

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



Vol. 9

SEPTEMBER, 1936

No. 9

GOD'S MESSAGE TO MAN

BY ROBERT HARE

GREAT words are needed, brother, needed just today;
Go forth and speak in stirring accents now,
Words that would lift above the mists, clear darkened
skies,
That shadow where the thoughtless millions bow!
Words that are freighted with the living breath of
God,
That flash and burn with inspiration's light,
Speak on, forgetting self or tyrant's angry will,
And kindle beacons in earth's darkest night.

As incense breathings, to the broken hearts that roam,
But thunder-toned to careless on the sod,

Speak on, speak on, Jehovah bids thee go and tell
The fullness of that message sent of God.

Should earth-lips smile, O let not smiles thy faith
betray;

Should tyrants frown, yet be not thou dismayed;
'Tis Heaven's command, Go forth, go forth and speak
the word,
His message must not, cannot, be delayed.

The destiny of changeless judgment waits behind
The message lent of God and heaven to thee,
Bear it as fitting for the mighty King of kings
Who rules and measures all eternity!

Wahroonga, New South Wales.

THE INDISPENSABILITY OF FAITH

AN EDITORIAL



FAITH has ever been the strongest weapon in the armory of the ambassador for Christ. It has in it all the elements of success; and when one is baptized in love, it makes one a knight-errant for Prince Immanuel. "Faith is . . . the evidence of things not seen;" it is the vision of the man who is God's seer. It always finds a way of contact with sinners in the name of the Master. Ten thousand miles of travel will not give to the messenger a deeper appreciation of the dire need of activity and zeal in rescuing the perishing than he will realize where he is, if he has the vision of faith. He who is blind to the need of service where he is, will be blind to that need in the darkest land in the remotest corner of the earth. Faith opens the eyes to see the lost and erring who need help everywhere.

Faith obeys spiritual law, and the spiritual always ultimately triumphs. All the strength the ambassador has lies in his spiritual power, his divine vision. Faith gives this vision. The man of God deals not in carnal things. His message is not finance, nor social reformation, nor legal religion; but he becomes a "voice" in the darkness, calling men to flee from destruction to a place of safety.

Faith dried up the impassable waters of the

Red Sea, and made a highway for the people of God; faith threw down the walls of Jericho; faith made out of the chosen three hundred of Gideon's host an irresistible, conquering force; faith shut the mouths of the lions when Daniel was to be sacrificed by wicked men; faith made of Saul the persecutor a mighty foreign missionary.

Faith does the impossible. When all else has failed, faith takes wings, and shows courage, strength, and the way to victory. Beyond the present, faith sees the Omnipotent, and knows that God will win. But it does more than wait; it marches into the conflict, fearless of all danger, ready to receive blows as well as to give them.

Every ambassador for Christ should strive to strengthen his faith. Faith will grow when it is fed by action and endeavor. Faith rebuilds itself, not in retirement and ease, but at the front, battling for God. Faith may be wounded, but it can never be defeated. What may seem defeat is victory. From the arena, torn with wild beasts; from the dungeon cell, eaten by vermin and dying in prolonged agonies of filth and neglect; from the fiery furnace; from the slow, smoldering flames at the stake; from the bloody guillotine and the cruel,

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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

EDITOR **LEROY EDWIN FROOM**

ASSOCIATE EDITORS

J. LAMAR MCELHANY AND IRWIN H. EVANS

SPECIAL CONTRIBUTORS

THE GENERAL CONFERENCE OFFICERS

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THE MINISTRY came into being, as most of our readers know, nine years ago. Beginning in a very humble way, it has grown until its vital place in the lives and affections of our workers is now recognized by all. That it has been greatly strengthened during the past four years is very generally conceded. And that it shall as greatly improve during the next four years is the fervent prayer and definite plan of those responsible for its editorial conduct. To this end, we are most happy to welcome Elder J. L. McElhany, President of the General Conference, as an associate editor of the MINISTRY, appointed thus by the General Conference Committee, July 30, 1936. This provision is both logical and ideal. He is head of our ministerial body, as well as chairman of the Advisory Council of the Ministerial Association. His periodic editorials will add strength and force to the high ideals and objectives of this journal. We welcome you, Elder McElhany!

The major offices of the General Conference staff are, of course, all filled by vote of the session, but the advisory groups for the several departments are appointed by the Minority Committee after the newly elected departmental staffs are organized. Action was therefore taken by the Minority Committee on July 30, appointing as the Ministerial Association Advisory Council the names appearing hereafter. This group constitutes our appointed counselor body as to plans, objectives, and policies. It authorizes the annual Ministerial Reading Course, and like matters, and embraces in addition to general officers, evangelists, pastors, executives, secretaries, Bible workers, schoolmen, and our Negro Department. Here is the personnel of this representative Advisory Council, and the North American members at large, as taken from the General Conference minutes of that date:

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and the vice-presidents and Ministerial Association secretaries of all overseas divisions.

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R. A. Anderson	Mary A. Walsh

DENOMINATIONAL radio speakers and potential speakers, who have a heart interest in radio's vast possibilities for speeding the message to the multitudes of mankind, will be pleased to learn that the manuscript on radio technique, to be prepared by H. M. S. Richards, has been received by the Radio Commission, and is now passing through the hands of the appointed readers. We trust it will soon be available for the field. Notice will appear here as soon as it is ready.

Catholic Educator's Alarm

NOT often do we find ourselves in agreement with Roman Catholic journals, but in this remarkable article by J. A. Toomey, in *America* (July 11, 1936), on the sinister effects of secular education on Catholic youth and the appalling losses resulting to that faith, we find enunciated a principle to which we should all take heed. This trenchant warning is even more pertinent when Seventh-day Adventist youth are exposed to these same ruinous, subtle influences. The importance of the issue involved justifies the amount of space taken for this reprint.

"—And Sudden Spiritual Death

"The menace of the zipping cars [causing 36,000 deaths a year] is indeed a terrifying one. But it is as nothing compared to another peril in these United States. Physical death stalks the highways; but spiritual death, a far more terrible thing, stalks the classrooms. Catholics are losing their faith in the American secular schools. . . . What is needed is some means of bringing home to them [Catholic parents] the fact that introducing Catholic children into secular seats of learning is flirtation with spiritual death, just as spinning a car at eighty miles an hour through crowded traffic is a rendezvous with physical death.

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MINISTERIAL ASSOCIATION HOUR

Polk Hall "A," 1936 General Conference, San Francisco

TWO TRENDS CALLING FOR CORRECTION

(Address at Ministerial Association Meeting, June 8, 5:15 P.M.)

BY C. H. WATSON

Retiring President of the General Conference

[FOREWORD: In this issue of the *MINISTRY* appears the address by Pastor C. H. Watson, delivered in a meeting of the Ministerial Association at the recent General Conference session. Those privileged to hear this address know that Brother Watson spoke with deep conviction and great earnestness in pointing out some very serious departures from right principles. One of these, as will be seen in this address, deals with the question of Sabbath desecration through the practice, followed in some churches, of selling literature for cash in the church on the Sabbath day. Those present on that occasion heartily agree with Brother Watson that a reform in this matter is urgently called for.

Some brethren, in their desire to respond to such a call, have concluded that in order to bring about a reform they must exclude from all Sabbath services any announcements or any references whatsoever to the use of literature or to missionary activities. We take this opportunity to point out the fact that such a conclusion is not to be drawn from Brother Watson's appeal. Those who knew his burden, and who had discussed this whole question with him, can testify that he had no thought of opposing or stopping the proper use of literature in connection with our church activities. He is an ardent supporter of the use of our literature and of all church missionary endeavors.

In this connection we call attention to the

I. Commercializing the Sabbath

IN the few minutes that I shall have, I wish to speak of two definite things that greatly affect the life of the church, and concerning which there should be a clear understanding on the part of the ministry of the church. One is the growing disregard of the sanctity of the Sabbath. I believe, fellow workers, that we are departing far from God in the matter of the example that the ministerial leadership of the church often gives in Sabbathkeeping. That statement I consider most sadly true. And it is absolutely useless to urge true Sabbathkeeping upon those who hold membership in the church specifically raised up to teach men to render true obedience to God's law, if in the example the leadership of the church gives to the flock there is a definite element of transgression of the law

well-known and approved denominational method of handling such matters, as given in an action of the General Conference session of 1930:

"Recognizing the need of presenting to our congregations on the Sabbath, plans whereby the church members may take an active part in giving the truth to others:

"We recommend, That appeals for specific missionary objectives, either home or foreign, be so presented as to afford food for spiritual development, and that care be exercised not to allow such specific appeals to take the place of worship and instruction from the word of God.

"When presenting, on the Sabbath, the question of securing literature for missionary purposes or personal use, it shall be done as far as possible either on the home missionary Sabbath or during the church missionary service, and the following plan shall be adopted:

"1. After a brief, spiritual presentation of the matter, those who desire to make pledges to pay for such literature shall write out their pledges, with names and addresses, on paper furnished, and pass them in, so that the church missionary secretary may have them for record. Each person making such a pledge shall at the same time be given a church-order envelope, with instructions to make out the requisition and enclose the necessary money during the week, the envelope to be placed in the offering basket on the next Sabbath.

"2. Where a fund is to be provided for free literature or any missionary materials, an offering may be taken in the ordinary way."*

We appeal to all to earnestly promote and foster every line of church activity, avoiding any extremes that would stifle or hinder the work; and on the other hand, to avoid every practice that desecrates the Sabbath.

J. L. McELHANY.]

of God in the matter of Sabbath observance.

I take these words from the Scriptures and I read them to you, just as you have often preached them to the multitudes:

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:1, 2.

As preachers, I ask you where, in time, have you applied that scripture? To Noah's days? [VOICES: "No!"] No, you have not. Where have you applied it? What does it call for? To whom is it addressed? We have a habit

* (NOTE.—The action is quoted from "Home Missionary Department Recommendations," revised to Dec. 31, 1931, pp. 22, 23.)

of applying it to the world, but, fellow workers, it is addressed to the people of God. It calls upon those for whom Christ died to follow its admonition; it calls for that kind of Sabbathkeeping that exalts God and His moral law in the Lord's people. And it calls them to keep the life from evil. Is that not true? Moffatt's translation reads:

"This is the word of the Eternal: 'Hold to religion and do what is right, for My deliverance is at hand, My triumph will be soon in sight. Happy the man who does My bidding, happy the mortal who holds to it, who keeps the Sabbath and profanes it not, who keeps his hand off any evil deed!'"

That is very definite and direct, and it ought to be a very definite and direct message to the ministry of this church. It ought to cause an awakening of conscience among us, an awakening of desire of heart to do better, and to set an example of full obedience to the law of God before the church.

What would you do, may I ask, if you were laboring in a town or a city and along came some one to sell literature in your church? Would it be right for him to set up a bookstand on the Sabbath *outside* the church and sell literature to the public? What would you do in such a case as that? Would you tolerate that? And what would you do when you heard of it, if you were General Conference president? Would you do nothing, or say it was all right? Those who would say decidedly "No," will you please raise your hands? [Unanimous response.] Thank you. But what would you do and what should I do, to counteract the example of a minister, or of any other person, who would set up a bookstand *inside* the church, and virtually do that very same thing? What would you think of a General Conference leader or a local minister who would do that? Answer that question, please. You would call the attention of that brother to the wrong of it, and plead with all your heart for a decided change, wouldn't you?

I tell you, my dear friends, that such disregard of the Sabbath either by the ministry or by the lay leadership should not be allowed. It does not glorify God. Paul, in his letter to the Galatians, chapter three, asked, "O foolish Galatians, who hath bewitched you?" In the third verse he further asks, "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" We all recognize such a procedure as great foolishness. But how much greater foolishness it is for us, the people who preach to the world that they must render obedience to the spirit and the letter of the holy law of God, to set an example of actual disobedience to that law. This text calls attention to the endeavor to bring about perfection by the works of the law, and calls it "foolish." Are we less foolish than the Galatians if we discard the manifest works of the law, and attempt to serve God

by definite disobedience to Him in our practices and in our missionary efforts? What do you say? [VOICES: "No!"]

It is sinful to take any part of the hour of service in the church—whether it be fifteen minutes between the Sabbath school and church service, or any other time—and commercialize any of God's holy time. [VOICES: "Amen!" "Amen!"] That is sin in the sight of God. And it is time that we as a people awaken to that fact.

I have seen this abuse with my own eyes. I have heard it with my own ears. And I have received complaints from those who tell me that they have observed it. It is a terrible thing. Jesus would surely cast out any such money-changers if He were here, just as of old. My friends, I believe this is wrong in God's sight, and it is time to put this thing right, and for the leadership of the church to deal with this thing. God wants righteous leaders, men with a clear vision of right and wrong, who will take their stand and lead in the way that is right. And I call upon you to put away this evil, this abuse, whenever and wherever it lifts its head, and to let righteousness come in. We must put this abuse away, even though God has a message in the literature that you want distributed among the people.

