This emphasis was in itself one of the most significant and encouraging features of the Council.

The watchword of the Council, compressed to a phrase, was "Advance in spite of difficulties." Provision was made in faith for strong advance both in home base evangelism and in extension of our mission lines, despite forbidding circumstances. Never will our divinely commissioned task be finished by simply "holding our lines intact," or by merely "keeping our missionaries at their posts." We must *advance*, depression and difficulty notwithstanding, for we have no assurance of materially or perma-

nently better times. Spirit-filled men will carry the work forward to completion under most forbidding circumstances. This was the spirit and emphasis throughout the Council. In the application, the following, for example, was passed on evangelism:

"WHEREAS, It is evident that the movement toward greater evangelism which received renewed impetus at the 1930 Autumn Council, and which has since spread to all divisions of our world-wide work, has resulted in unprecedented gains in our membership, and has brought new hope and courage to our believers in all lands; be it—

"Resolved, 1. That during 1935 we redouble our efforts in public evangelism, throwing our entire forces into a mighty endeavor to reach the unsaved and to work those portions of our territory where as yet the message has not been proclaimed, and where millions are still unwarned.

"2. That due emphasis be placed upon the work in the great cities.

"3. That every institution and church organization be urged to give special study during the months of December, 1934, and January, 1935, to the question of how to make 1935 the greatest soul-winning year in our history,

"a. By holding special meetings for counsel and prayer for the purpose of soul winning.

"b. By special organization of institutional staffs, student bodies, Missionary Volunteer societies, and church memberships.

"c. By compiling prayer lists of the unsaved among them.

"d. By planning for public evangelistic efforts to be conducted by the members of the staffs, student bodies, or church members.

"e. By the systematic distribution of our literature, Bible studies, cottage meetings, and other kindred activities.

"4. That all our departmental leaders be urged to give special study to their plans of work with a view to making soul winning the dominant purpose of all their activities.

"5. That where feasible and without expense to the conference, we encourage those who are consecrated and qualified, to represent our cause before public school, college, and university assemblies, service clubs, and civic organizations, thus making contacts for future Bible study."

Another conspicuous feature was Elder Watson's heart burden and appeal to shepherd adequately the ingathered sheep, lest they slip away from the fold, and induce laxity in the flock during the time of their sojourn. This sound and imperative counsel, initiated by the

officers and fully approved by the Council, is being transmitted by Elder Watson to all our workers with an appropriate accompanying letter.

Provision was made not only for the continuance, but for wholesome expansion of the Advanced Bible School, in harmony with its auspicious beginning. The authorizing action reads thus:

"WHEREAS, The initial session of the Advanced Bible School held last summer under provision of the 1933 Autumn Council has proved gratifyingly successful as the first in a designated three-year plan; therefore,

"Resolved, That we herewith register our hearty approval of this first year's endeavor, and pledge our active support for its continuance in harmony with the authorizing action. And further,

"We recommend, 1. That additional courses in history and education be offered by the Advanced Bible School, suited to the needs of our history teachers, academy and intermediate school principals, and that they also be urged to attend.

"2. That editors and ministers who desire additional work in theology, history, and education, be likewise heartily invited to take work in the Advanced Bible School."

The general policy of all conference organizations in supplying the MINISTRY to all workers in their employ, with certain extensions to provide for institutional workers, theological students, and native workers, was voted unanimously as follows:

"WHEREAS, The MINISTRY, now in its eighth year of service to the workers of the advent movement, has firmly established itself in the life and affections of those for whom it was projected, and has demonstrated its value to the cause at large through increasing the power and efficiency of the individual laborer; therefore,

"Resolved, That the policy of providing the MINISTRY for all our English-reading evangelical workers by the employing organization, is hereby endorsed as an approved general policy by the Biennial Council of 1934, in session assembled.

"We recommend, 1. That all educational institutions be hereby urged to provide the MINISTRY for those members of their faculties having part in the training of theological students, and that our medical institutions, whose objective is the training of medico-gospel workers, be encouraged to make similar provision for the leading members of their staffs.

"2. That all mature theological students be urged to subscribe for the MINISTRY because of its distinct personal value to them during the period of ministerial or Bible worker training, and also to make possible class assignment to its pages by the Bible instructor.

"3. That reading of the MINISTRY by all lay evangelists serving the various conferences, be urged, the journal to be obtained either through personal subscription or provision by the conference, as the individual conference committee may determine; and,

"4. That the translation and circulation of selections from the most vital sections of the

MINISTRY into the leading languages of the various foreign divisions be encouraged, these to be made available, through appropriate channels, for the benefit of workers who cannot read the MINISTRY in English, which plan is already operative in some of the divisions."

The full support of Biennial Council action was likewise placed behind the 1935 Ministerial Reading Course:

"WHEREAS, The Ministerial Reading Course plan, now in its twenty-second year of service

TWO BANQUETS IN STORE



WE are happy to announce that the MINISTRY, designated the medium for making available to the world body of workers the heart of the instruction and round-table discussion in the North American councils on evangelism, has made adequate provision for this reporting. The first council, scheduled for St. Louis, Missouri (December 17-24, 1934), will embrace the workers of the Central, Lake, Southern, and Southwestern Unions. The Philadelphia, Pennsylvania, council (December 31 to January 7, 1935), will comprise the laborers of the Atlantic, Columbia, and Eastern Canadian fields. The Western council (embracing the Pacific, North Pacific, and Western Canadian fields) has been postponed for the time being. Announcement as to time and arrangement for this council will be made later.

The initial section of the reported studies and discussions will occupy a large portion of the special 32-page February number of the MINISTRY, with continuance as a major feature throughout the issues of the year 1935. Three of our General Conference brethren, including Elder Watson, will be present to lead in the instructional hours, together with experienced evangelists from the field, and conference leaders. Elder Branson will be chairman of the sessions.

In addition to these designated studies there

to the workers of the advent movement, offers for 1935 a group of study volumes of exceptional value in the respective fields of the sanctuary question, church history, scientific confirmation of faith, and the Spirit of prophecy; therefore,

"Resolved, That we hereby approve the Ministerial Reading Course selections for 1935 as of exceptionally practical value to our gospel workers, and herewith urge the registration of all English-reading evangelical laborers and theological students, with similar support by our non-English-speaking laborers for foreign-language reading courses, as provided through the several divisions, with expansion of suitable courses for native workers where these are deemed advisable."

Elder Watson's book, "The Atoning Work of Christ,"—the leader in the 1935 set,—should be painstakingly studied by every worker of the movement, whether in active service or still in training. The sanctuary question, the key truth of this remnant message, and the one distinctive contribution that we as a movement have made to the Christian faith, is destined to be more and more the focal point of challenge and attack. And we must be individually prepared to stand and withstand, on the

THE GOSPEL MUSICIAN

Responsibility and Opportunity

Use the Simpler Songs

BY D. H. SPILLMAN

WHEREVER I have been in charge of the music in evangelistic campaigns, I have made it a point to sing songs of the simpler type, drafting heavily on the good old hymns. And when asking others to sing, I usually take the liberty of suggesting that they also sing a hymn, if feasible. Many of our listeners have not attended church for years, and they are happy to hear and recognize the old songs of their childhood.

The same principles apply to the radio. Programs of sermon and music can be made a factor either in breaking down prejudice, or in bringing unfavorable criticism and even ridicule upon the church. Personally, I like duets for the air, as they permit more flexibility of range, and if the voices blend well, are almost invariably well received by the radio audience.

When making out my musical program for the air, I try to keep it varied from week to week in such a way as to avoid tiring our radio audience. For instance, one Sunday night I used our large tabernacle choir for three numbers, and I sang a solo. The following evening I used the male trio for three numbers, and had a soprano solo. For the last number I sang a stanza of "Wonderful Jesus." I always sing the theme song at the beginning of the program and sometimes at the close, using the chorus of "Sunrise." It has proved very satisfactory. Immediately following Evangelist Boothby's talk, I usually have an appropriate song without announcement. People always enjoy hearing a child sing, and if the song contains a message, it makes an attractive feature.

