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Trenchant Truths

WE need depth as well as breadth of vision.

THE greatest work in the world deserves the best preparation and training in the world.

THE primitive church, which had the maximum of spiritual power, had the minimum of human machinery.

WHEN you find a man with a burden over a tangent, rest assured that he has lost his sense of relative values.

No honest man will ever knowingly repeat an inaccurate or misleading statement or quotation after its unreliable character has been discovered.

OFFICIOUSNESS is the mark of a petty mind, while largeness and gentleness combined with firmness, and tolerance with fidelity, are the earmarks of great souls and real leaders.

A MAN may proclaim a message without ever preaching the gospel. He may do so effectively, persuasively, logically, incontrovertibly. He may convince and win to his viewpoint without ever saving the souls of his hearers. This is a peril against which we should constantly guard.

WHEN, because of changing conditions, you are tempted to question some great principle, study rather to see if your own viewpoint has not been too constricted and narrow. The truth of God covers every contingency.

THE war upon the remnant church will be twofold—from without, upon the commandments of God; and from within, upon the Spirit of prophecy.

SUPERFICIALITY is the minister's constant, relentless, insidious foe—superficiality in study, in spiritual experience, and in preaching. A word to the wise is ample.

WE have fallen upon strange times when curious winds of doctrine are blowing, some gently, and some with considerable velocity. We must hold fast. We must know our ground and stand upon it.

WISE-CRACKING may be appropriate for the comedian or the political orator, but it is cheap and incongruous in a preacher of the gospel. Impressive, incisive language is always apropos, but let us leave the wise-cracks to the wits of the world.

THE frank admission of a fault or error will always be recognized by straightforward men as manly, Christian, and upright. It stops the mouths of critics, and automatically clears of charges of dishonesty or subterfuge. May this noble, rugged trait thrive on.

A LITTLE knowledge is often dangerous. It frequently unsettles, confuses, bewilders. More facts with their full understanding are then needed. One must study on and think through to sound conclusions. This leads to an equilibrium that will not be upset by some new theory nor disturbed by inability to solve every mystery or problem that confronts. It produces a confidence and a satisfaction that cannot be gainsaid, and issues in positions that are unaffected by the stress and storm and flux about us.

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Editorial Keynotes

IRWIN H. EVANS—EDITORS—LEROY E. FROOM
SPECIAL CONTRIBUTORS: THE GENERAL CONFERENCE OFFICERS

The One Hope of a Lost World

THE word "gospel" means good news. It is usually applied to the New Testament teaching of salvation from sin through faith in Christ. One who truly preaches the gospel must preach salvation from sin. The message may be clothed in such language as capacity, training, and feeling may enable the speaker to use, influenced by the operation of the Holy Spirit; yet to be the gospel, it must relate in some way to deliverance from sin through faith in the crucified and risen Saviour.

When the angel of the Lord revealed to Joseph that his espoused wife was to be the mother of the Messiah, he said, "She shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins." That message of salvation from sin constitutes the gospel, which pays the penalty for past sins, and provides power to live a new life by faith. Both are essential for salvation, and salvation from sin is the best news ever proclaimed to man, or heard from the lips of man.

Again and again Christ spoke of His work on earth as a mission of saving the lost. "The Son of man is come to save that which was lost," is stated in Matthew. And again, "I am not sent but unto the lost sheep of the house of Israel." That was Christ's mission on earth. To make this possible He lived and died and was raised from the dead.

When we speak of the cross, we think not of the wood of which it was built, nor of the nails that were driven through Christ's hands, nor alone of the physical agony that He suffered as He hung dying on the tree; but we include all the events that cluster in His life, His death, and His resurrection. No one event in the life of Christ sums up all the gospel. It takes all—His life, death, and resurrection, all focussing in the cross—to make the full gospel of salvation to be proclaimed to a lost world.

There may be lectures, uplifting, inspiring, educational; but without the cross of Christ, there is no gospel.

Stories may amuse, many things may instruct, personality and manner may attract attention to the speaker; but he who would preach the gospel must preach the crucified and risen Saviour. It is a life-and-death matter with those who hear whether they believe in Christ. Often they are impressed to believe or not to believe from the tone, the words, the actions, of the one who speaks. When one preaches the gospel, his preaching can save sinners only as he preaches the crucified and risen Christ.

The cross of Christ with all that centers there is the highest theme ever studied by man; it is deeper than all the philosophy and science taught in the advanced schools of earth; it has more uplifting cultural qualities than all the arts known to man; it is the sum of all wisdom; imagination can never soar as high as it reaches. It is so supreme, so infinite, that through all the ages of man's career there has never been one who has made his life's

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Essentials and Nonessentials

ON the great essentials of the faith we are gratifyingly united in our understanding. But in the interpretation of certain prophecies, or features of prophecies, which are helpful and interesting, but not vital to salvation, considerable difference of view obtains. This simple fact, frankly stated, is neither strange nor alarming, for so it was both among our pioneers, and has been throughout our denominational history, as a survey of our literature through the years clearly discloses.

More than that, millions of saints and martyrs through the ages past were without any clear understanding of the intent of these secondaries, as they may be termed. And thousands of our native believers today in Africa, South America, and other continental mission fields are still unaware of their intent. This is no bar to their salvation. But it does confirm our contention that these minor matters of discussion and divergence are not fundamental to salvation. And, firmly and intelligently held in such a subordinate position, they will not create perplexity nor division.

This must not be misunderstood as in any degree minimizing the importance of knowing Bible truth, nor of ardently searching for all possible light on truth. We should unceasingly study, search, and compare. But we should always differentiate sharply between primaries and secondaries, fundamentals and accessories, or to phrase it differently, essentials and nonessentials. With such clear understanding of relationships, secondaries will be calmly and carefully studied without any nervousness or tension, and wholly without any spirit of suspicion or challenge of those whose viewpoint may differ.

There can be highest respect and affection for a brother along with

a definite differing on subsidiaries. Holding fast our personal liberty, we should always be willing calmly and dispassionately to weigh any evidence disclosed by the researches of a fellow pilgrim. And in our quest for truth let us possess and exhibit the fair, dispassionate spirit of the scholar, and the open-mindedness of the pioneer and explorer. This alone will honor God and exalt truth.

WE face the future, not the past. Our faces are set toward the dawn. The light that shines "more and more" is for us. A spirit of repressive conservatism that crystallizes into rigid form, or an attitude of "we are the people possessing all the truth for the hour" that degenerates into a mere contention for a position held in the past, can be viewed only with apprehension. It must not attain the ascendancy.

Our pioneers were honest men. As such, they ever sought advancing light, and when they found an additional ray, never hesitated to walk in it. This frequently led them to make certain readjustments in the field of these secondaries. They desired their positions to be in agreement with all known facts, and to harmonize with all related truths. Many a detail was consequently altered to conform to this right principle, and many an early position that was hazy was later clarified because of this honest and commendable attitude.

As their spiritual heirs and assigns, it is incumbent upon us to maintain the same frank, honest, progressive spirit. We have not hesitated denominationally to supplant almost to a man the former teaching that the Huns rather than the Alemanni constituted one of the ten kingdoms that divided Western Rome, for stubborn historic facts settled that point; or that the seven heads of the composite beast of Revelation 13 are successive

kingdoms, rather than seven forms of the Roman government. The acceptance of neither one view nor the other was necessary to salvation. But always honesty of purpose and fidelity to truth as discerned does remain a basic requisite.

Let us not look askance at others who, loving the message as devoutly as we, having sacrificed for it as much, having championed it as loyally and propagated it as effectively, seek to clarify and perfect the accuracy of these features which are admittedly of but relative importance. Nor let us be beguiled into believing that God has committed to a select few the preservation of orthodoxy. Self-appointments are easy; but no one has patent rights upon this movement. God alone reads hearts, and He alone has the ultimate truth. Therefore criminalities and recriminations as to orthodoxy have no rightful place whatever in this message.

Let us greet every man who subscribes to the saving essentials and call him brother. If he differs or errs on minor points, let us faithfully tell him why we think so, submitting our evidence for his examination. But let us distinguish between primaries and secondaries. Such a spirit will foster peace, mutual confidence, and joy in service, and it will inevitably lead to greater unity in the truth.

L. E. F.

Spiritual Inheritors and Consummators

WE of the advent movement are the spiritual inheritors of all the light and truth that have been recognized and expounded in generations past. These divergent rays of varying brilliance and hue are designed in the purpose of God to be focused through the lens of present truth to illuminate the final section of the pilgrim path as with a flood light.

Others have labored, and we have entered into their labors. Others have laid the foundations, and we have builded thereon. Thank God for this. We are not some strange new sect with unheard-of truths and expositions. But from "here a little, and there a little," truth has been separated from error, fact from fancy, and sound exegesis from untenable interpretation. These, fused into one coordinated whole, when clarified, intensified, and vivified by the light of the sanctuary truth, have produced a message foretold for this hour, therefore due and here at this hour, and designed to meet the full needs of these unparalleled times.

The prophecies of Daniel and the Revelation have through the centuries been known and pondered. They have been understood and taught, though in a fragmentary way. Persons have had a fairly sound interpretation of such leading historic features as the four world powers of Daniel 2 and 7. But intermingled with sound exposition were strange vagaries and misconceptions that had to be discarded; for the features that were yet future were hazy and unintelligible until the time of the end, the time of understanding. God has signally blessed us in our study of these books. But we have not exhausted the light of truth. According to the clear word of the Spirit of prophecy, there is much more light for us.

Let us now go on to perfection. Let us pray, study, and ponder. Let us consult, discuss, and advance. The hour has come for consummation. The fullness of ultimate light and truth is before us as our rightful heritage. It is a glorious day in which to live. We thank God for our high privileges.

