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Trenchant Truths

LET us individually and unitedly spurn the superficial.

God will not hold him guiltless who projects a doubt or casts a slur that unsettles another soul.

OVEREMPHASIS upon a single feature throws the structure of truth in its entirety out of balance.

TRUTH is frequently endangered more by the division among its friends than by the unity of its enemies.

IN law, a weak case is not infrequently covered by an attack upon the opposing counsel. In theology it is paralleled by challenging the orthodoxy of those who differ.

MINORITIES have often been right, but as often they have been wrong. We must not attach a fictitious value to dissent. And majorities have their rights as well as minorities.

WE are justly chargeable with moral cowardice if we do not meet the issues and challenges that should be met. Some things are best ignored, but others cannot be ignored except at loss both of prestige and of self-respect.

WE need larger views of prophecy to get its great comprehensive sweep. We can have our eyes so fixed upon the particulars of a given verse as to miss the mighty purpose and principle running through the chapter and governing all the varied aspects of detail. May a sense of proportion possess us.

WE must distinguish between truth and some one's definition of truth.

THE reading of books about the Bible must not supplant the study of the Bible itself.

A GLOOMY mien is no evidence of piety, nor is a smiling, friendly countenance an evidence of worldliness.

THE serious study of philosophical abstractions in the face of a dying world and a soon-coming Lord, is not only questionable but censurable.

LET us not exhaust our epithets upon Romanism, when such devastating heresies are stalking through Protestantism as are current and increasing today.

ALL true faith and feeling are rooted in facts, but such facts are not dependent upon either faith or feeling, and are not to be gauged thereby; they are disclosed solely by the divine word.

CONFIDENCE based upon second-hand evidence is not very satisfying in crises. And the probability that some one else knows less about the question is rather cold comfort. We should study, search, and know for ourselves.

THE way to help men who are confused or wavering, is not by ostracism or ridicule, but by constructive help and substantial study of the facts of truth, which alone can rout the fallacies and foibles of error. Men must have a sure foundation on which to stand. Exhortations, generalities, platitudes, ridicule, and censure will each and all fail in meeting the need. There must be tangible help that will place the feet on firm foundations. This alone will prove adequate and permanent.

L. E. F.

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Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Bible Evangelism

BY C. H. WATSON

IN Paul's statement to Timothy (2 Tim. 2:1, 2) a principle is enunciated which has been purposed of God to be a ruling factor in the ministry of His church: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

According to this, the strength of a man's ministry is measured, not so much by the quality of his preaching, or even by the number of his converts, as by his ability to inspire his converts with the soul-winning purpose, and his success in training them for and leading them in soul winning.

This principle is entirely opposed to the idea now so prevalent in Christian churches, that the ministry of the word is the business of the select, educationally qualified few who are ordained to preach. In reality the commission of our Lord, "Go ye therefore, and teach all nations," is for the whole church.

"The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission."—*Steps to Christ*, p. 85.

To lead the church in this soul-winning service is the responsibility of the minister. Our work was begun and developed in this way. Each worker as he raised up companies of believers, worked untiringly to train his converts in all branches of service. He was the recognized leader of the church in its Sabbath school, in its educational work, in its foreign mission interests, in its home missions, and in its efforts for the young people. All these features of service were in the church at that time, and the minister understood it to be his

definite responsibility to train the full church membership to co-operate in carrying forward the work of the church in all its phases.

As the work grew, these definite kinds of work were organized into departments, the intention being that these departments should assist the ministry in its leadership of the work. It was never intended that by the organization of departments the important work of training and leading the church members in the various activities should be taken from the minister and turned over to specialized department leaders. Yet we have gone a long way in this direction. And as we have proceeded in this way, we have observed the burden of church work resting upon a smaller and yet smaller percentage of the church members.

As the burden of responsibility for training and leading the forces of the church has become more and yet more distributed to different departmental factors of the church's organization, the burden of service which God has purposed shall be borne by the full church membership has been passing to but a comparative few of its members, and to its ministers.

The result is a definite and growing tendency for both ministers and laity, and even conference organizations, to leave departmental work entirely to departments. The minister as he now lives his life in this cause is heavily burdened by work that he should share with others. It is unreasonable to expect the vast majority of our ministers to crowd their busy lives with more than they are now doing, but it is wholly reasonable to suggest that we all apply the principle enunciated by Paul, and train our fellow believers to be workers together with God in reconciling men unto Himself. It is this that our Lord has purposed that we shall do.

"Christ intends that His ministers shall be educators of the church in gospel work. They are to teach the people how to seek and save the lost."—*"The Desire of Ages,"* p. 825.

"Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them,—the burden of leading souls into the truth."—*"Gospel Workers,"* p. 200.

Paul, the great evangelist, worked in this way. He did not confine his effort to public preaching alone. His plan was, "Publicly, and from house to house." Acts 20:20. He was also a pastor, gentle in his spiritual household, "even as a nurse cherisheth her children." 1 Thess. 2:7. He was a teacher who felt himself called to teach. 2 Tim. 1:11. He was a leader of the church and an instructor of its members in missionary activities. 1 Thess. 1:6-8. And when he was admonishing Timothy, a minister of the gospel, he said, "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

My brethren, this is the responsibility with which we were charged at our ordination. This, too, is the definite obligation under which we labor.

Hear the word of counsel as spoken to us on this matter through Sister White:

"Just as soon as a church is organized, let the minister set the members at work. They will need to be taught how to labor successfully. Let the minister devote more of his time to educating than to preaching. Let him teach the people how to give others the knowledge they have received."—*"Testimonies,"* Vol. VII, p. 20.

Bible evangelism is nothing less than the work of God wrought by the whole force of the church, trained for the task and led in all its efforts by an alert, prayerful, patient, believing, devoted, and purposeful ministry. It is this kind of evangelism that will finish the work.

Poison and Antidote

DR. HODGE relates the story of a colored boy in the Bahama Islands who, to escape from a shower, took shelter under a bush that proved to be poisonous. The water from the leaves dripping upon him filled his system with poison, and in a short time he died. The circumstances of his singular death excited Dr. Hodge's curiosity, and he wished to learn something more about the fatal poison bush. An aged Negro told him that it grew abundantly upon the island, but that by its side there always grew another bush which was an antidote; and if the little boy had known it, and had rubbed himself with the leaves of the healing bush, the poison would have done him no harm. What an illustration this is of those who have been poisoned by sin, and know not how to escape from its dreadful consequences! But for this fatal poison there is a sure remedy, provided by the same God who placed the antidote beside the poison bush. The cross of Christ is the tree of life. Let the suffering and dying come to that, and they shall be saved.

Editorial Keynotes

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

Tolerance

TOLERANCE is an essential Christian characteristic. While the word "tolerance" is not found in the Scriptures, yet the quality itself is often covered by such words as forbearance, charity, mercy, and the like. What we mean by tolerance, in the commonly accepted meaning of the word, is "to allow freedom in religious faith and practice."

This does not mean that "free thought" and "believe what you please" are permissible in the church of God. It does not mean there is no true doctrine which must be maintained and defended to the utmost limit, even to giving life itself; it does not mean there is a letting down of moral standards, and one can live in sin with the church indifferent to the acts of its members; it does not mean abandonment of discipline and faith, and co-operation in promoting a special work under the leadership of the Holy Spirit; but it does mean that Christians should not erect in their own minds, barriers to light and truth, and set themselves up as judges and spies upon the lives and teachings of those who may think they see light in harmony with the written word of God.

Controversies that have divided Christians into various sects have seldom been on vital elements of faith, essential to salvation, but on nonessentials, so far as salvation is concerned. Truth cannot be compromised, but nonessentials, which do not enter into our salvation directly, ought not to bring alienation between brethren. Here is a wide sphere for tolerance.

Tolerance is not always found where we might naturally look for it. A teacher of the gospel of the kingdom would be supposed to possess tolerance in a marked degree, according to his education and cultural advantages. All leaders in religious revivals, and promoters of the deeper spiritual life among the people, should possess this indispensable Christian grace. Yet how often do these seem to lack the spirit of tolerance. They not only assume that they have the correct interpretation of all Scriptural doctrines, but they feel constrained to condemn

all who do not accept their teachings as special light from God.

Religious intolerance has been the bane of the church from time immemorial. The Jews were intolerant of all religions save their own, and were content to see suffering and destruction visited upon those who did not worship God according to their ritual. From the time of the Jews, who condemned Christ and demanded that He should be crucified, all down through the ages, intolerance has been the greatest hindrance to the spread of the gospel. Infidelity and its teachings, philosophy and science, have been as molehills to the progress of the gospel compared to the intolerance found among those who have professed to believe in the gospel of the kingdom.

All religious persecutions of all times have come as the result of intolerance. Millions have died in many lands for their faith, because of the

intolerance of those in power, who believed that they had the true doctrine. For intolerance has always said: "I have the genuine doctrine; whatever any may teach differing from my faith, is heresy; and it is a Christian duty to destroy all heresy."

We cannot understand the forbearance of God. Rebellion in heaven, and that among His highest created intelligences fighting to dethrone Jehovah, meets not the destruction of the rebel angels. Where is such marvelous patience exhibited as we see in the warring angels being cast out of heaven but not destroyed?

Christ met all the insults of rulers and teachers during His ministry, and never once displayed His authority to compel one soul to acknowledge His divinity. Judas, the traitor, had a place with the chosen disciples, and not till he had reached his final decision to betray the Master did Christ make known who should betray Him. Tolerating him till the last night of His ministry, Christ neither by command nor by force renounced the discipleship of Judas. Paul endured the wrangling of the Jews, zealous in their blindness to destroy the churches for which he had worked so hard and endured so much, yet he did not use unbecoming language concerning them, and in all his letters he scarcely mentions their opposition. Peter tells of angels high in authority who would not bring a railing accusation against Satan, but said, "The Lord rebuke thee."