In broadcasting I have used comparatively little instrumental music, for various reasons. First, good instrumentalists are often scarce; and second, when time takes money, as it does on the radio, I like to put in as much of the message as is possible in so short a period. Then, too, the ether waves today are filled with instrumental music of all kinds, some good, some bad, and it seems to me that good songs rightly sung are more appropriate on our programs. Of course there are exceptions, and I use good violinists, trumpeters, or marimba players, if the opportunity presents itself. However, there is one thing I would stress, and that is we must not sacrifice *quality of program* in order to satisfy the vanity of some overambitious musician who desires to "sing or play on the radio" to please his friends or relatives. We must keep our programs and music up to a high standard.

(Continued on page 21)

FOR "MINISTRY" READERS

will be extensive round-table work in which all will participate, contributing of their experience and conviction. These reports through the MINISTRY will doubtless prove to be one of the most helpful single contributions of practical worth to appear in the history of this journal. The presentations and discussions should constitute a veritable encyclopedia on evangelism for the experienced, a boon for the less experienced, and a text for the ministerial student.

MORE than this, through the pages of the MINISTRY certain of the choicest lectures and instructional features of last summer's Advanced Bible School will appear as an extension, so that all may share certain of its larger benefits. These will include lectures by W. A. Spicer on the history of Seventh-day Adventist missions, by A. G. Daniells on the Spirit of prophecy, and studies in systematic theology by Prof. M. L. Andreasen, together with other valuable features.

Because of these treats that are in store, the MINISTRY will be invaluable to all theological students, to all lay evangelists, to medical evangelistic workers, and to ministers in non-English-speaking divisions who read English to any satisfactory degree, as well as to the regular staffs of conference laborers, all of whom now have access to this journal.

basis of a definite personal knowledge and conviction.

Elder Watson and his associates in leadership both have and merit the love, confidence, and support of their brethren. Insight, understanding and integrity mark his work, together with high-minded abhorrence of any form of compromise or manipulation. We as associate workers may well face the future with hope and courage in God, our invisible Leader, in His guiding hand through the formative and expanding periods of the message, and in its sure triumph. To these clear principles and objectives stressed, this journal of the Association stands pledged.

L. E. F.



HOMILETIC HELPS



The Principles and Practice of Preaching

Bring Ye All the Tithes Into the Storehouse *

1. A covenant relationship.

Wholehearted consecration. 2 Chron. 15 :12-15.
Israel in a backslidden condition. 2 Chron. 15 :3-6.
Reformed under the direction of the prophet.
2 Chron. 15 :1, 2, 7-11.

2. God's covenant with us.

We need just these blessings. Heb. 8 :10-12.
Great blessings promised on condition of obedience.
Mal. 3 :10, 11.

3. God the owner of all.

The world, the fullness thereof, and the people
are His. Ps. 24 :1.
The cattle upon a thousand hills are His. Ps. 50 :10.
The gold and silver are His. Haggai 2 :8.

4. God has delivered His goods into our hands.

God has given the earth to us. Ps. 115 :16.
Has delivered all His goods to us. Matt. 25 :14.
As His stewards, He expects us to be faithful.
1 Cor. 4 :2.

5. God requires one tenth, the tithe, of us all.

We should tithe increase of seed of land year by
year. Deut. 14 :22.
We should tithe fruit of trees. Lev. 27 :30.
We should give one tenth of flocks and herds as
tithe. Lev. 27 :32.
We should tithe our gardens. Matt. 23 :23.
We should tithe our salary. Haggai 2 :8.

"The consecration to God of a tithe of all increase,
whether of the orchard and harvest field, the flocks
and herds, or the labor of brain or hand, . . . tended
to keep fresh before the people the truth of God's
ownership of all."—*Education*, p. 44.

"Before any part of our earnings is consumed, we
should take out and present to Him that portion
which He claims."—*Testimonies*, Vol. IV, p. 477.

"He leaves all free to say how much the tithe is,
and whether or not they will give more than this.
They are to give as they purpose in their hearts."—*Id.*, Vol. V, p. 149.

"If spiritually awake, they would hear in the in-
come of every week, whether much or little, the voice
of God and of conscience, with authority demanding
the tithes and offerings due the Lord."—*Id.*, Vol. IV,
p. 474.

"Those who claim that they cannot see this to be
their duty, reveal to the heavenly universe, to the
church, and to the world, that they do not want to
see this plainly stated requirement."—*Id.*, Vol. VI,
p. 387.

Examples of faithfulness: Jacob promised to pay
tithe on his board, clothing, and all that God should
give him. Gen. 28 :20, 22. (See "Testimonies," Vol.
IV, p. 466, pars. 3, 4.)

Abraham paid tithe on all the spoils of war.
Gen. 14 :16, 20.

"As did Abraham, they are to pay tithe on all they
possess and all they receive. A faithful tithe is the
Lord's portion. To withhold it is to rob God. Every
man should freely and willingly and gladly bring
tithes and offerings into the storehouse of the Lord,
because in so doing there is a blessing. There is no
safety in withholding from God His portion."—*Mrs.*
E. G. White, in MS. 759 '99, quoted in the tract, "Re-
turn to God His Own," p. 2.

* As an aid to ministers who wish sermon outlines
prepared by others, for comparison and suggestion,
two furnished by Elders W. H. Branson and J. W.
MacNell are here made available. Presenting the
privileges and obligations of stewardship is the
bounden duty of every worker in this cause. Espe-
cially is this true in a period of financial stringency,
when some are tempted to withhold from God His
own. We are to instruct, entreat, and warn the
church in this matter. It is no light thing to be a
steward for the Most High, and this we must declare
in the most persuasive way. May God bless our
united presentations on "Tithe Covenant Day," Janu-
ary 12.—*Edw. B.*

6. The result of withholding the tithe and offerings.

The curse of God rests on the one who robs Him.
Mal. 3 :8, 9.

Workers find other employment and the churches
are not properly cared for. Neh. 13 :10-12.

"All that is withheld of that which God claims, the
tenth of the increase, is recorded in the books of
heaven as robbery against Him. Such defraud their
Creator; and when this sin of neglect is brought be-
fore them, it is not enough for them to change their
course and begin to work from that time upon the
right principle. This will not correct the figures made
in the heavenly record for embezzling the property
committed to them in trust to be returned to the
Lender."—*Testimonies*, Vol. III, p. 394.

"Let the neglected tithes be now brought in. Let
the new year open upon you as men honest in their
deal with God, . . . and never, never again run any
risk of being cursed of God."—*Testimonies to Min-*
isters, p. 306.

7. Withholding tithe, evidence of loss of first love.

Repent and do the first works. Rev. 2 :1-5.

"If you have been withholding your tithes and of-
ferings, it is because you have left your first love;
you have set up idols in your heart. There is not the
slightest hope for a branch that remains thus sepa-
rated from the Vine. How many there are who die
practicing dishonesty toward God, robbing Him in
tithes and offerings."—*Mrs. E. G. White, Review and*
Herald, Dec. 23, 1890. (See also "Testimonies to Min-
isters," p. 305, last paragraph.)

8. God's challenge.

Bring tithe in; windows of heaven will be opened;
receive the blessing. Mal. 3 :10.

"The treasury will be full if all adopt this system,
and the contributors will not be left the poorer."—*Testimonies*, Vol. III, p. 389.

"If all the tithes of our people flowed into the
treasury of the Lord as they should, such blessings
would be received that gifts and offerings for sacred
purposes would be multiplied tenfold."—*Id.*, Vol. IV,
p. 474.

"When He sees a faithful performance of duty in
the payment of the tithe, He often, in His wise provi-
dence, opens ways whereby it shall increase."—*Gospel*
Workers, p. 222.

Washington, D. C.

"How Much Owest Thou Unto My Lord?"

THIS is a question that confronts every follower of
Jesus Christ, and every candidate for church mem-
bership should be impressed with the financial ob-
ligations that devolve upon him as a member of the
corporate body with Christ. It is presumed that we
all agree that the third angel's message is to be pro-
claimed to every nation, kindred, tongue, and people,
and that its promotion and administration should be
carried on until the end of the world; and that every
nation and kindred and tongue and people stand in
need of the means of grace which it alone supplies.
And furthermore, we believe that the church has been
the same throughout all ages, that it has always had
the same head, the same purpose, and the same divine
plan for its maintenance and support, and that with-
out question it is the biggest, and most important
institution in the world, transcending all kingdoms,
empires, and earthly institutions. It therefore seems
incredible to believe that God has launched His divine
institution and sent it out on its world-wide mission,
and then left it without any sane or practical method
of support. A close study of the word of God will
reveal that His method for the support of His church
is found in the law of the tithe.