L. E. F.

It is so much easier to criticize than to construct. That is why there are many voluble critics.

Forward and Upward

Inspiration, Counsel, and Caution

Loose Thinking, or Jumping at Conclusions

BY C. W. IRWIN

LOOSE thinking is the source of much selfish, narrow, and ungenerous criticism. To illustrate: A Seventh-day Adventist who lived in the country started to meeting one Sabbath morning. As he passed down the road, he saw another Seventh-day Adventist brother over in his field, dressed in his work clothes, and carrying rails on his shoulder. This first brother proceeded to the church, and reported that Brother Blank had given up the truth, because he was seen that morning in his work clothes and carrying rails on his shoulder. Therefore, he was breaking the Sabbath, and consequently had given up the truth.

After the service opened, however, this brother came in dressed in his Sabbath clothes, and took his usual interest in the Sabbath services. At the close of the meeting it was learned that as he was about to start to meeting on this particular morning, he discovered that one of his animals had fallen into the ditch and was unable to extricate itself. Therefore he put on his work clothes and carried rails on his shoulder for the purpose of prying the animal out of its uncomfortable position. In doing this he was following the instruction of his Saviour, who said that if a man's sheep fall into the pit on the Sabbath day, he should lay hold of it and take it out, with the extra comment that it was right to do good on the Sabbath day. Thus a man who was following the instruction of his Saviour was misjudged and his motives were impugned, all as a result of loose thinking or jumping at conclusions.

Some people are prone to think that the judgment of God has fallen upon some particular individual because he has met with a serious accident or is afflicted with a severe illness; but we are told that we cannot read the heart, and because of this we are not quali-

fied to sit in judgment upon others. What may appear to the loose thinker to be the judgment of God, may be a method of administering loving chastisement for the further good of the person concerned. In Christ's day particularly, the Pharisees were accustomed to conjecture regarding motives. For instance, they called attention to the fact that Pilate had mingled the blood of certain Galileans with their sacrifices. But Jesus administered a severe rebuke in these words:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

Again, a certain tower in Siloam had fallen accidentally and killed eighteen men. It was inferred that they were great sinners, and that in this way the judgment of God had fallen upon them. But they received Christ's rebuke in these words: "Those eighteen upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

In "Thoughts From the Mount of Blessing" we read:

"We cannot read the heart. Ourselves faulty, we are not qualified to sit in judgment upon others. Finite men can judge only from outward appearance. To Him alone who knows the secret springs of action, and who deals tenderly and compassionately, is it given to decide the case of every soul."

Washington, D. C.

Characteristics of a True Missionary

BY FREDERICK GRIGGS

A TRUE missionary "is one sent of God" on a definite mission, with a definite message. He is not only to tell men that God can so change their

hearts that they will delight to do His will, but he is to show them that it is being done in his own life. The real missionary will not forget that he preaches more loudly by what he is and does than by what he thinks and says. His life is to be a living sermon. The trials which come to him are designed of God as a means of showing His mighty power in a human life. The awful trial of Job revealed to all the sons of God—to all the universe—that God could create a heart that could not be offended.

The true missionary knows that nothing is impossible with God, first for himself, and second for others. Though confronted with walls of heathenism and superstition that are "very great," he will have the courage of Caleb and Joshua in the face of every seemingly impossible obstacle.

Manilla, P. I.

Our Fundamental Need

BY B. M. HEALD

OUR denomination has passed through epochs of doctrinal discovery, conference organization, foreign mission advance, and departmental development. The present should constitute a new era in the extension of the third angel's message.

Our fathers in the faith dug out the rugged fundamentals of Bible truth. Today we need to give careful thought to presenting these truths of the message in an attractive way that will register in the modern mind. But we must not be so concerned with new methods that the throbbing message itself becomes obscured or lost sight of. In our endeavors to present our commissioned message in its most attractive form, we need to keep our vision clear and our judgment sound. We must not make the mistake of substituting mere modern methods for the essence of the third angel's message of Revelation 14:6-14.

There is a growing conviction in my own soul that we need more of Christ

and less of modernity in presenting the third angel's message. Christ, if He be "lifted up" in the message, will stop the passing throng and "draw all men" unto Himself. We are admonished that "the great center of attraction, Christ Jesus," must not be left out of the message. We are counseled that no discourse should ever be preached without presenting Christ. The "everlasting gospel" of Revelation 14:6 is the great center of attraction in the threefold message.

The "Lion of the tribe of Judah" must be preached with the lion of Daniel 7. The "Lamb of God that taketh away the sin of the world" must be preached with the lamblike beast of

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Kindly Correctives

On Speech and Conduct

Watch Your Grammar

BY CHARLES D. UTT

HERE are two grammar violations that I overheard in a discourse recently:

1. "He made a success, as far as selling books were concerned." The plural word *books* caused the trouble. The real subject of the verb in the second clause is *selling books*. *Books* is the object of the verbal noun *selling*, and both words together give us the subject of the verb *was*. The idea expressed, *selling books*, is singular. The verb, therefore, should be *was*: "as far as selling books was concerned."

2. "That ought to come home with special force to we who are present." This speaker would not have said, "That ought to come home with special force to *we*." The clause which concludes the sentence does not affect the grammatical case of the pronoun, which is the object of the preposition *to*. The pronoun should be in the objective case, *us*, whether it is the last word in the sentence or followed by a modifying clause. "That ought to come home with special force to *us* who are present."

South Lancaster, Mass.

Christian Refinement

CHRISTIAN refinement should ever mark the minister. Anything that savors of the coarse or gross is decidedly at variance with the ideals and standards of his calling. And this principle, in its application, reaches into the details of daily life, for it is a recognized fact that one unfortunate trait will often effectually neutralize a dozen estimable qualities.

Sometimes the points that offend are, by the offenders, deemed but

trifles. The noisy clearing of the throat, the unabashed cleansing of the nostrils or care of the nasal discharge, disagreeable expectoration, offensive body odor or breath, neglect of fingernails, unkempt or untrimmed hair, unshaven neck, soiled linen, filmy teeth, unbecoming positions on the rostrum,—such are some of the offensive matters noticed and severely criticized, as unsolicited correspondence and conversation reveals. And one coarse story or unbecoming expression or slur may forever destroy all influence with the individual or the group hearing it.

Fortunate the man who has a faithful friend or companion who will reveal his unconscious faults; and doubly fortunate the man who has the good sense and grace to profit thereby!

The Minister Out of the Pulpit

WHETHER in the pulpit or out of the pulpit, the minister is to represent the character of God and the principles of heaven. Anything that lowers this standard brings reproach on his high calling. He is an ambassador of the highest rank, and represents the government of heaven before the world.

A man who is sent out to represent a large clothing firm is expected to wear one of the best suits in the establishment, and to present at all times a creditable appearance. When God chooses men to represent His government, He would have them attired in the livery of heaven, with not one thread of human invention—clothed with a dignity that does not foster pride and self-conceit, and that will not come down to the cheap, low level of the street.

The minister's personal appearance counts for much. There is no excuse for ill-fitting garments, untidy linen, and shabbiness of appearance. He

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Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Evangelism the Task of the Whole Church

BY CARLYLE B. HAYNES

EVANGELISM means the whole church at work. The whole church means ministers as well as people and people as well as ministers. The work to be done is soul winning,—all the strength, the energy, the ability, the resources of the church directed to saving the lost. That is what the gospel commission means. Anything less than this, anything other than this, is a failure to carry out that commission.

There was a time when the idea of evangelism as the work of the whole church needed to be safeguarded from the false idea that this work was virtually to be done by a select body of men officially appointed. The time now is when this idea of evangelism as the work of the whole church needs to be guarded lest the idea gain the ascendancy that it is the work of the church members alone, leaving their leaders to manage, direct, administer, with their time and energies absorbed by the demands of organizations, institutions, boards, committees, and departments, while raising the rallying call to the people to keep up the work of soul winning.

Anything that calls leaders away from the work of soul saving is not evangelism. Anything that exhausts the energies and time of ministers in taking care of the saints, to the exclusion of saving sinners, is not carrying out the gospel commission. Anything that expends the money of the saved, given to save the lost, upon themselves, upon the church, leaving little or nothing for evangelism, is not soul winning.

The time has come when it is of supreme importance to direct all the energies of this movement into saving sinners. That is the purpose of this movement. That is why it has been

raised up of God. That is the reason for all its organizations, institutions, departments, and activities.

Sanitariums are built, not primarily for ministering to the sick, but to save souls. Colleges and schools are established to train soul winners and save souls. Publishing houses are planted to save sinners. Conferences are organized to be evangelizing agencies. Committees and boards exist for soul-saving purposes. Departments are organized to bring salvation to men. Offices are maintained to win men to Christ.

Were all these things to become so perverted as to exhaust their energies, time, money, and resources upon themselves, just to keep the machinery turning over, they would have lost their only reason for existence. They are meant to advance, not retard, the great work of the church, in winning souls to Christ.

The urge toward evangelistic endeavor begins when the individual is saved. It is based not merely upon the gospel commission, something from the outside pushing him into action, but upon his own inner experience, something from the inside impelling him.

The saved person has passed from death to life. The new life is not a modification, or development, or re-

finement of his old life. It is altogether a different, an entirely new life. It is the actual life of Christ in the soul. And when this Christ life becomes the life of the individual, then his motto is, "For me to live is Christ."

It is the nature of life to manifest itself. It is demonstrative, self-evidencing, communicative. The first impulse, the natural impulse, of the saved soul is to bring to others the salvation it has found. That is the beginning of evangelism. The saving experience seeks reproduction in other lives. It wishes to propagate itself.