I am told by some that we must have the Sabbath for this because that is the only time we can get all the people together. That is a poor argument, even though we are assured that they are endeavoring to distribute literature to get converts to present truth, including of course the Sabbath truth. Thank God for every convert. My friends, we must see many, many more conversions by the power of God in homeland bases of the message. We must see more of it in the church. We must see it exercise its transforming power in the hearts of our people every Sabbath day. And if we are not ready to deliver that kind of converting, reformatory message, and to be that kind of instrument in the service of God every Sabbath day, there is need of a real work of grace being done for us as ministers. The Lord demands fruitfulness, and all that we have been able to see falls far short of what He has in mind for each one of us. But we cannot rightly seek converts to the law of God and the Sabbath by disregarding the very claims of that Sabbath, and commercializing God's holy day.

And now I leave this with you, brethren. Turn your own hearts anew to God, and let Him show you how to lead the church of God away from this thing. If some one comes into your church and wants to make such use of the Sabbath, say to him, "Brother, you are not in any position to take the service here this day." Let there be some Christian courage in our hearts to say "No" to every such wrong, and to say "Yes" to God's ideals and requirements for the holy Sabbath.

II. Giving National Offense

There is another matter that is on my heart which I wish also to bring to your attention. We are living in most perilous times, times when one cannot say a word without the possibility of its being heard around the world—especially if it is an unwise, offending word. You cannot speak publicly for this people anywhere but that it may be heard to the ends of the earth. It somehow often gets into print, or in some way is brought to the attention of government officials. And if it is a wrong word, these people will take it up and cause trouble for our believers and our work. In Isaiah 41:6, 7, I read:

“They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheeth with the hammer him that smote the anvil, saying, It is ready for the soldering: and he fastened it with nails, that it should not be moved.”

Is it always that way among God's workers today? I appeal for that kind of mutual support in God's work. You who are leaders here in the United States must aim so as not to hurt our brethren who are laboring in Europe, Asia, Africa, China, and the rest of the world. You should write and preach and teach this message so that you will not be afraid to meet the results in any other part of the world. It must be so. We must have that kind of spirit, dear friends, that will make us neighbors to our brethren, and that will cause us to consider the geographical situation, and the rights and privileges of our brethren elsewhere to differ from our viewpoint in some circumstances, and to work with them and to help them, no matter what the nationality, race, color, class, or clime in which they labor. If we are not willing to do that, but feel free to criticize and pass judgment on the governments of other nations, or the way the work is done in some other part of the world, then, dear friends, we are not following the instruction of our Saviour, to be wise as serpents and harmless as doves.

My friends, as General Conference president, I have had to face this problem many times, through situations which have been brought to my attention because of statements made by writers in some of our papers or other literature. You do not exalt God, dear friends, by uttering truth in such a way that it hedges up the way of God elsewhere. Do you? [VOICES: “No!”] Are you serving God best by using such a program as that? May the Lord help us to have wisdom and love in our hearts, and give us power that will keep us from such wrongdoing.

Our literature, while being kept strongly missionary, should be removed farther from the field of national and international prognostication, and should be kept as free as possible from expressions and presentations which

may bring offense to nationals, and which will necessarily cause most serious sorrow and difficulty in the future of the work in countries near and far. I have recently read statements in two of our publications, not periodicals, which not only are offensive and mischievous, but will in all probability be found to be quite untrue. One of these statements would, I feel sure, be considered mischievous by the three greatest nations of the world, and, as far as I can judge, is uncalled for by any reasonable presentation of the topic with which the author is dealing.

That sort of thing is unrighteousness. We are not to exercise the gift of prophecy concerning events to take place. Such an attempt as that is not the preaching of the truth.

At one time a sermon was sent to me which prognosticated some certain things which were soon to take place; and it was published in one of the daily papers. The writer told what was going to happen the next spring in Europe. It purported to be a very distinct prophecy of what was going to happen that next year. I did not believe that writer had the gift of prophecy, or that he could tell what was going to happen that next spring. I read the article, folded it up and put it carefully away, with a determination in my heart to see if any one of his prophecies came true. That, dear friends, was in 1913. *And not one of his prophecies came true, but instead the world plunged into the horrors of the World War, contrary to his predictions.*

My brethren, if we would only preach our message; if we would only let the things alone that we do not understand! If we would just preach God's truth, and ask Him for wisdom to enable us to preach it with power all over the land in which we happen to be living, and not put stumbling blocks in the way of our people and workers in any other country—because of unwise statements made in regard to conditions prevailing in that or any other country—then we would prevent the bringing of needless perplexity and suffering to our people in those countries.

I have felt impelled to call seriously the attention of the General Conference Committee to this before I give up entirely my executive work for the time being, that the General Conference Committee may know how I feel about this after observing its influence on our churches for six years.

I want now to tell you, having spoken these few words to you, that there is not a man that more fully loves this truth, not a man among us that has stronger confidence in his brother ministers, and not a man that can look into your faces and more earnestly tell you that he is a peace lover at heart, than I. And yet I say to you, we have come to a time when we *must* be more guarded in word and example, and in seeing that all of our statements are reliable and wise.

The purpose of what I have said is to help you, as ministers, to understand that God would have us different from the world about us in these ways, and that He depends upon you, as a body of workers, to maintain a leadership that is controlled by the Spirit of God. And so I come before you and ask God to make you leaders that will lead in Sabbath-keeping, leaders that the people can follow in all things. And, brethren, may God help us to be true to the truth; help us to know our Saviour; help us to know more of the power of His gospel, and to receive into our souls more of the satisfaction of the gospel; yes, to preach the truth with power.

ELDER J. L. McELHANY: I desire to say a few words with reference to the two matters brought to our attention by Brother Watson. I do not believe that he has in any degree exaggerated the seriousness and the gravity of the things of which he has spoken. I am glad that he appeals to us in this, his last opportunity for calling our attention to these vital things. Preaching the message of Sabbath reform to the world would certainly not permit us to indulge in wholesale violation of the Sabbath while preaching that Sabbath reform, would it? Surely that must be clear.

In regard to this other matter, really, brethren, there must be a change, or we are going to find ourselves expelled from some places, and our workers and believers placed in prison. A man may take great delight in his freedom to preach the truth in his own way, but I do not believe he ought to use that freedom in imperiling the freedom of his fellow workers in some other land.

I stood in one of our publishing houses not long ago and I saw there 28,000 copies of the magazine we publish in that country. The government censor had looked it over and had ordered that not one of those pages should go out until the rubber stamp had been placed on it indicating that it had passed the censorship of government authorities. That happened to be in a heathen land. And over in those lands where we send our literature, officials have said to our workers, "You are a Christian people, why don't you preach the gospel instead of meddling with political affairs?" Think of a challenge like that coming from a heathen official!

Our periodical and book editors ought to take this most seriously to heart, and see that such statements never appear in print. I think it is time that some of the cuts and illustrations that have sometimes appeared in some of our papers and other publications should be taken out, destroyed, and never published again. I do not think we help the cause of truth, or our workers in other lands when we criticize their rulers, or their particular form of government. Why should we concern ourselves with these things? Breth-

ren, let us be done with this. Let us change our ways.

As Brother Watson has so earnestly set before us, we should not pose as prophets. We should stand as *interpreters* of prophecy, and not venture into the realm of prophesying. I think we ought to do something about this. I am not satisfied with merely a mental or even a written resolution. We must have reformatory action. I think that, as a group of workers, we should place ourselves on record as being opposed to such things, and that under God we should solemnly pledge ourselves to bring about a reformation. This is the way it seems to me. [VOICES: "AMEN!" "AMEN!"]

THE CHAIRMAN: I am profoundly grateful that Elder Watson has spoken candidly and fearlessly of those things that rest as a burden on his heart. He has been in a position to observe causes and effects, and he speaks in the light of this wide experience. I for one, accept his admonitions. I bow my head with shame because it has been necessary for him to bring these things before us today; but I am glad he has brought them to us in this way. And, brethren, I think that we should take our stand to follow these principles that have been set forth by our duly chosen past and present leaders. Would you like to take an expression here? If you are in harmony with these principles, will you stand in solemn pledge that you accept and will follow the admonitions that have been brought before us?

[Standing vote in unanimous response.]

Closing prayer by Elder F. M. Wilcox.

Keep the Holy Sabbath Honorable

BY CARLYLE B. HAYNES

President, Michigan Conference

IT is easy to drift into carelessness, especially about sacred things. We have done that in this matter of selling our literature on the Sabbath. Elder Watson has pointed this out. His doing so has been timely and helpful.

It has not been from wrong motives that this abuse has been brought in. It has been from a desire to do good. We believe in our literature. We are eager to have it circulated. Its circulation wins souls. We want our people to use it more extensively than they do. And so we have taken the one opportunity the week would seem to afford, when they are all together, to press it upon them.

We meet all our people at the Sabbath morning service. At no other meeting are so many of them together. And so we have crowded many things into that service. Some of them do not belong there. They are out of place. It is good to have this pointed out, as Elder Watson has now done.

It is not easy to describe the condition that has arisen. It is not the same in all churches. Some churches have gone beyond others in this matter. So when we caution these, then the ones which have not transgressed to the same degree think the picture is overdrawn.

Some of us, however, know that it would be difficult to overcolor the picture as it appears in some places. The most faithful members we have have been made to sigh and cry at some things that have come in. Sales in which the hawking of wares and the taking of orders, and even of money, have in instances approached—if they have not actually reached—the holding of an auction, have been witnessed in some of our churches on the Sabbath day.

And as this has been done by leaders, church officials in charge of missionary work, even ministers, our faithful people, while astonished and puzzled, have consented to it. The burden that has rested on Elder Watson's heart has been felt by many others, and they are glad he has spoken. This thing should be stopped. The holy day of God should be safeguarded from commercialism.

The hour of Sabbath worship should not be prostituted to commercial purposes. It is for worship. It should be used for worship. Not even a fifteen-minute service slipped in between Sabbath school and the church service should be used for purposes that are inappropriate to worship.

Do not misunderstand me. That fifteen-minute service is not wrong in itself. It can be made very helpful. It can be made to serve a most useful purpose. It was so intended. But we may just as well face the fact that in many places it has been made to serve a purpose the opposite of helpful. Indeed, in some churches it is an abomination. Our home-missionary brethren will do well to provide some means, and that speedily, by which local church officers may be better instructed in the way to use this service.

But it is not only the fifteen-minute missionary service which has been at fault in this matter of commercializing the Sabbath. Book campaigns, magazine campaigns, missionary-literature campaigns, tract campaigns, have been brought into the time of the hour of worship, and pressed upon the worshipers with real high-pressure salesmanship. Ushers have sometimes carried supplies of the literature to be sold, have pressed into the pews with it, and collected money for it, while the preacher stood in the pulpit urging it upon the people.

God has been good to us in sounding the warning which has come through Elder Watson. Now let that warning be heeded. Let us stop this evil thing in all our churches. Let preachers and people, officers and church boards, determine there shall be no continuation of the thing that has brought disgrace

and reproach upon us. Let us cast this abuse out of our Sabbath services.

But let us do it wisely and thoughtfully. The circulation of our good literature ought not to suffer. And I am sure it need not. No one believes more ardently in the wide circulation of our truth-filled books and magazines than I. So when we plan to eliminate commercialism from our Sabbath services, let us at the same time discover ways and means by which our literature may be more widely circulated than ever.

This can be done. There are men who can tell us how. We have just allowed ourselves to drift into the easiest way, by doing it on the Sabbath. That was easy—but wrong. Now, let us set our minds to finding right ways. When we turn resolutely away from the wrong way and seek right ways, God meets us at that point, and helps us. He will help us now.

Suggestions are in order for our mutual study of this matter. How far can we go on the Sabbath in promoting our missionary enterprises and not violate the spirit and purpose of the Sabbath? What can be said in urging participation in literature campaigns without encroaching upon Sabbath worship? How can we best observe the Sabbath, and make it minister to our spiritual needs, and yet bring to our people on that day the information they need to make their service for God fruitful and efficient?

I suggest that we workers set ourselves at once to the solution of this problem. Certainly there can be no question that the abuses referred to by Elder Watson should be brought to an end at once. Let us not spend time and energy discussing that. Let us stop the practices which are wrong. Then let us find right ways, effective ways, better ways, of doing the thing which needs doing.