1. It is based on God's ownership of the world:

He created it. Ex. 19 :5 ; Ps. 50 :10-12 ; 1 Cor. 10 :26.
He owns everything that is in it. Ps. 50 :10-12.
The fruits and the grains are His. Hosea 2 :8, 9.
The silver and the gold are His. Haggai 2 :8 ; Eze.
16 :17.

2. *He gives it to us to occupy until He comes, and when He returns He will demand a settlement.* Luke 19:12, 13; Matt. 25:14, 19.
3. *He charges usury or rent.* Matt. 25:14, 27; Lev. 27:30.
4. *Tithe was given for a special purpose,—the support of the ministry.* Num. 18:20-24; Deut. 10:8, 9; 14:27; 18:1, 2.
5. *It is holy, and not to be taken for our own or secular use.* Lev. 27:30-34.
6. *All the tithe is to be brought to the storehouse.* Neh. 12:44; Mal. 3:10.
7. *It is robbery to withhold the tithe.* Mal. 3:9, 10.
8. *It is not a Jewish law.* Gen. 14:19-22; 28:22.

The tithe law existed long before the Jews were a nation or the Mosaic law was given.

The promptness with which Abraham gave tithe to Melchizedek indicated that it was a well-known practice in his day. After Jacob's vision at Bethel, he vowed a vow, saying, "If God will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that Thou shalt give me I will surely give the tenth unto Thee." Gen. 28:20-22.

"I will surely give the tenth." Not one tenth or a tenth, but the tenth, showing that he was accustomed to the practice of paying the tithe.

9. *It was commissioned by the Saviour when He was on earth.* Matt. 23:23.

The word "ought" is conclusive proof that the tithing law was practiced in the Christian church. If this law was abolished and no longer in force in the church, then Jesus neglected a good opportunity of saying so. "This ought ye to have done, and not to leave the other undone." We should do violence to every principle of interpretation not to infer from this comment that tithing is still God's method of supporting and financing His cause.

10. *It is endorsed by the apostle Paul.* 1 Cor. 9:13, 14.

Paul is very clear and emphatic in recognizing the perpetual obligation of tithe law. He is emphatic in saying that they that preached the gospel should live of the gospel. Also remember that the preaching of the gospel antedates the time of the preaching of the sermon on the mount.

Abraham, having received the gospel, then preached it. Gal. 3:8.

Moses preached the gospel. Heb. 4:1, 2; 11:24-26. The only ordained plan of God for the preaching of the gospel is found in Deut. 10:9; Num. 18:21.

There are those who contend that the tithe law was done away with in the old dispensation of Judaism, but we never hear of any suggested plan to take its place. What shall we adopt? Shall it be that they that preach the gospel shall live of the proceeds from oyster suppers and other such festivals? Or shall it be that they that preach the gospel shall live of the money that can be begged from the neighborhood, or some other such scheme? Shall we set aside God's plan and purpose for vain, mean, ignorant sentiment and fickle impulse to dictate what men shall pay for the support of the gospel and the redemption of a lost world?

The cause of God will never be properly maintained, or the gospel message heralded to earth's remotest bounds, until we recognize God's tithing method. You can no more adequately support this great cause by the voluntary gifts of its membership than you can support a municipality by voluntary taxes.

11. *The writer of the Hebrew letter clearly endorses the tithing system in the New Testament when he says:*

"Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. And here men that die receive tithes; but He receiveth them, of whom it is witnessed that He liveth." Heb. 7:5, 8.

Jesus Christ still lives; still directs His great church; still sends His commission on to mankind to go into all the world to preach the gospel to all people; and still, according to verse 8, He receives tithe. Shall we fail to pay that for which He calls?

"If all the tithes of our people flowed into the treasury of the Lord as they should, such blessings would be received that gifts and offerings for sacred purposes would be multiplied tenfold, and thus the channel between God and man would be kept open."—*"Testimonies," Vol. IV, p. 474.*

"If all who profess the truth will come up to the claims of God in giving the tenth, which God says is His, the treasury will be abundantly supplied with means to carry forward the great work for the salvation of man."—*Id., Vol. III, p. 395.*

When this great question of tithing is settled in the church, and every member is thoroughly aroused and conscientiously returns to God that which is His own, we shall go out on the last great march for the finishing of this great gospel message in all the world, and then this gospel shall be preached in all the world for a witness unto all nations; then there will appear the sign of the Son of man with power and great glory. Toward this grand consummation the whole creation moves, and may this be the prayer of every believing and expectant heart, "Come, Lord Jesus, come quickly."

THE QUERY CORNER

Sundry Ministerial Problems

Missionary Questions Answered

BY W. H. ANDERSON

Suppose a young man is born in a land where the Bible is in every home. He grows up under the shadow of church steeples. When he goes out to another land where they do not know about Jesus, or God, or the Bible, how can he make the most favorable contact? What is the better method of approach, to avoid stumbling along the way? What counsel have you?

When he arrives in his field, he should first of all devote himself to getting the language of the people, because the probabilities are that otherwise he will blunder in whatever he attempts, or at least will do something wrong. The period of language study gives time for adjustment. When we went to the mission field, there was no one who had preceded us, as we were the first missionaries this denomination ever sent to the heathen. We did not have any one to instruct us. So when we went out to the mission field one of the first things we started to strike at was polygamy, and we put tremendous emphasis upon it. But we have learned by experience that it is better to follow the method of Jesus.

Christ, you remember, built up something before He tore down their customs, and it was only at the very last of His ministry that He said, "Woe unto you, scribes and Pharisees, hypocrites!" Before that He had instructed them as to what they should be; and after that was done, He commenced to tear away the hypocrisy that was among them. Now, the missionary must do just that; he must build up a system of truth before he condemns the practices of heathenism. Otherwise, he erects an insuperable barrier. Then when we come to the problem of polygamy, we approach the question something like this: "What was God's plan for man when He made him? He did not give Adam a dozen wives; He gave him one. Abraham took another wife into his family, and see the trouble he had because he did it. Coming along farther, we read about Solomon, and how Solomon was led astray by his many wives." I tell them of God's original plan. That is how we approach and solve this question.

CONFIRMING THE FOUNDATIONS

Historical, Theological, and Scientific Research

ROMAN CATHOLICISM AND THE SCRIPTURES

I—Tradition's Place in Roman Theology

BY W. W. PRESCOTT

THE proposition submitted for study in a former article was this: "The fundamental cause of the present world crisis is that men in positions of responsibility, both in the church and in the state, have exalted the creature above the Creator." Viewing the matter from the Protestant standpoint, I pointed out that a thoughtful analysis of the interpretation given by the Modernist to the essential facts of the gospel, indicates clearly that there has been a reversion to the same principle of idolatry which prevailed in the Roman Empire when the apostles went out to preach the gospel of Christ. To be sure it is expressed in a different way, better adapted to win acceptance on the part of those who pride themselves on their superior intellectual attainments, but in reality it is the substitution of self for God, a philosophy which attempts to explain all things, both in nature and in grace, as the natural result of the working of impersonal law apart from a personal God, exalting human wisdom above any divine revelation. I hope to develop this phase of the subject more fully in a later article, but just now I will deal with the real significance of some of the Roman Catholic theology.

First I ask, Do Roman Catholic theologians concede any more authority to the Scriptures than even the radical modernist? It is only fair that the answer to this question should be sought in Roman Catholic documents, and I will therefore turn to them.