So the language of every truly converted soul to the lost is, "I would that you were altogether such as I am, except my limitations and imperfections." The essential nature of the new creation in Christ Jesus is evangelistic.

Because of the very nature of his own experience, therefore, the believer in Christ is ready to accept the gospel commission as the only task in harmony with his new life, in harmony also with the mediatorial work of his Lord, in harmony with the deepest needs of the world. It is in this new spiritual transformation of the life of the saved that we find the truest motive of evangelism by the church.

It follows that soul winning must ever be the supreme work of the entire body of redeemed men, that is, the church, both individually and organically. If the spirit of the individual believer and that of the church as the body of Christ are not evangelistic, both are failing to reproduce the mind of Christ, both are failing to fulfill His redemptive purpose.

It is plain from this that evangelism is not exclusively a ministerial function, nor exclusively the function of laymen. As it is essentially based upon the love of God, as it is authoritatively based upon the commission of Christ, and as it spiritually grows

out of the experience of the believer, so the number of God-appointed evangelists should be equal to the number of the redeemed. The twofold purpose of life after being saved is to save others and to grow in Christian character. Ministers and people alike are held responsible for evangelistic endeavor.

And, of course, in this the minister is to train, to lead, to set the pace, to show the way. He is not to push this task off upon the church while himself doing other things. This is his supreme task. No other call is to be allowed to draw him away from this, whether administrative work, departmental work, institutional work, church work, pastoral work, district work, campaign work, or what not. These can all be utilized as channels for discharging his fundamental responsibility. He has been ordained to preach the gospel, the good news. In whatever post he may find himself he must not neglect to preach that good news.

So it is important that while we talk every *member* evangelism we should not neglect every *worker* evangelism.

Battle Creek, Mich.

EVERY minister in this movement should be a dynamic force for righteousness. God expects it, and the times demand it.

WE wonder if as much care is always exercised to see that our converts are truly converted and brought into living fellowship with Christ as that they are thoroughly indoctrinated in our distinctive Biblical truths. Isn't failure here one of the fundamental reasons for many departures among our youth? Nor should there be any lessening of thorough indoctrination. There must be increasing care in preparation of candidates for church membership.

Illuminated Texts

Side Lights From Translations

Luke 24: 42, 43

(Inquiry is upon the expression in bold face.)

Standard Versions

"And they gave Him a piece of a broiled fish, and of an honeycomb.* And He took it, and did eat before them."—*Authorized Version.*

"A piece of a broiled fish.** And He took it, and ate."—*A. R. V., R. V.*

Catholic Version

"A piece of a broiled fish, and a honeycomb. And when He had eaten."—*Douay.*

Historic English Translations

Wiclif, 1380.—"A part of a fish roostid: and an hony combe. And whanne He hadde eten."

Tyndale, 1534.—"A pece of a broyled fische and of an hony combe. And He toke it and ate it."

Cranmer, 1539.—"A pece of a broyled fische and of an hony combe. And He toke it, and dyd eat."

Geneva, 1557.—"A piece of broyled fyshe, and of an hony combe. And He toke it, and dyd eate."

Rheims, 1582.—"A peece of fish broiled, and a honie combe. And vvhhen He had eaten."

* "Honeycomb. Common fare. Most texts omit from 'and' to end of verse [42]."—*Oxford Companion Bible, Marginal Note.*

"Of an honey-comb.' The best texts omit."—"Word Studies in the New Testament," Vincent.

"Omitted in N A B D L (Tisch.; W. H., text, with words in marg.). A Syrian and Western interpolation."—*A. B. Bruce, in "Expositor's Greek Testament."*

** "Many ancient authorities add *and a honeycomb.*"

*** "Many ancient documents add, and a honeycomb."

Independent Translations

"A piece of a broiled fish.*** And He took, and ate."—*American Baptist Improved.*

"Part of a broiled fish and of a honeycombe; and He took it and ate."—*Darby.*

"A piece of baked fish; and taking it, He ate it."—*Fenton.*

"A piece of broiled fish, He took and ate it."—*Moffatt.*

"A piece of a broiled fish. And He took it, and did eat."—*Moulton.*

"A piece of a broiled fish, and of a honeycomb. And He took it, and did eat."—*Newberry.*

"A piece of boiled fish; and taking it before them He did eat."—*Rotherham.*

"Part of a broiled fish, and of an honey-comb, and having taken, He did eat."—*Young.*

"A part of a broiled fish, and, taking it, He ate before them."—*Concordant.*

"A piece of a broiled fish. And He took it, and did eat."—*Von Tischendorf.*

"A piece of broiled fish, and He took it and ate it."—*Goodspeed, Twentieth Century.*

"Part of a broiled fish and of a honeycomb. And having taken [it] He ate."—*Interlinear Greek.*

"A piece of broiled fish, and of honeycomb. And He took, [and] ate."—*Syriac.*

"A piece of roasted fish, and He took it and ate it."—*Weymouth.*

NOTE.—Most modern editions of the Greek New Testament omit the original of the expression "and of an honeycomb." This is true of such editions as Von Soden, Souter, The Resultant Greek Testament, Nestle's, Westcott and Hort, and so forth.

A literal translation of the text omitting the phrase referred to above

would be: "And they gave Him a piece of a broiled fish. And having taken before [or in the face of] them He ate."
C. W. IRWIN.

The Query Corner

On Life and Labor

Luke 2: 33

(Inquiry is upon the expression in bold face.)

Standard Versions

"And Joseph and His mother marvelled at those things which were spoken of Him."—*Authorized Version*.

"And His father and His mother."
—A. R. V., R. V.

Catholic Version

"And His father and mother."—*Douay*.

Historic English Translations

Wiclif, 1380.—"His fadir and His modir."

Tyndale, 1534.—"His father and mother."

Cranmer, 1539.—"His father and mother."

Geneva, 1557.—"His father and mother."

Rheims, 1582.—"His father and mother."

Independent Translations

"His father and mother."—*Am. Baptist Improved, Darby, Rotherham, Concordant, Moffatt*.

"His father and His mother."—*Moulton, Davidson (Von Tischendorf)*.

"The child's father and mother."—*Goodspeed, Twentieth Century, Weymouth*.

"Joseph and His mother."—*Fenton, Newberry, Young, Interlinear Greek, Syriac*.*

*"Most of the texts (not the Syriac) read 'His father.'"—*Companion Bible, Oxford, p. 1437*.

"Harlot" and "Innkeeper"

Is there any explanation as to why the spies at Jericho went to the house of a harlot, as recorded in Joshua 2:1 and 6:17? Does the word "harlot" have a wider meaning than its usual odious intent?

The ancient Jewish Targum renders the Hebrew word for harlot ("zanah") by an alternative expression meaning "innkeeper," and the two were considered rather openly synonymous in those days, as will be observed from the Jewish authority cited herewith. This in no way changes our understanding of the personal character of Rahab, who was afterward converted, as indicated in Hebrews 11:31 and James 2:25. In these New Testament texts the Greek word for harlot ("porne") is subject only to the usual understanding. The following statement from Dr. Cyrus Adler, of the Dropsie College for Hebrew and Cognate Learning, and chairman of the editorial board of the new Jewish translation of the Old Testament (1917), is illuminating:

"The Targum, Jonathan to Josh. 2:1, renders *zonah* by *pundekitha*, meaning innkeeper; David Kimhi in commenting on this passage, considers the two words equivalent, and Jastrow in his dictionary takes the same view. Apparently the two occupations were considered as synonymous in ancient times. At all events there is the ancient authority of the Targum for rendering 'innkeeper' in this case."

L. E. F.

HE who is honest and open-minded wishes all the available facts, even if this necessitates certain readjustments in views previously held.

Delving Into the Word

Studies on Fundamentals of the Message

Methods of Bible Study

BY H. F. SAXTON

(Continued from August)

Method No. 3.—Topical Bible Study

THE study of the Bible by topics is one of the most valuable and widely used methods. This is the method of analysis which calls for a searching out of all statements of Scripture dealing with a given topic, and brings the combined teaching into logical and conclusive form to be grasped and understood. Prayerfulness, integrity, thoroughness, and accuracy on the part of the student are to be emphasized as of necessary importance.

Since the topical study method touches Scripture teaching or doctrine, we may well be admonished that without the personal guidance of the Spirit of God, there is grave danger of misinterpretation, misconstruction, misapplication, and wrong conclusions resulting therefrom. Therefore, it cannot be too strongly urged that there be very careful and painstaking effort in study. The student must not be overambitious to discover "new light," but he should be *original* in his study. When there are severe criticisms of honest but faulty efforts made in Bible study, the result may be a fear complex which will militate against original Bible study; and this should be guarded against. On the other hand, let us not forget the admonition of Paul concerning the test to which original study conclusions are to be subjected:

"If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puffed up, knowing nothing, but doting about questions and disputes of words, whereof cometh envy, strife, railings, evil surmisings, wranglings of men corrupted in mind and bereft

of the truth, supposing that godliness is a way of gain." 1 Tim. 6:3.

In topical Bible study there is ample opportunity for individuality and originality, and students will not all follow the same method. The following suggestions may encourage thoroughness and accuracy:

a. Selection of Topics.—Follow the line of interest, and give study to the subject of which you are most eager to learn. A list of topics may be gathered from one's general reading. If it is desired to gain a comprehensive view of Bible doctrines as a whole, it would be well to prepare a list of topics which fairly well represent the field of Scripture teaching. Study the topics one by one, in some order of logical sequence, and complete the study of one topic before beginning another.

A comprehensive list of topics need not necessarily be lengthy. The following list of seven topics leads into the entire field of Bible teaching: (1) God the Father, (2) God the Son, (3) God the Holy Spirit, (4) Holy Angels, (5) Satan, (6) Demons, (7) Man. These seven topics may be reduced to three; namely, Deity, Angels (holy and evil), Man.