When we preachers have another opportunity to get together, no doubt this question will receive much attention and discussion. Pending that, why not make the columns of the *MINISTRY* an exchange for helpful suggestions and outlines as to how, while abandoning the wrong way, we may find the right way? We must keep the Sabbath, the holy of the Lord, honorable.

The MINISTRY's Response

This journal accepts the suggestion that its columns be opened as a forum for the exchange of constructive suggestions for the solution of this difficult but solvable problem. Be it clearly understood that this does not mean for the defense or condemnation of the abuse discussed by Pastor Watson, but for practical remedies for the situation. Those responses throwing light upon the question will gladly be given space in these columns. These contributions should not exceed 350 words, on a double-spaced, type-written page.—EDITOR.

RELIGIOUS WORLD DEVELOPMENTS

A Survey of Significant Trends, Issues, and Events

PRESBYTERIAN CRISIS OVER MODERNISM

BY W. W. PRESCOTT

EDITORIAL FOREWORD: For some time the conviction has grown upon us that we need to have our eyes turned again and again to the really vital things in the religious world about us—the larger trends and movements that indicate where we really are in the rush and confusion and direction of last-day events. The pressure of our daily tasks is heavy upon most of us. Our thoughts are fixed upon our immediate problems and local contacts, with

inadequate opportunity for wide reading, observation, and study—even though we ourselves be watchmen on the walls of Zion. Therefore, we are initiating this new department, and will draft upon those advantageously placed to observe, asking them to bring before us the things of which we need to be aware, and to indicate their significance in the light of our message and mission. The field is broad and the need is obvious.—EDITOR.

SOME of the leading Protestant denominations are facing difficulties within their own borders which, to an outsider, would seem to be fraught with serious results to these organizations. In this review, I shall confine myself to a brief study of the situation in the Presbyterian Church of the United States.

For a number of years there has been a growing feeling among some of the leading theologians in the Presbyterian Church that what is generally designated as "liberalism" was gaining ascendancy, and this became a matter of public interest when a decided effort was made to prevent the so-called "Modernists" from securing the control of the Princeton Theological Seminary at the election of the board of trustees. This effort failed, and as a result some of the conservative members of the faculty withdrew from the seminary and established in Philadelphia another seminary in which they could maintain what they regarded as the original standards of their church. Prominent among these conservatives were Robert Dick Wilson, J. Gresham Machen, and Oswald T. Allis, men of international reputation in the field of theology.

These leaders became satisfied that the Presbyterian Mission Board was sending to the mission fields workers who were too liberal in their teaching, and as their previous protest had failed, they decided also to form a separate mission board. Having done this, they solicited donations from the members of their church for its support. This matter was officially brought to the attention of the Presbyterian General Assembly of 1934, and action was taken by that body directing "The Independent Board for Presbyterian Foreign Missions" to cease its operations, and requiring all ministers and laymen connected in any way with it to withdraw at once. It was plainly stated that failure to follow this instruction would be followed by "such dis-

ciplinary action as is set forth in the Book of Discipline."

Instead of calming the denominational disturbance, this action seemed rather to increase it, and later five ministers who were members of the Presbytery of Philadelphia were suspended from their office as ministers. An appeal from this action was taken to the higher denominational court where these ministers were charged with conduct contrary to the discipline of their church under the following specifications:

"1. Acts in defiance and contravention of the government and discipline of the Presbyterian Church.

"2. The failure to be zealous and faithful in maintaining the peace of the church.

"3. The refusal of subjection to one's brethren in the Lord.

"4. The violation of ordination vows.

"5. Rebellion against superiors in the church in their lawful counsels, commands, and corrections.

"6. Breach of lawful promises.

"It is to be noted that the charges against these appellants do not, in any wise involve questions of faith or doctrine."

It should be noted that these charges do not deal with any doctrinal issue, but are confined to matters of church discipline, although the whole trouble is directly due to the antagonism between liberalism and conservatism in the interpretation of Christian doctrine. An unprejudiced person might easily draw the conclusion that this method of handling this denominational disturbance, including as it did the positive refusal to allow the doctrinal differences to be discussed, is due to the purpose to avoid the open consideration of the fundamental teaching of the Presbyterian Church. It is not difficult to understand the reason for thus setting aside the real issue.

The consideration of these six charges by the duly constituted authorities of the Presbyterian Church resulted in a verdict against the men involved, and they were dismissed from that church in May, 1936. This statement was then made by Doctor Machen:

"The decisions brought in by the Permanent Judicial Commission and confirmed by the General Assembly decide the issue now before the Presbyterian Church in the United States of America very definitely and clearly in favor of Modernism and tyranny and against Christian liberty and the authority of the word of God. I speak, of course, only for myself; but to me it seems now entirely inevitable that those who love God's word and make Christ the Lord of their lives will continue the true spiritual succession of the Presbyterian Church in the United States of America in a body separate from the existing organization.

"At the time when the Presbyterian Constitutional Covenant Union meets in Philadelphia, from June 11 to 14, steps will no doubt be taken to effect the necessary organization.

"Our gaze is now turned hopefully away from the past and toward the future. We have sorrowed because of the apostasy of the organization with which we have hitherto been connected, but now we look with great joy to an untrammelled proclamation of God's word and the privilege of engaging in evangelism that is evangelism indeed."—*The Presbyterian* (Philadelphia), June 11, 1936.

Some extracts from different religious papers will suggest how this split in the Presbyterian Church is viewed by different writers:

"The long-drawn-out conflict between the Presbyterian General Assembly and the ministers who continued their connection with the Independent Mission Board ended—at least the moderator said it ended—with the dismissal of Professor Machen and his six associates from the ministry. Professor Machen says that nothing is ended except the General Assembly's fidelity to the Presbyterian standards, and that he has just begun to fight. But the fight, if continued, will be on another field. The seven excluded ministers have given notice of their intention to organize another church which, they insist, will be the bearer of the true succession of the old Presbyterian Church in the United States of America, since the organization that now usurps that name has departed from the faith."—*The Christian Century*, June 17, 1936.

"Last month the General Assembly confirmed and approved such actions of various presbyteries, with the result that many of the members of the Independent Board have been suspended from service in Presbyterian churches.

"The reason for such drastic action is plain. The leadership of the Presbyterian Church in the U.S.A. consists of Modernists. These leaders were faced with the necessity of admitting the prevalence of false teaching at home and abroad, which cannot now be denied, and thus opening the door for real cleansing and reform, or on the other hand silencing the ministers and laymen who were fearlessly bringing this false teaching to the attention of the church at large. The second alternative was chosen by the General Assembly."—*The Sunday School Times*, June 27, 1936.

Under the heading, "Too Harsh," an editorial in the *Presbyterian*, July 2, 1936, comments in part on the action of the General Assembly of its church in these words:

"Had the decision ended with a succinct declaration of the status of this movement, we believe the issue would have been clarified and the result would have been salutary. But the Assembly went further; it ordered penalties, proscribed the men, and ordered an aggressive defense against a possible secession movement. Now we witness the deplorable spectacle of barred churches, seceding ministers, bitter recriminations and the launching of a new denomination. . . . It is clear the real issue is being lost sight of in a tide of resentment and bitterness which will serve to chill the spiritual ardor of the church for years to come."

In its issue for July 9, the same paper contains a brief editorial with the heading "Conservative Policy," from which the following extract is taken:

"With the Independent Board element now withdrawn from the church, conservatives have some things to think about. . . . Conservatives ought to draw together. If the Presbyterian Church in the U.S.A. is to survive, Bible-believing men and women must come into their own again in its life. Conservatism has been dormant for the last decade, and

the result is confusion and decline along every line."

The reaction of a prominent Presbyterian minister who is not officially connected with either organization now involved, is quite suggestive. He contributed a full-page article to the *Presbyterian* of June 25, 1936, in which, under the heading, "Our Church at Fault," he declares:

"This secession is significant, again, because it compels in us a sense of shame and remorse that such a thing could have happened in our midst. Aside from the fact that many—of whom I am one—believe that the charge of Modernism in our denomination and in some of our boards is not altogether unfounded, there is our conviction that this three-year-long procedure through which we as a church have been painfully passing need never have been entered upon. We cannot but feel that there has been pride and intolerance and unkindness on both sides of the controversy. We have a painful suspicion that we as a church have mishandled something that should have been dealt with in an infinitely more tender and considerate fashion."

The last sentence of this article is a striking example of a sincere and honest conviction which must have cost the writer much sorrow to be compelled to express:

"I love my church, and I stand by her, but still I confess with shame that she needs more of the spirit of Christ."

The present situation in the Presbyterian Church, growing out of the dismissal of those ministers who have repudiated the Modernism now so plainly evident in the leaders in that denomination, is recognized as a serious one. In his sermon delivered in the First Church of Pittsburgh, Pennsylvania, and broadcast, Rev. C. E. McCartney spoke of Dr. Machen's "preeminent scholarship, his magnificent courage, and his clear discernment of the spread of unbelief and apostasy in the Christian Church."

In its issue of June 25, the *Presbyterian*, although nominally loyal to its church, spoke very plainly of the conditions existing in it:

"The really critical time has now arrived. . . . The last General Assembly, like its immediate predecessors, was characterized by extreme partiality. . . . The liberals have it all their own way. They have a majority in the Assembly, and have had for a decade. . . . Their liberalism runs all the way from a distaste for the ungenial aspect of conservatism to—well, let the reader name his own limit."

The Philadelphia correspondent of the *Christian Century* (July 8, 1936) refers to this crisis in the Presbyterian Church in this way:

"Birthplace of the American republic, American flag, and American Constitution, the 'City of Brotherly Love,' has again become a historic birthplace, this time of a denomination—the Presbyterian Church of America. This secession from the mother church was first convened as the Presbyterian Constitutional Union, and then dissolved as a union and organized as a denomination by 250 delegates, 33 of whom were ministers. Six graduates of Westminster Theological Seminary were ordained. Chosen moderator by acclamation, Dr. J. Gresham Machen denounced the Presbyterian Church, U.S.A., as 'no more a Christian army.'"

In this time of general apostasy in Protestantism it is encouraging to conservatives to find that there are some leaders whose religious convictions lead them to recognize the

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THE BETTER WORKMAN



Improvement in Method and Technique

COMMUNITY BIBLE SCHOOLS—No. 2

BY A. A. CONE

I KNOW of no better way to illustrate and explain the plan than to place before you approximately what I say as I open a Community Bible School. I would explain first, however, that great care must be exercised in grouping your people. Compatibility must be considered, and care must be exercised that the people are more or less in the same social class, etc. If you are to succeed, you must give attention to all the details that make for success.

Opening the Bible School

Now we are seated. We have made sure that all are acquainted and are seated as comfortably as possible, and that older people are given the more comfortable seats, near enough to the speaker so they can hear well. See that all are seated so that no one will have to look toward a light in order to see the speaker. But see that all are so seated that they *do* look toward the speaker. There is no singing, and the instructor remains seated. We make it clear from the start that this is a rather informal gathering, and the object of holding the enrollment to not more than twenty is so that all will be acquainted, and feel more free to ask questions as we go along. But it is a school, and we hold to that idea from first to last. I begin about as follows:

"We call these *Community Bible Schools* because they are held in various communities of the city, and are open to the people of the community, as far as is consistent. We call them *Bible Schools* because we meet together, not merely to listen or to be entertained, but to *study* and to *learn* what the Bible teaches. In this we are following the instruction, 'Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' 2 Tim. 2:15. I suppose that if some one were to ask us what the Bible teaches on a certain subject, right now, some of us might be 'ashamed' because we were unable to find the texts where that subject is mentioned in the Bible.

"These schools are not open to everybody at all times. You may feel free to invite your friends to enroll in the school, up to the time of the third class night; after that, the doors are closed to all newcomers. We limit the enrollment in any one school to twenty, however. The lessons are linked one into another in a most interesting and connected way, and those

who miss more than the first two studies will not be in a position to grasp fully the lessons that follow.

"There is no expense to you. The only obligation is that you attend each class meeting. We shall always be here, regardless of the weather, and on time, and we shall expect the members of the class to be here also. In a very short time we shall have from one hundred to two or three hundred names on our 'waiting list,' of people who are anxiously awaiting the time when we can open new Bible schools so they can enroll, and it is not fair to them if you cause any unnecessary delays. If you are absent from class for only one night, it will necessitate our reviewing the lesson you missed, and this will postpone the date when we can open new Bible schools for others to join. Therefore, in fairness to the many who are just as anxious to enroll in one of these schools as you were, we make these rules:

"Three consecutive absences from class, except in case of severe illness, forfeit your membership in the class. Your name must then be placed at the bottom of our waiting list, where you must await your turn before you can enroll in another school. If you are absent because of illness, we will try to arrange to give you private lessons till you are up to date with the class.

