

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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GATHERING THE FRAGMENTS

AN EDITORIAL



REQUENTLY it is said of some minister, who in his contacts conveys the impression that he is poorly paid and not appreciated as he should be, "Poor man! He is to be pitied! Why do people not understand him better, and do more to help him?" Such remarks are not isolated, nor are such instances few. The question naturally arises, Is it healthful, spiritually speaking, for any minister thus to excite sympathy for himself, doing all in his power to gain special favors and consideration, either by talking "poverty" himself or by allowing his wife or friends to make this plea for him? Is it becoming for an ambassador from the court of heaven so to conduct himself socially and in the pulpit that he excites sympathy for himself rather than toward the kingdom that he is supposed to represent?

This is a reasonable question and deserves an honest answer. In its consideration we must take the minister's family as a part of himself; for while the minister might deny that either by word or look had he sought to excite sympathy, yet he might be represented by his wife, who could demand more sympathy for her husband than he would seek to arouse for himself.

Christ was poor, but He was not ashamed of it. To a would-be follower He once said: "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." None can be poorer than that. Yet Christ lived to bless others, never asking that they contribute to His support or make gifts to Him. He bestowed favors, but He did not seek them.

The disciples were poor, following their Master's example of giving instead of receiving. During His ministry, we are told, it was the common people who followed Him and gladly listened to the words of life. The members of the early church were largely recruited from the same class. Like the apostles, they were poor, and their earthly goods were few. Those who had possessions sold them, and gave to those in greater need than themselves. While working ardently in public and in private to preach the gospel, the apostle Paul did not receive a salary. Moreover, he labored with his own hands that he might not only not be a burden to others, but have means to give to others. To the elders of Ephesus, gathered to bid him farewell, he said: "I have coveted no man's silver, or gold, or apparel. Yea, ye your-

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The Ministry

FOR GREATER POWER  AND MORE EFFICIENCY

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

EDITED BY

IRWIN H. EVANS AND LEROY E. FROOM

SPECIAL CONTRIBUTORS

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Trenchant Truths

THE closed mind and the open mouth are usually found together.

EDUCATION is no substitute for regeneration, not even ecclesiastical instruction.

LET us beware of substituting the fiction of imagination for the facts of evidence in our prophetic expositions.

SPECULATION over insoluble mysteries is unprofitable. We have far more fundamental matters to engage our minds.

WE should be as scrupulously honest in representing the positions of those opposed to this message as we rightly wish them to be of ours.

WHEN we observe some exceedingly human trait in a fellow worker, we should not lose confidence in man, or God, or His message. Rather, the heart should go out to help the erring as we redouble our own allegiance to God.

TRUTH is never static.

WHEN the voluminous instruction of the Spirit of prophecy is significantly silent upon a certain point, it is unwise for us to stress it, especially when there is division of opinion.

PRETENSION to learning or piety is nauseating. If one's scholarship or life does not silently speak for itself, it will not be enhanced by boasting publicity, academic degrees, or persistent propaganda.

WHEN you are not clear on a certain point, keep your uncertainty to yourself as you seek its solution. Time clarifies a thousand things. Preach the essential certainties upon which you have clear convictions.

IN our emphasis upon personal work, we must not depreciate the importance of public services, with their tremendous possibilities for mass impressions, and for moving whole congregations in the right direction, preparatory to the final feature of personal contacts.

THE penchant to change doctrinal or prophetic positions is the plague of some men's ministry. But there is no virtue in change unless it corrects an error, brings an interpretation up to date, or enlarges the meaning beyond a constricted viewpoint of the past; and so makes the exposition more irrefutable and effective because of harmony with all known facts.

As a ministry we are threatened with the superficial in our thinking, our teaching, and our preaching. There are numerous reasons—the pressure not only of multiple responsibilities, but of increasing requirements that make mandatory draft upon time, thought, and energy. Yet it is a disturbing trend, recognized and deplored by the farsighted. If ever in the Christian church there was need of an informed, scholarly, spiritual, loyal, Biblical ministry, that hour is now.