The latest authoritative utterance upon this subject is found in the decrees of the Vatican Council held in Rome in 1870. I quote as follows:

"(Further, this supernatural revelation, according to the universal belief of the church, declared by the Sacred Synod of Trent, is contained in the written books and unwritten traditions which have come down to us, having been received by the apostles from the mouth of Christ Himself, or from the apostles themselves, by the dictation of the Holy Spirit, have been transmitted, as it were, from hand to hand.)* And these books of the Old and New Testament are to be received as sacred and canonical, in their integrity, with all their parts, as they are enumerated in the decree of the said Council, and are contained in the

ancient Latin edition of the Vulgate. These the church holds to be sacred and canonical, not because, having been carefully composed by mere human industry, they were afterwards approved by her authority, nor merely because they contain revelation, with no admixture of error, but because, having been written by the inspiration of the Holy Ghost, they have God for their author, and have been delivered as such to the church herself."¹

The relation between the Holy Scriptures and tradition is clearly set forth in the authoritative creed of Pope Pius IV, "composed at the conclusion of the General Council of Trent (capital of the Austrian Tyrol), held . . . to meet the errors of the first Protestants, Luther, Calvin, and others, then spreading." The paragraphs dealing with this matter read thus:

"I most steadfastly admit and embrace apostolic and ecclesiastic traditions, and all other observances and constitutions of the same church.

"I also admit the Holy Scriptures, according to that sense which our holy mother Church has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."²

In "Catholic Belief," by Joseph Faà di Bruno, the following note is appended to this portion of the creed of Pope Pius IV, explaining what is meant by apostolic and ecclesiastic traditions:

"That is, I admit as points of *revealed truth* what the Church declares the apostles taught as such, whether clearly or not clearly expressed or not even mentioned in the written word of God: as, for instance, that baptism is to be conferred on infants, that Sunday instead of Saturday (called the Sabbath) is to be kept holy."³

The real issue between Roman Catholics and Protestants over this question is quite clearly defined in the following statement from a Roman Catholic source:

"The Protestant principle is: The Bible, and nothing but the Bible; the Bible, according to them, is the sole theological source; there are no revealed truths save the truths contained in the Bible; according to them the Bible is the sole rule of faith: by it, and by it alone, should all dogmatic questions, be solved; it is the only binding authority. Catholics, on

* "Canons and Decrees of the Council of Trent, Session the Fourth. Decree concerning the Canonical Scriptures."

the other hand, hold that there may be, that there is in fact, and that there must of necessity be certain revealed truths apart from those contained in the Bible; they hold furthermore that Jesus Christ has established in fact, and that to adapt the means to the end He should have established, a living organ as much to transmit Scripture and written Revelation as to place revealed truth within reach of every one always and everywhere. Such are in this respect the two main points of controversy between Catholics and so-called orthodox Protestants (as distinguished from liberal Protestants, who admit neither supernatural Revelation nor the authority of the Bible). . . .

"Holy Scripture is therefore not the only theological source of the Revelation made by God to His Church. Side by side with Scripture there is tradition, side by side with the written revelation there is the oral revelation. This granted, it is impossible to be satisfied with the Bible alone for the solution of all dogmatic questions. Such was the first field of controversy between Catholic theologians and the Reformers."¹

Here is an extract which deals rather more fully with the relative authority of the Bible and tradition:

"Besides the written word of God, Catholics believe also in the unwritten word. . . . Whenever the word of God, without any qualification, is mentioned in Holy Scripture, it should not be taken as referring exclusively to the written word, for it generally refers both to the written and unwritten word of God. . . .

"HOLY SCRIPTURE and the TRADITION just described are BOTH THE WORD OF GOD: . . . neither therefore of these divine words can be rejected without the guilt of unbelief. . . .

"Some may ask: Which of these two DIVINE WORDS is the more useful to us?

"This question may be considered as answered by the Fathers already quoted. I will, therefore, make only one more citation. The Holy Bishop of Hierapolis (Papias), the disciple of St. John and friend of St. Polycarp, referring to Tradition, says: "If any one came to me who had accompanied the elders, I questioned him concerning their words, what Andrew and Peter said; for I did not think that what is in the Books would aid me as much as what comes from the *living and abiding voice* (author's emphasis)."

"Like two sacred rivers flowing from Paradise, the Bible and divine Tradition contain

* The translation of Eusebius here given is a good example of the perversion of quoted authorities by Roman Catholic writers. The translation of this same passage made by Rev. C. F. Cruse, D. D., professor in St. Paul's College, Flushing, New York, reads thus: "If I met with any one who had been a follower of the elders anywhere, I made it a point to inquire what were the declarations of the elders; what was said by Andrew, Peter, or Philip; what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; what was said by Aristion, and the presbyter John, disciples of the Lord; for I do not think that I derived so much benefit from books as from the living voice of those that are still surviving."—*Ecclesiastical History*, Eusebius, Book III, chap. XXXIX. Compare especially the last sentence in the two translations, and note the misinterpretation of the statement by Papias.—w. w. p.

the word of God, the precious gems of revealed truths.

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are full of revealed truths, still, of the two, Tradition is to us more clear and safe. . . .

"HOLY SCRIPTURE cannot make good its authority without referring to TRADITION to testify to its inspiration and preservation. . . .

"The HOLY SCRIPTURE, when separated from Tradition, which is its support and lawful expounder, and thrown into the hands of unauthorized interpreters, instead of being a source of blessing, becomes a cause of endless contention and division, an occasion of doubt, fanaticism, and ceaseless wrangling, as sad experience proves.

"TRADITION, without Holy Scripture, Old or New, sufficed for many years, and could still suffice. But HOLY SCRIPTURE has never sufficed by itself; it always stood in need of DIVINE TRADITION; for it is only by this Divine Tradition that we learn that the *Holy Scripture* is an inspired book. It is only Tradition that can give with authority and certainty the right meaning of the Scriptures. Without Tradition the *Holy Scriptures* may be made to speak in many discordant ways, thus destroying their authority altogether. . . .

"The Fathers of the Church plainly expressed their belief that the WRITTEN WORD of God by itself, without the help of TRADITION, would always leave disputes unsettled, points of belief and morals undetermined, and true Religion a problem unsolved."⁵

¹ "The Vatican Council and Its Definitions," by Henry Edward [Manning], Archbishop of Westminster (R. C.), edition 1871, p. 211. D. & J. Sadlier, New York.

² Schaff, "The Creeds of Christendom," Vol. II, p. 207. Harper & Brothers, New York.

³ Joseph Faà di Bruno, "Catholic Belief," p. 251. Author's American edition, edited by Rev. Louis A. Lambert; Imprimatur, John Cardinal McCloskey, Archbishop of New York, June 5, 1884. Benziger Brothers, New York.

⁴ The Catholic Encyclopedia, Vol. XV, pp. 6. 7. Encyclopedia Press, New York.

⁵ Joseph Faà di Bruno, op. cit. p. 39-48.

(To be continued)

LIGHT on Biblico-archeological problems shines forth from Dr. Kelso's articles appearing in current issues of the *Sunday School Times*. A typical paragraph (from October 6) follows:

"The story of the conquest [of Canaan] as given in Joshua and Judges has been a worry to many conscientious Bible students, for in the book of Joshua the capture of a certain Canaanite city will be given, but in turning to the book of Judges one will sometimes find an entirely different capture of this same city referred to. Bethel is a case in point. This problem is unraveled in the excavations here, for we find not only that Joshua destroyed the city, but that the Israelite city which replaced the Canaanite one was itself destroyed shortly afterward, and even the next city which replaced it was in turn destroyed before the Philistines captured Shiloh. Judges 1:22-26 may be an allusion to this last destruction of Bethel."

How paradoxical to pray for divine guidance, and then proceed to direct our own ways and, in actuality, to rely upon our own wisdom!