"Bring pencil and note pad with you to all class meetings. We expect you to take down the Bible texts, and to record other items of special interest, as we indicate. You need not bring your Bible, however, till later in the course, when we will ask you to bring it. Then we will teach you how you can quickly find any text in the Bible, and how you can easily trace any Bible subject through the Bible, and know for yourself what the Bible teaches on that subject, and be able to tell others.

"Questions on the subject of the evening, may be asked at any time during the class period. Questions on other Bible subjects may be asked at the close of the class period. The class period will be from an hour to an hour and a half, according to the subject under consideration and the number of questions we must answer.

"A little paper [*Present Truth*] will be given you at the close of each class period, covering,

(Continued on page 23)

EDITORIAL



KEYNOTES

MOBILIZING FOR THE FINISHING OF THE WORK—No. 2



RESUMÉ: Having candidly surveyed, last month, the task before us, and having enumerated three hindering causes retarding its speedy completion—(1) the growing spirit and practice of colonization; (2) the growing contentment with, and conformity to, this present world; and (3) the subtle spirit of uncertainty that has sought entrance into the minds of some—the survey of impending obstacles is here continued. This, then, leads to a study, in the succeeding issues, of the divine program outlined for the finishing of the work, and imperative to its accomplishment.

4. Increasing dependence for the financial support of our world work upon mechanical pressure and sheer moral duty, instead of the impelling force of divine love, is another tendency that, strange as it may seem, nevertheless stands as a deterrent to that vastly greater inflow of means, planned and purposed in the mind of God for the finishing of the work. Heavy emphasis upon goals—with their frequent appeal to emulation, rivalry, and local pride—has all too often superseded a yearning love for the salvation of perishing souls. Developed with the best of motives as an aid to flagging zeal, these adjuncts have, in many instances, nearly superseded the spiritual promptings they at first were designed merely to support. Created to be a servant, they have frequently become our master. Projected as a help, they have at times virtually become a substitute. And their abuse has been reflected in the tragic adjustment of church records at the fourth quarter of the year, as the natural corollary to the plan.

But the mighty program we have undertaken can never be brought to its climax simply by intensification of the present program, with its pressure all along the line. The present arrangement, effective and efficient as it is, is below God's ideal. And, while it has been productive of amazing results, it has at the same time retarded that larger, sacrificial giving demanded in the final phase of the movement. There is, moreover, growing discontent with what is recognized to be really a human expedient—reliance on mechanical aids and pressure. That we are operating below both our possibilities and God's design for us, is the profound conviction of many of our most

discerning, loyal, and godly leaders. An unprecedented consecration of ourselves and all we have on the altar of consuming sacrifice and service, under compulsive love for perishing souls, is God's plainly declared plan for finishing the work.

Faced with the demands of our mighty program we have, in our anxiety, appropriated the methods of efficient, worldly organization about us—their pro-rata goals, campaigns, slogans, drives, and pressure. Often men are appraised and rated on the basis of their abilities in those lines, and their service made contingent thereon. This very fact makes it most difficult for pastors to encourage a dispersing movement from our large churches, as called for in the Spirit of prophecy. Effective as present plans have proved, I am persuaded they are not God's ideal. Abuses have crept in, and we have not checked them. Sometime, somewhere, somehow, it will be changed before the work is finished. The question is, When and how? It may take restrictive laws and persecution.

The plan in vogue cannot be supplanted suddenly, without a proper transition. There must be no collapse in our world operations. And men fear to touch the problem lest, without the vital spiritual experience essential to the better way, any relaxation of the mechanical pressure would result in a falling off of funds, which must not be. This is one of the really great problems demanding study. It must be enumerated, if we be not recreant, in any faithful and searching study of the factors determining the finishing of the work.

5. Mention should here be made of another deterrent—that subtle professionalism that has crept into the ministry of not a few. We as a people have tended to become increasingly like the nominal churches about us, just as Israel of old became like the nations surrounding her. Thus it was that she lost that separateness, uniqueness, and spiritual integrity that God designed for His ancient people. We too, as workers, have in all too many instances, grown professional in our ministry. But just to the degree that professionalism has made its inroads, just to that degree has our message lost the power and virility in its appeal. The true evangelical passion wanes, and the vividness and reality of the life-and-death issues of the everlasting gospel become sadly dimmed.

Some have become skilled propagators of

doctrinal belief for intellectual acceptance, instead of ministers of the grace of salvation, on fire for God. Some have become virtual business managers and efficiency experts for their churches, instead of heralds of the swiftly approaching day of God. With some such the work of the Lord ceases to be a holy passion, and becomes a means of livelihood,—with the tragic loss of vision, compromise, and subservience to expediency that is inevitable.

It is this distorted viewpoint and spirit of professionalism that has at times led to unholy maneuvers to secure or retain advantage or position. Rivalry and struggle for power spring from a mistaken concept of the real nature of gospel ministry. Men would not dare to engage in such manipulation did they really sense the sacred character of ministry of the word, the fearful responsibility of handling holy things with unsanctified hands, or the danger of injecting personal ambition or human pride, biased judgment or blighting prejudice, into their own plans and decisions.

These are things that bar the Holy Spirit from the life, and hamper any personal participation in a forward move. And this can be corrected only by the converting, sanctifying power of God, or by purging the ministry of such elements as will not yield to this cleansing work of the Spirit.

These several strictures are not merely my words. They are not simply my analysis. They are not just a human depiction. They are but a synopsis of the portrayals of the pen of inspiration, set forth repeatedly in the Spirit of prophecy in terms far stronger than those here employed. This too, then, is a very real factor in considering the finishing of the work.

6. *Last, and greatest of all—and underlying every other hindering cause—is the lack of the Holy Spirit in our lives and work.* This is our supreme deficiency. And to have that lack supplied should be our greatest burden as we seek for God's ways and means of finishing the work. Made available by our heavenly Father as the one means indispensable in reaching the hearts of men, ripening the harvest of the earth, and finishing the work,—if the Holy Spirit is lacking, all else is vain. Yet how appallingly apathetic we are about it all! We seemingly have time and energy for everything else, though this is our chief deficiency. We do not seek until we find, nor perseveringly ask until we receive.

The words "lack" and "lacking," appearing so often in the solemn admonitions of the Spirit of prophecy, in describing our relation to the Holy Spirit, have burned themselves into my deepest consciousness. Truly, it is lack of the Spirit that makes our lives so lukewarm, and our efforts oftentimes so fruitless. It is lack of the Spirit that makes our messages so tame and powerless that men are not moved as the times demand. It is lack of the Spirit that causes us to turn in desperation to human ex-

pedients. It is lack of the Spirit that explains the pronounced mechanical trend and the developing professionalism in our ministry.

It is lack of the Spirit that leads ministers into sensationalism to arrest the attention of the multitudes. It is lack of the Spirit that permits of rivalry, struggle for position, and division in the church or ministry. It is lack of the Spirit that leads to colonization in convenient centers, and that closes pocketbooks in

WILL YOU SEARCH



DIRECTED three years ago by our General Conference officers to seek out and assemble at the General Conference headquarters all the early papers, tracts, books, diaries, letters, and other records that could be recovered that give the contemporaneous record, not only of the Miller movement from 1831 to 1844, but especially concerning the first decade of our own denominational beginnings,—from 1844 to 1854,—we have now succeeded in assembling here at headquarters a marvelously complete collection of these historical source documents. Only occasional items of any importance are missing, most of such not being really vital, so far as we are aware.

Our workers and laymen have been very cooperative and generous in making this possible, and have gladly placed their treasured documents with the General Conference, for service to the entire denomination. These are preserved in a special vault. They have been gathered for permanent keeping and reference, and specifically for a new, documented history of those early years fraught with much importance to this movement.

There are two papers in particular, published just after the disappointment in 1844, certain copies of which we still greatly need, as they deal with the emergence from the great disappointment, the beginnings of the Sabbath and sanctuary truths among us, the further study of the prophecies, and the like. These two journals, greatly desired, are:

1. *The Hope of Israel* (1845), published at Portland, Maine, by Joseph Turner, assisted by Apollos Hale and J. Pearson.

2. *The Day-Dawn* (1845-46), published at

covetousness against the appeal of perishing souls. It is lack of the Spirit that leads us to dwell upon minor matters and miss those of major moment. Yes, it is lack of the Holy Spirit that blinds our eyes to our own deficiencies, and to God's great purpose for us. Thus it comes to pass that we do not sense the

forces available for us, and the resources indispensable to us.

Beyond all controversy, the greatest single factor requisite to the finishing of the work is the outpouring of the latter rain, which will bring all other indispensables in its train. One man, working under the power and blessing of the Holy Spirit, will accomplish vastly more than the intensified efforts of a score laboring without this divine aid. And perhaps our

us beware lest familiarity breed an unconscious contempt, or at least a fatal indifference.

The significant, heaven-born declaration that spiritual revival and spiritual reformation is the greatest of all our needs, and that to seek this should be our very first work, remains unaltered. This admonition we have never fully accepted. The Holy Spirit, we are expressly told, is grieved away by our rivalry, covetousness, self-seeking, disobedience, pride, and complacency. It is lacking because it is not sufficiently sought, nor properly appreciated, and because of unwillingness to surrender to its control. Thus these factors act and react upon each other. O that God would startle us from our self-satisfaction to seek after this greatest of all blessings until it be found!

L. E. F.

(To be continued)

IN YOUR ATTICS?

Canandaigua, N.Y., by O. R. L. Crozier, Hiram Edson, and Dr. F. B. Hahn.

We appeal to our workers to seek our laymen, especially descendants or friends of early believers, and particularly throughout New England, to make painstaking search in their attics and other places where such items pertaining to those early days might possibly be stowed. We greatly need complete files of these papers. And any hitherto-undiscovered diaries, personal letters, church records or actions—particularly prior to 1855, or writings concerning incidents prior to that date—might likewise prove of great value. Local secondhand book dealers or county historical societies might have some such printed items, many of which we have already recovered. Will you be so good, brother worker, as to make earnest search, and if any such items be found, to communicate at once with the undersigned?

More and more, as time progresses, will this movement be the object of attack by bitter apostates and unscrupulous critics, and it is essential for us to have all the facts, for we must have a true and full understanding of all these technical matters. It is also desirable for us to have a clearer and larger understanding of the rise and development of this message, to make even more convincing and appealing its climactic place in the scheme of God for the full recovery of lost truth, and the consummating voice in His great, final gospel appeal to mankind prior to the end of all things.

We thank you for the efforts we believe you will make to search for these items. Address, L. E. Froom, Custodian Advent Source Collection, General Conference, Takoma Park, D.C.

THE FIELD SAYS— Through Our Letter Bag

The Millennium Diagram

EDITOR, THE MINISTRY:

It is the general custom among us to explain and illustrate the subject of the millennium by means of a chart or diagram. On this, the seven last plagues are often indicated by a line drawn to a point on the heavy base line, which point also is used to designate the time of Christ's second coming, the resurrection of the righteous, and related matters. Since we do not believe that the seven last plagues occur on the day of Christ's coming, but that they cover a short period of time between the close of probation and the coming of Christ, would it not be better to indicate this fact on the diagram?

Again, and more important, at the close of the millennium, would it not be in the interest of clarity and accuracy to likewise indicate the "little season" during which Satan is loosed and the wicked are alive upon the earth, by another short space on the heavy base line between the line marked, "Satan loosed," and the other, marked, "Satan and the wicked destroyed"? Without this, our diagrams are not in harmony with our teaching, nor with the evident facts.

For use in public meetings I have a complete chart of the millennium on white muslin about 12 x 4 feet, with plain lines and large letters. Over each separate point or part of this there is a plain white strip of the same material held in place by small snaps. As the subject is developed, the successive points are revealed on the chart by removing the respective coverings with a little jerk. This fosters interest and has had the approval of all who have seen it.

H. C. OLMSTEAD.

greatest single danger and deterrent is that we shall consent to this fact without setting ourselves with all the heart to seek and receive the proffered Spirit. We literally wear ourselves out in quest of more and better plans, that will prove largely futile if we are without this most indispensable of all requisites. Let



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

AIR LANES OPEN TO MISSION NEWS

A PERSONAL FOREWORD: Delegates to the General Conference will all remember our Solomon Island chieftain, Kata Ragoso, who came to the Conference as a delegate-representative of that most interesting and fruitful island mission field. In common with hundreds of others, I met and talked with him. But a rich experience was in store for me that I had little anticipated, and which I greatly treasure.

Sent to the West Pennsylvania camp meeting to assist over the first week end, I was asked by the General Conference to act as escort and aid to Kata Ragoso for three days at the camp, including in his public appearances a thirty-minute radio broadcast. Then we came on to Washington where he spoke several times, including an extensive intercity radio broadcast.