Messages From Our Leaders

Heart-to-Heart Talks on Vital Issues

Maintaining Confidence in a Fear-Distracted World

BY J. L. SHAW

JUST now, when the world is filled with fear, it is highly important that our workers everywhere—in the home, in the church, and among unbelievers—possess and maintain a positive, courageous attitude. Fear ruins business in the world, and if allowed, would ruin the business of the church. President Hoover has said, "Unjustifiable fear must be replaced with confidence." In stating this sound principle, Mr. Hoover recognizes the fact that fear inhibits business and paralyzes industry. It is a dangerous enemy, whether operating in the world or in the church.

Fear is an attitude of mind and heart, a disease that is destined to grow more terrible in these last days, as shown in Isaiah 2:17-22 and Luke 21:26. Yet the people of God may be free from it; for, as the apostle John has said, "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." There is but one way to overcome fear, and that is with heaven-born confidence. A man may say, "I will not fear; I will not worry;" but he cannot stop either—by his own efforts. Yet God can accomplish the impossible by substituting the thought of confidence in the place of fear. We cannot think thoughts of fear and thoughts of confidence at the same time. One supplants the other, and God desires to make that change for us.

Men in the world are seeking relief from fear by making money, by resorting to drink, by pursuing pleasure, by taking drugs. Many are resorting to fortune tellers, as the following quotation indicates:

"Four out of every ten persons in the United States believe in fortune telling. Two more out of the same ten are willing to believe. Fortune telling has become a \$125,000,000-a-year racket.

Hard times have been boom times for the industry; for charlatans thrive on the fears and troubles of others. Finding no answers to their difficulties, harassed people have turned to the soothsayer to learn whether they will have food, clothing, and a roof over their heads."

He who puts trust in money, drink, drugs, fortune tellers, or any earthly security, has misplaced his confidence, and will surely find fear and anxiety increasing in his heart; but he who puts his confidence in God, His word, and His message, will see fear, doubt, distrust, and discouragement flee from him, and will maintain in all his bearing a positive, confident attitude, which will bring new power in his ministry. He will preach with greater assurance in his heart, and will be positive rather than negative in everything that pertains to the work of God. He believes the gospel of present truth is for all the world; and notwithstanding hard times, his watchword is, Advance! Enter new territory! While he does not believe in contracting debt, he does not dwell upon the poverty of our people, and settle back expecting to mark time for a while.

There is no limit to what God can do through His people in winning

souls or providing funds. William Carey's motto should be our motto: "Expect great things of God; attempt great things for God." He who dwells upon the hard field in which he labors, the hard times, the poverty of the believers, weakens his own courage and that of our people. Why not watch for omens of success in the work? Why not preach positive, inspiring sermons? Why not write letters of hope and cheer? Why not expect the people, through sacrifice, to do *more* in supporting the cause than they have ever done? We need not sit back in uncertainty. In proportion as the Holy Spirit takes possession of leaders and laity, gifts to the cause may double and treble. Why should we not confidently expect that God will provide for every financial need that the rapid advance of the message may require?

There must have been hard times in Peter's day, when this leader of the disciples was so poor he had not a penny in his pocket to give to the lame man who asked alms at the gate of the temple. Yet Peter met the situation with confidence and assurance. "Silver and gold have I none," he said; "but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God."

Why should we not, dear fellow workers, follow Peter's example of confidence? Why not in all our doings express hope? Why not write letters of encouragement, telling the good things God is doing? Why not get clear over on the positive side, where we shall expect God to perform any miracle the needs of the work re-

quire? We need just such an attitude as this to overcome present obstacles, financial and otherwise. Peter "pettered" when he trusted man, but Peter triumphed when he trusted God.

Washington, D. C.