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

MOVIE REACTIONS.—The rate of heartbeat, which is normally from 70 to 80 a minute, ran up under the influence of the average movie to 125 and 140, and of a mild thriller to as high as 154. No child was tested with a mystery, fright, or horror picture, but the heartbeat of a mature woman selected for her equitable temperament, under the influence of "The Mysterious Dr. Fu Manchu," many times ran up above 150, several times to 168, once to 180, and again to 192. These are two, and two and one-half times the normal heartbeat. The far greater emotional reactions of children as compared with adults, suggests what their heartbeat would be in response to such a film, and explains their frequent hysteria and vomiting at the movies.—*William H. Short, in the Christian Advocate, Oct. 18, 1934.*

CHURCH TAXES.—The taxgatherers are desperate. In their search for new sources of revenue they are turning to the property of the churches, and are asking by what right the institutions of religion receive what is in effect a municipal and state subsidy. In New York City the tax board has placed fifty-five million dollars' worth of real estate, owned in the main by religious, educational, and benevolent agencies, upon the tax rolls. This move does not apply to the church edifices in which services are held, but it does apply to parsonages, dormitories in which rents are collected, and property which is held idle in hopes of an upturn in prices. The principle at stake is an important one. Tax exemption for religious and educational properties is widely accepted in America. It is justified by the claim that the social service of such institutions entitles them to preferred treatment.—*Advance, Oct. 18, 1934.*

NATIONAL VICE.—Is gambling to become our new national vice? Startling evidence of it appears in current proposals that even our government—national, State, and municipal—resort to legalized lotteries as a means of raising public revenue. A bill was introduced into the last Congress, and reached the stage of a formal hearing, for a lottery to provide funds for veterans' pensions. At the moment of writing, the Board of Aldermen in the greatest city of America has approved a lottery as a means of securing resources for unemployment relief. Such a situation is a climax both to the minor forms of gambling on horse races and baseball pools that have become widespread during recent years, and also to the gambling on a "grand scale" which has characterized the stock exchanges. . . . Everything that can be said against gambling as a private failing reaches the nth degree of social evil when a government gives it public approval by using it for its own ends. Such a government would forfeit the respect and confidence of all men of moral conviction and sensitiveness to true social welfare.—*Federal Council Bulletin, October, 1934.*

SECOND ADVENT.—There are more than 300 references to the Lord's return throughout the New Testament; surely this fact alone should be enough to convince every Christian that God wants us to study and be informed about "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The Scriptures are filled with inspired and infallible statements revealing the signs of the end of the age and the second coming of Christ, and these signs are now being fulfilled increasingly, with amazing precision, before our eyes, showing that the Lord's return is near. We cannot understand current events, we cannot read the daily newspaper intelligently, unless we are "concerned about these things," and receive the light that only God's word can give us.—*The Sunday School Times, Sept. 22, 1934.*

GEOLOGY CORROBORATES.—"Erastus, the chamberlain of the city, saluteth you." Chamberlain meant treasurer, and Paul was writing from Corinth, so he sent to the Christians at Rome the greetings of the treasurer of the city of Corinth. Prof. Dr. Ernest G. Sihler, the brilliant scholar in the field of the Greek and Latin classics, whose writings have enriched these columns, sends a strikingly valuable item bearing on this: "Dr. T. Leslie Shear (a former student of mine), of Princeton, the eminent archaeologist, while conducting the excavations (1928-29) at Corinth, found on an ancient pavement the follow-

ing inscription: ERASTUS PRO AED. S. P. STRAVIT ('Erastus, Procurator, Aedilis, sau pecunia stravit.') 'Erastus, Procurator, Aedile, laid the pavement at his own expense.' Gallo, older brother of Seneca, was the proconsul of Achaia under Nero (54-68 A. D.). Paul's letter to Rome from Corinth, according to Zahn, was written about February, 58 A. D., only six days before the great conflagration at Rome, July 64 A. D. It seems likely that Erastus himself had become a Christian.—*The Sunday School Times, Sept. 22, 1934.*

COMMUNISM'S MENACE.—The world is in a critical transitional period. The important black cloud on the horizon, now far bigger than a "man's hand," is communism. It is to be feared more than all other "isms," because it contains all other "isms." We have rejected it for the time being in America, but it is spreading in many other countries.—*Our Sunday Visitor, Oct. 14, 1934.*

RADIO'S REVOLUTION.—Without regard to what the President may say, it is interesting to consider the significance of the fact that, by grace of the radio, he may speak into the homes of the people. George Washington's voice was known to only a fraction of the citizens who acknowledged his leadership; Thomas Jefferson was heard by a few thousand at best; Abraham Lincoln, even at the height of the Civil War, when multitudes swarmed to the capital, was a comparative stranger to the masses whose destinies he managed. Not until Warren Harding's time did the miracle of wireless begin to serve the Federal State, and it remained for Franklin Roosevelt to use the medium for periodical "reports" to the nation.—*Washington Evening Star, Oct. 1, 1934.*

RADIO'S CONQUEST.—Radio has a constructive social value. . . . It must be added to the instruments of communication which bind society together, promote unity, disseminate knowledge. It is the latest of many inventions for the acceleration of the progress of civilization. With the art of writing, the printing press, the telegraph, and the telephone, it marks another chapter in the gradual conquest of circumstance by human genius.—*Washington Evening Star, Oct. 1, 1934.*

CATHOLIC ANSWER.—From the Catholic viewpoint what do you think is actually wrong with the world?

I presume you want to know why there is such confusion, such discontent, such misery, such chaos, in the world. Briefly we believe that all the trouble is due to the refusal of people to recognize their obligations to their Creator, and to subordinate temporal to eternal interests. Would there not be great confusion in the world if people generally violated the laws of the state? But are they not all violating the laws of their Maker? Yes, if the ten commandments were observed, most generally there would be respect for authority, and authority itself would command the respect of people. There would be no murders, no quarreling, no immorality, no injustice, and the things needed for one's temporal sustenance would be granted by the Almighty according to the solemn declaration of Jesus Christ.

The commandments were promulgated 4,000 years ago, and being based even on the natural law, are eminently sound and reasonable.—*Our Sunday Visitor (R. C.), Oct. 28, 1934.*

PROTESTS WAR.—The international convention of Disciples of Christ in convention assembled at Des Moines, Iowa, on this 20th day of October, 1934, hereby goes on record as unalterably opposed to war as a method for the solution of international disputes. We believe that war is pagan, futile, and destructive of the spiritual values for which the churches of Christ stand. We also believe that it is a violation of the solemnly pledged word given by the United States and other nations in the Pact of Paris, which bound the high contracting parties to renounce war, and never again to seek the solution of international disputes by any except pacific means. As the international convention of Disciples of Christ, we therefore dissociate ourselves from war and the war system, and hereby serve notice to whom it may concern that we never again expect to bless or sanction another war.

We believe that conscientious objection to war in all its manifestations is a natural outgrowth of the principles of Christian good will and the desire for world peace which has characterized our democracy. We therefore believe that such conscientious objectors to war should not be oppressed by compulsory military service anywhere or at any time.—*Quoted in the Christian Century, Oct. 31, 1934.*

FREE CHURCHES.—The Baptist and Methodist Churches in Germany are free churches. They owe nothing to the state because they get nothing from it. They are on their own. They stand or fall by the appeal which they make to the people and by the degree of support which their members voluntarily give to them. They enjoy no fictitious prestige as the national church, and the political state appoints no commissars to rewrite their creeds, to make and unmake their officers, or to dictate their administration. In times like these, and under such a government, such liberties are worth all they cost. They are worth it in any times and under any government, but the blessings of disestablishment are not always so obvious.

No church can be effectively and satisfactorily free which is the recipient of special favors and privileges from the secular order. That principle has its applications even in the United States, where all churches are free from governmental control and interference, for there are other forms of dependence upon the secular order besides those which are involved in legal establishment and support by taxation.—*The Christian Century*, Oct. 31, 1934.

CATHOLIC EPISCOPALIANISM.—Bishop Manning preached a sermon at the Atlantic City general convention of the Protestant Episcopal Church in which he announced that the Episcopal Church is "definitely Catholic." The word is spelled with a capital "C" in the published text of the sermon, and was probably so spelled in the bishop's manuscript. It makes some difference in the meaning whether the "C" is capitalized or not—quite some difference. It would be bad news that the Episcopal Church is Catholic—bad news to Episcopalians no less than to the Protestant world. . . . Now which kind of "catholic" did Bishop Manning mean? Not Catholic surely, for that means Roman Catholic—it can mean nothing else. But Rome does not recognize the Episcopal Church as either Catholic or catholic. An Episcopal clergyman must be reordained if he would become a Catholic priest.—*The Christian Century*, Oct. 31, 1934.