This broadcast was made possible through the special courtesy of WOL in Washington, D.C., on July 18, at 9 P.M. A full half hour was made available, thus providing opportunity for an effective number from our Mello-tone Male Quartet. A comprehensive introduction preceded the personal statement of the chief as to the transformation of his people. Then he gave us a familiar text or two in his native dialect, and finally a stanza of "In the Sweet By and By," in the Marovo language. The full broadcast is given for those who may be interested in both the content and the technique. This hook-up would have cost \$860.50 at the station rates, but it was made available without cost, and after the broadcast the station manager wrote that they "considered it well worth while." Next we went to the New Jersey camp meeting for two days, and conducted another broadcast at Trenton in the form of an eighteen-minute interview, likewise without cost. Broadcasts have also been made from New York, Buffalo, Detroit, Battle Creek, and Chicago.

These are mentioned as illustrative of the fact that the vast mission work of Seventh-day Adventists, our recent world Conference, with its delegates from the ends of the earth and the islands of the sea, constitute news the public wants, especially when pertaining to unique personalities. As evidence of how fully our mission work and its practical, abiding character can be presented over the air, and as an encouragement to radio endeavor, the announcer's introductory words, this writer's introduction of the chief, and the address of Elder Kata Ragoso, in his own phrasing, are here given in full. Similar broadcasts, some in the form of interviews, but telling essentially the same story, are arranged for other cities in the swing from New York back to Los Angeles, from which

port the chief sails for his native Solomons.

But before quoting these, I, as a secretary of the Ministerial Association, bespeak the deep satisfaction I feel in observing the development of an indigenous ministry, growing in ability and responsibility. I also wish to bear tribute to the gentility and Christian character of this my brother minister to whom I served as escort in travel, introducing him in these public meetings some fifteen different times, so as to give an effective and easy setting to his thrilling story of the transformation of his people by the gospel as brought by our Adventist missionary, and seeking to make effective his contacts with both our own people—the visible public in large gatherings—and this vastly greater invisible audience of the air. I surely have respect and love for our native ministry. We may be justly proud and appreciative of such men scattered in every land of earth, for upon them the brunt of the burden of evangelizing their own lands will fall with increasing weight as the work advances.

L. E. F.

Broadcast From Washington, D.C.

ANNOUNCER: From WOL in Washington, in an intercity network, we present Chief Kata Ragoso, of the Marovo Lagoon of the Solomon Islands in the Southern Pacific. Chief Kata Ragoso, son of a cannibal chief, is visiting the United States in connection with the international Conference of Seventh-day Adventists. Chief Kata Ragoso will be introduced and interviewed by LeRoy Edwin Froom, executive secretary of the Ministerial Association of Seventh-day Adventists. Mr. Froom:

ASSOCIATION SECRETARY'S INTRODUCTION: Good evening, Friends of Radioland!

You are now to have the unique opportunity of hearing tonight from the lips of the first Solomon Islander ever to visit the United States. He is an island chieftain, and the descendant of a long line of chiefs. I am happy to give a few facts relative to the chief himself, and the occasion of his visit to the United States, to serve as a setting for the unusual message he will bring to you. And he has asked me also to give a brief sketch of those fascinating islands from which he has come.

In the faraway Western Pacific, lies an intriguing group of nine large islands, and several thousand smaller ones, known as the Solomon Island archipelago. This great cluster is dotted from east to west over some five hundred miles of tropical ocean, and extends

north and south a distance of about two hundred miles. This island group has long been known to the world as the home of savage head-hunters—fierce wild men, heartless cannibals, practicing polygamy, slavery, and idolatry. They were filthy, degraded, naked devil worshipers, at the mercy of powerful devil priests. And this picture has not been overdrawn.

But the white missionary came, and as a result, savagery has been banished, and the awful cannibalism, polygamy, and slavery of the past have disappeared. These Solomon Islanders have been taught to read and write in the mission schools established. They have been cleaned up physically, mentally, morally, and spiritually. And this transformation stands forth as one of the outstanding modern miracles of God's transforming grace, and of the marvelous power of the gospel to save to the uttermost.

Now the one who is to speak to you, Chief Kata Ragoso, comes not only as a Solomon Islander chieftain, with jurisdiction over one of the larger islands, but he comes as a Christian minister, an evangelist, and a missionary, yet his own father was a cannibal and was converted only twenty-two years ago, at which time our speaker tonight was but thirteen years of age. Now in the prime of manhood, Kata Ragoso is one of the translators of the New Testament into his native Marovo language. He speaks eight native dialects, as well as an acceptable English, and has been instrumental in leading many hundreds of his fellow natives to Christ.

While he has never personally practiced cannibalism, as that was reserved for the adult head-hunting warriors, as part of their devil worship, yet in his boyhood he has himself seen the human blood sprinkled upon the sacrificial altar in the horrible cannibalistic feasts and dances of which it was part and parcel. Such are the depths from which this people have been lifted.

Chief Kata Ragoso came to the United States as a delegate to the World Conference of Seventh-day Adventists, recently held in San Francisco. He was one of hundreds of delegates coming from every part of the globe—the islands of the sea, as well as all continents and leading countries of earth, for Seventh-day Adventists are now conducting their evangelistic work in 579 different languages and dialects, and the chief's native Marovo is one of these.

He is visiting Washington, D.C., because the world headquarters of the Adventists is located here. The chief is at present on a brief preaching tour in America, and is at the same time observing the marvels of our Western civilization. While here, arrangements were made through the courtesy of WOL for him to speak over an intercity network at this hour.

I wish you might see the chief as he stands beside me here in the studio—a tall, well-proportioned man, weighing some 200 pounds. His skin is jet black, and he has a great bushy head of hair, typical of the Islanders. His feet have never been inside of shoes, and he wears a kind of skirt, or *tivi-tivi*, as they call it. The missionary, it might be added, does not seek to change these inborn customs, as his appointed task is to Christianize, not to Westernize.

The chief has with him here, in the studio, some of the grim reminders of the past savagery of his people. To mention but three—a sinister-looking war club that killed forty people back in head-hunting days, before the missionary came; also one of the black, wooden idol-gods they formerly worshiped; and the conch-horn that was once used to call the people to the cannibal feasts, but is now employed to assemble them for Christian worship.

Kata Ragoso's father, Chief Tatagu, was the first convert of the first Seventh-day Adventist missionary to the Solomons, Captain G. F. Jones, some twenty-two years ago. Today there are over five thousand Seventh-day Adventists in the Solomon Islands. Chief Ragoso has five brothers, all of whom are Christian missionaries, and has two sisters who are married to native Christian missionaries. What a remarkable picture this family presents within the space of a single generation! Truly the gospel works wonders!

The presence and witness of a man like this, whose gentility and Christian refinement impress all who become acquainted with him, should surely answer such challenges as, "Do Christian missions really pay? Are their results permanent? Do they justify the efforts and sacrificial giving of men and money necessary to the missionary enterprise?" Surely the answer is, "Yes, infinitely yes!"

I now have the pleasure of presenting Chief Kata Ragoso. And, Chief, before you speak in English will you not say a few words in your native Marovo? Will you not repeat the Lord's prayer? And let all of every nation, tongue, and tribe who may be listening in enter into the spirit of that matchless prayer, as it is offered in one of the vast array of languages in which all mankind is invited to say, "Our Father, which art in heaven."

[Chief Ragoso prays.]

Transformations in Cannibal Islands

(THE CHIEF'S MISSION STORY)

I AM very happy to be able to speak to you tonight, on my first visit to America, even though it be in faulty English. This is something new to me to speak over the radio to people whom I cannot see, but I hope you will understand my message.

As I have traveled around, I have been amazed to see the great works of the white

man, for there are no such things in my country. But I wish to tell you this evening of that which is great in my country, and which has given joy and peace to my people.

I would first say, "Thank you" for helping to send to us the message of God as revealed in His word, and for the missionaries whom you have helped to send to us, who have told us of the story of Jesus and of God's great love.

In the days gone by, I did not know, nor did my fathers before me know, of these things. Then our works were evil. The works of heathenism that our forefathers did, we were taught to do. Then there was no love in my country. Our customs did not make for peace, and we lived in filth. There was always anger, fighting, and the killing of men, and the worshiping of senseless idols.

I want to read to you what the Bible says about idols in Psalms 135:15-17: "The idols of the heathen are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not; they have ears, but they hear not; neither is there any breath in their mouths."

This is true what these verses say. Our idols had eyes, but they could not see. They had mouths, but could not speak, and ears that could not hear. Nevertheless, we had to make these idols, and were compelled to worship them. The spirits of our forefathers were supposed to take possession of these idols. And through the control of the devil-priests, we would be compelled to do their devilish biddings. They might ask us to make some great canoe. Before this canoe could be used for any purpose, it had first to be dedicated by human blood. The devil-priest would then direct and lead the men to some distant shore, where they would fight with their enemies, killing as many as possible. They would then take back with them the heads of the slain, together with some slaves, and several of the children for a cannibal feast. These children would be offered as human sacrifices in the dedicating of these great canoes.

Whenever there was a successful war made upon a neighboring tribe or a distant island, the victory was always celebrated by a cannibal feast, as a ceremonial rite. My father took part in these feasts before his conversion, and I saw these things with my own eyes, when I was a boy.

Our men and women were always afraid. The young folks and children always lived in fear of being taken by enemy tribes as slaves or as victims for their cannibal feasts.

But I am glad that that experience was not always to be, for I read in Isaiah 11:11, this statement: "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush,

and from Elam, and from Shinar, and from Hamath, and from the islands of the sea."

I am glad that while Jehovah would reveal mercy to these great countries as mentioned in this verse, He did not forget to speak of my people who live in the "islands of the sea." God does not show respect just to a few people, for we read in Romans 2:11, "There is no respect of persons with God."

I have heard some folks say, "Leave the black man alone to carry on with his old works and ways. Why do missionaries and other white men go and interfere with the black people? Leave them alone with their own customs." I am glad that God did not say such things.

When the word of God came to us we were made happy, and our customs were changed. Our villages were made clean. We learned to build good houses. Our bodies were washed and made clean. We then ate clean foods. Our girls and boys are no longer afraid, but are happy all the time. Our boys and girls go to school, and they have learned to read and to write. So now they are clean, and happy, and there are none who have any desire to return to the old customs.

We no longer serve idols, nor go to distant islands to fight. We no longer kill one another. We no longer take the heads of men to put in the old "skull houses," in which the heads of our enemies were kept from generations past as part of devil worship. We, the children of our fathers who did these things, no longer do them, for all these old customs have been changed by the gospel.

About twenty-two years ago Captain Jones, the Adventist missionary, left Australia for the Solomon Islands. He came to the Marovo Lagoon, and the first man who received him was my father, Chief Tatagu by name. And when he came, he asked my father if he might start missionary work on my father's island. My father said he might, but to wait for a day or two, that he would call the twenty-five chiefs together. Several days later he called Missionary Jones, and told him that he could work anywhere he might wish among his people. He gave him a piece of land, and ten boys, including myself, to build a mission station headquarters, to start the gospel work in the Solomon Islands.

That work still is growing strongly. Today we have over a hundred church schools. We have kindergartens, primary schools, an intermediate school, and one training school. In this training school, we prepare our boys and girls to become missionaries and teachers. And from this training school we send them out as teachers, to tell others about Jesus. We now have over five thousand Adventists in our islands.

This conch-shell that I have with me is what the devil-priest would blow as the people were called to heathen worship. This is how it

was blown: [conch-shell is blown]. But now you will hear it blown calling the people to the worship of the true and living God. That is surely a wonderful change. The terrible war club and shield have been put away, and the Bible has taken their place in the lives and hearts of my people.

There are many things that have brought about these changes, but the greatest of all is the Bible. It is the accepting of this Book and the Christ of this Book that has changed the hearts of my most beloved people.

And now I will stop speaking. I desire to thank those who have made it possible for me to come to America, and all who have cared for me in all of my travels. I desire to thank all those who have given to missions and have made possible the sending of the missionary and the Christian Bible to my people. May God greatly bless you at all times, until the Saviour comes again. And in the kingdom of God, I am sure you will have the pleasure of meeting many of my people from my country.

[John 3:16 was then repeated in two native dialects, and two stanzas of "Sweet By and By" were sung in the Marovo. During the humming of "Pass Me Not, O Gentle Saviour," by the quartet, the concluding station announcement was made.]

* * *

Make Friends With Editors

BY making friendly contact with newspaper editors, and by visiting them in their homes, I have been given favor and have secured extra space in their newspapers. In my last effort an editor came to the meeting. I met him at the door, secured his home address, and called the following week. He told me he appreciated my call and would attend my meetings. He wrote my articles from material I supplied for him and spoke to the editors of two other newspapers. Thus I was given perhaps three times the free space that would have been given, had not the editor become my friend.