Valuable Quotations

From Reliable Sources

The Assent of the Mind

THERE are many people who believe that Christianity is a matter of the intellect; that men become Christians as they become evolutionists, by giving the assent of their minds to a certain system of truth or philosophy. In this sense men are Christians rather than Mohammedans or Buddhists. In this sense we are a Christian nation. In this sense our institutions are Christian institutions. But the assent of a man's mind to Christian truth never has made a man a Christian. We have often found this the dilemma of Jews seeking to become Christians. Just as soon as they came to see the historicity of Christianity, just as soon as they came to the conviction that Jesus of Nazareth was the Christ, they felt that they were Christians. We have known godless men to make valiant war in behalf of Christianity. We have heard godless men arguing strenuously over denominational differences, thus showing the influence of early home training. Ask your friend whether he is a Christian, and he will probably answer, "Do you think I am a heathen?" We need to make clear the fact that the intellectual acceptance of revealed truth concerning Jesus Christ does not make a man a Christian.—*The Watchman-Examiner*, Oct. 15, 1931.

THE Christ of history must become the Christ of experience, if He is to save the soul.

Forward and Upward

Inspiration, Counsel, and Caution

The Victory

TIME was when I went forth to war.
Ah, yes! And many a conflict sore
And grievous woundings did I know
While wrestling with my bogom foe.
Then Jesus spoke, "These strugglings wild
Were never meant for you, my child.
Thine own consent is all I need,
And every thought and word and deed
I will take captive, and subdue.
To win this victory for you

I left my Father's mansions fair,
Endured the cross, and triumphed there."

Now, daily, I rejoice to see
The Son of God go forth for me
To war against my sinful flesh,
And triumph over me afresh.
A captive at His chariot wheel,
Chained by His love, sealed with His seal,
My very soul exults to be
The slave of Him who died for me!

MRS. G. YOUNGBERG.

Sarawak, Borneo.

Developing Latent Capabilities

BY G. A. ROBERTS

A BIT of study of men on the part of the leader, with guiding, encouraging counsel, properly given at the right times, is all that is necessary to get the best out of men, and to guide them into the places and under the responsibilities best suited to their capabilities. Love and loyalty bestowed on workers by a leader bring the return of loving loyalty from them. Sincere expressions of appreciation made about workers to others by a leader breed in the hearts of these workers, when they hear of the leader's attitude, a spirit of good will and a desire to continue worthy of the esteem prompting his statements.

Proper defense of workers when they are under unjust criticism, and loving-kindness when they are justly criticized, provokes love in return. Trusting workers with real responsibilities prompts them to their utmost endeavors for success. Full recognition, both in private and in public, of success in another stimulates him to greater achievement.

Personal prayer with workers cements the worshipers into a union that is divine. If workers hear their leader speak or pray only in public or before a group, they never really know him; but personal prayer between the two blends hearts in an understanding and enduring fellowship. An abiding courtesy to all the workers in the office and the field, with a kindly "Thank you" to stenographers and those in closest daily contact who perform the routine duties of the day, will keep the idea

of drudgery from the lives of those who so labor.

Kindly, affable friendliness toward all, with proper, dignified, Christian reserve toward those of the opposite sex, makes one "wear" with workers. An unaffected, natural, and regular recognition, in private as well as in public, of the office and title of workers, helps them to keep in mind the importance of their work, and to maintain proper poise, and also respect for those who so address them.

A descent to the use of slang, the telling of ludicrous stories, and the common and flippant use of the given name of others, lowers the user in the minds of all who hear. Seldom, if ever, can any particular benefit accrue to any one by habitually calling ministers of the gospel by their first names, as Jack, Tom, Jim, etc. A leader who thus indulges soon reaps the inevitable

reaction of lowered esteem on the part of the workers, and he himself soon becomes Jack, or Tom, or Jim, as the case may be, and only that, instead of a minister of the gospel, in the eyes and minds of others.