A church as well as an individual may be intolerant. Intolerance is as active and zealous as true Christianity. The spirit that it manifests is a bigoted, jealous temper, that desires to see crushed and destroyed what it terms heresy. There is no degree of suffering and humiliation that an intolerant spirit is not willing to see inflicted upon one with whom it does not agree, unless the heretic will sur-

render to what such a one thinks is the true faith and practice.

What a strange spirit the Lord often beholds in would-be champions of the true faith, when He sees their determination to crush any who may differ from them in faith and teaching! Who can be too certain that his teachings are absolutely correct, without a flaw in doctrine? Absolute light and fullness of knowledge belong only with God. Truth never changes. It is absolute; it cannot change. Mortal man has not yet attained to absolute truth. Science itself does not profess absolute correctness, but ever holds itself ready for advanced light. Every formula may be set aside, and a new theory suggested for demonstration. All true scientists preserve an open-minded attitude toward the results and suggestions of the research and study that are constantly going forward. Medicine is ever changing its diagnosis of disease, and its formulas for relieving and curing the sick. The infallible is not easily attained anywhere, save in matters of religion and in church diplomacy!

Spiritual truth is more difficult to demonstrate than scientific truth. There must be a guide in spiritual things. The Christian takes the Bible as his infallible guide. But Scripture has to be interpreted. Its meaning is not always clear; for words are subject to interpretation, and different persons get a different meaning from the same words. Who shall say which is right in the interpretation to be put upon words? Accepting the Bible as inerrant, who can be absolutely certain that he has the right meaning of his teaching or faith? We all admit that God is truth, inerrant, infallible. But can man take even the word of God, and be infallible in his interpretation of the infallible word? If he can, then he would be certain of absolute truth, which would be unchange-

(Concluded on page 30)

To Creedalize or Not to Creedalize

EVERY once in a while the suggestion is made by some one that if we are to avoid the fate that has befallen the earlier Protestant bodies, with their present internal divisions, their varied and antagonistic groups, their conflicting schools of interpretation, and their higher criticism, we must adopt an official statement of belief, a confession of faith, or creed, as variously phrased, though in the ultimate these expressions mean but one and the same thing.

The contention is that such a course is demanded for disciplinary reasons, to uphold the standards of the church, and to maintain the unity of the faith among the ministry. The dangers, yes, the sinister possibilities of a fixed formula are freely acknowledged by the advocates of such a measure. But they assert that the advantages outweigh the disadvantages.

That there is ground for concern in certain of these matters is frankly acknowledged, but the remedy suggested is, by this writer, considered inadvisable and perilous, and in direct violation of the unvarying principle that has guided all through the years of our denominational history. The argument set forth really destroys itself, for the various Protestant denominations each have their disciplinary creeds. Yet notwithstanding, they are themselves the subject of those dire internal defections that some ask us to escape by a means that has manifestly proved ineffective where adopted and tried.

The remedy lies not in a creed, but in the eager, reverent pursuit of unfolding light which God purposes to have shine upon our pathway more and more unto the perfect day. This light is to be found in the open, frank, united investigation of truth that was followed by the pioneers of this cause. It is a mistake to think that among the founding fathers there was uniformity of belief on all points of doctrine and prophetic interpretation, as even a casual study of the records will disclose. This very fact should in itself enhearten us. But there was a spiritual unity that bound all together in one co-ordinated whole.

In the early days of this movement there was no hesitancy about candidly examining the positions submitted by a brother believer. Discussions were

not always confined to the oral form, but were sometimes conducted through our papers, earnest and honest differences appearing therein. There did not seem to be a haunting fear, in those days, of disintegration through frank, honest discussion of differences. We may well learn from them, for their premises were fundamentally sound. In this way inaccuracies were detected and laid aside; and real strength, growth, and unity ensued. There was no thought of a creed, for they had and followed something infinitely better.

Our seeming need today for some extreme provision is to no small degree the outgrowth of the abandonment of the study habits and attitudes of the pioneers. There are patent reasons for much of this change. In the development and expansion of our work a deepening financial and quota pressure has come upon men, with an accumulation of detail and a draft upon time which have unavoidably altered the study life of the ministry. Other facts and factors have of course had their bearing. In any event, our attitude today toward study, research, investigation, and group consideration, is totally different from theirs.

Beware of the adoption of a creed. Let us seek a real remedy for our needs, not an expedient that will disappoint and fail. One deadening thing about a creed is the stagnation it produces. Crystallizing and codifying the

truth received, it drives its stakes. It becomes static, rigid, orthodox, and looks askance, if not with hostility, upon any advance study by men as loyal and true as the ultraconservatives who ultimately control in a situation of that kind. This leads to repression and a kind of odium, if not actual persecution, of those in whose being burns the spirit that animated the pioneers in their search for ever-increasing light and truth. Additional light is never inimical to the light already received. If truth had to be buttressed and walled about, it could never have survived the onslaughts of the centuries. Give it a free field and no favors or repressions, and it will triumph gloriously.

L. E. F.

Balanced Rations

MISSION stories and reports are appropriate and needful. A missionary people is entitled to periodic recitals of achievement, and givers of money and of workers to a recounting of results. But such reports, however wholesome, can never take the place of spiritual food for the soul, gleaned directly from the word of God. Reports must not be permitted to supersede such spiritual nutriment, for under such a procedure spiritual anemia will ultimately result, and this will in turn stanch both the springs of activity and of giving. These two act and react, the one upon the other. Men's treasures are placed where their heart interests lie. We must give balanced rations.

L. E. F.

A Passion for Truth

GOD does honor and bless every honest, sincere effort to speak in His name, and that despite man's faulty knowledge of His will, and regrettable imperfections in the exposition of the word: But this in no wise furnishes a

legitimate excuse for either carelessness or failure to study and to probe as far as we are able into the intent of His revealed will. Pride of workmanship should lead every minister to strive for the greatest accuracy and fidelity possible in this world of limitations. We need to develop a positive passion for truth.

Truth is dishonored by any conscious repetition of error. The honest man will scorn to distort or conceal a fact in order to make a point. Such ideals will lead us to the most accurate, faithful, spiritual exposition of the word that prayerful study and careful investigation can produce. Especially is this principle operative in the case of prophetic exposition, or in a discussion of the signs of our times, wherein historic facts and contemporaneous events are involved. We should see to it that our authorities are dependable, and that our quotations are accurate and not wrenched out of either context or intent.

There is too much loose handling of quotations. Some are prone to use a citation, or a historic or current event, if it fits neatly into a pleasing presentation. In ninety-nine cases out of a hundred it will never be challenged by the average auditor. But this very fact—that we will unlikely be challenged—may foster carelessness unless there be a persistent passion for truth, a pride of spiritual workmanship, and the highest personal regard for the immaculate ethics of truth. This in no wise hampers or restricts our effectiveness. But it does give a greater freedom and a consciousness of unassailable authority. It is a priceless privilege to witness with the full backing of truth.

L. E. F.

HE knows most who has learned how little he really knows. Modesty is the accompaniment of true learning.

Forward and Upward

Inspiration, Counsel, and Caution

The Miners

BY EUGENE ROWELL

IN many-dangered darkness which the gleam
Of moving candles draws but closer round,
The miners toll in caverns underground,
Delving the golden ore from its thin seam
Through steel-defying stone. With stroke
on stroke

Recurrent sledges urge the tardy drill,
And brawn and brain toil eagerly until
They gather up in grime and gloom and
smoke

The very dust, that nothing shall be lost.
Gold, pure gold, but saved at fearful cost
Of toll and peril ere it gleam a gem
On woman's breast or monarch's diadem.

And there are others, too, whose daily care
It is to toll in darkness sin has thrown
Upon the lives of mortals. Here and there
We see the candles of the truth they bear
Through dangers felt or perils little
known,

Lighting their labors for the hidden gold
In hearts that seem to us but flinty waste;
Bringing it forth to the Refiner's fire
To be made bright and precious, pure and
chaste.

And like a sun ascending clearer, higher,
Shine with a radiance heaven will joy to
see,
Gold, pure gold, through all eternity.

Men sent of God, like John or Paul of old,
Today you are His miners delving deep,
Forego, like them, your pleasures, food,
and sleep,
If need shall be, till you have saved His
gold.

Do Your Own Digging

BY W. A. SPICER

WE cannot preach one another's sermons. A living sermon grows out of living experience. Each has to get it for himself. Just so, in a measure, the materials that go into a sermon need to be a part of experience.

The writings of the Spirit of prophecy are a veritable mine of materials for evangelists and Bible teachers. We may be helpfully directed by another to this or that statement in these writings. But having heard the ref-

erence, let us make it our own by searching it out and getting a view of its setting in the context. We scarcely know its weight and bearing and value until we have lifted it out of its original bed of ore. Dig it out for yourself.

Do we not find that we can use to best advantage the things that have come to us in our own reading of these volumes? Aside from Holy Scripture, there are no writings on earth like these volumes, which are as veins of precious ore waiting to be worked. In most unexpected ways this phrase or that statement, that we may have read before, on a further reading shines out like a nugget of virgin gold.

One reader's experience makes one statement of special use and force; another is impressed by some other portion—and that is the material that he can use to best advantage. We shall never exhaust the supply. Just like the Bible, the more familiar portions of the Spirit of prophecy are the portions that more often yield those turns of word and phrase sparkling with new flashes of light. In this respect these writings are different from any others.

Yes, do your own digging. And let us keep on digging all our lives for the nuggets of truth.