DEPORTING BISHOPS.—Mexico's fight against the Roman Catholic Church reached a new pitch of intensity when, on October 19, the chamber of deputies unanimously voted the deportation of all bishops and archbishops from the country. This resolution still awaits the approval of the president. The issue which precipitated this extreme action is the question of education. . . . The government's measures have therefore been largely concentrated upon the clergy. The archbishop of Mexico is charged with stating, in a pastoral letter, that he would refuse communion to any parent who sent his children to a socialistic public school. This and other like attitudes of resistance furnish the ground for accusing the bishops generally of subversive activities. To the Mexican revolutionary mind, Catholicism and capitalism are the twin dragons that stand in the way of the liberation of the people from superstitious ignorance and exploitation. The fight against these enemies more and more takes the form of a demand for a totalitarian state which shall control the thinking as well as the industry and government of the nation. Education is therefore considered an important part of the program. The control of the press is also a feature of the government's policy.—*The Christian Century*, Oct. 31, 1934.

CATHOLIC CLAIMS.—Catholic power steadily advances. "God is more honored," says the *Universe* (June 22, 1934), England's leading Roman weekly, "by a single mass than He could be by all actions of angels and men together, however fervent and heroic they might be." These are the opening words of a leading article which records that 50,000,000 masses were "offered" throughout the world in a crusade of the holy mass early this year.—*D. M. Pantou*, in the *Sunday School Times*, Oct. 27, 1934.

TIME OF END.—The prophet Daniel has given us a very clear indication of the "time of the end." On the borderland is placed a signpost bearing the significant description, "In the time of the end many shall run to and fro" (12:4). And surely there is no outstanding feature of modern life so characteristic as that of the rapid increase of travel and intercommunication.

Think for a moment of steam and electric railways, motorcars, airplanes, and the wireless with its thought-communications by which man can send his thoughts around the earth in a few seconds. The fastest man-made machine is the Schneider seaplane in which Lieutenant Stainforth tore through the air at about 400 miles per hour. The s.t. swift, the bird

known for its speed, can travel only 220 miles per hour.

To circle the earth in twenty-four hours, a train would have to travel at 1,000 miles per hour, and yet, Sir Alan Cobham in an interview, remarking that no branch of engineering has shown so much rapid progress as that of aviation, declared that he was "confident that within a few years' time we shall be traveling at 1,000 miles an hour. Then we can go round the world in a day." How staggering! Why, the botfly, reputed to travel at 815 miles per hour, will soon be left far behind!

Sir Malcolm Campbell, the racing motorist, is not satisfied with flashing over Daytona Beach like a streak of lightning, at four miles a minute. Think of it, driving a motorcar at 254 miles an hour!—*Moody Monthly*, November, 1934.

CALENDAR REFORM.—Dr. S. Parkes Cadman is sponsoring the [calendar reform] movement in this country and is urging American clergy to consider it. According to the World Calendar Association, the plan now favored closely follows the so-called twelve-month equal quarter plan. It gives the world a perpetual calendar by limiting the ordinary year to 364 days, adding the 365th as an "extra Saturday" to be known as year-end day, coming in between December 30 and January 1. Under the plan, January 1 will always fall on a Sunday and the four quarters of the year will be identical, each containing ninety-one days, divided into three months of 31, 30, and 30. In each year, however, any given date will fall on the same day of the week. In leap years June will carry the extra 366th day, a leap-year day, June "L," will follow June 30 as an extra Saturday.—*Moody Monthly*, November, 1934.

MODERNIST PERVERSION.—Dr. Charles Clayton Morrison, editor of the *Christian Century*, another Modernist like Dr. Fosdick, recently told a Pastors' Institute at the University of Chicago, that individual salvation is impossible, self-deceptive, and hypocritical. Inner life religion is a mere private luxury, he is reported to have said, and evangelicalism is hypocrisy. A new creed he had to expound was one which shifts emphasis from the subjective inner life experience to an objective religion, centering in public life.—*Moody Monthly*, October, 1934.

NEGRO CATHOLICS.—For years the Roman Catholics have been making strenuous efforts to win Negroes to their faith. There is much in Roman Catholicism that has an appeal for the uncultured among the Negro race. Priestly authority, the mystery of an unknown tongue, the secrecy of the confessional, and the gorgeous ritual of spectacular worship are all calculated to work on the credulity of the superstitious.—*The Watchman-Examiner*, Oct. 4, 1934.

DISBELIEVING STUDENTS.—Professor Leuba [of Bryn Mawr] has also found that the number of students who profess belief in God and immortality is constantly decreasing. A notable decrease in the number of believers is seen in the senior year as compared with the freshman. His statistics show that the increase in number of disbelievers among the professors is having, as might be expected, a definite effect in the decrease of faith among students. In the more radical colleges the number of believers has dwindled almost to disappearance, but even in thoroughly conservative colleges the number has decreased by more than one third during the college course. In a radical college only a little more than one in ten is a believer, but even in the conservative college it is less than one in three.—*America (R. C.)*, Oct. 6, 1934.

ENORMOUS EXTRAVAGANCES.—Information has been circulated to the effect that America paid last year a bill of one billion and a quarter dollars for tobacco, another bill of eight hundred million for liquor, a bill of over five hundred million for jewelry, a bill of some seven hundred million for amusements, and about the same sum for pleasure travel. All of these items are sold only for cash. It takes currency to get them, except perhaps some types of jewelry which are sold "on credit." That means that this enormous sum was paid out over the counter for these articles, not one of which is an essential.—*The Presbyterian*, Oct. 4, 1934.

MUSIC REFLECTS.—Modern conditions are reflected in modern musical trends. The instrumental counter part of crooning is jazz. Just as jazz expresses the "jerk and rattle" of life with its restlessness and motion, crooning expresses the deplorable self-satisfaction of the unspiritual soul.—*The Sacred Musician*, July, 1934.

NOTES AND NOTICES

Items of Interest to Workers

SINCE its beginning, March 7, 1804, the British and Foreign Bible Society has issued 453,404,270 copies of the Scriptures.

THE *Signs* "Radio Log" for October 9 lists seventeen regular broadcasting periods utilized by our evangelists. Splendid! May the number and effectiveness increase.

WE may well ponder the course of the Moody Bible Institute radio station in giving Bible instruction in ten different languages. With our commendable efforts in English in North America, we have attempted but little in foreign languages.

THE fact that thirty-five million people were able to attend Chicago's Century of Progress Exposition in times when financial stringency is supposed to be felt on every hand, proves that the American people consider entertainment a necessity rather than a luxury.

THE supply of the June and July, 1934, MINISTRY has been exhausted, and calls for back numbers continually coming from the field cannot be supplied. Any who have copies of these two issues that are not being preserved will confer a distinct favor by communicating with us.

IF through unintentional oversight any reader of the MINISTRY failed to receive a personal invitation to join the 1935 Ministerial Reading Course circle, the full particulars will be sent immediately upon receipt of the name and address. One of the most helpful courses in the twenty years of the plan has just been announced, and enrollments are being received in gratifying numbers.

ANNUALLY, during the school year, the Ministerial Association conducts a monthly ministerial seminar exchange that is sent to all Bible teachers in our senior colleges, junior colleges, and academies, and to the student seminar leaders as well. If others, such as educators or executives especially interested, desire to be placed upon the mailing list, a postcard will bring this mimeographed exchange.

G. A. ROBERTS, president of the Southern California Conference, sent this fine supporting word in his mimeographed bulletin to his workers:

"This [Ministerial] Reading Course is an endeavor on the part of the denomination to help every preacher and worker to keep abreast of the times, and to keep us all thoroughly alive to the importance, solemnity, and sacredness of our high calling, as workers together with God. We urge every worker in the Southern California Conference to become a member of the General Conference Ministerial Reading Course."

THIS year, 1934, is the 400th anniversary of Martin Luther's completion of the translation of the Bible into the German vernacular. This epochal event was honored in October, on "Reformation Day," by the Protestant world. And now world Protestantism unites in a new protest. Thus we read in *Federal Council Bulletin* (October):

"Representatives of virtually the whole Protestant world and also of the Eastern Orthodox churches at the meeting of the Universal Christian Council for Life and Work, held in Fanoe, Denmark, during the last week in August, came out with a ringing appeal for the freedom of the church in Germany and a declaration of sympathy with the pastors who are protesting against coercion by the state.