I had lunch with him several times, and our conversation was about our work and beliefs. He was desirous of knowing how he could manage to keep the Sabbath. Later he told me he had become convinced that Seventh-day Adventists teach the truth, and was endeavoring to arrange his affairs for God. He was having a struggle, and meeting with opposition from his wife and his minister, but he was determined to obey his convictions. It pays to make friends with the personnel of a newspaper staff.

A. D. BOHN.

Spokane, Wash.

* * *

Do not overwork certain stock expressions, such as, "six 'dear souls' responded." Repeated continuously in sermons or article, they pall.

DISCRIMINATION against Seventh-day Adventists is inevitable, and will increase more and more as we approach the climax of human history, until no man can longer buy or sell who disclaims the mark. It is therefore incumbent upon us to know, as no others, the whys and wherefores of our differences from them. We should be the best-informed people in faith and doctrine in the world today.

* * *

Advanced Bible School Progress

THE third session of the Advanced Bible School opened June 15, 1936, with an enrollment of eighty-six, showing an encouragingly progressive increase over the previous two sessions. In 1934, the first year of its history, forty were enrolled; and in 1935 there were fifty-nine. This year, nearly every division of the world field was represented, and all but two unions in North America. Among the group were found twenty-one college teachers, thirty academy teachers, twenty-two preachers, three editors, and other workers. Our workers would do well to read the more extended report in the *Review and Herald* of July 23.

All who are interested in the future development and larger usefulness of this institution will be interested in the action taken by the full General Conference Committee in session at the close of the Conference in San Francisco. This action transfers the school to Washington, D.C., beginning with the 1937 session. Here, both students and faculty will have access to the matchless research facilities afforded by this center, which are essential to all advanced work. The school will be in close proximity to our general denominational headquarters and our appointed leaders. May God's signal blessing attend this school, destined, we believe, to fill an increasingly vital place in the remnant church. Here is the authorizing action for the transfer:

Resolved, 1. That the Advanced Bible School be permanently organized as a separate corporation detached from any other school, to do the graduate work in Bible and Religious History for the Associated Senior Colleges of Seventh-day Adventists.

2. That the constituency of this corporation be the General Conference Committee.

3. That the school make provision for the granting of the M.A. degree in Bible and Religious History.

4. That the location be in or near Washington, D.C.

5. That the board of trustees be composed of the home officers of the General Conference, the secretary and associate secretaries of the General Conference Department of Education, the dean of the school, the presidents of Seventh-day Adventist senior colleges, and five other members to be chosen by the General Conference Committee.

6. That the officers for the coming General Conference term be: J. L. McElhany, president; H. A. Morrison, vice-president; W. E. Nelson, treasurer; and M. E. Kern, secretary.

7. That the 1937 summer session be held in Washington, D.C.

8. That the Minority Committee be authorized to make temporary provision for the Bible School, and that any provision requiring the erection of buildings be referred to the Autumn Council.—*General Conference Minutes, June 10, 1936.*

VALUABLE QUOTATIONS

Extracts From Current Literature

No attempt is here made to reproduce commonly accessible statements from standard secular journals, but rather those which would not ordinarily be available to the average reader.

UNIVERSAL RELIGION.—The New History Society takes its name, apparently, from its ambitious program: the establishment of the United States of the World and of a universal religion. When these things come, history will indeed enter on a new phase! But the perfections they imply wait on him who shall "make all things new" after His coming. The society was founded in 1928, and is, we are told, based on Bahaiist principles. Among its speakers have been John Haynes Holmes, Rabbi Wise, John Dewey, Einstein, Mrs. Sanger, Lagore, and a son of Tolstol.—*The Sunday School Times*, July 11, 1936.

DELUGE OF EVILS.—Does it occur to you that we are caught in a deluge of evils? From the drouth of one year we are hurried to floods of another. From the plenty that calls for crop reduction to the scarcity that rockets prices and fades into the long hunger. From disease flying on the wings of invisible germs comes death leaping upon helpless victims. From waving flags and gay music to the choking valley of poison gas and rotting flesh. The grandeur of proud civilizations drifts to eternities of silent wilderness. What is the meaning of these fatal destinies that track us down?—*The Christian Century (Mod.)*, July 8, 1936.

ROME'S REVIVAL.—The Roman Catholic mayor of London, Sir Stephen Killik, has given a dinner in the Mansion House to the members of the Roman Catholic hierarchy of England. The dinner was served on the gold plate of the city and the band of the Royal Artillery played during the dinner. Replying to the toast, "The Lord Mayor," Sir Stephen, expressed the hope that his year of office would be "a further step on the road to a complete restoration of the faith in this country."—*The Sunday School Times (Fund.)*, June 13, 1936.

PRETTY SOFT.—No well-informed person disputes the fact that, broadly speaking, our churches can depend on only 30 per cent of their members for money contributions, participation in church work, and loyal attendance at public worship. The *Churchman* [Epis.] makes light of denials and excuses, and says sensibly:

We have a feeling that it would be a good deal more loyal to face the facts and try to change them. We are under no illusions as to the difficulty of that undertaking. Movies, radio, automobiles, the tensions under which we are living—all these are factors contributing to a slump in church attendance. But they are hardly valid excuses for those who have taken on the responsibilities of being Christians. The inactive two thirds of our church membership are, we fear, pretty soft. We have said before that conditions for membership in the church are all too easy. If we forced communicants every year to pass an examination on their annual record, we suspect that we should have a much healthier organization. The sloughing off of the dead wood would in itself be of no little value.—*The Watchman-Examiner (Baptist)*, July 9, 1936.

REVIVAL IMPERATIVE.—Conditions in our country today are simply appalling, and nothing can bring about much change except a great spiritual revival. Millions out of employment, the piling up of billions of dollars of debt, saloons in control, increase of vice and crime and divorce, madness for lust and pleasure, blatant infidelity, disregard of everything sacred, the threat of communism, the weakness of the church, the decline of prayer, the absence of conversions, the decline of missionary contributions, have brought confusion and a feeling of despair. We have tried education, and we have tried legislation, and we have gone from bad to worse.—*Homer F. Yale, in the Watchman-Examiner (Baptist)*, May 14, 1936.

CATHOLIC MOVIES.—With wisdom does the pope make two observations about motion pictures. One is that "it is necessary to apply to the cinema a supreme rule which must direct and regulate even the greatest of arts in order that it may not find itself in continual conflict with Christian morality or even simply with human morality based upon natural law. The essential purpose of art, its *raison d'être*, is to assist in the perfecting of moral personality, which is man. For this reason it must itself be moral." All of these statements in the encyclical are guides for our future. They lead the way for the establishment of that final desideratum: a Catholic motion-picture-producing company.—*America (R.O.)*, July 18, 1936.

PSYCHOLOGIST'S CONSCIENCE.—Every one has experienced the pangs of conscience, but few have a very clear idea of their nature or their source. In earlier times, the conscience was regarded as the voice of the Lord transmitting his commands to humanity. In consequence, until very recently the conscience has been regarded as something above and beyond the reach of science. It has been only within the last decade that a body of information has been accumulated which would permit an analysis and an understanding of the phenomena of conscience.—*Robert N. McMurry, in the Christian Century (Mod.)*, July 22, 1936.

CATHOLIC PRESS.—It is announced that the Roman Catholics in the United States have 30,250 priests. There are 134 Catholic papers in the United States with a combined circulation of 2,396,516. This is besides 197 reviews, with a circulation of more than 4,000,000. Certainly the Roman Catholics have found out the value of printer's ink, and we have no doubt at all that much of their progress is due to the great number of their papers and reviews and to their vast circulation. In many particulars we would not advise our people to take Roman Catholics as an example, but in this particular we might well follow in their steps.—*The Watchman-Examiner (Baptist)*, May 28, 1936.

HUMANITY'S HELPLESSNESS.—The hell sin fashions is a reality in the world that now is, no matter how we may deny it of the world that is to come. Depravity! Sin! Confusion! Tragedy! Damnation! He who does not see these words writ large across the face of this modern world has eyes to no purpose. Education seems powerless to illumine us. Revolution only changes the form of the shadow without relieving it. Why are we so proud that we will not be saved?—*The Christian Advocate (M.E.)*, July 2, 1936.

CAMPUS RELIGION.—Since comparatively few young people go to church schools, since the Bible is almost a forgotten Book in the American home, and since it has been banished from the public schools, where—one may well ask—are growing children to learn its priceless messages?

If America is to go ahead safely and sanely, it must be on the basis of deep personal convictions about those things in life that permanently abide. The high schools are, for the most part, hotbeds of materialism rather than of spiritualism. Religion has pretty well vanished from the school campus. The spiritual note needs to be sounded again and to be reemphasized if life is to be lived on any high level.—*The Christian Advocate (M.E.)*, July 2, 1936.

INTELLECTUALISM'S DESPAIR.—President Robert Maynard Hutchins, of the University of Chicago, said, not long ago, "We do not know where we are going, or why, and we have almost given up the attempt to find out. We are in despair because the keys which were to open the gates of heaven have let us into a larger, but more impressive prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal? The answer comes in undiluted animalism of the last works of D. H. Lawrence, in the emotionalism of demagogues, in Hitler's scream, 'we think with our blood.' During the nineteenth century, and since, we have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation depends on information."—*The Watchman-Examiner (Baptist)*, May 7, 1936.

JEWISH EXEMPTION.—The Central Conference of American Rabbis went on record favoring the

exemption of all their coreligionists from military service in the United States. They desire to be given the status in law enjoyed by the Society of Friends, whose religious tenets forbid them to bear arms.—*The Presbyterian*, July 9, 1936.

LIQUOR'S AFTERMATH.—The sale of the coffee bean, as reported by the stock exchange, decreased \$1,000,000 during the first year after repeal. Milk sales in the State were off 37,460,000 quarts in 1933; 59,160,000 quarts in 1934, with the decrease unarrested. Meanwhile the brewers in New York City were clearing \$3,000,000 a month, and promising that they would increase the sale of beer fifty million barrels in the near future. One New York city (Little Falls) has one drinking place for every 264 residents, according to the State Liquor Board.—*The Christian Advocate (M.E.)*, July 16, 1936.

INCREASING MEMBERSHIPS.—The total membership of the several Christian communions in America has shown an advance between 1920 and 1934 of 9,817,289, increasing from 47,721,811 to 57,539,100.

The non-Christian religious groups, omitting Jews, have advanced 3,628, increasing from 383,406 to 387,034.

The percentage of Christian advance is 20.5 per cent, whereas the percentage of non-Christian advance is 0.8 per cent.

The Methodist advance is from 8,189,925 to 9,067,561 or 877,636. This is 10.5 per cent.

The Roman Catholic Church has advanced almost 33 per cent, the Lutheran Church 39.9 per cent, while the Universalists have made only 1.3 per cent, and the Unitarians 1 per cent.—*The Christian Advocate (M.E.)*, July 16, 1936.

PRESBYTERIAN DECAY.—Our Presbyterian Church, U.S.A., is drifting away from those precious, inspired originals of the first century. Our church in its governmental zeal is becoming ecclesiastically fanatical. This is quite apparent in recent events. We must get back to the Holy Spirit, the martyr-character, the burning witness for Jesus.—*The Presbyterian*, July 23, 1936.

ANTIRELIGIOUS PROPAGANDA.—The antireligious movement in Russia maintains twenty-three magazines in fourteen different languages, and publishes for free distribution over thirty million pamphlets. It maintains scores of "museums" and exhibitions against Christianity.—*The Presbyterian*, July 16, 1936.

CONGRESS-OWNED SCHOOLS.—The child can be influenced by government-made and government-imposed opinions. He can be made over into a cog to serve in the machinery of government. Because the child is shaped and formed by the school, a government monopoly in education is incompatible with free government, with good government. That is why the dictator, immediately after trying to destroy the Catholic Church, always seizes upon the schools. For proof, if proof be needed, we can turn to Mexico, Germany, Spain, Russia.

The plain truth is that whatever the Federal Government subsidizes, the Federal Government sooner or later controls. In no field is centralization of power at Washington so dangerous as in the schools.—*America (R.C.)*, July 11, 1936.

BABSON'S SUBSTITUTE.—Mr. Babson has long been interested in religion and its relation to business. He has many times said that a revival of religion is necessary to a revival of business. This can be, of course, a highly dangerous doctrine. The notes he struck at Mt. Holyoke [Congregational General Council], however, were quite innocuous. He proposes to replenish Congregationalism by increasing the birth rate in Congregational families. If the clergy fails to stop the ebbing of the membership in certain Congregational churches by regeneration, he proposes that the laity do it by generation! —*The Christian Century (Mod.)*, July 8, 1936.