"In Him"

BY J. L. MC ELHANY

DURING a recent camp meeting I was giving a series of Bible studies, and one text which I used was 1 John 3:3, which reads: "Every man that hath this hope in Him purifieth himself,

even as He is pure." In commenting on this text, I referred to the fact that a wrong meaning is often given to this text, by reading it as if were stated thus: "Every man that hath this hope in him[self] purifieth himself, even as He is pure." But I explained that the true meaning of the text is more clearly conveyed by reading it as follows: "Every man that hath this hope in Him [Christ] purifieth himself, even as He [Christ] is pure."

At the close of the service a brother came to me and questioned my exposition, taking the position that "hope in him[self]" gave the real meaning of the text. I trust that I was successful in convincing this brother that he was looking at this text from the wrong viewpoint. How futile would be our hope if it were centered in ourselves! No, thank God, our hope is "in Him,"—"Jesus Christ the righteous."

It is interesting to note that "in

Him" is the most characteristic expression in this brief epistle of First John. The pronoun "Him," referring to the title "Jesus," or "Christ," or "the Son," is used thirty-seven times, in such phrases as, "with Him," "like Him," "through Him," "from Him," "of Him," et cetera; but the one phrase "in Him" is found fourteen times.

Our hope of forgiveness and victory over sin in this present world is "in Him."

Our hope of eternal life in His kingdom hereafter is "in Him."

All that the Christian hopes to be or can be is "in Him."

All that the believer hopes to do or can do in His service is "in Him."

"We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20.

Takoma Park, D. C.

Leadership and "Followership"

BY LOUIS K. DICKSON

TWO demands are paramount today in the church as in the world; namely, the demand for leadership and the demand for "followership." We are in a time of spiritual depression no less than of financial depression, and we face the danger within the church as in the world, of a famine of leadership accompanied by a strange palsy which is very contagious and has a tendency to cause the people to wander aimlessly like sheep without a shepherd.

It cannot be doubted that God, our supreme leader, holds the human leaders of His people today, His ministers, in their varying responsibilities no less accountable than in ancient times, when He said through Isaiah the prophet: "They that lead this people cause them to err; and they that are led of them are destroyed." Isa. 9: 16, A. R. V.

There is danger that because of pressure and circumstances, we shall be inclined to muddle along, failing adequately to meet the paramount is-

suues of this hour and the future. The processes and problems, the relationships and demands, of this late hour have become too technical, too sensitive, too interdependent within the church, for management by novices. The simple life and times of our fathers could survive even under a mediocre or temporizing leadership, but though God has blessed us with many able men, this complicated, enigmatical hour cannot survive.

We are all forced to admit that the finding and following of more leaders

blessed with an unprecedented clarity of insight, an uncompromising courage of action, and an unbounded faith in God, is one of the paramount needs of the advent movement. And events will not wait long for the increase of such leadership.

Facing the Future

I speak advisedly when I also emphasize the *following*, as well as the *finding*, of leadership adequate to resolve the dilemmas that today distract the church. It is doubtful whether, as a people, we are yet equal to the challenge of this hour for a more authentically efficient leadership in our ministry. There is danger that we do not know how or have the courage to discuss certain problems which continually plague us, or conduct certain parts of our work save with the magic of worn-out shibboleths and methods. We cling with a kind of desperate devotion to certain obsolete and traditional forms for the presentation of our message, for instance, which result too often in leaving an old-covenant impression upon our auditors, as well as in the lives of those who may be responsive to our labors. But sooner or later fast-moving events will force us, if they have not already begun to do so, to see that even with the great message which we bear, the Spirit of God Himself must supplant our methods for His, and our fleshly impressions for those of the Holy Ghost alone.

Events of first magnitude in the fulfillment of the last prophecies of the Scriptures relative to the church are moving steadily toward us "as if driven by the mighty hand of God." The most baffling situations in connection with the cause of Christ are right upon us. Perplexities of every sort imaginable are multiplying and sweeping into the work of the closing gospel message. Such a storm as the church has never before seen, inspired by him who "knoweth that he hath

but a short time," is breaking upon the leaders and people alike. "Followership" made perfect by a vital Christian life must now be developed to meet the called-for leadership of this hour. Leadership, be it ever so perfect, is inadequate without the development of a correspondingly efficient "followership."

The present hour is one of the greatest in Christian activity, but is accompanied by an entirely inadequate Christian experience, faith, and courage. Unless as leaders of God's people we sense this, our leadership can be but inadequate. A writer in the *London Spectator*, speaking of the world at large, stimulates profitable reflection by expressing the opinion that there is "one feature in the present aspect of the world which is most unusual, and that is the contrast between the magnitude of events occurring all around us, and the smallness, or rather the second-ratedness, of the men supposed to guide them."

Christian Statesmanship

Let not this be true of the church! A ministry of statesmanlike leadership is needed now in the sphere of God's cause in order to enlarge the plans. The enormous widening of opportunity which has come in recent years in almost every mission field calls for a great enlargement of the plans of occupation. Within a few years literally hundreds of millions of people have been brought within easy reach of the forces of this cause. The same improved means of communication, etc., which have accomplished this result, have likewise facilitated the further spread of the non-Christian religions, thus making the summons to larger plans of evangelism the more urgent.

It is worth repeating, that nothing short of statesmanlike planning is essential if the church is to measure up to an opportunity unmatched in

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Illuminated Texts
Side Lights From Translations

Matthew 3:4

(The inquiry is upon the expression in bold face.)

Standard Versions

"And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and **his meat was locusts* and wild honey.**"—*A. V.*

"His food was locusts and wild honey."—*A. R. V.*

Catholic Version

"His meat was locusts and wild honey."—*Douay.*

Historic English Translations

Wiclif, 1380.—"His mete was hony soukis and hony of the wode."

Tyndale, 1534.—"Hys meate was locustes and wylde hony."

Cranmer, 1539.—"His meate was locustes and wylde hony."

Geneva, 1557.—"His meat was locustes and wilde hony."

Rheims, 1582.—"His meate was locustes & vvilde honie."

Independent Translations

"His food was locusts and wild honey."—*Am. Baptist Improved, Fenton, Moffatt, Moulton, Rotherham, Davidson (Von Tischendorf), Syriac.*

"His meat was locusts and wild honey."—*Newberry.*

"His nourishment was locusts and honey of the field."—*Young.*

* *Locusts.* Locusts form the food of the people today; and, being provided for in the law, are 'clean.' (See Lev. 11:22.)—*Oxford Companion Bible, p. 1312.*

"It is a question what precisely these may have been. The former may have been the insects so named, which, dried and dressed, were relished by the poorer sort of folk (cf. Lev. 11:22, R. V.); but they may also have been the pods of the carob or locust tree."—*Dr. David Smith on Matthew 3:4, in "Commentary on the Four Gospels."*

"His nourishment was locusts and wild honey."—*Concordant.*

"He lived on dried locusts and wild honey."—*Goodspeed.*

"The food of him was locusts and wild honey."—*Interlinear Greek.*

"His food consisted of locusts and wild honey."—*Twentieth Century.*

"He lived upon locusts and wild honey."—*Weymouth.*

NOTE.—While the preponderance of evidence, disclosed simply by the original Greek word *acris*, seems to be rather in favor of animal locusts, nevertheless scholarly opinion as to the absolute intent of the term is sharply divided. It is therefore unwise to be dogmatic, so far as philological evidence is concerned. Nor can any one legitimately challenge the statement of Ellen G. White in "Christian Temperance and Bible Hygiene," page 38, for it has sufficient scholastic support to make it wholly credible. We can denominationally face any scholar or critic, and maintain the fact that through the years a notable section of recognized scholars have held the vegetable locust interpretation. There is consequently no logical basis for challenge except a dissenting personal opinion.

L. E. F.

Daniel 8:14

(The inquiry is upon the expression in bold face.)

Standard Versions

"And he said unto me, **Unto two thousand and three hundred days;** then shall the sanctuary be cleansed."—*Authorized Version.*

"Two thousand and three hundred evenings and mornings."—*A. R. V., R. V.*

Jewish Version

"Two thousand and three hundred evenings and mornings."—*A New Translation (1917).*

Catholic Version

"Evening and morning two thousand three hundred days."—*Douay.*

Independent Translations

"Two thousand and three hundred evenings [and] mornings."—*Am. Baptist Improved, Darby.*

"Two thousand and three hundred evening-mornings."—*Fenton, Rotherham.*

"Two thousand and three hundred evenings and mornings."—*Moulton, Leaser.*

"Two thousand and three hundred days."—*Newberry.*

"Two thousand three hundred evenings and mornings."—*Moffatt, American Translation.*

"Evening-morning two thousand and three hundred."—*Young.*

"Evening and morning there shall be two thousand and four [margin, *Alex. 300*] hundred days."—*Septuagint.**

The following quotation taken from a Greek edition of the Septuagint, published by Samuel Bagster and Sons, London, furnishes this important information:

"The real Septuagint text of the book of Daniel [the Alexandrian of the third century B. C.] was, at a very early period, neglected by the church, and the version of Theodotion [of the second century A. D.] was substituted in its place. Hence the book of Daniel contained in almost all manuscripts and printed editions of the Septuagint belongs properly to Theodotion, and not to that version.

"Indeed, for many centuries, the real Septuagint of Daniel was supposed to be lost: it was, however, discovered in a manuscript in the palace of Prince Chigi, at Rome. Bianchini transcribed it from this manuscript (known by the name of Codex Chis-

* In the original, or Alexandrian, Septuagint translation of the book of Daniel, the time period of chapter 8:14 is given as 2300 days, while in the Theodotion version which afterward took the place of the original translation of this book, the number is given as 2400. Inasmuch as the authoritative English translations all preserve the number 2300, it is evident that this is in accordance with the reliable Hebrew text.

anus), and from his copy it was published by Simon de Magistris, in 1772. This edition and other separate reprints were, however, not very accurate. The manuscript itself was recollated for Holmes; and in his edition the real Septuagint of Daniel is given, as well as that of Theodotion.