A clear vision of conviction concerning the successful future of an unprofitable worker, born of faith that by God's grace such a worker can make the necessary changes that will convert him from an unprofitable to a productive worker, and a corresponding attitude of confidence and expectation on the part of the leader toward such a worker, will go a long way in stimulating him to achieve success.

An honest, open, and hearty recognition of good suggestions and plans offered by workers, with no attempt on the part of the leader to absorb and assume the credit or honor therefor, will stimulate progressive thinking on the part of the workers, and deepen confidence in the leader who thus gives honor to whom honor is due. True leadership does not necessarily mean that the leader must be the author of all plans nor that all moves must reflect his personality. A good leader inspires others to wise endeavor, whether along plans of his own devising or of the devising of others.

No leader should form a circle of intimates, nor should he allow any to form such a circle about him. He belongs to all the workers and to all the people; and no one, because of some special group of intimates, should be made to feel "outside," or to be at a greater distance from the leader than others.

No leader should allow himself to be held by men who, through gifts or favors, political or otherwise, lay claim to his friendship. He should not thus compromise himself, so that if reproofs or contrary counsels are indicated, his lips are closed. On the contrary, he should keep so close to his men by daily ministry to them that

if reproof or contrary counsel is indicated, they will not only receive but welcome it as coming from the same heart of love they well know.

No leader should attempt to obligate any of the workers to himself by favors granted, else he may close the lips of those who otherwise would not hesitate to offer constructive criticism of some wrong or mistaken course he might take. Nor should any leader attempt thus to capitalize on favors due to workers.

A conference president should efficiently and actively assist in the functioning of the departments of the conference, acting as helper to each secretary. A secretary will do his best if he is given full freedom, within conference policies, to direct his department. Only in case of a disregard of the proper and understood procedure or policy of the conference, should the president assume other than the attitude of a willing helper and counselor.

The president should assume and maintain the attitude toward the laborers that we are workers *together* with God, and in no sense should the workers be made to feel that they are working under any other "master" than Christ; rather, the worker should be made to recognize by the life of the leader that he truly esteems others better than himself.

The president should never seek to fortify himself with the backing of certain influential forces in the conference to the end of bringing pressure for the furtherance of his wishes. Rather, he should depend upon proper, solid principles for strength, leaving others free to exercise the same privileges.

Adherence to these principles, and to others of the same nature, will enable a leader to get the most out of his men, and at the same time will instill the principle of love among them for one another and for himself.

Los Angeles, Calif.

Confirming the Foundations

Historical, Theological, and Scientific Research

My Experience With the Writings of Mrs. E. G. White

BY A. O. TAIT

IT was at one of the first General Conferences that I ever attended, in the early eighties, that I became deeply interested in the writings of Mrs. E. G. White. During that meeting Elder J. H. Waggoner, then connected with the Pacific Press, announced that this publishing house had gathered together thirty numbers of the "Testimonies," and had bound them in four volumes. He spoke of the great value of these writings, especially to the minister.

Previous to this, while I had known of Mrs. White in a general way, I had not been particularly interested in her writings. However, after hearing Elder Waggoner's talk, I bought a set of the books, and at once began to read them. I had not read much before I realized that I knew little about genuine conversion. I continued to read with ever-increasing interest, realizing more and more the importance of imbibing the true Christ spirit, presented so strikingly in these writings, through the Bible itself.

Having then as now a plan for regular reading and study, I set before myself the pleasurable task of reading at least twenty-five pages of the "Testimonies" each day. Soon the four volumes were read through, and I read "The Great Controversy" and "Patriarchs and Prophets."

In this way I became deeply impressed with the tremendous value of these writings as an aid to Bible study, and adopted the plan of making a careful study of the portion of the Bible covered by each one of the "Conflict" volumes. When "The Desire of Ages" was published, I found in it a still greater treat. No commentary, no other book on the life of Christ that I have ever read, approaches it in value. When "The Acts of the Apostles" and "Prophets and Kings" ap-

peared, I read each in the same way, giving intensive study to the portions of the Bible covered by these books.