STATIONARY ACTIVITIES.—Mr. Spurgeon once said that some churches reminded him of a child's rocking horse—there was plenty of motion but no progress. This is an apt figure. A church develops certain forms and degrees of activity. Keeps its members more or less busy with various plans and schemes of work, meanwhile getting nowhere and making no advance worth recording. Recall the reports frequently heard at annual [Baptist] gatherings. After twelve months of work, the church has

just about held its own with respect to its membership, its scale of missionary and benevolent contributions, its Sunday school enrollment and attendance.

The story does not differ from year to year. As it was last year, it is this year, and bids fair to be next year. It is surprising to note the complacency with which our churches regard this condition of affairs. How contented we seem to be simply in defending garrisons, while we ought to be an invading army conquering territory yet unknown to the King.—*Watchman-Examiner (Bapt.)*, July 9, 1936.

VICIOUS EXPLOITATION.—The triangular alliance of police, politics, and crime, the accessibility of juries to corruption, the legal red tape and obsolete law which open interminable possibilities of delay in court procedure, the system of popular election of judges, the polyglot character of our population providing ideal conditions for the development of gangsterism, the vicious criminal lawyer who has attained fame and a fortune by developing to the utmost refinement the technique of blocking justice,—these are a few of the factors whose direct efforts are responsible for the failure of the law to give us a civilized society in America.

Lying deeper than such causes are the yellow movie, the yellow radio, and the yellow press, which, taken together, are engaged in exploiting the moronic impulses of the community for commercial ends. There is nothing quite so vicious in the whole range of American life as this form of exploitation. And no catalogue of the specific factors operating to break down the legal basis of a civilized society in the United States is complete which does not include them.—*The Christian Century*, Jan. 8, 1936.

A YOUTH'S CAMPAIGN.—"If half as much attention had been paid to me before I came to the penitentiary as I have received here," said a young criminal on his way to the electric chair, "I shouldn't have to burn."

The tragic comment is quoted by Dr. Harold McAfee Robinson, of Philadelphia, who recently announced a nation-wide campaign to reach 20,000,000 American youths, from four to eighteen, who are not attached to any religious organization.

"This vast total," writes the Rev. John Evans, who tells the story of Doctor Robinson's campaign in the *Chicago Tribune*, "comprises half the total youth population in America."

Doctor Robinson is head of the International Council of Religious Education, with headquarters in Chicago. He also directs the Board of Christian Education of the Presbyterian Church in the U.S.A.

"This campaign, which will enlist Protestants, Jews Catholics, and some semireligious and secular agencies," continues Mr. Evans, "is already receiving strong backing locally."—*The Literary Digest*, Jan. 11, 1936.

REFERENCES TO CHRIST.—"Are there any references to the life of Jesus in contemporary writings of a non-Christian character, aside from the reference in Josephus? If so, what are they?"

The passage in Josephus ("Antiquities," XVIII, iii, 3) is believed by most scholars to be an interpolation from a Christian source. Tacitus ("Annals," XV, 44) refers to the persecution of Christians in the reign of Nero. Suetonius ("The Twelve Caesars," Claudius, 25) speaks of the tumult caused among the Jews in Rome by a certain Chrestus in days of Claudius, and of the unpopularity of the Christians in the reign of Nero at the time of the great fire, and of their persecution and banishment. Pliny the Younger, governor of the province of Bithynia, wrote a letter to the emperor Trajan ("Epistles," X, 96, 97), requesting instructions regarding the treatment of Christians in his province, who were under the imperial ban, but concerning whose conduct he could find little cause for complaint. The reply of the emperor takes for granted the criminal character of the new faith, but advises mild procedure in case the accused are willing to abjure their religion by sacrifice to the Roman ruler. The laws against Christians in the reigns of Trajan's successors, Hadrian and Antoninus Pius, show that the Christian community was large and increasing, and Marcus Aurelius sharpened the edge of persecution against its adherents. The profession of Christianity in the period before Constantine was always illegal, and heavy penalties hung over it, involving constant peril to the members of the order. Yet the specific references in the literature of the age are few. It was as yet an inconspicuous minority in the empire, and its Founder only vaguely known.—*The Christian Century*, Feb. 12, 1936.

THE QUERY CORNER

Sundry Ministerial Problems

The Great Pyramid and Its Message

Is there any connection between the theories concerning the Khufu (Cheops) pyramid in Egypt and the statement made in Isaiah 19: 19, 20?

The mystic philosophy concerning the Khufu pyramid had its beginning with John Taylor, publisher to the London University, who, in 1859, wrote "The Great Pyramid; Why Was It Built and Who Built It?" In 1864 Prof. C. Piazzzi Smyth, astronomer royal for Scotland, visited Egypt, and after spending months in taking measurements of the pyramid, invented the idea of the "pyramid inch," equaling 1.0011 British inches, but which when used gave a series of measurements about the pyramid equaling the same number of "inches" as there are days in a mean solar year, etc. In the last two decades this idea has been espoused by John and Morton Edgar, the latter publishing "The Great Pyramid, Its Spiritual Symbolism" in 1924, and by David Davidson, who wrote "The Great Pyramid, Its Divine Message" in 1927. Many others have written since then, taking their material from these authors.

In essence all the authors use the pyramid measurements to make the great stone monument appear to "set forth the plan of salvation presented in God's Holy Word" (Edgar, p. 32), and to show "that the purpose of the gospel age is not to bless all the families of the earth, but to select the seed of Abraham, the antitypical Isaac, the Christ." (Id., p. 39.)

Mr. Noel F. Wheeler, assistant archaeologist in the Harvard Expedition to Giza, has written three articles in *Antiquity*,* "An English Review of Archaeology," Vol. IX (1935), pp. 5-21, 161-189, 292-304, on "The Pyramids and Their Purpose." He gives a detailed description of the different pyramids, comparing the various proportions, dimensions, etc., of Khufu with those of similar contemporary structures, and finds them all of common use during the pyramid age. (Id., pp. 294, 295.)

After studying Edgar's and Davidson's figures of Khufu, he says: "The method of making these figures fit exactly is also a masterpiece. If the Egyptians made a passage, as they did, slightly wider in one place than another—inevitable from the nature of their tools and instruments—then a measure between these limits is assumed to suit what is required; for instance, if the limits happen to be three inches and three and one-half inches, then the assumed 'intended' measurement would be taken as 3.14159 and much marvel evoked be-

* Any one desiring to pursue this matter more fully, might well read all three articles in *Antiquity*.

cause it equals the value of π . Another popular method is to add the required amount to a measurement to bring to what is wanted, and call this addition a 'special number' of the pyramid or of the chamber in question!" (P. 296.)

He finds his (Edgar's) reckonings for orientation toward Bethlehem incorrect, and for orientation of Khufu toward the cardinal points he finds examples of even more exact orientation elsewhere in Egypt. He denies (p. 298) "that the 'hollowed in' core masonry, by which each pyramid face of core is concave to the extent of some three feet in the center, was repeated in the outer casing." He charges Davidson with inaccurate translation of the name KHUFU AKHET, and of some of the pyramid texts used (pp. 300, 301). He states that the field of view from the bottom of the descending passages "includes practically one degree of the sky, vertically and horizontally," and therefore it would be impossible to arrive at the precise date of 2170 B.C. by the Polar Star alignment. (P. 302.)

It is true that this great pyramid, while constructed as a tomb, seems never to have been occupied by the king's mummy. As to why this was, Mr. Wheeler offers the following suggestion, after noting several plain evidences left within the pyramid of a change of plan in its erection:

"To sum up the facts which emerged: Hetepheres was the daughter of king Huni of the third Dynasty, wife of Seneferu, and mother of Khufu. She died in the reign of Khufu and was buried by him near the pyramid of her husband at Dahshur. Plunderers got at this tomb and their depredations were discovered too late, in that they had opened the sarcophagus and removed the body with the jewelry which was on it. The fact—of the robbery but probably not of the missing body—was conveyed to Khufu, and by his orders a secret tomb was commenced at once and finished roughly at great speed, situated in the most important point in his own royal cemetery at Giza. The tomb consisted of a vertical shaft, 100 ft. deep in the rock, leading to a rock-hewn burial chamber, and was situated alongside the causeway of Khufu's pyramid, nearer it even than the pyramid of the first queen of Khufu, and with the whole vast cemetery of his queens and children behind it. The whole shaft was filled solid with courses of fine limestone masonry in plaster of Paris, and the top course was of irregular pieces of the local nummulitic limestone, so that its secret was kept safely from the day of the reburial until A.D. 1925. . . . The idea of a secret tomb for the burial and a normal tomb with superstructure for the public to see was not a new one—Seneferu most probably had done the same thing, as others did after him—and if we put ourselves in Khufu's place, I think we should have cast quizzical eyes at our own pyramid from that day. There certainly would be ample reason for setting to and altering the whole intention of the pyramid; to continue the work so that outward

seeming should not be changed while saving unnecessary work by omitting what was no longer essential in the construction, and devising some entirely unsuspected site for the actual burial. . . . It would have been quite in keeping for him to have arranged for a public ceremony at his funeral and a dummy burial in the pyramid, while those entrusted with the task buried him as previously planned where none other saw it." (Pp. 181, 182.)

The following archaeologists agree with Wheeler in his findings:

Sir William Flinders Petrie, who in 1883 made a special survey of the Khufu pyramid, says:

"The principal result of the survey was to show that the casing did not slope down to the pavement above the corner sockets, but sloped down to the floors of the sockets, and the pavement was laid over it there. The base of the pyramid at the pavement was therefore much less than the distances between the outer sides of the rock sockets. Therefore instead of a pyramid measuring 9,140 inches, as was supposed, it measured only 9,069 inches. Hence all theorizing about the days in the year being represented was entirely erroneous. The size of the pyramid was ruled by being 7 x 40 Egyptian cubits (20.6 in.) high and 11 x 40 cubits wide. This is strongly confirmed by the size of the pyramid of Mejdum, which preceded it in date, being 7 x 25 cubits high and 11 x 25 cubits wide. . . . The angle of the slope required for this 7 and 11 proportion is within the small uncertainty (two minutes) of the actual remains. The theories as to the size of the pyramid are thus proved entirely impossible, and this is confirmed by later details of survey made by the Egyptian government."—"Seventy Years in Archaeology" (1933), p. 34.

E. A. Wallis Budge, assistant keeper in the Department of Egyptian and Assyrian Antiquities in the British Museum, adds this thought:

"There is no evidence whatever to show that they (the pyramids) were built for purposes of astronomical observations, and the theory that the Great Pyramid was built to serve as a standard of measurement is ingenious, but worthless. The significant fact, so ably pointed out by Mariette, that pyramids are only found in cemeteries, is an answer to all such theories."—"The Mummy" (1893), p. 330.

Dr. George A. Reisner, director of the Joint Expedition of Harvard and the Boston Museum at Giza quite tritely dismisses the matter in the following words:

"The bulk of the evidence preserved to us of the arts, the crafts, and the culture of Dynasty IV, one of the great creative periods of Egyptian civilization, was contained in the royal cemetery at Giza. The pyramids and other tombs of this place have, therefore, attracted the researches of a series of modern scholars, Vyse, Mariette, Lepsius, and Professor Petrie, as well as the attention of several generations of illicit excavators serving the market created by the demands of European

and American Museums for statues and reliefs. Of quite a different character was the interest excited by the supposed mysteries of the pyramids in the group of writers led by Piazzi Smyth, whose disquisitions have never had any archaeological value and need no further mention."—"Mycerinus" (1931), p. 4.

Perhaps it might be worth while to consider the exact statement of the text: "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar [Heb. *matztzevah*] at the border thereof to the Lord." The time, "In that day," certainly cannot be made to apply to the period of the IV Dynasty! No record is extant of any pyramid being used as an altar; it was a tomb. In front of the structure there was often a small mortuary temple where the king himself was worshiped, but no pyramid was itself ever used as an altar. Then, too, there is no evidence that the kings of Egypt at this period worshiped Jehovah. For the king to build this, the largest pyramid in Egypt, to Jehovah would be suicidal at a time when he was not only head of the state, but of the state religion as well. It would be parallel to the king of England's persuading Parliament to erect a Westminster Abbey in which he could worship Confucius.

The word "pillar" [Heb., *matztzevah*] is commonly used throughout the Old Testament. It denotes a memorial stone erected to the name of Jehovah or to some heathen deity. But it is always a single stone or obelisk, sometimes plain, sometimes carved into an image of the god. It was a *matztzevah* that Jacob erected at Bethel. (Gen. 28:18-22.) It was a *matztzevah* that he and Laban erected together with a "heap of stones" at Mizpah, but notice the two are distinctly different conceptions. (Gen. 31:45-51.) It was the *matztzevoth* of the heathen that Israel were to destroy when they came to Canaan. (Ex. 23:24.)