"The publishers have judged it well in this edition to include this book, which is an integral part of the Septuagint version; for, although it was justly rejected in public ecclesiastical reading, in favor of the more correct translation of Theodotion, an edition of the Septuagint is incomplete without it; and, indeed, this book, in spite of all the imperfections of the translation, affords valuable materials for comparison with New Testament phraseology, diction, and citations."

Valuable Quotations

From Reliable Sources

The Romeward Trend

"HOLY WEEK" was one time a phrase anathema in the ears of most Protestants; perhaps most of them are now horrified to realize its so frequent use. That the Reformers in their zeal went too far toward barrenness of ritual, is unquestioned; whether there is a dangerous drift in the opposite direction now is agitating some minds. The tendency toward the observance of the "Church Year" is now exactly the same tendency which in its outcome gave rise to the "Church Year." We may well consider whether when one's foot is set in that pathway there be any stopping place short of the end of the road. Nearly all reformed churches now observe Easter, and by that name; many of them, Holy Week; and the observance of Lent is being seriously discussed by others. Among Episcopalians this tendency takes the form of the Anglo-Catholic movement.—*Bibliotheca Sacra, July, 1931.*

Delving Into the Word

Studies on Fundamentals of the Message

Tools for Original Bible Study

BY H. F. SAXTON

IN order to accomplish the best results, every workman, whether farmer, smith, carpenter, dentist, or surgeon, must have the proper equipment for his work. So also with the teacher, the preacher, and the Bible student.

What constitutes the proper equipment for the student to use in original Bible study? In answering this question, a principle for the student to follow in choosing "aids" or "helps" for original Bible study may be stated thus: Let the student allow himself no helps (such as books, outlines, pamphlets, periodicals, or treatises) of any sort that are of the nature of exposition or interpretation, until he has fully completed his first-hand research, and rounded out his efforts into what constitutes his own prayerful, thoughtful, and honest conclusions upon a given subject or phase of Bible study.

This principle, or rule, applies to all methods and fields of Bible study, except that which takes the Bible as it comes filtered through the minds of other men. In no method, however, is this rule to be more strictly observed than in the topical study of the Scriptures. No one who neglects this principle can achieve the results of original Bible study.

The First Necessary Equipment

The student who would do original work in Bible study must of necessity have two items in his equipment aside from a general education sufficient to enable him to read and write and apply himself in study. The first of these is a good Bible, one having a durable binding and good, clear type. Heavy-faced types are not to be recommended. Red-lettered Bibles are more of a fad than an advantage, and those having a thumb index will not prove an added convenience for one who is familiar with the location of the books of the Bible. If the student uses the Authorized Version in his study, he will do well to provide himself with a copy of the American

Standard Version, so as to be able to compare them.

The second thing needed is a good concordance. Young's Analytical Concordance is perhaps surpassed by none. Strong's Exhaustive Concordance is also excellent.

With these two necessary items of equipment, the student is ready to begin his work. The Bible is the mine. The student is the miner who, in dependence upon Him who provided the mine, works reverently, diligently, and untiringly to uncover the gold of unadulterated truth. The concordance is a tool which enables the workman to dig out certain materials more easily and quickly than would be otherwise possible. This tool does not provide explanations or interpretations or treatises on various kinds of ore found in the mine, any more than does the pick or spade which the miner on the mountain side uses in digging for gold.

Further Tools

If the student has, or is willing to, put forth the effort to acquire a working knowledge of Hebrew and New

Testament Greek, he may include in his outfit for original Bible study a Hebrew Bible, a New Testament in Greek, a Hebrew lexicon, a Greek lexicon, Hebrew grammars, and grammars of the Greek New Testament. A good dictionary of the English language is almost indispensable in any study. Reliable reference works on ancient, medieval, and modern history are also to be admitted as valuable in arriving at facts.

A good reference work on the geography of Bible lands will also prove helpful. ("The Historical Geography of the Holy Land," by George Adam Smith, Doran Company, New York, is perhaps one of the best books available in this field. The author is of the liberal school of thought so far as his interpretation of Scripture teaching is concerned. Little exception, however, can be taken to his treatment of the geography, climate, and people of the Holy Land.) If the student will be judicious in the use of it, not depending too much upon the interpretative and expositional features, a good Bible encyclopedia is useful. Such works should be consulted only to learn facts concerning peoples, persons, places, events, and the like. (The "International Standard Bible Encyclopedia," Howard-Severance Company, Chicago, can be recommended as one of the most reliable.)

But the student should beware lest he find himself leaning to such works as these for guidance in matters of teaching and interpretation. The student should let the Bible be its own interpreter, and allow nothing to color that interpretation, so far as his original study effort is concerned.

After the student feels that he has gone as far as he can in his own original research, and has arrived at his own conclusions to the full extent of his ability, then he may feel prepared, with constant trust in God for the

guidance of His Spirit, critically to investigate the commentaries and other literature bearing on the topic of his study. But up to this point the student should confine himself solely to the writings of the Old and New Testaments, with only such helps as will aid him in ascertaining facts about the meaning and use of Scripture words and phrases, and about the places, persons, peoples, and happenings therein described.

The Spirit of Prophecy and Other Literature

When the student is ready to turn from the direct, original study of the Scripture content to the writings of others on the subject in hand, the works of Mrs. E. G. White should of course take the first place. No writings of any kind should be allowed to take precedence over these which we are accustomed to call the "Spirit of prophecy." Not one among the multitude of writers on Biblical themes has voiced the deep truths of the Bible more accurately, marked out the path of Scripture interpretation and explanation more faithfully, or set forth the spirit of fellowship with the Master in life and service more truly, than she. The unbiassed, unselfish, honest, and humble seeker after truth will by thoughtfully reading her works discover that hers was an inspiration akin to that which moved the Biblical writers themselves. So, after completing his first-hand study of any Bible subject, the student should next read what is said on the matter in the writings of Mrs. White.

The next step for the student to take, in order to check the accuracy and correct the faults of his own conclusions, is to read the other literature of our own denomination on the subject of his study. From the very beginning of this movement, we have had men of integrity, honest of heart,

pure in purpose, led by the Spirit of God, who have delved into the hidden treasures of the word, and brought out things new and old. We have no apologies to make for them or for their writings. Wonderful was the light they found, and they bore witness to the truth with power. They were scholars in fact if not in fame. We are admonished to advance in the light. The fathers in this message neither found all the light, nor have their sons who have followed them. But the truth they did find we can never set aside, and still be right. We have now to continue to build upon that truth. Our study is by no means complete until we have carefully checked our results with their findings.

The Wheat From the Chaff

When the student has carried his effort through these various steps, and in the order here set forth (but not before), he may be prepared to investigate the writings of men of other persuasions. There are grains of wheat that can be gleaned from the bulk of chaff contained in the world's religious writings. It is not, however, in what these writers actually have to say or teach that we find the greatest value of their works; but in our reading of their writings we are confronted with new avenues of thought, new fields for study, new applications of Scripture teaching. We cannot take these teachings for the last word in the settlement of disputed questions. They are helpful to us only as we take them as challenges for further Bible study. To find out the truth about it all, we must return to our program, and follow the steps that make up original Bible study, taking up these new fields one by one, and faithfully searching them out.

Conclusion

Let us now sum up these steps in original Bible study:

First, take the open Bible, with such helps as a concordance, Greek Testament, Hebrew Bible, lexicons, grammars, dictionaries, and histories; then, with prayer and faith and industry, dig out the truth of Scripture teaching on the subject chosen.

Second, study carefully the writing of the Spirit of prophecy on the topic.

Third, compare results with the other writings of our denominational literature on the same topic.

Fourth, read other religious writings on the same subject, if desirous of doing so, not for the purpose of adding the last words of authority, but rather to lead to broader and more thorough research in the Scriptures to find the full truth.

Often persons have made shipwreck of their faith by beginning their study with the reading of everything they could find on the subject of their choice. Naturally they find much in these writings that appeals to their reason. Ignorant of the teaching of the word of God, they accept the reasonings of men as the truth. Then, having settled in their own minds what they will believe in regard to the questions under consideration, they never come to the Scriptures to "prove all things." Thus, contented, they are left deceived and in darkness.

If any one feels himself able to advance into the study of the world's religious literature in another order than the one here described, without at least the preparation and fortification which these steps will furnish him, let him take warning. "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8, A. R. V.

THAT the Creator died for the creature's sins is the most amazing and sublime fact of time and eternity.

The Better Workman

Improvement in Method and Technique

An Appeal for Dignity in Evangelism

BY CARLYLE B. HAYNES

OUR evangelistic laborers, more than any other class of workers among us, have the reputation of this movement in their hands. To them is committed the supremely important work of representing this cause to the world. Any lowering of dignity on the part of the evangelist reflects on the movement itself. Any adoption of questionable, cheap, spectacular, theatrical methods, any striving after effect, in the presentation of this message, or any personal circus antics and contortions of the evangelist himself, bring this cause into ill repute, and hinder instead of help the work of God.

This, therefore, is an appeal for a close, careful scrutiny of our evangelistic methods and our evangelistic preaching, with the end in view of discarding all unworthy ways of working and preaching, and the carrying forward of our evangelistic program on a lofty, dignified plane which will impress the world with the seriousness and supreme importance of this message.

This will mean a careful analysis of our preaching, our advertising, our appearance, our sermons, our expressions, our methods, our plans, our conduct, with the determination to eliminate all hurtful mannerisms, all cheap and trifling expressions, all slang, all sensationalism, all cutting sarcasm, all undignified methods, and to confine ourselves to the simple, plain, straightforward, dignified preaching of the word itself.

The time is come for such a survey, and it is better for us to make it ourselves, do our own checking up, and free ourselves from dependence on all unworthy and questionable methods, than to have it done for us. For indeed it is likely to be done for us, if we fail to do it ourselves. The cause of God must not be allowed to suffer because of its public representatives.