An excellent method of preparing a list of topics for original Bible study is to take the threefold message of Revelation 14:6-12 as a syllabus for topical study of the Bible. Analyze this message very carefully. Take the statements which form the basis for topics, such as "everlasting gospel," "fear God," "give glory to Him," "the hour of His judgment," et cetera; make a thorough study of each, and follow their leads into various phases of Scripture teaching. It is surprising to discover how fully the entire field of Scripture teaching is embraced within the scope of this message.

b. Be Original.—With the list of topics before him, together with the open Bible and a good Concordance, let the student enter upon the field of research first-handed, focusing attention and effort directly upon the Sacred Writings themselves, rather than upon what others say concerning them. There is a proper place for the consideration of what other men have to say about Scripture teaching; but we are not prepared to give attention to this field of study until we have exhausted our resources in searching out what the Bible itself reveals. After we have satisfied ourselves that, to the best of our ability, and with such facilities for study as we have at our command, we have uncovered the true teaching of the Bible upon any given topic, it is safe to investigate the claims, comments, and convictions of Bible students who have given evidence of being men of God.

c. Be Thorough.—The law governing the discovery of Bible doctrine is to ascertain that teaching which harmonizes all the Scripture evidence on the point in question. The student is to produce the *complete* Bible testimony. He must search until he finds all that the Bible has to say about the subject, at least, in so far as it lies within his possibilities of comprehension. Never mind if the hours of labor lengthen;

faint not if progress seems slow; grow not weary if the abundance of Scripture evidence piles up into a mountain of seemingly inextricable confusion, or if, on the other hand, the scantiness of discoverable testimony seems baffling. Pray, believe, seek, labor on. Evidence will be found in most unexpected ways and places. A clue often appears in the use of a word, or in the language of the context, or in the circumstances forming the historical background of the passage, or even in the geographical situation of the inspired author or of the events described. Follow the clue as a hunter trails the dim tracks of his game, and soon it will be found that that small clue is the tiny opening that leads into an increasing volume of light. At the end of the trail, the Bible student experiences a thrill and a joy beyond anything the world knows. It is like the glory of the bursting sunrise after a night of midnight darkness.

But the student must not stop at this point. The sunrise is only the beginning of the day's brightness. Study on. Lay hold upon the increasing light that shines from Scripture as it opens up before the mind, until the warmth and life of the noontide of Scripture light shine upon you and fill your soul to overflowing. Then what?

d. Be Thankful.—Conduct a prayer and praise service, even if the student himself is the only one in attendance. If there are fellow students who can join in the spirit of such an occasion, invite them in, tell them of the blessing of discovery, and let them share in the thanksgiving. At such a time the words of David are especially applicable:

"How precious is Thy loving-kindness,
O God!

And the children of men take refuge
under the shadow of Thy wings.
They shall be abundantly satisfied
with the fatness of Thy house;

And Thou wilt make them drink of the river of Thy pleasures. For with Thee is the fountain of life; In Thy light shall we see light."

Ps. 36:7-9.

e. Be Faithful.—Truth ever bears in its train both privilege and responsibility, and light always brings its recipient face to face with duty. When the light of truth penetrated the darkness of the mind of the apostle Paul, there came to him in the selfsame hour the appointment of his mission. Paul lay prostrate upon the ground, for a light brighter than the sun had blinded his eyes. A voice spoke to him in Hebrew, saying, "Saul, Saul, why persecutest thou Me? it is hard for thee to kick against the goad." Paul, the earnest, ardent, but deceived opponent of truth, answered: "Who art Thou, Lord?" The reply to this question was direct and clear, setting forth the appointment of Paul's mission:

"The Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to *appoint* thee a minister and a witness both of the things wherein thou hast seen Me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me." Acts 26:15-18.

More than twenty years later, Paul testified before Agrippa, saying: "I was not disobedient unto the heavenly vision." At the end of his life journey, when about to lay down his burden, he looked back upon his experience from the day the vision came to him, and said: "I have fought the good fight, I have finished the course, I have kept the faith." 2 Tim. 4:7. What a wonderful example of faithfulness! Ac-

companying every heavenly vision of light is its specific appointment; and to every one who receives divine light the injunction is given, "Here, moreover, it is required in stewards, that a man be found faithful." 1 Cor. 4:2.

f. Be Systematic.—The student should keep careful memoranda of every point he finds in his search for light upon any topic, and he should take care to give to each passage or statement of Scripture its right meaning before recording its point of evidence. When he is through searching for evidence, then comes the work of organizing the various points of Bible testimony, thus reducing the whole mass of material to a logical outline or analysis of the Bible teaching on the subject. Following this, the student would do well to set down in brief, concise statements, the high points which form the backbone, as it were, of the subject as a whole. Then, while the subject is fresh in mind, draw up briefly, yet adequately, a conclusion as to the Bible teaching on the subject, in the light of all the evidence presented.

g. Be Conservative.—Having progressed to this stage in topical Bible study, the student should seriously ponder, "Am I sure that I have rightly divided the word of truth?" and in meditation he should retire to the quiet place of communion with God, and pray for the presence of the Holy Spirit to anoint his eyes that he may see everything distinctly in its true perspective, and to water his soul with waters from the living fountain. He has now, but not before, reached the place where he can profit by study of the writings of other investigators of the subject. He should first turn to the writings of the Spirit of prophecy and read all he can find on the subject, and then read what has been written by well-recognized Bible students, reviewing and re-examining the Scripture proofs from time to time. All this

(Concluded on page 30)

From Here and There

Items of Interest and Significance

Spiritual race suicide is seemingly being committed by 10,000 Baptist churches, which, according to an Associated Press report, recorded not a single baptism last year. . . . We have more laws than ever before, with 46,000 new laws passed every year in the United States alone. So says the *Presbyterian*. . . . India's census this year reveals an increase in population of 32,000,000, or 10 per cent, in ten years, the total present population being 351,000,000. . . . Turkey plans to replace muezzins in the call to prayer by using loud speakers connected with a central transmission station which will broadcast the call at the appointed time simultaneously in all parts of the country. . . . Zionism is at the crossroads, so says Thomas M. Chalmers, editor of the *Jewish Missionary Magazine*. Zionist leadership is unable to agree on the best plan of procedure, and it is being recognized that political Zionism is ineffective in reaching the goal desired. . . . The old atheism, based on negations, is dead, says a writer in *Our Hope*. And he defines the new atheism as setting in the place of the true God a man in whom Satan shall fully manifest himself. . . . An "All World Gandhi Fellowship," whose object is to foster in both individual and collective life the doctrines of nonviolence and soul force "for the protection and peace of the whole world," and whose president is John Haynes Holmes, counts among its sponsors Dr. Peter Ainslie, William Durant, Rabbi Stephen Wise, Rabbi William H. Fishreiber, Mrs. Annie Besant, Sherwood Eddy, and Prof. Albert Einstein, according to an editorial in *Our Hope*. . . . Jericho's walls fell outward, and with no known human reason, accord-

HOW CHRIST

BY J. W.

A CHILD learns to walk by self-effort. As the child's age increases, there comes the instinctive walk to the object which appears all on its feet comes by practice; through this process the child develops self-dependence and independence.

On the basis of parallel reasoning that the Christian, who is bidden to do so by a similar process of development, is not a true parallel, for the Christian's intelligence and strength which will sustain his spiritual life. The Christian must learn to cease to make personal effort, and to trust that just in proportion to his helplessness will he be able to "walk in the Spirit."

Peter had the unique experience of being unable to do what was not necessary for him to spend any time or to develop strength and confidence. His first step was inspired by the will and grace of God, helpless to take even the first step. That he was walking,—that he was a Christian,—that moment he had never done before,—that moment he was a Christian.

In the spiritual realm we walk by faith. We learn to walk by our own efforts or by the grace of God. We require practice to walk on the way of life. We turn our eyes away from what we see and trust in Christ,—what He is to us and will be to us. We are able to walk in the spiritual life, and in the life of righteousness and holiness.

ing to the findings of the archeological spade of Director McCown of the American School of Oriental Research, says the *Bibliotheca Sacra*. . . . Atheism among children is spreading in Germany. Atheists have schools of instruction, and perform a ceremony called "Die Jugendweihe" ("dedication of youth"), patterned after the confirmation of children in the Evangelical faith, says *Our Hope*. . . . The Jewish population of the United States is now 4,228,000, as shown by the recent census. Jews are

SIANS "WALK"

WESTPHAL

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t to stand upon its feet, and then to
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"walk in the Spirit," must learn to
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began to sink.