Soon I became impressed with the importance of reaching out through other literature to obtain the background of the Old Testament Scriptures, and eagerly sought such works as those written by Sayce, Clay, Ira M. Price, R. D. Wilson, and others. My experience with the writings of Mrs. White made me ever more and more hungry for the Bible and the books that would help me to understand it.

At the present time I am reading the "Testimonies" through from beginning to end for the eighth time. I have not kept track of the number of times I have read the books of the "Conflict" series, but I know that I have read the earlier of these books not fewer than twenty-five times.

And it is this *consecutive reading* of Mrs. White's writings that I wish to urge upon our ministry; for each such reading impresses more deeply the Source from which they came. It is one thing to study the writings by topics, with the help of the Index; it is a very different thing, and of more value, to read her writings consecutively, and study the Bible as we do so.

As we read and reread these volumes from beginning to end, we are more and more deeply impressed with their

importance. Each reading makes us sense more profoundly the great grasp of Scripture possessed by the writer. Her comments on Scripture texts are an invaluable aid to the Bible student. As we continue to read and study, the writings seem to drop into the background, while new beauty and attraction, new heights and depths, bound up in the love of God and the plan of redemption, appear in the Bible.

I have heard Mrs. White speak scores of times. Always the Bible was her theme, and her writings make it clear that it is the Bible she desires us to understand rather than what she has written. One who does not get this view of her writings fails to grasp their true value. It is very easy, if one is not willing to work hard to prepare a sermon, to fall into the habit of reading a few extracts from her writings rather than to delve into, and prepare to preach the word.

God's word is an infinite mine of truth. This is the great theme of Mrs. White's writings from beginning to end, and especially is this the theme of the "Conflict" series. This message will close through the mighty preaching of the word. Mrs. White makes that very prominent; and those who expect to give the message that God would have given in this time must be students of the word.

During my life I have had access to all the principal commentaries,—Clarke, Barnes, Jamison, Faucet and Brown, and the rest,—but none of these books nor all of them together have ever given me the inspiration to Bible study that has come from the reading of Mrs. White's writings. By reading the portion of the Bible that each volume covers, concurrently with the volume by Mrs. White, I have obtained help that convinces me of the value of her writings, and enables me to know the Source from which they have come.

Mountain View, Calif.

Kindly Correctives

For Better Workmen

Avoid Being a Hobbyist

BY C. S. LONGACHEE

WHEN I was asked to become a religious liberty worker for the General Conference, I hesitated to accept the call, fearing I might become a one-track hobbyist, and thus destroy my usefulness in the general work. A hobbyist is almost always an extremist, and is liable to regard his own special work as the cure for all evils.

A minister called to take charge of a certain work may have to specialize in that field of endeavor, yet if he really desires to preserve a proper balance and true perspective of the whole work, he will never allow himself to become so one-sided in his interests as to impair or destroy his efficiency in general ministry. He should always be prepared to preach upon all phases of the message. If a minister limits himself to the specific work for which he is primarily responsible, and so narrows his vision that he can see nothing else, and can talk of nothing else, he will soon become a narrow-gauge man.

Many a preacher has destroyed his general usefulness in this movement by specializing on one particular phase instead of keeping his mind and heart open to its manifold interests. We know in advance what some ministers are going to talk about, because they always speak upon the same subject. I am fond of potatoes; but if the meal is composed only of potatoes, I would not relish them so much. And one such meal might be passed without complaint, but if the cook served every meal of potatoes alone, I would soon find a new boarding place. So it is with spiritual food; we prefer and

need a variety of good things rather than the same thing in every sermon.