We are engaged in a lofty enterprise. We are doing a solemn work. We are coworkers with God Himself. He has chosen us to bear to men the last message of saving mercy. Nothing that in any way cheapens our work or lowers it in public estimation, should be permitted to influence our methods. We owe it to God, whose we are and whom we serve and whose message we preach, to place our reliance for success in this divine undertaking on nothing but the Holy Spirit.

There is a dignity connected with this message which should never be lowered. It came from heaven. All its teachings are from God. The gospel ministry is a dignified calling. The minister himself should be a dignified man. He is "a vessel unto honor."

This does not mean there is to be an *affectation* of dignity, a dignity merely put on for the occasion. There is to be no studied stiffness, no pompousness, no display. There is to be no ceremonious gait, no excessive preciseness of speech, no ministerial "whine," no priestly countenance, no professional manners.

No; the dignity called for is that which is unconscious of its existence. It is an easy, simple, and extremely

graceful garment. It is a godly, earnest, one-thing-I-do dignity. It is the sort of thing which naturally attaches itself to a man who has more to do with things eternal than with things temporal; who studies, as a matter of constant habit, the deep things of God's truth, God's providence, God's grace; who is an inhabitant of the world of the Bible; who is pledged to Christ alone; who is seeking not merely momentary results, but whose thoughts and inquiries and studies "wander through eternity;" who has relinquished this world and taken hold of heaven; whose incessant striving is for eternal life.

Such a man, *such* a minister, *such* an evangelist, is dignified. All who meet him will be impressed with his dignity. Few will trifle in his presence, for he is seen to be one who has much to do with God. All will respect him, and respect his work, for it is clear that his motives are higher and purer than those which actuate the general run of men.

So his is a dignity of holiness, of cleanness, of purity, of death to the world.

It is the dignity of faith. He believes God, and is not ashamed.

It is the dignity of love. God is the center of his soul, and he loves all men for whom Christ died.

It is the dignity of hope. In his soul is the hope of glory.

It is the dignity of action. The very purpose of his existence is to bring salvation to men.

It is the dignity of relationship. He is a child of God.

It is the dignity of prospect. He is an heir of heaven.

It is the dignity of station. He is an ambassador of the King of kings.

It is the dignity of knowledge. He knows the only true and living God, and Jesus Christ whom He has sent.

It is the dignity of rank. His crown awaits him.

It is the dignity of beauty. He is a new creation.

It is the dignity of safety. Angels encamp around him.

It is the dignity of happiness. God is his portion.

It is the dignity of permanence. He shall never be moved.

Let this dignity be the standard by which we measure all that we are doing in the work of evangelism.

Battle Creek, Mich.

Relief Work in Rochester, New York

BY M. E. BAILEY

YE have the poor with you always," Christ said, "and whosoever ye will ye may do them good." Mark 14:7. "Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27.

"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."—*Ministry of Healing*, p. 205.

The life of Christ is our example. He was a true friend to the needy, and was ever ministering to the suffering, healing the sick, comforting those who were in sorrow, and giving help to those who were distressed. God desires that this same work of love and service to the needy shall be continued by His children.

Thousands in the world today are longing for some one to bring to them a message of comfort and hope. If we manifest the same love for the

needy that Jesus showed toward them, we shall win their confidence, and be able to lead them to "the Lamb of God, which taketh away the sin of the world."

Five years ago, when I first visited the Chamber of Commerce in Rochester to secure a permit for Harvest In-gathering, I found considerable opposition to our work. The secretary of public campaigns said: "You are always gathering money for the foreigner, but what are you doing for the needy of Rochester?" This led me to reflect on our duty to the needy at our very doors as well as to those in distant lands.

We began relief work at that time, and it has been steadily growing every year since. The results of this work in removing prejudice were seen when we visited the Chamber of Commerce recently. The same secretary whom I visited five years ago said to me, "Mr. Woodward [the president of the Chamber of Commerce] is very much interested in the good work that Seventh-day Adventists are doing in Rochester." Through his interest, and by the recommendation of members of the Chamber of Commerce, some large gifts have been secured for our work.

In carrying on our local relief work, we have co-operated from the beginning with the Bureau of Public Welfare, and have found that it is much better in every way to work with the local organization. Some of the methods we have adopted were suggested by them. They gave us the names of families that had been investigated by them, and found worthy of help. Families in want in our own church were the first to receive aid, and in addition to these we helped to clothe 200 children and about 100 adults last year.

The fifteen-minute service following the Sabbath school is the time when we promote all missionary work. As the deacons and deaconesses report

the condition in which they find many of these poor families, the church is willing to do all it can to relieve the conditions of poverty and suffering. Often a visit to these needy homes awakens sympathy and a desire to help.

As far as possible we find it best to have the working bands made up not only of members of the same age, but from the same locality. Those living in the same district can do better work than scattered members, as they can meet during the week for prayer and study as well as to carry on their work.

All the used clothing was gathered by these mission bands. The leaders encouraged the members to do their part faithfully in gathering the clothing, and also in seeing that it was delivered to some company to be thoroughly cleaned before it was sent to the storeroom.

It was the work of one band of four members to solicit gifts of new clothing from the business men of the city. One company gave twenty new coats for women; another, fifteen coats for girls; another, \$20; another, several boxes of new underwear for both children and adults. Several large boxes of shoes and rubber overshoes were also given. Lumber companies gave the lumber needed for all the shelves and tables; and the plumbers gave pipe, and made the racks for the suits and coats.

The leader of our Dorcas Society had spent several years in this work before she accepted the truth. She visited all the homes to become acquainted with the inmates, and to secure a list of the sizes and kinds of clothing each family needed. A second visit was made when the clothing was delivered.

The society met at the storeroom every Thursday. Several persons who were not members of the church met with the society to help. Some of

these became interested in the truth, and today are meeting with us on the Sabbath. At these meetings the clothing was inspected and repaired by one of the bands. Another band placed it on the shelves and racks and kept things in order. Another made up the parcels to be delivered. Literature was placed in each package. In several instances, openings were thus secured for giving Bible readings.

We find that this work has had a very healthful influence on the church. Last year our tithe was the highest in our history, and the mission offerings amounted to \$1.11 per member for each week of the year. The church made a good net gain in membership, and an excellent missionary spirit prevails. Surely the blessing of God rests upon His people when they follow His example in ministering to the needy.

Making Our Church Properties Witness for Our Faith

BY MILTON G. CONGER

WE have some excellent church buildings, well suited to the needs of their congregations, and maintained in good condition with church sign or bulletin board on the front neatly advertising the name of the church. This is as it should be. Every church building or other property used for denominational purposes should be so maintained that it will be an honor to God's truth, and then should be plainly and neatly marked with an appropriate sign, thus causing it to witness for the "faith once delivered unto the saints."

But there are many of our church properties that are without a sign or any indication that the building belongs to Seventh-day Adventists. Some are marked, but very inadequately. Other church buildings serving two of our congregations with services at different times of the day and week, bear no indication of the fact. In many cases, strangers are unable to locate the property; and if they do see it, are sometimes unable to recognize it as our church meeting place. Residents of some communities are often at a loss to give information concerning the meeting place of Seventh-day Adventists, which may be in close proximity to their dwelling. When these conditions prevail, and are allowed to continue, we are losing much in influence and in witnessing power for God.

A sign is more to be desired on a church property than a street number on a resident's home.

An adequate church sign should consist of (1) The denominational name; (2) the day and time of the Sabbath and prayer meeting services; (3) the

pastor's name and address. If the pastor does not live within reasonable distance of the church, his address could be left off, but his name should be on. In case of the pastor's address being omitted, then it might be thought well to inscribe the name and address of some church member living near by, for instance, that of the local church elder or the janitor. (4) The word "WELCOME" could well be added to the sign. Such a sign in modest size, painted black with letters in gold, is not expensive, and would serve well the purpose suggested.

The bulletin board is more suitable and more efficient than the ordinary church sign described above. It is usually placed in a conspicuous spot in the front yard. It has a front glass door that can be locked, is fitted with lines and white letters and figures, and is electrically lighted, so it may be read at night. It has space to contain not only the four features of the ordinary church sign, but also for the advertisement of sermon topics, special programs, important announcements, etc. When there are none of

these to appear on the bulletin board, it can daily witness to the truth by displaying appropriate Christian mottoes or Scripture texts. Bulletin boards of this kind are usually seen in the front yard of other wide-awake churches in the communities, and either a church sign or a bulletin board should by all means mark the efficient, progressive Seventh-day Adventist church.

Not only should our churches be thus suitably marked, but if they are poorly located,—perhaps in an obscure section of the city or town, or on an obscure street,—then it would be well to have an additional church sign on a corner of a near-by well-traveled street, to indicate the presence of, and the direction to, the Seventh-day Adventist church.

However, many of our churches and companies do not own their church property, and may not have the privilege of erecting a permanent sign on the rented building they occupy. They may wonder how they can use the information contained in this article. In such cases the writer has made it a part of his program to have prepared a tin or galvanized iron sign with a wooden frame, appropriately painted and lettered, to place near the entrance of the building; or to have at least a neatly lettered sign on stiff white cardboard to be hung up in a conspicuous place in the front of the building, perhaps in a door or a window.

Such signs may be placed in charge of some responsible, caretaking church member, who will assume the responsibility of seeing that the sign is put in the proper position before the service begins and is suitably cared for at its close. In addition to the notice of the meeting, the following words may appear on these latter signs: "Service now in session. You are welcome." Then when visitors or strangers seek our meeting place on Sabbath day or prayer meeting night, they can

locate it. When passers-by hear the singing and speaking, they learn of our existence and of our meeting place by reading the information on the witnessing sign.