"While many other important questions affecting world Christianity were considered, the interest in safeguarding the German church from 'totalitarian' plans of the government overshadowed everything else. It was recognized that the situation in Germany is only an acute manifestation of the problem of the relation of church and state in many other parts of the world."

FROM *Advance* (October 11, 1934), organ of the Congregational-Christian churches, we learn:

"It would be good news that the American Board . . . had balanced its budget—for the first time in six years—were one not conscious of the serious measures that have been taken to arrive at retrenchments and reduced expenditures. It is not comforting to read that 'all appropriations were cut, missionaries called home, salaries reduced,' but a more pleasing part of the picture is the fact that a large number of sacrificial personal gifts that came in during the closing weeks of the fiscal year also contributed to the budget balancing and helped to check further retrenchment. The accumulated debt of the board now stands at \$136,713.03."

Advantageous Use of Modern Tabernacle

(Continued from page 7)

3. Rending of the veil in the Zerubbabel temple when Christ died on the cross caused sacrifices to cease and established with certainty His Messiahship and deity. Ascending to heaven, Christ became our High Priest, officiating with His own blood in the heavenly sanctuary to accomplish in reality that which was prefigured by the service of the high priest on earth.

4. Christ died on Friday, the sixth day of the week, called the "preparation day," and was raised on Sunday, the first day. The day between Friday and Sunday is identified in the New Testament as "the Sabbath day according to the commandment;" and pointing to the fourth commandment on the wall we would say, "The seventh day is the day Seventh-day Adventists observe as the Christian's Sabbath."

5. Christ instituted the Lord's supper, saying, "This do in remembrance of Me." "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." In the Lord's supper Christians of today point *back* to the cross, while Old Testament worshippers in their offerings were pointing *forward* to the cross. Thus Old Testament worshippers and New Testament worshippers meet at the cross. The cross is therefore the pivotal point around which the entire plan of human redemption revolves. A golden cord runs through the whole Scriptures from Genesis to Revelation, showing there is one God, one Messiah, one faith, one law, one Sabbath, one plan of redemption for the whole human family.

The practice of eating the Lord's supper is to continue "till He come." Jesus promised, "I will come again," not as the humiliated Sin Bearer wearing a crown of thorns, but as the church's "Blessed Hope," the "King of kings" and "Lord of lords," Seventh-day Adventists, as students of Bible prophecy, reading the signs of the times in the political, religious, and social worlds, recognize that we are rushing rapidly toward the great climax; hence we are called "Adventists."

Three great events, two past and one future, are of transcending importance to humanity. In the first two of those events nature acknowledged their enormity. The heavens grew black, lightnings flashed and pierced the sky, thunders pealed and roared, the earth shook mightily beneath the tread of the feet of men, and the rocks on the mountains, hills, and plains were rent. The first instance was when God delivered His great moral law at Sinai; the second was when the great Creator, our blessed Lord, was dying on the cross.

A similar experience awaits the present generation at Christ's second coming, when He "shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God," when the heaven is to depart "as a scroll when it is rolled together," when every mountain and island is to be moved out of its place, and the earth shall reel to and fro, and when earth's unrepentant inhabitants shall try to hide from the Lord's presence, and in distress and anguish cry, "The great day of His wrath is come; and who shall be able to stand?"

Almost invariably our closing appeal was a warning against the twentieth century apostate movement of liberalism and higher criticism which is projected by some of our leading universities, professors, and preachers, who, in any attempt at an exposition of Christian faith, are constantly attacking the doctrine of the deity or the vicarious atonement of Jesus and the claims of His virgin birth.

We announced to our visitors that Seventh-day Adventists were in no position to compromise or surrender one iota of any of the original claims of fundamental, apostolic Christianity, but purposed to defend the faith once delivered to the saints.

On all days of average attendance at the exposition, lecturettes could be conducted almost continuously, being limited only by our physical and mental endurance. We were able to secure names for 3,550 free subscriptions to *Present Truth*—as the direct result of the lectures; while during the first half of the summer (without the help of the sanctuary model), we took only 347 names.

Between lectures it was a very common experience for distinguished persons to introduce themselves, complimenting our entire exhibit, our ideals, and the work Seventh-day Adventists are carrying on in all parts of the world,

and to speak approvingly of our cardinal beliefs so clearly set forth in the lecturettes.

So from day to day this work went on. Through our world-work exhibit, literally thousands from everywhere have come to know who Seventh-day Adventists are, and in part what they believe.

Brookfield, Ill.

Use the Simpler Songs

(Continued from page 13)

Another point a program director must learn to master is adapting the numbers to the time allotted in the beginning, or the time that is left for some particular number. If five or six minutes are left on the program, and there are two numbers to be given, it is usually better to sing two stanzas of each song, than to sing three stanzas of one and one stanza of the last one. Sometimes when there is a minute and a half or two minutes left, then either one stanza and one chorus, or two stanzas and one chorus, is just what is needed. I believe that a mistake is made in broadcasting gospel music whenever the songs are drawn out by using four to six stanzas. Personally, I prefer to sing two stanzas with the choruses, or three stanzas and two choruses, depending upon the message contained in the various stanzas.

In Bakersfield and San Francisco I used my regular tabernacle choir at various times on the air, and apparently it has been greatly enjoyed. We have received a fine response to our radio program here in San Francisco, from a radius of 250 miles. Of our thirty minutes of time on the air, Evangelist Boothby uses about half for his address and announcement; and I have the remainder for music, which consists of three or four brief numbers.

San Francisco, Calif.

Danger in Talking Too Easily

(Continued from page 4)

mighty, the secret of the Lord will be with him. And the people, gladdened with the rivers of living water that flow forth from him, and studying to learn the secret of his wisdom and his power, will say as one did of William Bramwell, "Brother Bramwell lives so near the gate of heaven that he hears a great many things which we do not know anything about."

So, men called of God, "search the Scriptures." Let their hallowed fragrance fill your own heart with perpetual sweetness. Then let what you know and feel and practice of their power and excellence, fit you to bear to others the words of life which are such a joy and blessing to your own soul.

Lansing, Mich.

The Teacher as a Spiritual Leader

(Continued from page 4)

we are engaged in a combat. Definite issues are at stake in that conflict. It is appalling to think that we might misunderstand those issues. Particularly is this so at the place where the mold is given to the plans for the conflict.

Much more than they think, the interests of our great cause are in the hands of our teachers. In the day of their accounting, well will it be with them if they have understood the issues at stake in the conflict in which we are engaged, and have followed in their work the one Model of right teaching and spiritual leadership that the teacher of Adventist youth should accept. Christian teachers of other denominations have sometimes brought disaster to their cause by accepting the changing motives and models of worldly education. Let it never be said of any Adventist teacher that, with the ruin of Christian educational purposes in other religious bodies, once as exalted and as sacred as ours now are to us, he has chosen to aid in our embarking upon the same course, heedless of what it has meant to them.

There never has been greater need of exalted spiritual leadership in education. May it be that in reaching on toward the highest attainable for us in that field we shall know only true principles, high motives and spiritual objectives, and in nothing depart from the pattern of the Master Teacher who taught as one having authority, and by His teaching and spiritual leadership has made heaven possible to ruined man!

Our Supreme Need—Part I

(Continued from page 1)

Let none say that these scriptures were written for the ancients, that we have learned how to do better, and they no longer apply to us. Men have never been able, in and of themselves, even by united efforts, to do the work of God. His is a spiritual work, and it can be wrought only by spiritual men and women. Carnal man and material things can never accomplish the work of God.

What is the work of God? I think the work of God is the work of grace performed in the heart of man. It is establishing the kingdom of God in men's hearts. It is not buildings, nor institutions, nor money; it is a spiritual work performed in the heart by the power of the Holy Spirit. I wish you to hold that thought in mind, because it is very essential to us that we believe this truth. We must make it primary in our faith that we have God with us, and put all our confidence and faith in Him. We must be consecrated and surrendered to the Holy Spirit, that we may

have God with us in the carrying forward of His work.