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do in and through us,—will we be
to follow on step by step in the way

000 victims among the 45,000,000
children of the United States, while
1,000,000 suffer from weak or damaged
hearts, and 382,000 are tubercular, ac-
cording to figures cited by President
Hoover at the White House Confer-
ence on Child Health and Protection
last November. . . . The younger gen-
eration of Jews is breaking away
from orthodox Judaism, and many
of them are becoming materialists.
Anti-Semitism also appears to be on
the increase, avers the International
Missionary Council. . . . An average
income of over a million dollars in
1929 was enjoyed by five hundred per-
sons in the United States; yet only
one person in fifty-one had enough net
income in that year to require the
payment of any Federal income tax
at all. So said Prof. John Dewey in
a coast-to-coast broadcast in April
of this year. . . . Many Chinese opium
smokers are becoming morphine ad-
dicts, because morphine produces the
same effect for less money, reports
the National Anti-Opium Association
of China. In an effort to combat this
situation the Chinese government has
been spending about a million dollars
yearly in Manchuria in an institution
known as the government workshop
for the rehabilitation of morphine ad-
dicts. Yet after two or three years'
treatment and training, nine out of
ten addicts released resume the habit
almost immediately. . . . The General
Assembly of the Southern Presby-
terian Church recently voted to with-
draw from the Federal Council of
Churches of Christ in America, re-
ports the *Christian Fundamentalist*.
. . . . A movement toward Protestan-
tism, of considerable proportions, is re-
ported from both Italy and Spain. . . .
A wave of superstition surpassing any-
thing since the Dark Ages is inundat-
ing the world. One hundred twenty-
five million dollars in a year are paid
out to 100,000 fortune tellers and nec-
romancers, reports the *Churchman*.

today leaders in commerce, in the
professions, and in arts and science.
. . . . Civilization faces disaster, Pres-
ident Hoover avowed recently, basing
his declaration on the yearly \$5,000,-
000,000 world expenditure for arms—
a staggering sum, 70 per cent over
that previous to the World War. . . .
Atheism is advancing tragically
among students in the institutions
of higher learning of North America.
Atheistic associations are luring them
to destruction with soul-destroying lit-
erature. . . . Malnutrition has 6,000,-

The Better Workman

Improvement in Method and Technique

Creating and Holding an Interest

BY FRANCIS G. CLIFFORD

IN the heart of almost every man and woman there is a desire to be at peace with God. It is true that man's conception of God is often vague or crude or erroneous; nevertheless His Spirit in a thousand ways, unknown and often unrecognized by us, is endeavoring to reconcile men to Himself.

The vast majority of people may appear outwardly very worldly, even spiritually dead, their lives seeming to indicate that the gospel appeal would be lost upon them. But strike beneath the surface of unrest, pleasure-seeking, worldliness, and apparent godlessness, and we find that the Spirit of God still strives for recognition.

To the evangelist is committed the glorious privilege of creating the atmosphere and providing the opportunity whereby the hidden work of the Spirit of God in the lives of human beings may become an open, liberated, dominating force, that will transform the life, and fashion it after His own image. With what joy, then, should the evangelist devote, yea, abandon himself to the task of satisfying the soul hunger of men!

To succeed in his mission he must have a strong, living faith in God and man,—faith in God, to believe that His Spirit is being poured out upon all flesh (Joel 2:28); and faith in man, to believe that any and every man is a likely "prospect" for the kingdom.

The work of evangelism is done both in public and in private, that accomplished in private usually being the more enduring. Today the best method of reaching individuals privately seems to be by establishing confidence through public contact. Though people need and desire the gospel, some are prejudiced against attending religious services except those of their own faith; others have become indifferent through listening to sermons lacking a definite message

and spiritual power; still others have never cultivated a religious life, and to them a religious service, as such, has no appeal. In some way we must make contacts with all these classes.

To bring about the desired results, our initial advertising must be wide in its appeal, dignified in its make-up, and as attractive as it is possible to make it. The announcement of the opening service must reach the public through as many channels as practicable. Our usual program in Southern Africa includes the following:

1. A six-inch double-column advertisement with block on the "leader" page, if possible, of the daily press.
2. One to two hundred posters, two by three feet in size, placed throughout the district on walls and hoardings, or billboards, with permission of the owners. These posters have a bright yellow horizontal strip ten inches wide, upon which the opening date is printed in bold type.
3. Advertising slides are used in the local cinemas for two evenings preceding the opening service.
4. The district is flooded with handbills, usually a folder bearing on the front a word of welcome or a catchword, and on the back featuring the

musical program. In order to find why the folder is distributed, it must be opened.

By these means a full house is usually secured for the first meeting. The service is short, being confined within one hour. A few points are made clear, and a few texts revealing strong Scriptural evidence are read, closing with a gospel appeal to touch the heart.

If there is an overflow audience, as frequently happens, it is made the basis for a larger program. In the next handbill distributed we express regret that so many were unable to obtain seats, and announce that in order that those attending nightly shall not be disappointed on Sunday evening, we plan to issue reserved seat tickets for the service on that night. Small cards are printed, good for one reserved seat on Sunday night only, and these are given out by the ushers on Friday and Saturday nights to those requesting them. This is an incentive to attend on these nights, for the tickets are obtainable only on personal application.

On Sunday evening the number of seats to be reserved, corresponding to the number of tickets given out, are divided off from the few unreserved seats, either with notices or with a rope stretched across the tent. It is not wise to reserve all the seats; but approximately three fourths can be reserved to good advantage. In each

aisle where the reserved section begins, an usher should be stationed to receive tickets, and admit ticket holders only. Care should be taken, in selecting persons to act as ushers, to choose only those who are tactful and pleasant in manner. Invariably within a few minutes after the doors are opened, the unreserved section will be filled to overflowing. This plan greatly increases the attendance; for a crowd always draws to itself.

The next step, if the crowd seems to justify it, is to announce that in order to avoid disappointment to so many again, and that all may be seated in comfort, a double service will be conducted on the following Sunday night, the same message being given twice. The early service will be for those without tickets, and the later one for those with reserved seats only. The early comers get the musical program; for when the first service is over, the time is somewhat limited for the second.

During the latter half of the early service, a large crowd is always gathered outside the doors, waiting to press in when they are opened. This arouses a wider interest in the services, and advertises them effectively. The additional audience helps to swell the week-night attendance also; and with their contributions the effort can often be made self-supporting.

Johannesburg, South Africa.

Introducing the Evangelist's Coworkers

SOMETIMES the associate workers of an evangelistic company have been placed at a marked disadvantage in their contact with the public through failure of the evangelist in charge to acquaint the audience with the personnel of his company. An inquiry into the practice of a number of our successful evangelists has elicited these responses that are decidedly helpful, and should correct any unintentional thoughtlessness in this matter.

A. E. SANDERSON: I plan to introduce the Bible workers to the congregation in an informal way quite early in the meetings, stating that they are assist-

ing me in personal work in visiting the homes of the people.

R. L. BOOTHBY: In our programs and newspaper announcements we give

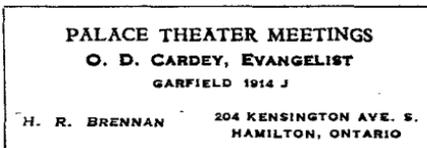
the names of our workers, and the Bible workers are introduced to the audience early in the series of meetings. Often we find some special work for them to do, which brings them before the public, such as conducting a Bible class for women. At present our Bible worker is a returned missionary, and each week she gives a talk on mission experiences.

H. M. S. RICHARDS: In order to make the Bible workers seem to the people an essential part of the tabernacle company, as of course they are, I have them on the platform occasionally, and draw attention to some phase of their work. While about the tabernacle, our workers wear a distinctive garb, something like a deaconess' dress. Those who attend the meetings, being familiar with this dress, are not surprised when the worker speaks to them. I might add that I believe we should make an earnest effort to train more Bible workers. Experienced, godly workers of this class are hard to find; but upon their work much of the success of the evangelist depends.

W. C. MOFFETT: In a fairly large effort I always make it a point to have all the men associated with me take an active part in the platform exercises. In this way, members of the congregation become acquainted with them, and more readily admit them to their homes. In the case of a lady Bible worker, when folders or handbills are distributed to the homes, I have her name listed with the others. In connection with the public meetings, this worker greets the women of the congregation as they pass out, and also supplies them with reading matter. We have never found it difficult for such workers to gain access to the homes of the people, who readily recognize them as a part of the evangelistic effort.

O. D. CARDEY: In order to identify our workers with the evangelistic effort, we have cards printed, mak-

ing the name of the effort prominent, but also giving the name of the associated worker using the card; as, for example, the following:



These cards are used by workers when calling on interested persons who have handed in their names during the meetings. They at once identify the workers as connected with the meetings, and their location.

O. O. BERNSTEIN: Every successful evangelist recognizes the value of faithful, efficient personal work in connection with his public efforts,—such help as is best given by well-trained, consecrated Bible readers and helpers. Naturally, early personal contact with the listening public will be an advantage. To make the congregation and the public at large acquainted with the corps of workers, the following methods are suggested:

1. Introduction from the platform of (a) the chorister, (b) the Bible readers, (c) the tentmaster.
2. On printed programs, under some such caption as "Get Acquainted with the Evangelist and His Associates," a group picture of the coworkers, or their names alone, may be used.
3. Personal introduction to early comers at the hall or tent.
4. When passing out literature from door to door, the worker may state that he is from the tent, or connected with the effort, and may give his name.
5. The worker should always leave his personal card when making formal calls at the homes of those who have handed in their names and addresses for free literature on the lecture topics.

With such personal contact, the way is open for the "follow up" effort.

Discussing Juvenile Problems

BY ARTHUR W. SPALDING

IT is good that ministers give counsel to parents concerning the nature and the training of children and youth. But it is not good that ministers preach to fathers and mothers in the presence of their children concerning the faults of parents, the rights of children, and the insatiable and undeniable demands of youth.

A mother just now said to me: "Elder Blank spoke in our church last Sabbath, and he preached to parents about their children in the presence of those children. After the meeting my sixteen-year-old daughter came to me and said, 'Mother, you heard what that man said, that if the children are not given what they should have at home, they will go somewhere else to get it.'" "My heart sank," said this mother, "and I did not know what to say or do; for Viola is thoroughly convinced that she needs some things which I think she should have neither at home nor anywhere else."

Not long ago I heard a minister talk to a great audience of parents at a special Junior young people's meeting. In the presence of the Juniors he enumerated some of the problems parents have to meet in their preadolescent and early adolescent boys and girls. He said that a common trait of the Junior is prevarication; not that the Junior wishes to be a liar, but that to get what he wants or to escape punishment for some laxity or misdeed he will stretch the truth; and that the parent must not look for absolute veracity in their children of this age.