As God's stewards and leaders of His flock, we should give more thought to the conditions under which His people worship God. It is our responsibility. God will require an account of our stewardship in these matters just as surely as in any other. Not only by precept but also by example must we bring about changes. And not only church signs, but also the unkempt church yards, the lack of cleaning or renewing the church with paint inside and out, are our responsibility.

Come, let us do a work for the places in which we worship that will be in harmony with the example of the Master, who said, "My zeal for Thy house consumes me." John 2:17, *Emphatic Diaglott*.

Trenton, N. J.

Kindly Correctives On Speech and Conduct

The Minister in the Pulpit

BY B. E. HARTER

THERE is a serious lack of decorum, discipline, and system in our churches, especially the smaller ones; and it is the duty of the minister to see that these faults are remedied.

The moment one enters the church, all talking should cease. You have come into the audience chamber of God. Quietness and reserve should characterize the worshipers. The minister should never be seen running around the church, but should set an example of proper behavior by remaining seated in a prayerful mood.

The program for the service should be arranged beforehand, and carried

out with dignity. Those taking part in the service should be notified in ample time, and take their assigned places, all going into the pulpit in an orderly manner. Never should there be any whispering or exchanging of conversation when once seated. The preliminaries and introduction should be short, giving the sermon the pre-eminence. This should not occupy over forty minutes. Many a good sermon is spoiled by its length. Learn to be brief. A few words fitly spoken are like apples of gold in pictures of silver.

Verbal Pitfalls to Avoid

BY MARY A. STEWARD

1. The use of extravagant adjectives, such as the word "splendid," which is commonly and incorrectly used to describe the attendance at a meeting, the meeting itself, the offering, the location of the tent, the newspaper space, the singing of the choir, the remarks of the speaker, etc., etc. The word "splendid" has its own place in literature, but it should be used with due thought, and never in such instances as those cited.

2. The use of plural verbs and pronouns with "each" and "every," which always require the singular.

3. The word "only" is nearly always misplaced. Of course it should come next to the word or phrase which it limits.

4. Many use the expression "very pleased" instead of "very much pleased."

5. Some writers begin a sentence with a phrase which has no connection with the sentence itself. For instance: "Finding the river too low for navigation, it was thought best to abandon the boat and take a train." By putting the verb "was thought" in the passive, the writer leaves the phrase, "Finding the river too low for navigation," with nothing to de-

pend from. The sentence should read, "Finding the river too low for navigation, *we thought best,*" etc.

6. Another frequent error is the repetition of the word "that," as in the sentence, "It was thought that, in view of the exigencies of the situation, that [omit this "that"] there might be some compromise," etc. This mistake is often overlooked in long sentences, whereas it is quite noticeable in short sentences, such as the one cited.

7. "Between you and I," is a common blunder. "Between you and *me*" is the correct form.

8. The word "most" is having a big run just now, with no intention of comparison in the minds of those who use it. One critic goes so far as to advise those who write NEVER to use the word "most." Certainly some restraint in its use is strongly to be urged; for like other superlatives, it means nothing when used to excess. It indicates a comparison, and should not be used without its corresponding term.

An Unburnable Promise

AMONG the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners.

If a human promise can be worth so much, how much more is the promise of God.—*The Presbyterian.*

THE rationalistic attack of the last few decades is directed against the historic trustworthiness and accuracy of the Bible. It behooves every minister to be thoroughly informed upon Christian evidences.

Homiletic Helps

The Principles and Practice of Preaching

The Relation of Our Young People to the Home and the Church

(No attempt is here made to deal with the subject in a complete manner. This outline suggests only a few of many topics involved in so broad a field of study.)

Text: Proverbs 17:6

I. Youth and the Home

1. The tendency to blame youth is thoughtless.

- a. "Whatever may be new in the problem of youth is not in youth any more than it is in age, but rather in the whole industrial and social milieu, so markedly different from that of the closing years of the nineteenth century. . . .

"Another phase of this question is revolt against authority. But this is a characteristic of the age, not of youth, and the elders must bear fully as much, if not more, responsibility for that growing disregard for authority than which there is hardly a more sinister menace to Western civilization."—*Sermon by President Gray, of Bates College, quoted in Journal of Social Hygiene, October, 1930, pp. 437-439.*

- b. "We have thoughtlessly been blaming youth for our present ills. But youth has little to do with them. Youth is clean and decent today, as always, until it gets spoiled by wrong influence and evil opportunities. The fault lies not with youth, but with middle age; not with children, but with their parents. . . .

"It is not the passions of youth, but it is the befuddled counsels of the older generation that are swinging the world to-

ward paganism and ruin."—*Dean Luther A. Weigle, in an address at the opening exercises of the Yale Divinity School, Sept. 29, 1930 (U. P.)*

2. The home, in spite of its weakness and failures, is the strongest agency for character training, and it needs general co-operation and encouragement.

- a. The restoration of humanity begins in the home.—"*Messages to Young People*," p. 324.
b. The home is an object lesson.—*Id.*, p. 328.
c. The future of society is dependent on the home.—*Id.*, p. 330.
d. The influence of family worship.—*Id.*, p. 341.

3. The duties of children to uphold the home.

- a. Example of Jesus. Luke 2:51, 52.
b. Youth's highest duty.—"*Messages*," p. 326.
c. Faithfulness in household duties links the doer with angels.—*Id.*, p. 329.
d. Destiny of youth decided by home experience.—*Id.*, p. 332.
e. Language of the home.—*Id.*, p. 327.

II. Youth and the Church

1. Youth, especially the adolescent age, is an age of storm and stress in the life.*—"*Counsels to Teachers*," pp. 500, 501, 503.

* Discussonal material for these sub-topics may be found in books on child training, the adolescent age, and youth's problems. A few are here suggested:

- "The Faults of Childhood and Youth," by M. V. O'Shea, Part I.
"The Trend of the Teens," by M. V. O'Shea, Chapters I to III and VII and VIII.
"Your Boy and Girl," by A. T. Jamison, Chapters XII, XIII, and XIV.
"The Boy Problem," by Wm. B. Forbush, Chapter I.
"The Girl in Her Teens," by Margaret Slattery, Chapters I, IV, V, and VIII.
"Guiding Boys Over Fool Hill," by A. H. McKinney, Chapters I, IV, VI, and IX.

- a. The desire in youth to be well thought of by their clique or gang, as well as by parents and church, produces a conflict of motives and purposes.*
 - b. Youth has temptations to revolt previous training.*
 - c. There is danger in too much repression.—“*Messages*,” p. 381.
2. The church endeavors to aid home training by providing a proper direction in religious activities and associations for youth’s abundant energies and enthusiasm.
- a. The principal agencies of the church for guidance and training of the young are the Sabbath school, the church school, and the Junior and Senior Missionary Volunteer Societies.
 - b. The underlying objective of the Missionary Volunteer Societies is, “To save from sin and guide in service.”
 - c. To achieve this objective, the society seeks to build up youth’s life in four main phases,—devotional, educational, missionary, and social. H. T. ELLIOTT.

The Minister’s Books

Reading Course and Reviews

A Memory Test

NOT every person of mature years, even with an extensive record of successful service in the cause of God, would care to submit to such a memory test as was voluntarily entered upon by Mrs. Bertha Stottlemeyer, a Bible worker in the Lake Union Conference. In referring to this mental exercise, she writes as follows:

“As soon as I learned that ‘Patriarchs and Prophets’ was one of the books selected for the Ministerial Reading Course of 1931, I set myself to reading it, and have just finished. I know that in the Reading Course study extensive reviews are not required; but I set myself to remember *what I read while I read*, and for my

own satisfaction I am sending the test of my self-imposed task to receive a grade. This review was written entirely from memory, without the aid of the book or notes. It has been a delight to read, and then review and meditate.”

With one exception, the seventy-three chapters of “Patriarchs and Prophets” are listed with perfect accuracy as to subject matter and consecutive order of subjects, and practically one third of the chapters are covered by concise but thoroughly comprehensive analyses. The one exception is the transposition in the order of chapters 13 and 14, putting “Destruction of Sodom” (chapter 14) ahead of “The Test of Faith” (chapter 13).

The grading on this memory test stands at 99.3 per cent, but no grade can indicate the lasting value to the one who has such a storehouse of knowledge at ready command. Truly a commendable example in Reading Course study is hereby furnished.

Plain Christians

SOME years ago, a party of Americans were leaving Cairo for a journey across the desert, and bought vessels in which to carry water. Each chose the kind of vessel that pleased him. One found jars of brass whose fine designs attracted him. Another purchased porcelain vessels of rare beauty. A third, however, took some plain earthenware bottles. The way across the desert was long and wearisome. The heat was intense. Every drop of water was of value. The brass vessels heated; the water became impure, unfit to drink. The costly porcelain jars cracked in the heat, and the water was lost. But the plain earthenware bottles kept the water sweet to the journey’s end.—J. R. Miller.

Bible Workers' Exchange

For an Enlarged Service

The Art of Home Bible Teaching

BY BEATHEL JENKINS

BIBLE teaching as fine art needs to be appreciated and applied more and more to the work of ministers and Bible teachers. And how necessary it is in these days of increased knowledge that the word of truth be clearly and faithfully made known, so that minds may readily discern what is true as they are brought in contact with higher criticism and human philosophy. In this day of specialists it behooves the Christian worker to be a specialist in soul saving.

To observe how others present the Scriptures, noting their good points and correcting their mistakes and failures in one's own work, is always profitable. The "know it all" or "my way is best" attitude should be avoided. Until thoroughly familiar with the doctrines of God's word, the teacher may use such outlines as those given in "Bible Readings for the Home Circle" and other dependable sources, which present the truth briefly, logically, and in a convincing way. Combinations of texts are sometimes made by those who strive to present something new, or different, that close with no positive point made or lesson imparted. Such presentations should be avoided. Study the outline until it is your own, and you know more about the subject than you intend to present. In this way, questions will not distract or confuse you.