Our general workers should lay stress upon the whole message, rather than on any one specialized phase. Responsibility for some special departmental endeavor does not absolve one from responsibility in the building up and strengthening of the work as a whole. While we may deem one phase of our message more important than another, yet we must remember that the whole message is necessary to make all-round Christians. The eye cannot say to the hand, I have no need of you. When one part suffers, the whole suffers.

The minister who rides a hobby-horse all the time is likely to ride him to death. The preacher who harps continually upon one doctrine or phase of the message to the neglect of the whole, is bound to become one-sided, and will ultimately weaken his ministry and lessen his influence. Let us aim to proclaim the whole message, and be all-round ministers. Our work will suffer tremendously unless we all pull together, giving our full strength to every phase of this great message. General efficiency is better than partial efficiency.

Washington, D. C.

Mistakes Often Made

BY CHARLES D. UTT

A MISTAKE I hear frequently is illustrated by this sentence: "There was three mistakes in his report." This is an inverted type of sentence, in which the verb precedes the subject. The mistake of using "was," the singular form of the verb, is caused by the failure of the speaker, less often the writer, to think ahead to the plural subject.

"There," as an expletive or anticipative subject, may introduce either a

singular or a plural subject and verb. To avoid this disagreement of subject and verb, the speaker or writer should look ahead to the subject, and if plural, have the plural form of the verb precede the subject. "There were three mistakes in his report."

Phrases and clauses giving a reason often lead to awkward sentence construction. "The reason for his failure is because he—" The correct English idiom requires "that" instead of "because." "The reason for his failure is *that* he put in too little time." The subject of the sentence, "reason," is a noun, and it should be followed by a noun construction in the predicate. The conjunction "that" properly introduces a noun clause; "because" may introduce only an adverbial clause. Other examples: "The reason I consider this a reliable report is *that* he gave much time to its preparation." "The reason he was promoted was *that* he gave attention to important details."

The reason may be given in a simple statement of fact, using the "because" clause. "He failed *because* he put in too little time." "I consider this a reliable report *because* he gave much time to its preparation." "He was promoted *because* he gave attention to important details." In these last examples the "because" clause modifies the main verb in the sentence, "failed," "consider," "was promoted," respectively.

"Due to" and "on account of" sometimes result in wordiness. Do not say, "The reason for his failure is on account of (or due to) his carelessness." The reason *is* his carelessness, not on account of it, or due to it. "The reason for his failure is his carelessness." "Due to its strong construction, the box did not break when it fell." Better: "Because it was strongly made, the box did not break when it fell."

South Lancaster, Mass.



Our Primary Need and Supply



HE primary need of the apostolic church was not money, but Spirit-endued men, as was observable in the case of Peter and the lame man. Without money, the apostle gave what he had. And that possession was the secret of a church that went forth conquering and to conquer. Without money, rapid transportation facilities, or the Bible in printed form; without publishing houses, sanitariums, schools, or an elaborate organization, the conquests of the cross swept on until the known world received their witness, and a mighty host of converts resulted.

It is this divine power—not money, facilities, nor material things—that is our supreme need today. Spirit-filled men, men of consecration, men of faith, men with united hearts, men with unwavering confidence in our message,—it is they who will point the way out, and lead the church through to final victory.

We have become too dependent upon pay checks and appropriations, and the material aspects of our work. These are proper in their related place, but not as primary. Ere our work shall close, our highly perfected financial organization may be unable to operate as in the past, and our beautiful, symmetrical organization may be checkmated, as has been the case in at least one great division since the close of the World War. But, thank God, the message will march on. Our invincible Leader lives, and His truth will triumph. His message will be given, and the work closed on schedule.

L. E. F.

Things Hard to Be Understood

IT is well for us all candidly to recognize the existence of difficult problems and passages in Holy Writ. A becoming modesty and carefulness should therefore characterize the study of the deep things of inspiration. Paul, the great inspired scholar, uttered some of them; and Peter, writing under inspiration, declared their presence. 2 Peter 3:16. It is therefore unseemly for any of us to be complacently sure of a correct understanding of all details in the teachings of Holy Writ. Sound conclusions are reached only when all the facts and factors are known, and this calls for scholarly, continuous study.