When the Saviour was here, He talked very definitely to His disciples, and to the church through them, about how He proposed to carry on His work after He went away. He did not leave them in doubt about His methods; but He clearly revealed the whole purpose and plan of His work in the great commission that He gave to His disciples:

"Go ye therefore, and teach ["make disciples, or, Christians of," margin] all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28: 19, 20.

How were these weak, frail, human men to do this mighty work, to evangelize the world? Let us study the question a little. It is related of Christ that in the midst of His ministry, at the very height of His influence and power,—judging by the following that He had at that time,—He was preaching at Jerusalem, and talking in a way that greatly stirred the people. On the last great day of the feast He stood and cried out:

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39.

We see, then, that the believers were to receive a special endowment, even the Holy Spirit. These "rivers of living water" were to come from the believer, were to be an overflow when the believer was filled. In the closing chapter of Luke it is related that after Christ's resurrection, during the very last meeting with His disciples, He charged: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. In the first chapter of Acts, which was also written by Luke, the apostle opens up the same question, and quotes Christ as saying (and that thought illuminates what was said in the closing chapter of his Gospel): "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Then he adds: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:5, 8.

Those are the last recorded words that our Saviour spoke on this earth. And when He had spoken these words, "while they beheld, He was taken up; and a cloud received Him out of their sight." What a marvelous sight—to see their Master taken from them! And what a solemn impression must have been made

on the disciples, as they pondered the fact that the last word that fell from the Saviour's lips was that they were to receive *power* after the Holy Ghost had come upon them.

"Tarry . . . until ye be endued with power from on high." This is a very plain command. Even the disciples of Christ—men who had traveled with Him; who had sat by His side, and had listened while He preached; who had seen Him perform His miracles, and heard all that He had to say in explaining His mission to the world, and who were to carry the good news of the gospel to the world—were told to "tarry" until they were endued with heavenly power. That was their supreme need, as it is ours today. In no other way could they make Christians. And that power was not to come from man, nor through their apostleship, nor from a committee, nor from a convention of men together; it was to come from a Source outside themselves. It was to come "from on high."

In the gospel it is promised that the church of God may always have the power of the Holy Spirit. We talk about a divine power resting upon the church as a whole in the "latter rain," but how will it ever rest upon the church as a whole if it does not rest upon us as individuals? What is the church of Christ? It is not a thing that we can put our hands on, separate and distinct from men. It is not buildings nor material things. It is not something that we can look at and see. The church is a group of men and women professing the name of Christ; and if the church is to be filled with the Holy Spirit, He must come upon the men and women individually who comprise the church. I repeat: *If we are the men and women of whom the church is composed, the Holy Spirit must come upon us.* Isn't that true? I can find nothing in the whole teaching of the word of God but that every member of the church of Christ, individually, each for himself, may receive the Holy Spirit.

The great commission given by Christ to His disciples was, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." If you were baptized in the name of the Father, and in the name of the Son, I am very sure that you were baptized also in the name of the Holy Ghost. When a man puts on Christ, by baptism, as an expression of faith in God and Christ, and is baptized by water, he is also to be baptized in the name of the Holy Ghost. The Holy Ghost and the Holy Spirit are the same. We use the terms synonymously. (I like the expression "Holy Spirit," and the revised New Testament uses it.) From the wording of the great commission, given by Christ Himself, it is evident that the Holy Spirit should rest upon individuals; for we can baptize a church only as we baptize men and women individually. Those who receive baptism do not go collectively or as a body into the water; they go there as individuals, some in one place and some in another; and every man and woman who takes this step is baptized in the name of the Father, and of the Son, and of the Holy Ghost. If you have ever received Christ and been baptized in that Spirit, you have a divine right to claim by the word of God that the Holy Spirit dwells in you, if you are striving to live the life of Christ.

Now I would not have you think that I hold that every one has received the Holy Spirit. Perhaps we have not, because we do not all understand. Perhaps we have not received Him because we do not live for Christ. Perhaps we are allowing some known sin in our lives. Some men are averse to talking much about the influence of the Holy Spirit, because they have seen so much that is not true in the lives of those who profess to be Spirit-filled; but if the Bible teaches anything, it teaches that the Christian is to be baptized in the Holy Spirit, and to receive Him as a gift from God.

(To be continued in February)

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UNIFY!—An adequate conception of the character of our message and mission in the world will lead to the unifying of every public presentation, so as to make it contribute definitely toward our one supreme objective. Unrelated sermonic utterances lose much of their potential force when not marshaled to contribute toward the one all-encompassing purpose of preparing a people to meet their God. There should be an obvious unity and an undeniable correlation in all public presentations commensurate with our task and keyed to our commission.

REFORMATION!—The specifications of Heaven's last message to men call for a reformation movement utterly transcending the great Reformation of the sixteenth century in extent, prominence, finality, and effectiveness. It is to be heralded with such force as to make not only the Papacy but apostate Protestantism tremble. Its very aggression will ultimately result in the attempt to completely crush the disturbers. It is to be given with such clarity and heaven-impelled force as to condemn a truth-rejecting world. We need an enlarged vision of our high commission, a penetrating conception of its specifications, an unswerving fidelity to its inspired terms. Such a coordination of purpose and activity will constitute an irresistible force for its consummation.

HISTORY!—One can either deceive or be deceived through an omission of salient facts as verily as by distortion, manipulation, or denial of known and acknowledged facts,—as for example in the field of history. It is only as the facts, all the facts, and only the facts, are known that a true concept is either obtained or given. It is a fundamentally wrong procedure to take a position, and then simply seek supporting evidence, ignoring or suppressing modifying or contrary testimony. No fair and accurate picture can be obtained by such a process. Moreover, the way is opened for successful attack by critic or opponent. But chiefest of all, truth is dishonored by such a course, and the character of the participant is warped by the process. Looseness here leads logically to carelessness in the entire field where evidence is involved. The integrity of truth is to be held as a sacred and inviolable trust.

FORWARD!—We dare not count upon better times in which to finish our work, nor wait for a return to prosperity to provide funds for completing our task. This threefold message will be brought to triumph amid the most baffling conditions in the economic, social, and political worlds.

INVESTIGATE!—He who would speak or write on themes involving historical theology should either know the facts involved, through personal investigation, so as to state them with fidelity and fairness, or he should be silent. It is wrong to repeat mere hearsay evidence regarding the religious beliefs of other bodies or periods. Moreover, such statements usually grow more distorted under repetition. Fairness to other religious groups, and accuracy as to beliefs held,—and which we desire for ourselves,—should be regarded as mandatory upon every herald of present truth. Otherwise his position is an anomaly, and his declarations of *truth* are a pretense.

SCHOLARSHIP!—The penalty for scholarship is often very real, and sometimes sad and trying. Only to scholars are discernible the inaccuracies and the characteristic looseness of the superficial but popular writer or speaker who carries the crowd by oracular assertions and plausible declarations, frequently supported by a pleasing, persuasive personality. When, because of scholarly discernment, he is compelled to challenge hasty and unsound conclusions in the historical, factual, or theological realms, or to deny the accuracy of the data so plausibly presented, or even if he fails to give echo to the popular acclaim, he is frequently classified as a carping critic or a chronic egotist. But we need scholars in this movement. We need the safeguarding check they place upon superficiality, the enlargement of understanding they bring to the problems that confront, and the sheer knowledge of fact and principle they discover. We need safe and sane leadership in these times of scrutiny and challenge—this appointed time for the triumph of truth. Let us appreciate and encourage sound, loyal, thoroughgoing scholarship.

HONESTY!—The natural reluctance of the human heart to admit a mistake, however honest it may have been, makes it hard openly and honorably to acknowledge former limitations of Biblical knowledge, faulty conceptions of prophetic truth, or even definite misconceptions. It is failure here that gives the enemies of truth an effective talking point. Evasion is ever and always wrong. Contrariwise, it is a mark of integrity of character and of genuine Christianity to confess limitations or a mistake, whether made by an individual or a group. Nothing is gained and everything is lost by silence or evasion, or an unsatisfying and futile explanation. It is not honest mistakes that should make one ashamed, but an attempt to deny or conceal them. Let us practice this basic truth.