If possible, avoid reference to your notes while giving a study. Hide the word in your heart, and be ready always to give an answer for the hope that is within you. Make each scripture a message to your students, emphasizing the particular truth you are teaching. Do not merely be a text collector, but a truth corroborator. Prayer in preparation for the study is essential as well as in the giving of it.

Possibly the name of a person wishing to study the Bible has been given in by some church member, or in response to a promise to supply literature. The way in which a name has been received will determine to some extent your introduction, and the proper time and way to suggest the "home Bible study" plan. In every case make it apparent that you are about the King's business, and whatever good you can do you will do it; but that you have no time for idle talk or entertainment. Remember that your approach may win the confidence of the souls you seek, or turn them away forever. Pray that the Holy Spirit may give you tact, and make them interested and willing to study.

The course of study for your students must be determined largely by their general knowledge, how much they know of our truth, and the time you may have for study with them. To build up a foundation of faith in the whole Bible as the unquestioned authority of God and His revealed will to man, is almost always necessary, since Modernism has torn away from many professed Christians large portions of Scripture. You should therefore labor to build up their faith, and re-create confidence in the Book, as well as in the message you present.

An interest in Bible study may need to be awakened by giving reasons outside of the Book for its divine authenticity. Thus you may call your first study "The Most Popular, Yet Most Neglected Book," or "The Twentieth Century's Best Selling Book," instead of "The Inspiration of the Scriptures," proceeding then from its own testimony of its origin to corroborative evidences. Matthew twenty-four may be called "The Master's Own Prophecy of His Return." Instead of asking people if they would like to study "Daniel 2," ask if they would like to study a "prophecy written 2,500 years ago that is coming to pass today." The 2300 days may be entitled, "The Gospel by Arithmetic," or "The Greatest Proof From the Old Testament That Jesus Is the Messiah." Make truth attractive.

The introductory text should be definite. Then consider the evidence in as logical a sequence as possible. If you knew nothing about the Bible, would your study convince *you* of the truth you are seeking to present? Do not use the signs of the times or studies on the soon coming of Christ to frighten people into preparing for His coming, but as warnings that there is little time to get ready, and that they are wise who heed the signs given. And let your life be in harmony with what you teach. One man who talked much about the nearness of the end, was accosted by a neighbor while he was planting young walnut trees on his place, with the words, "I thought you believed Christ is coming soon!" "I do, sir," was the answer. "Well, then, why plant a crop that you cannot hope to realize a harvest from for seven to ten years?" It is just as true today as it ever was that what we do speaks so loudly that people cannot always hear what we say.

In presenting the state of the dead, use the positive texts, avoiding those which seem a little hazy, unless they are asked for. Some texts may be

clear to us, but they are hard to make plain to unbelievers—such as John 11:26; 2 Corinthians 5:1-10; and some in Job. To apply 2 Thessalonians 1:7-10 primarily to the second coming of Christ as I have heard it used many times, might cause serious difficulty if the student should question your theology; for the wicked are not utterly destroyed from God's presence until the close of the millennium.

In studying about rewards, do not minimize the punishment of the wicked beyond its revealed enormity, in the effort to dissuade people from the popular teaching of an ever-burning hell. Transgressors will receive their just reward, and it will be in fire and brimstone, where their worm dieth not and their fire is not quenched; they will have eternal punishment, everlasting in its effect; but it will end in ashes (Mal. 4:1, 3), just as Sodom and Gomorrah ended, as recorded in 2 Peter 2:6 and Jude 7. They will be so utterly destroyed from God's presence that even their place cannot be found, and they will not be remembered nor come into mind. Make the most of the loss sustained by all who are deprived of life in the earth made new. Emphasize the solemn fact that there will be no changing of the sentence of death when the time comes for it to be carried into effect. Now is the day of salvation.

The terrible crime wave that seems ever increasing, may be presented as caused by the general disregard for the law of God. Make it clear that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be;" and that disregard for the law of God leads inevitably to disregard of the laws of man.

Making Christ and His plan of salvation from sin to obedience and life the underlying principle of every study will silence the accusation that you teach the law and not Christ, and will carry the convicting power of the Holy

Personal Testimonies

Deeper Life Confidences

The Crucial Test*

Spirit. Conclude your studies with summary statements and questions that lead your students to express themselves upon the truths taught. This makes personal decisions easier, and prepares the individual to carry heavier crosses, when the more peculiar truths are presented.

The lecture form of teaching is not so good in the home as to ask questions that may be answered by the students reading from their Bibles. Let Scripture be your fundamental and final source of appeal; then it will be apparent that in your life and teaching you believe the Bible to be God's message to humanity. To ridicule another's religion, or to rail against other church organizations, belittles our own mission. Our task is not to tear down other faiths, but to build up a stronger and more dependable hope, that those who study may see the difference, and desire that which is founded upon the Rock of Ages.

Help people to realize that you have not just another church creed to add to the hundreds already in the world, but that you have the last message that is to be given to a lost world—a message which had its beginning at the time and in the manner foretold in the Scriptures. This message is called the "everlasting gospel," and it is to be preached to every nation, kindred, tongue, and people, "for a witness unto all nations." Then will be ushered in the kingdom of heaven.

Turlock, Calif.

THERE is real danger lest we preach on themes that are good, but not vital.

THE value of any divine test upon us is in direct proportion to our attitude thereto. If we are rebellious and resentful, it fails of its designed purpose and must be repeated. Let us in humbleness and contrition seek to learn our daily lessons.

MY heart was greatly burdened for my parents and brothers and sisters in Ireland. I wrote them concerning my joy in accepting the truth, and sent them literature; but soon the letters from home became more and more infrequent, and I later learned that when my letters were opened, and revealed that I was still a Protestant and a Seventh-day Adventist, they were thrown into the fire. The doors of home were closed against me; and I was given to understand that until I returned to the church, I was regarded by my own people as a disgrace to the family and as dead to them.

Never did I cease to pray for my people, and beseech God to use me to bring the light of present truth to them. After many months there came a letter from one of my brothers, encouraging me to come home for a visit, and I immediately got ready and started, though not without some anxiety as to what awaited me. But God in His providence prevented me from knowing all that was planned, and it was He who thwarted those plans.

My people had decided that I had lost my mind, and that they would have me committed to the proper institution as soon as I landed on home soil, and my brother came to meet me with this purpose in mind. But the Lord overruled, as the telegram announcing my time of arrival was delayed, making it impossible for him to make connections as planned, and I arrived at home as somewhat of a

* Conclusion of "Lifted From a Horrible Pit." (See MINISTRY for August and September.)

surprise. During the first few days I was given to understand that my home-coming was not agreeable to my people, and that I was no longer regarded as a daughter, and had no right to cross the threshold of the home until I had given up heresy. I assured them all that my mind was settled, and that even at the expense of their kinship I could not relinquish my hold upon the truth of God.

Although the plans for my commitment to an asylum had been frustrated, another attempt was made. One morning my brother said he wished me to go with him to visit some friends in a near-by city. I tried to find out who these friends were, but his replies were vague, and I knew that I was about to face some ordeal. How earnestly I prayed that God would prepare me for whatever might come. My brother proposed calling a taxi for the trip, but I refused, for somehow I had a feeling that I wanted to see just where we were going, so we walked. I noticed that my brother was extremely nervous, but I endeavored to keep up an interesting conversation as we went along.

Finally we arrived in front of a large monastery, and my brother indicated that I was to accompany him inside the building. Then I realized that I was in danger. I did not refuse to enter the building; but before doing so I said, "Brother, you are taking me in here a Seventh-day Adventist, and with God's help I will come out of this building a stronger Seventh-day Adventist than ever before."

The huge doors of the monastery closed behind us, and I found myself in the midst of a company of monks. While notice of our arrival was being sent to the monk with whom my brother had made the appointment to interview me, I lifted my heart to God in silent prayer. Realizing that for the first time in my experience I was called to be a witness for truth in the

hands of the Catholic power, I asked for divine help to stand firm.

I was introduced to the monk by my brother as his sister, and on being presented I simply said, "How do you do?" in true American fashion, for I could not truthfully say I was glad to meet him, and there seemed to be nothing else to say. The monk was very courteous at first, asking many questions of a friendly nature. However, he soon saw that I was not susceptible to his psychological scheme, and finally he suggested that we might as well get right down to the point in question. Then he said, "I understand that you were baptized a Roman Catholic." I countered by saying that I had been christened a Roman Catholic, and had communion, but that I was never baptized until I became a Seventh-day Adventist. At this he did not appear well pleased, but he asked me to tell him just why and how I had been led to deny the authority of the Roman Church and had become a Seventh-day Adventist. I told him that it would afford me great pleasure to give him the information he asked for; and at the same time there was a hidden joy in my heart because here was a chance for my brother to learn of my experience in accepting the truth, and perhaps an impression would be made upon him.

When I reached the place in the narrative of my personal experience where I referred to the word of God and the prophecies which reveal the nearness of the end of the world, the priest interrupted, and commanded me not to say another word. I begged to be allowed to finish my story, but he refused me that privilege. Then followed two of the most wearisome hours I have ever spent in my life, as that priest tried different tactics to conquer and intimidate me. He suggested that I kneel and acknowledge before him that I had denied the authority of the Roman Church, and

say I wanted to come back; whereupon he would reinstate me in the church, and give me a position which would bring rich returns. I replied that I would rather scrub floors than yield to such a proposition.