He said that another common fault is pilfering; not that the Junior wishes to be a thief, but that when his eyes covet a desirable ornament or when his mouth waters at sight of a delectable confection, his natural urge of acquisitiveness will overcome

him, and he will take what is not his; and that parents must not expect absolute probity in their Junior children. And so he went on to tell of various defects in child nature which would make problems for parents. And the children sat there and drank it all in.

Now, even though all this be true, would it not be the part of wisdom to consider the effect of such statements, not only upon the adult audience, but also upon the juvenile hearers? Will it assist the boy or girl to be good, to hear that the devil has implanted almost ineradicably in his nature the elements of evil? Will it assist parents to guide their young folks in the right way, to have those young people informed equally with themselves that youth will have its way?

I do not believe in any conspiracy of ministry and parenthood against childhood and youth. I do not believe in arbitrary repression of the natural instincts and impulses of our children. I believe there is altogether too much unintelligent repression on the part of parents, in the place of constructive leadership. But also I do not think that it is going to help either children or parents, to have a free and frank discussion in the presence of the children of those problems and perplexities which arise from the defects and deficiencies and misfortunes of child nature. Children need, not excuses for their juvenile sins, but encouragement and re-enforcement of their childish virtues. Young people need, not a portrayal of their parents' inefficiency, but a presentation of their own responsibility in home and society.

It is altogether wise that instruction to parents of a specific character, involving the natures and the problems of childhood and youth, be given to an audience of adults only, and that the corresponding instruction to children or youth be given to them from the

angle which they can appreciate. They have not the experience and the consequent vision to enable them to interpret correctly all the instruction given to parents. And even though the same facts that are given to parents should be given to the children or youth, they should be given from a quite different viewpoint and with different imputations. Whereas parents may need to be sympathetic and sometimes lenient to the faults of their children, those children themselves need to be unbendingly strict with themselves.

Shall we not consider carefully, not only what we are going to say, but to whom we are going to say it? Shall we not adapt our speech and our thought to the audience we shall meet, and see to it that while we strike so as to propel parents in one direction, their children are not in such close juxtaposition that the stroke will send them in quite another direction?

"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.

Washington, D. C.

Valuable Quotations From Reliable Sources

The Title "Reverend"

"Will you please tell me why ministers have the title of Reverend attached to their name?"

Madam, that's what I'd like to know! Psalms 111:9 says, "Holy and reverend is His name." The title belongs to God alone. No human being has a right to wear it. I am never quite so embarrassed as when I am addressed or referred to as Reverend Gouthey. To me it borders on blasphemy. No man, be he minister or layman, is good enough to worship, so let us have

done with conferring worshipful titles. God alone is worthy.—*Answer in Question Corner, the Defender, June, 1931.*

Salvation for the Lost

In "the adaptation of the gospel message to the modern world," it has become quite the vogue to print "salvation" and "lost" thus. Our Lord never preached salvation in quotation marks. Rather He frankly and unashamed declared to the world that He came to "seek and to save that which was lost." But modern smug intellectualism has become so egotistic as to be unwilling to be classed as "that which was lost," and this, too, at the very time when unbelief is more blatant, sin more flaunting, and crime more flagrant than ever before in a Christian civilization.—*Bibliotheca Sacra, July, 1931.*

Knowledge

A BRILLIANT mind is no guaranty against wrong conclusions, for a man may use his high intelligence to erect a mental wall behind which to hide from the piercing truths of God's word. God must shine in the heart to give the knowledge of Himself and His ways. But always, when great minds have opened to God, He has been able to satisfy them fully.—*Revelation, June, 1931.*

Confederation

THE fusion of all Protestant denominations is to be expected. We see the tendencies to church union that are manifest in our day. It is to be expected that the Federal Council of Churches will gain in power, that there will be more and more talk of union between the Angelican communion and Rome, and between the Protestant bodies and the Anglicans.—*Revelation, June, 1931.*

Confirming the Foundations

Historical, Theological, and Scientific Research

Creation and the Flood

BY GEORGE MC CREADY PRICE

UNTIL the last ten or twenty years the most common form of apologetics regarding the first chapter of Genesis was to regard the "days" of creation as very long periods of time, corresponding to the hypothetical geological "ages." An effort to make these long "days" of creation fit into the geological scheme was made by some prominent Christian writers about the middle of the nineteenth century; and although the two series could never be made to fit at all closely, yet this method of trying to "harmonize" the creation of Genesis with the rising system of evolutionary geology, rapidly became popular, until by the end of the century it was almost universal among those who had not gone completely over to the theory of organic evolution.

However, side by side with this day-period theory, there was another theory which held that some sort of world catastrophe must have taken place before the creation of the animals and plants mentioned in Genesis 1, this world catastrophe, as it was thought, having occurred after the primary creation mentioned in the first verse of this chapter and before the main part of the second verse, a long interval of any desired length, but terminated by a world catastrophe being represented by the condition described as "without form and void." This is usually known as the "interval" or "restitution" theory. It was invented as a means of allowing the geologists to have all the "ages" they demanded for the making of the fossils and the stratified deposits, and yet leaving a place for a literal creation in six literal days after this "interval" had elapsed. This theory is still held by many. But if there is no scientific justification for the long-drawn-out geological "ages," then the "restitution" or "interval" theory can have no possible justification or use.

Some months ago these problems were quite freely discussed in the

pages of the *Bible Champion*. As a crystallization of the problem, the following declaration of belief was drawn up and was approved by such outstanding writers on these topics as the Rev. Byron C. Nelson and Dudley Joseph Whitney, as well as by the present writer. I reproduce it here:

A Declaration of Belief

"WHEREAS, Believers in the Bible hitherto have been divided among themselves as to how creation really took place, some holding to a long-drawn-out series of events during long geological periods; others believing in a pre-Adamic creation, a world ruin, and a reconstruction; still others believing in but one creation, as described in Genesis 1, with a subsequent world-wide ruin brought about by the deluge; and,

"WHEREAS, This difference in belief brings confusion to the minds of those who are not acquainted with the facts, a confusion which is entirely unnecessary;

"Therefore, We, the undersigned, after a careful and prayerful investigation of both the Scriptural and the scientific evidence, declare our conviction to be that:

"I. The stratified rocks are not the

result of slow geological action during long ages, nor the result of a pre-Adamic ruin; but these rocks and the fossils therein are the result of the Noachian deluge and the readjustment period following.

"II. From this it follows logically that the plants and animals of our world were not produced through a long natural development or evolution, but the various kinds must have been created directly by God, in accord with the plain and simple account given in the first chapter of Genesis.

"*Furthermore*, There is now a series of books dealing with this subject in its scientific aspects in such a way as to prove convincing to those who have given them an impartial examination, thus giving us an abundance of scientific reasons for our total rejection of the commonly accepted theory that the earth has been the habitat of plants and animals for uncounted millions of years, or during what are commonly called the geological 'ages.'

"*And Furthermore*, In order that the believers in the Bible may come into harmony on these matters, we would strongly urge that all Christians take pains to inform themselves upon the scientific as well as the Scriptural grounds for this belief, so as to be able to give intelligent reasons for so believing."

A clear understanding of these issues is paramount among the problems centering in the relations between science and religion. And as our specific work for the world deals so largely with the Sabbath as the memorial of a literal creation, it would seem imperative for every one who hopes to become an intelligent leader of the people to inform himself fully on these vital matters.

I have not here the space requisite for the setting forth of the reasons for believing in a literal six-day creation. Some of these reasons have been stated in the closing pages of my recently published "Geological-Ages Hoax." As there given, the belief in a literal creation must ever be a matter of faith in a revelation from the

only Being qualified to know about such an event. I do not attempt to *prove* the six-day idea, for I consider this wholly a matter of revelation, as no one can derive the six-day creation idea from any imaginable scientific or philosophical reasoning. It is consequently a matter of the Bible alone. The most that true science can be expected to do is to remove false ideas which would tend to deny or confuse this belief. This removing of obstructing theories is now being adequately done by our modern scientific discoveries; and it behooves every one who wishes to have clear ideas on these points to read what has been published along this line.

There is no need for any one to remain uninformed or even confused on these points, if he is willing to read carefully, and do some calm, persistent thinking so as to make these modern discoveries his very own. Surely, in view of the rapidly increasing paganism of the modern world, a paganism produced almost wholly by the theory of organic evolution, we as observers of the divine memorial of a literal creation ought to prepare ourselves to give, if need be, a logical and scientific answer for the faith that is in us, an answer which will be in harmony with both the book of nature and the written word.

Berrien Springs, Mich.

CHRIST taught a wholesome and needed lesson when He rebuked His disciples for wishing to stop some who were operating along lines somewhat different from theirs, throwing the emphasis in a different place. There are diversities of temperaments, and divers means of reaching them. God is using some whose methods we would not use, and whose work we might desire to stop if we followed natural inclination. Let us be careful here.

The Association Forum

A Round Table on Efficient Methods

A Revival of Study

IT is well for us to pause periodically to review the past as we face the future. Especially is this helpful under the guidance of faithful veterans such as have been invited to give expression here to their sober convictions in the light of past experience and present trends. We value the convictions of such men, who constitute living links in the chain which binds this movement together—past, present, and future—into one co-ordinate whole. We need to ponder and pray over these frank counsels.

Precedent of Former Days

BY W. M. HEALEY

THERE is very apparent need of a better knowledge of the Bible, and also a better understanding of how to use that knowledge. We ought to give more attention to study. In the early history of our work, much more time was devoted to study of the Scriptures, both by groups and by individuals, than is now the case. At the early camp meetings, while the workers were together making preparations for the meeting, some time was devoted to study; and it seems to me that at this stage of our work it is essential that we be endowed with the Spirit of truth, and earnestly seek for a better understanding of truth as it is in Christ Jesus.