From the above it would seem that there is no authority from either a philological or archaeological viewpoint for seeking a connection between Isaiah's statement and the present-day theories concerning the great Khufu pyramid at Giza. LYNN H. WOOD.

Chicago, Ill.

WORKERS confronted with problems that perplex or baffle, who desire help, are invited to submit such problems, and counsel will be secured from the most able or experienced in our ranks. The replies will be given either direct or through "The Query Corner" of the MINISTRY.

THE success and joy of association together in service is based upon mutual confidence; and confidence is in turn the outgrowth of intrinsic character. Mutual respect is, therefore, dependent upon these inherent qualities that cannot be simulated.

NOTES AND NOTICES

Items of Interest to Workers

Catholic Educator's Alarm

(Continued from page 2)

"That story you may have heard—the tale of a Catholic boy losing his faith—is no isolated instance. That sort of thing is happening ceaselessly all over the United States. You cannot read about it in the papers. There are no screaming headlines: '36,000 Catholic youth lost their faith last year. 400,000 Catholic boys and girls weakened in their beliefs,' but the deadly process is going on just the same, going on inexorably, all the time.

"Their mangled souls do not lie on slabs in the morgue. Perhaps if Catholic parents could see that ghastly sight; could see the victims being brought in; brought in from the lower schools; brought in from the colleges and universities; laid in rows, long rows of young souls, dead to the heaven-born faith that once pulsed through their beings; dead after breathing in the noxious gases of atheism and materialism poured forth in countless classrooms throughout the United States—perhaps that might give Catholic parents pause. It might. One can never tell. . . .

"Down the long line of slabs, each tag tells the same nauseating story. They were all good Catholics—those souls; they all lost the divine gift of faith. The day they left home for college, spiritual death leered at them optimistically. Spiritual death walked into the classroom with them; sat beside them; never left them afterward.

"Their first reaction to the irreligious professors was one of horror. Blasphemies thundering in their ears sickened them. There was no God, silky-voiced instructors told them. You no longer believe in Santa Claus and pretty soon you will no longer believe in Christ, the voices innuendoed. Science is pushing back the boundaries of superstition. No educated man or woman today believes in all that piffle. After a while, you will perceive the folly of institutional religion.

"Their textbooks, their reference readings, their whole environment shrieked out day and night, month by month, year by year: There is no God. There is no moral law. Marriage is immoral. Miracles are impossible. There is no purpose in life. The world is the result of blind forces. Through four long years a false, distorted picture was held up to their youthful gaze, and whatever would disturb that picture was omitted or explained away. They never got the truth. . . . Four long years.

"Doubts leaped into their minds. Tiny doubts at first. Psychology threw out free will and the soul; sociology eulogized birth control, condemned marriage. Sin, salvation, heaven, hell, devil, God, were suavely derided. Premarital purity was sneered at. The ten commandments—ha, ha—they were the *mores* of a nomad desert tribe of the long ago, unfitted for modern life.

"The doubts commenced maturing. Burgeoning doubts that were never answered. The student did not know the answers. Each class spawning doubts, and siren voices whispering in their ears: Enjoy youth while you may. Doubts swarming in their minds, the hot blood of youth clamoring in their veins, and spiritual death grinning, edging up closer, and finally choking off the breath from their souls.

"If one could only take a moving picture with sound effects of the process that is going on. The professors' voices rising up from all over the United States, nouring falsehood into young Catholic ears. If one could see the thing that is occurring in the souls of Catholic boys and girls, exposed by their parents to the poisonous breath of atheism. The film would show the little doubts appearing; show them growing; little termites gnawing at the faith. It would picture the faith beginning to totter, and then the roaring collapse of the divine gift, the most precious thing on earth. It would portray the destruction of noble ideals, of lofty aspirations, and the gradual conversion of those once-Catholic boys and girls into a group of young hedonists. It would manifest the plunge into vicious habits and the hardening of those habits, the end of the love of God, the ruined, wasted lives; the remorse, the despair gathering thicker about them as they head

toward judgment day. Young souls, drugged, drugged through four long years; doped, hopped with atheism.

"This is not scare-fiction. It is sober fact. It is the sequel of the modern, widespread practice of sending Catholics to non-Catholic schools.

"If boys and girls are to practice the Catholic faith, they have to know it. To know it they have to learn it. To learn it they have to be taught it. Education which leaves out God leaves out education.

"Anything can happen in the atheistic classrooms, even those lucky escapes you hear about. Boys and girls have gone through four years of anti-God lectures and come forth with only superficial scratches. But spiritual death was there just the same, and for those who come through with their faith still intact, there are the spiritual corpses which clutter the platform on graduation morn. In one of the most celebrated universities in this country, ten Catholic boys began in the same freshman class. Four years later, seven of those Catholic boys had lost their faith. Seven corpses received diplomas on commencement day. Only three were still living. A new kind of "Bury the Dead" could be wrought out of those seven characters. And that is just one of the massacres, just one of the many enlivening our little, old United States.

"The modern secular school is treacherous. It is a spiritual death trap. The deadliest thing about it is that it does not seem deadly at all. It is simonized, and it glows and sparkles. One gazes with awe at the magnificent buildings. One reads of the learned faculties. Stepping on the campus, one can almost smell the prestige. The place is thick with prestige. The great reputation casts a sorcery over Catholic parents.

"The non-Catholic schools, high and low, are deceiving youth and destroying youth, and anything going that is deadly, no matter how marvelous its laboratories or how glamorous its prestige. If there is a God in heaven, the secular school is spiritual cyanide. Each year the corpses rise higher and higher, as the schools, the colleges, the universities dump Catholic boys and girls on the ever-mounting heap of souls, souls dead to the faith of their fathers."—*America (R.C.)*, July 11, 1936.



AN ENLARGED CUT SERVICE

In addition to cuts offered in the regular catalogue, —which catalogue may be had for the asking,—the Evangelistic Cut Service will be glad to receive suggestions from our evangelists for new designs. If you have an idea you would like drawn and made into a cut for your own use, send it along with a description or rough sketch. If it fits into our catalogue needs, the design will be drawn without charge and a cut made for you at actual cost. This, we believe, will be rendering a much-needed service to our evangelists. T. K. Martin, 8 Ash Avenue, Takoma Park, Washington, D.C.

A WITTY writer has said that the inspiration of the Bible is proved by the fact that it has survived the defenses of some of its friends. And there is some serious truth to the suggestion.

Community Bible Schools

(Continued from page 10)

in general, the subject of the evening, so that you can review the subject at your leisure. Although we shall have no written tests, we shall occasionally ask questions, to see if you are getting a clear understanding of the subjects as we proceed. If you wish extra numbers of the papers to give to friends, please feel free to ask for them when they are given out. They will be furnished without cost to you.

"We believe that the Bible, which is to be our textbook, is the word of God to man. We shall produce abundant evidence that it was given by divine inspiration to the prophets who wrote it. And inasmuch as the Bible tells us that spiritual things are spiritually discerned, we believe it is fitting that each class period should be opened with prayer, asking the Holy Spirit of God, which inspired the prophets to write these things, to help us understand what they wrote. Therefore we will bow our heads while prayer is offered."

All remain seated. We ask God to bless all who are interested enough in the study of the word of God to devote this night each week to this study, regardless of the weather, and we ask Him to bless the homes from which we came, and to bless our loved ones who may not be interested in the study of God's word, or who, for some other reason could not attend the Bible school. We pray for any of our loved ones who are ill, and for the special blessing of God upon this home which has been so kindly opened to us to hold the Bible school. Then we close with a plea for divine

wisdom to enable us to understand all the lessons from God's word we are to study, that a new peace and joy may come into our lives as the result of enrolling as members of this Bible school. Then we proceed with an introduction which leads more directly to the study of the evening.

Presbyterian Crisis

(Continued from page 9)

prevailing Modernism and to reject it even though it involves their separation from their own denomination. We would that they might go still further, and accept the Scriptural interpretation of all Christian doctrine, as indicated for these last days.

Washington, D.C.

Indispensability of Faith

(Continued from page 1)

stinging lash, we hear the shout of victory, "I triumph though I die."

Faith was never more needed than today. Unbelief is rampant. The religious world is in a state of chaos. The foundations of Christianity are undermined; the defenses of the Christian religion are under assault; the word of God is relegated to the scrap heap, as far as its divine inspiration is concerned. More and more is unfolded to our understanding the sad question of Christ concerning these very days: "When the Son of man cometh, shall He find faith on the earth?"

"Never more than today were needed men of calm and resolute faith. Brothers, to your knees and to your ranks! To your knees in humblest supplication; to your ranks in steadfast bravery which no foe can cause to quail. Stand forth in courage and in gentleness for the truth. Cherish a tender humanity and a catholic heart. Then take your stand, calm and moveless as the stars."

I. H. E.

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SPOTLIGHT!—The itch for the spotlight, consciously or unconsciously, lies back of that succession of "issues" projected by certain men upon farfetched points. Such matters are not really vital to either our personal life or our denominational welfare. But they serve to bring the agitator prominently to the forefront as a champion, which is essential to that platform. O that such energies were used for vital things, and especially that they were consecrated and employed to the salvation of souls! Mark the man who is really doing things for God. His is a different sort of life. He battles uncompromisingly for principles, but not for personal opinions that are inconsequential. Our decided frown as workers should be upon raisers of false issues that merely get the spotlight.

APPRECIATION!—It costs so little and counts so much. It achieves what nagging pressure or the sheer exactions of duty could never effect. It stirs as nothing else can do. Try it on your associates. It brings results. Yet such a utilitarian motive, in and of itself, is too low and selfish and smacks too much of the commercial, to be urged. Far more important is the fact that appreciation is Christian kindness in action. It is the golden rule in operation. As such, it lightens the load that wearies and wears, and sometimes palls. We are prone to take too much for granted—that duty performed is its own reward, and that the satisfaction of a task well done suffices. We need more genuine, thoughtful, active Christian kindness in all our working relationships.

SIDE LINES!—The acceptance of salary—though at missionary rate—from the sacred tithe for full-time conference work, thereby imposes a solemn obligation upon the recipient to give his entire time, energy, and service to the cause. He has no moral right to take conference-purchased time for side lines in worldly organizations or enterprises for which he receives a second remuneration, while his brother minister wears himself out working day and night in undivided service which he believes God and his brethren rightly expect of him. These side lines with their supplemental incomes create a sense of injustice and a feeling of dissatisfaction that is unwholesome, unnecessary, and improper. "This one thing I do," should be not only the ministerial motto, but the applied rule of life.

TESTS!—The test of historical accuracy, in exposition of prophecy, is not the assent of the masses who know not whether the speaker's

statements are true or contrary to fact, but rather the supporting judgment of qualified historians. Simply the fact that one is not checked up by the rank and file is no evidence of soundness or accuracy. Some play "fast and loose" with statements which purport to be true, but which would instantly be challenged by an expert. No worker has a right to stand as a public expositor of prophecy unless he is qualified to marshal the facts of history as well as to interpret them. Looseness here is a discredit to the cause of truth, an imposition on the uninformed, and an affront to the scholarly.

BEWARE!—It is considered clever, by the careless and indulgent, to jibe or joke about those who are conscientious and careful over vegetarianism and other sound and sane aspects of health reform. Sometimes these sallies assume the form of personal thrust. More often they are timed for effective release in the presence of others. But, after all, such an attitude is neither clever nor genteel, nor is it Christian. Never, when the conscientious scruple or principle of another is involved,—and especially when it involves a point whereon the voluminous counsel of the Spirit of prophecy sustains the careful and rebukes the careless,—should one word be uttered to make light of sincere adherence to believed principle. If a person chooses to indulge, that is perhaps first of all an individual matter between himself and his God; but let him not twit his brother, thus, by precept and example, weakening his witness, and making it more difficult for his brother to stem the popular current.

GEYSERS!—The marvelous phenomena of the Yellowstone geysers,—some three thousand in number,—with their violently boiling pools and their irrepressible geyser jets, are but some of the incontrovertible surface indications of the fires God has reserved in the heart of the earth against the swiftly approaching day of final reckoning with a revolted mankind. Such evidences are prostituted by science, falsely so called, to prove the very opposite,—that the earth is in a process of cooling down from its primeval molten state and has little to fear in the future from impersonal nature. Thus the scientist completely reverses the testimony of the earth. We need to seize upon this fallacy as an opportunity to controvert with sound, irrefutable evidence such perverted reasoning. We have truth, the inerrant Word, and sound science to support us. We should be more aggressive just here.

L. E. F.