Then he tried in various ways to reason with me, and it was apparent that he was quite familiar with Seventh-day Adventists and their doctrines. Having failed in his methods of flattery, he began to attack my character; and that was particularly hard for me to endure in the presence of my brother, but the Lord sustained me, and gave me the reply which needed to be made. Then he wanted to know how much education I had received, and sought to awe me by reference to his thirty years of college life. I told him that in the matter of conversion, God did not depend upon the years spent in college, but that it was the attitude toward the Bible and Christ which was considered, and that I was happy to know enough of the English language to be able to read the Bible. At this he became quite indignant, and I observed a look of anguish on my brother's face.

Once more the monk asked me to acknowledge that I had done wrong and wished to come back to the church. I said, "Come back to what? When I was in the church, I lived a worldly life, and thought nothing of attending theaters and dances, and indulging in all worldly amusements." His reply was to the effect that these were "just little sins." I assured him that the Roman Church might think so, but that they were not small in the eyes of God. I also said, "The Roman Church practices every kind of deception, as I have good reason to know. Here is my brother, who has brought me to this place under deception; and never, if I lived a thousand years, would I deceive him in any such manner."

"Do you mean to tell me that you

would be serving the devil if you returned to the Catholic Church?" the monk asked. I replied that I would be turning my back on God, and denying the truth which means so much to my soul. Then, apparently as his last resort, he said, "What you need is a good trouncing!" That is the method that Rome employs, and I prayed that if my time had come to endure the lash of the "trouncer," I might be strengthened to stand the test. I watched the monks pacing up and down the corridor and repeating prayers in my behalf, and soon the priest to whom I had been talking stepped to one side of the room, dipped his finger in "holy water," and prayed to the virgin Mary to intercede for the erring child of the church.

My brother also bowed before the image of the virgin Mary, and begged me to repeat after him the prayer he made. When I refused, he proceeded to light the candles, to write out prayers and present them to the different saints, and to place money in the various receptacles, while I looked on, my heart breaking with love for my dear brother and a desire to turn him from the idolatry of Romanism. My brother assured me that he would be willing to spend his last penny, if necessary, in order that my soul might be saved, and I shall never forget the intense anxiety revealed in his face.

After these various prayers and incantations, my brother gave the priest a sum of money, and we were permitted to leave, my brother promising that he would bring me back on a certain day, which he specified.

What I endured in my home following this unsuccessful attempt in my behalf, would be difficult to describe. My mother told me that she had never seen a human being change so decidedly in appearance in one day as I. But God marvelously wrought for me, and my brother's promise to bring me back to the monastery was never ful-

filled. My people saw that I had made my decision, and that nothing would cause me to change; and although they still regard me as unworthy to bear the name of the family, the bond of filial affection has been strengthened, and the doors of my home are always open to me. The constant burden and prayer of my heart is that my loved ones may be brought from the darkness of Catholicism into the light of this glorious truth, and I have learned to trust them to the care of Him who has done so much for me.

A BIBLE WORKER.

Tolerance

(Concluded from page 6)

able. But if mortal man, however desirous he may be of infallibility, can err in his interpretation of the word, then ought he not to be charitable to all who try to live according to the light that shines upon the heart of every man as he interprets the Scripture?

Instead of manifesting a spirit of Christian tolerance, how often we see men, with all the weaknesses that they condemn in their fellows, daring to force others to comply with their understanding of correct doctrine and Scriptural interpretation, and using all the force and authority they have to harm and destroy those who differ with them in practice and belief. Some, while they have no authority themselves to harm, demand that those who do have authority shall use it to enforce their demands.

The truth is to be preached with all the authority of Scripture under the influence of the Holy Spirit, but incrimination and cruel epithets are to be left entirely out of the vocabulary of the Christian minister. True tolerance leaves the Holy Spirit to deal with the erring, while we in humbleness of heart preach truth as we understand it.

Tolerance is no compromiser; it stands for what it believes; it defends the faith as it is seen: but it has no spirit to crush opposition with authority and power, nor does it endeavor to silence those who see not as it sees. Tolerance is not an easy-going spirit, indifferent to truth and careless as to faith; tolerance is zealous, aggressive, positive. When it meets opposition, it stands for truth; but it will not by word or act lift a finger to crush error by force. Toleration stands for truth, as it is seen and understood; beyond that, toleration never goes, nor does it denounce nor cast opprobrious epithets at those who make its way difficult. It is pitiful, patient, forbearing. Because of its Christlikeness, it may sometimes be taken for indifference; but it is as far from indifference as the east is from the west.

Tolerance is not license for every false doctrine to be preached, thus destroying true faith. It does not extend the privilege of propagating error to the destruction of the brotherhood of true Christians. But even in this, toleration harbors no bitterness toward those who hold erroneous views, nor would it crush them if it could. Yet the Bible will not allow one who feeds the flock of God to permit heresy to be preached to his flock. Responsibility for the flock of God is in the keeping of the ministry, and no true pastor will permit the church to be destroyed simply because he is tolerant.

It is a great pity when some individual makes himself judge, and condemns the faith of his fellows, using his own finite knowledge of truth as the standard. The Christian is to teach the truth as he sees it; when he differs in belief from others, he should show toleration for those who hold different views.

Tolerance must certainly be one characteristic of the last church. Without it there must come breaking of fellowship.

I. H. E.

Leadership and "Followership"

(Concluded from page 11)

all her history. It is evident that we must deal with questions of larger dimensions than ever before.

Another point should be emphasized here, and that is that the time has come to put an end to the wastefulness and comparatively meager results caused by lack of concerted plan and effort. We have no doubt that a practical plan of co-operation and concentration, entered into intelligently and adhered to loyally on the part of all our forces, would be more than the equivalent of doubling the number of our workers. Is this not important, then, in our planning for the speedy triumph of God's cause?

The enterprise of "finishing the work" has taken its place among those great works which require the ablest generalship. Tasks of such large dimensions make such demands that none but leaders of large mold are capable of dealing with them adequately. We do not mean men who in and of themselves are great or big, as this world counts bigness, but who, having talents of leadership, are so surrendered to God and so endowed with an adequate vision that the Holy Spirit can possess them in all fullness.

On the home field quite as much as on the mission field, there is need of more men of outstanding consecration, ability, and leadership to release the latent energies of the home church, and to relate these to the plans for the finishing of the work. Here lies one of the largest tasks of constructive, statesmanlike leadership. While there needs to be a great emphasis on "followership," this is largely a problem of leadership. Wherever the church has proved inadequate, it has been due to inadequate leadership on the part of her ministry.

New York City.

October, 1931

Effective Illustrations

For Sermon or Song

"Just Joined"

GIPSY SMITH tells of a certain woman he once saw in a gipsy camp. She was well disguised, and was telling fortunes. Mr. Smith, because he so thoroughly knew his own people, readily saw that she was not what she claimed to be. After he had talked with her for a time, she laughed and said: "Oh, I can't fool you; I ain't a real gipsy; I just joined." The sweet-spirited evangelist lamented that there are, in the family home of Christ, so many who have "just joined," and are not "real" Christians.—*The Sunday School Times.*

Business for the Firm

A TRAVELING salesman was telling a friend the story of the treatment received in a certain business house at the hands of a member of the establishment with whom he had come in contact. The rudeness and injustice recited stirred the listener to protest. "And you did nothing about it afterward? You let it go too easily. A fellow like that deserves to be taught a lesson." "Yes, but I'm not here to avenge personal wrongs, you know; I'm on the business for the firm," answered the salesman.—*The Christian Age.*

WHOLESOME discussion never injures the truth. It only enhances, clarifies, and establishes.

FIRST the perception of the principle, and then its practical outworking; first a clear vision of the remedy demanded, and then the application. Criticize not the man who has advanced to the first point, but has not achieved the second, if he is sincerely on the way.

EDITORIAL POSTSCRIPTS

WORLD-MINDEDNESS!—No, not *worldly*-mindedness, but that sweeping viewpoint that is the opposite of provincialism and the narrow confines of one's own particular locality, nationality, or language, to the full scope of God's world message. Our vision should measure with the wideness of God's revealed will.

TRUTH!—The honest mind will never color, shade, distort, nor delete any factual evidence to build up a plausible case. The majesty of genuine truth is its fearless candor, its invulnerability, and its permanence. The tides of time do not move it, nor can the machinations of man successfully assail it. Happy the man whose feet are planted firmly on truth!

ONENESS!—A small people, despised by the world and hated by the minions of evil, must never permit trifling differences to sap their strength, and so to weaken their effectiveness. We can stand only as a unit. Rings, cliques, circles, in the cause of God are anomalous and deplorable. Heaven's expectation is for heart unity of all who march under Immanuel's banner. Variance or division means weakness just to the degree that it is tolerated.

MEMORY!—How often have we all been surprised in noting the difference between our recollection of a certain quotation and the exact words and intent when we get out the volume and read it. This, of course, is particularly glaring in the case of some one else! But our memories are more or less tricky, and need to be checked up by verification from the printed document. Always demand, and of course give, the exact printed quotation in every serious matter.

DOGMATIC!—The cocksureness of some prophetic expositors and doctrinarians would be amusing if it were not serious. The sublime egoism that relegates to the ranks of the heterodox all who are unable to follow the curious reasonings and conclusions of the advocate of an unusual position, is neither seemly nor ethical. Modesty and amenability to counsel would be more appropriate and more Christian; for in the multitude of counselors there is wisdom, and in the counsel of brethren there is safety.

DIFFERENT!—The preaching problem in the days of the pioneers of this message was vitally different from that of today. Their message was directed to church members; ours is largely to worldlings in spirit if not in name. They dealt with a Bible-believing generation; we face a Bible-discrediting world. Their appeal was to a Christ-honoring populace; ours is to a world that denies His deity and scoffs at His claims. The series of contrasts could be continued indefinitely, but even the religious world of today has swept into discard the Christian virtues which their fathers held. This fact must not be forgotten. We face the same sin problem; we have the same salvation to offer. But we must lay anew the foundations of belief. As never before we need the power of the Holy Spirit.

L. E. F.