If we ignorantly teach error, and call it the word of the Lord, truth is dishonored, and our opponents may find occasion to bring reproach upon the work of God. The scholars of the world will no doubt seek to overthrow our work by calling attention to our lack of the scholarly attainments which they so freely display; and while we do not wish to compete with them according to worldly standards, we should maintain a high grade of scholarship as a qualification for preaching the gospel, ever holding

scholastic attainment in subjection to the spiritual.

When the giant Goliath challenged the Lord's people to meet him in combat, he was clothed with heavy armor for protection from every assault. When the young shepherd boy, David, went forth to meet the challenge of the giant, the king of Israel, true to his instinct and education for self-preservation, commanded that the lad be clothed with his armor, which was doubtless the best that could be obtained. But although the armor for outward protection may have added to the self-assertiveness and confidence of Goliath, to David such outward protection meant complete failure. His preparation and dependence for success came from an entirely different Source. He went forth in the power of the living God, whom he had come to know through personal experience in meditation, study, and prayer.

At one time the apostle Paul endeavored to convince the unbelieving Greeks of the divine nature and power of Jesus Christ, meeting them on their own ground of science and philosophy. But even though so ably qualified by intellectual attainment, he was defeated, and from that time on he "determined not to know anything, . . . save Jesus Christ, and Him crucified." The need of the present day is for a

return to diligent study of God's word under the guidance of the Spirit of truth.

San Diego, Calif.

Earnest and Diligent Study

BY W. C. WHITE

IN the early days it was the custom of the little handful of Seventh-day Adventists to seek faithfully and persistently for understanding of truth. Their insignificance in the matter of numbers, and the lack of highly educated men, led the little group to press close together for study and prayer. I remember distinctly that in our General Conference sessions, theological problems were sometimes introduced by men who had given much study to them, and they were discussed to greater or less length. This led to an action, sometime in the 70's, to establish a Theological Committee, to whom all such problems could be referred, and thus save much time which was consumed by discussion in the large assembly. This committee did faithful work, but after a number of years it was dispensed with.

It has been my privilege to attend a few councils set apart by small groups of men where points of truth were studied diligently. One of the most interesting of these occasions was the meeting held in the summer of 1888, where we reviewed the great truths regarding righteousness by faith,—a subject which was afterward presented at the Minneapolis Conference, and was finally accepted by our people.

St. Helena, Calif.

Digging for Truth

BY R. A. UNDERWOOD

IN the early days of this movement, the leading brethren often met together for prayer and earnest study for the purpose of obtaining light on

various subjects. So far as my experience goes, these study occasions were always a part of each General Conference, and in those days the Conference was held annually, and leading brethren from all the conferences united in this study. Much that is believed and taught as truth today was dug out by hard study in the early days, usually some one person leading out.

I well remember the time when I began to preach that Christ was the Creator, and that it was He who spoke the law from Sinai. Also when I began to preach that the Holy Spirit was the third Person of the Godhead. This was at the time of one of our camp meetings, and the president of the conference called for a vote of the delegates, requesting me to preach such doctrine no more. I said at that time, "Very well, I can keep still on this subject, but the day will come when this truth will be believed and taught at all our camp meetings." I am glad that I have lived to see the day when this truth is so fully recognized.

I am sure that there is still more light to come to God's people, and that there should be a diligent digging for truth, just as there was in pioneer days.

Loma Linda, Calif.

Personal Testimonies

Deeper Life Confidences

The Tragic Moment of Decision*

THERE came a time when I realized that I could not continue as I had been doing,—going to mass regularly, according to my life custom, and attending the Seventh-day Adventist meetings between times. It was on a Thursday night, while on my way to

* Continuation of Personal Testimony, "Lifted From a Horrible Pit." See August MINISTRY.

attend another theater meeting, in the midst of the most congested district of New York City, that the crisis of my life was reached. Suddenly, as if stunned by a blow, I stopped in the middle of the street, and said to myself, "I cannot keep on going to these meetings and to the Catholic church, too. I must decide which way I am to take—either renounce all that I have been taught and follow the word of God, or turn my back on the light which shines from its pages, make my confession to the priest, and be loyal to the ritual of the church in the hope of obtaining a safe passage to heaven by the prescribed way laid down by Rome."

Then in the midst of the din of the city traffic, I heard a still small voice which said clearly and distinctly, "Be true to your conviction of truth." There came before me the opposition of my relatives and friends, who would never sanction such a course, and there were also my business connections to consider. For a brief moment there was a bitter struggle in the valley of decision; then I raised my hand before God and pledged to Him that I would stand for truth as He revealed it to me through His word, and would take the consequences, whatever they might be. I have never for one moment regretted that decision.

Every possible inducement and pressure was brought upon me to induce me to recant. My friends predicted that when I was brought to death and its consequences, I would surely return to the church. Not long after making my decision, I was indeed brought to death's door. Unable to lift my head or raise my hand, I asked that my Bible be placed on my pillow where I could see it. On that particular day one of my relatives came to the hospital to see me, and tried to persuade me to send for the priest and prepare to die. When I refused, saying that I had made my peace with

God, this relative became very angry, and tried to snatch my Bible from my pillow and throw it out of the window. But my heavenly Father sustained me, and His "word was unto me the joy and rejoicing of my heart." The experience of Jeremiah was my experience, "Thy words were found, and I did eat them." The Bible was my constant companion day and night, and it was my delight to memorize a daily portion.

When I obtained my first Bible, I felt that I had a treasure beyond anything of commercial value, and I longed to be familiar with it. In attending Bible studies, I found myself greatly embarrassed on account of not being acquainted with the names of the books in the Bible, and consequently unable to turn readily to the texts. I discovered there was an index in the Bible, and thought that would be a great help to me; but the teacher did not wait for me to consult the index and then find the book, chapter, and verse, and I became almost discouraged. This experience taught me that it is necessary to be very patient with those with whom we are studying the Bible.

The joy and peace which filled my soul in studying the word of God created a desire in my heart to tell others about it; and the One who created this desire opened the way for its expression in a definite and practical way. To my great surprise, I was asked to go to an adjoining State to do Bible work. I was very young, and had never been taught how to give Bible readings; and as I look back to those days, I marvel that I had the courage to begin. I remember how surprised I felt when, visiting the homes of the people, and asking them if they believed the word of God, they told me that they did believe the Bible. I supposed that every one regarded the Bible as I had regarded it all my life. But when they told

me that they believed the Bible to be the word of God, I was, of course, sure that they would accept this wonderful truth that had been revealed to me from its pages. How astonished I was when I heard the arguments which people would present against the law of God! Day by day questions would arise which I did not know how to answer; and when I returned to my room at night, I would not sleep until the Lord had helped me to find the answer. Many times in studying perplexing questions I would open the word of God, and before my eye would be the direct answer. Those were precious days.

Never shall I forget the first Sabbath service which I attended in this city to which I had been sent. I had been accustomed to the pomp and gorgeous display of the Catholic service and the magnificent edifices of the Catholic Church, and while the evangelistic meetings in the city theater had somewhat changed my viewpoint on the environment of worship, yet I was not prepared for what awaited me here. The little company of Seventh-day Adventists met on Sabbath morning in an old, dilapidated building—dark, dirty, even filthy. My whole nature recoiled at the thought of worship in such environment. But I found that the Spirit of God was with us, and outward conditions were forgotten in the peace and joy of His presence. But I immediately set about soliciting some of my former friends for donations of money, assuring them it was needed for a good purpose, and through the united efforts of all the believers in that place, including many who were added to the company as the result of Bible work and other effort, there came a day when a beautiful little chapel was dedicated to the worship of God, and it stands today as a witness for truth.

A BIBLE WORKER.

(To be continued)

Bible Workers' Exchange

For an Enlarged Service

Hindering Weaknesses

BY RUBY L. MC SPARRAN

ONE of our weaknesses is allowing other things to crowd out the study and prayer essential to our spiritual growth. In my own case I sometimes allow the reaching of personal goals to do this. I may feel the need of study in some special subject; but if I take time for it, I shall get behind with the Bible Year; or perhaps I shall fail to finish the M. V. Reading Course, and so disappoint the young people who are counting on me to help make a record, perhaps to win the banner. The Sabbath school must have my support; and since the Teachers' Training Course is so essential, I must, as a teacher, encourage others to take it by taking it myself.

These things are all good. There is spiritual food to be obtained from them; but I may become undernourished spiritually while partaking of them because prayer and original Bible study are crowded out of my spiritual diet. Of course we must plan our time carefully—if we take care of the minutes, the hours will take care of themselves. I believe in a program. But how Satan does plan to hold us back or push us too far. And so I have found myself, in an effort to make every minute count, living in an atmosphere of haste and nervous tension. I was brought to my senses one day when one of my readers said, "You are in an unhealthy hurry; you can hardly sit down and relax." Surely there is a form of activity, perhaps it should be called overactivity, which is as detrimental to spiritual growth as inactivity.

I am discovering another weakness that robs me of time for devotion.

When I was a child in school, I always wanted to be at the head of my classes, not because I especially valued the knowledge gained, but because I liked the praise received. The same ambition to win the approval of my fellow men is still too dominant in my life. I am eager to put in as many hours, and carry as many responsibilities, as any one else, caring more for some word of approval from human lips than to take time to commune with God and know that He is directing my activities.

The remedy for every form of self-pleasing is found in the keynote sounded at the recent Spring Council,—the Spirit-filled life as prerequisite to the preparation of a people prepared to meet God. We need to take time to be holy, to let God have a chance to speak to our hearts, and reveal to us the things that hinder the impartation to us of His Spirit in power—the little selfishness and false pride and other things that stand in the way.

Our approaches to the public need careful study; and with the Holy Spirit in full possession of our lives, and the love of Christ for lost souls flooding our hearts as the result of such an infilling, we shall have minds ready for such study, and may hope to find ways and means that God can bless and use.

I thank my heavenly Father for His kind dealings with me, for the Holy Spirit's bringing the conviction of definite sins and weaknesses, for the increasing repulsiveness of sin in my own life, for victories gained, for a deeper longing for cleansing. But I must have more power from above, that the truth as I present it to others may be more than propaganda—that it may be indeed a saving, sanctifying power in the life.

Sioux City, Iowa.

EVERY sermon should be made for a purpose, and not for its own sake.

September, 1931

Effective Illustrations

For Sermon or Song

Dwarfed Christians

ONE of the strange freaks of Japanese horticulture is the cultivation of dwarf trees. The Japanese grow forest giants in flowerpots. Some of these strange miniature trees are a century old, and are only two or three feet high. The gardener, instead of trying to get them to grow their best, takes infinite pains to keep them little. His purpose is to grow dwarfs, not giant trees. From the time of their planting they are repressed, starved, crippled, stunted. When buds appear, they are nipped off. So the tree remains only a dwarf all its life.

Some Christian people seem to do the same thing with their lives. They do not allow themselves to grow. They rob themselves of spiritual nourishment, restrain the noble impulses of their nature, shut out of their hearts the power of the Holy Spirit, and are only dwarf Christians when they might be strong in Christ Jesus, with the abundant life which the Master wants all His followers to have.—*J. R. Miller.*

At the Watering Trough

ONE day when James Brainerd Taylor, then a young man, was out driving, he stopped at a watering trough. Another young man was there. Taylor said: "I hope you love the Lord. If you do not, I want to commend Him to you as your best friend."

The strangers went their way, but the result was that the young man was converted. He entered the ministry and went to Africa as a missionary. Years afterward, he said: "Over and over again I wished that I knew who the man was who spoke to me at the watering trough. But I did not know

until some one sent to me, in Africa, a box of books. Opening one, I turned to the title page and saw a portrait of James Brainerd Taylor.

"Oh, that is the man!" I said. "That is the man who preached to me at the watering trough."—*King's Business*.

Empty or Full

A FARMER went with his son into a wheat field to see if it was ready for the harvest. "See, father," exclaimed the boy, "how straight these stems hold up their heads! They must be the best ones. Those that hang their heads down I am sure cannot be good for much." The farmer plucked a stalk of each kind, and said, "See here, foolish child! This stalk that stood so straight is light-headed, and almost good for nothing, while this that hung its head so modestly is full of the most beautiful grain."—*Webb*.

Methods of Bible Study

(Concluded from page 15)

will lead to a balanced, sane, and sound knowledge and comprehension of the truth about the subject, and qualify for "rightly dividing the word of truth." On such a basis of preparation, the student will not attempt to cover the whole subject in one sermon or study, but will present this or that phase of the subject, as the Spirit leads, keeping all teaching in the right setting and relationship to the subject as a whole.

h. Be Constructive.—As the final step in this outline of procedure for topical Bible study, let us place the word "constructive." The student should aim to build up a knowledge of truth, rather than to tear down the teachings of error. Let negations take care of themselves. The best way to dispell darkness is to hold up the light.

Truth, when boldly spread abroad, will uncover error and expose its deceptions. Therefore, be positive rather than negative, constructive rather than destructive.

In concluding the survey of the three methods of Bible study,—*reading, memorizing, topical*,—I wish to emphasize that every Bible student, be he minister, Bible worker, teacher, or layman, should, as far as possible, thoroughly pursue the method of topical Bible study. But no one should study the Bible in topical manner exclusively. Topical Bible study is the great roadway into rich fields of Scripture truth, and it is, in fact, the only way into some phases of the Bible message; but it does not lead into all phases of the content of Scripture. This is the method of analysis in Scripture teaching. If followed exclusively, it will leave the student without the broadest concept of the Bible message, and may incline him toward cold dogmatism. In spiritual as well as in physical things, we do not get on well if confined to one line of diet.

In a later article, suggestions on other methods of Bible study will be presented.

Pine Bluffs, Wyo.

The Minister Out of the Pulpit

(Continued from page 8)

should see that his clothes are pressed, his linen always fresh and clean, and his shoes polished. He should cultivate habits of neatness, cleanliness, and politeness. To be a gentleman at all times is not only the privilege but the duty of the minister, and will greatly help him in working for souls.

The minister should cultivate kindness and sympathy. When he enters a home where there is poverty, sickness, or death, he should be prepared to administer comfort, and kindle

heaven-born hope in aching hearts. Above all he should be earnest and thoughtful, leaving the conviction that he is all he claims to be. Lightness, trifling, and joking do not prepare the way for prayer.

Shall we not encourage one another in raising the standard of the ministry, and provoke one another to good works?
R. E. HARTER.

Chicago, Ill.

Our Fundamental Need

(Concluded from page 7)

Revelation 13. Calvary "in the midst of the week" must be preached as paramount in the prophetic 2300 days. The healing of the deadly wound of sin in the soul must be preached with the papal "deadly wound." The solving of the sin question must be presented with the Eastern question. In fact, the message must become Christ incarnate.

With all our magnificent organization, church efficiency, and promised outpouring of the Holy Spirit, we should be the most powerful and productive evangelists of today. But Christ must be the center of attraction in the third angel's message extension. May God give us the spirit of revival needed in making our preaching effective.

New York City.

The One Hope of a Lost World

(Concluded from page 3)

study center around the cross of Christ who did not cry out, when he had reached his full capacity of comprehending and understanding, Beyond there are heights incomprehensible and depths unfathomable. The eternal ages will never dim the wondrous worth of the cross.

All history centers around the cross of Christ. The ages from Adam to Cal-

vary merge toward that event; all that is of enduring value looks to the promised Messiah. Man's failure to redeem himself from the bondage of sin; nations rising, and sinking into oblivion; a lost world wandering hopelessly into deeper and deeper sin,—all constitute one great cry for help outside of what man can do for himself.

So, too, with the history of man this side of the cross—all points backward to that greatest of all tragedies. All that is excellent in music and painting and architecture, all that is humane and uplifting to mankind, all that seeks to alleviate pain and provide a refuge for the afflicted,—all points to the Lamb of God, who takes away the sin of the world.

Nor is this all. The whole future of man centers in Calvary. Without the cross there can be no atonement for sin, and without the atonement man is forever lost. Heaven with all its glories fades into nothingness without Christ. The cross is the center of the whole universe. It is the beginning and the ending of all hope and expectancy for nations and for individuals.

There is before man nothing to hope for without Calvary. Civilization without that event is confronted with irremediable ruin. Without it nations can expect nothing but to repeat the wars and disasters and desolations of the past. Obliterate Calvary, and all is lost. Black darkness and hopelessness reign supreme. Calvary is the one hope of a lost world.

The gospel is the only remedy for sin. It is the only religion preached among men that has power to transform and save sinners. All else only palliates the weaknesses with which we are encompassed—is only an ointment that soothes what must be amputated and utterly destroyed. The gospel, the good news that Christ the Son of God has died to meet the penalty of sin, will save all who believe.

I. H. E.

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EDITORIAL POSTSCRIPTS

TRUTH!—It is a false and futile notion that truth must be guarded with sheltering watchcare, protected with hothouse insulation, and preserved from conflict with error. Nay; rather give it a fair field and no favors, and it will prevail. Truth is a giant tree, not a fragile plant. Man's fears for its survival would at times be laughable if not so serious.

EXPERIMENTAL!—It is admittedly easier to preach on doctrinal and intellectual themes than on phases of fundamental Christian experience; for the first merely requires adequate information and effective presentation, while the second demands an actual personal experience in the truth presented. It calls for a life that witnesses to and substantiates what is declared. Otherwise inconsistency renders the effort null and void. Many of our flock are perishing for these very messages, which are effective only when buttressed by experimental knowledge and personal conviction.

REDEDICATION!—Through constant handling of the things of God there is danger lest their sacredness, their freshness, their potency, be lost out of our own lives as workers. We too must drink constantly at the fountain for our own spiritual refreshment. We too must be warmed at the fires of consecration, lest the lukewarmness of the times or the chill of this world fall upon us. We must periodically renew our allegiance, coming to God in a special way as sinners saved by grace, for fresh cleansing and rededication. We cannot live today on the experience of last year or of last month.

DISPENSATIONALISM!—We need to watch and guard against the teaching of so-called "dispensationalism" current among certain Fundamentalists, quite as much as to reckon with the perversions of Modernism. Modernism is notoriously but sugar-coated infidelity; but such Fundamentalism, professing loyalty to the word, rejects the historic Protestant platform and says that the teachings in the gospel, up until the time of the resurrection, belong to the Jewish age or dispensation of the law, and not to the Christian church. The conclusions and effects of such a position are immediately apparent. But we shall unmask all such fallacies by unswervingly witnessing to the positive truth.

ETHICS!—Has the individual worker an intrinsic moral right to inject any kind of issue he chooses into the church, and so consume the time, thought, and energy of the leadership to meet it, and, further, to bring bewilderment, perplexity, and confusion in the ranks? We maintain that he has not. Any man with some leadership and personality can of course gather about him a group who will accept without challenge almost anything he propounds. Some ever follow like sheep. But the acceptance of credentials conveys obligations that cannot be honorably ignored. We are bound by the principle of preservation of unity and concord. And the one who flaunts these wholesome constraints commits a breach of ministerial ethics.

L. E. F.