The apostle Peter specifies two faults contributing to spiritual catastrophe over this matter—unlearnedness and instability. The unscholarly attitude

is evidenced by contentment with superficial study, unverified facts, appearances instead of realities. Scholarship, though positive, is ever conservative. It scorns both fabrications and jumping to conclusions. It refuses to commit itself on perplexing problems before it has sufficient information; rather, it holds such questions in abeyance, pending further light.

Sound scholarship ever distinguishes between proved primaries and speculative secondaries. Upon eternal sureties it stands, conscious of their invulnerability. Let us not, then, be too dogmatic upon some of the details "hard to be understood." Our personal salvation does not depend upon such, nor the effectiveness of our evangelistic witness to the world. Rather, any unbecoming attitude of arrogance upon such matters is a reflection upon its

projectors, and a deterrent to the discerning.

Instability was the other element alluded to by Peter. Some incline to be swayed by the advocacy of a position held by some leader. There is a tendency on the part of some to exaggerate the value of the opinion of individuals who may for the time be occupying official position. The convictions of men of wide observation, experience, and leadership should be given due weight, for not a few are scholars as well as administrators, financiers, or teachers, but we should likewise remember that official position does not automatically confer wisdom. That comes only by thorough and continuous study.

After all, truth is impartial. Her secrets are disclosed indiscriminately to rich and poor, conspicuous and inconspicuous, who seek her treasures, dependent upon the sedulous devotion of her followers. They spring from invulnerable facts, verities, and principles, and an acquaintance with past history, present movements, and future trends. Therefore let us patiently hold in abeyance the curious, the uncertain, and the unfathomable, which are not essential to salvation, pending the revelation of fuller light.

L. E. F.

Scholarship and Truth

WHILE scholarship has been constantly employed against truth by brilliant but ungodly men, it does not follow that learning is the inevitable or even the natural enemy of truth. On the contrary, scholarship has been the greatest ally of truth through the ages. While God has often used uneducated men to His glory, yet He has as often signally chosen highly trained but wholly consecrated men through whom to reveal His will and to lead His people through the centuries.

Think of Moses, writer of the first five books of Scripture, through whom God transmitted the majestic truths of the beginnings of things,—the creation, the fall, and the plan of redemption as unfolded to man at the first. Organizer, lawgiver, and teacher, he stands without a peer in Old Testament times.

Think of Daniel, both prime minister and prophet, through whom the most wondrous and expansive prophecies of the Old Testament were transmitted.

Think of Paul, one of the most highly trained and brilliant intellects of all time, who was chosen as the instrument for the transmission of more than a dozen books of the New Testament, comprising nearly a third of its content, and amazingly used to develop and apply the wondrous gospel of our Lord in expanding and expounding the great doctrines of the faith.

Think of Wycliffe, morning star of the Reformation, scholar, linguist, and Bible translator, who pointed the way out of dense papal darkness.

Think of Luther and Melancthon, rugged leaders of the Reformation, with their theses, their exposures of error, and their presentations of truth that made the pope tremble, and changed the status of the church and the face of Europe.

Think of the great body of reverent scholars who have been used of God in the translation of the Scriptures into English and other tongues, and the 918 translations whose product forms the foundation for our work throughout the world.

Think of the laborious toil of the archeologists, whose prodigious labors in deciphering the inscriptions of languages locked in the silence of the centuries, have confirmed the historical records of the Bible, and silenced the blatant criticisms of a few decades ago.

(Concluded on page 28)

A Greater Evangelism

A Discussion of Principle, Practice, and Problem

Step by Step Through a Series of Meetings

BY E. G. CROSIER

I USUALLY hold a twelve weeks' series of meetings. About the end of the first week, I call for the names of any who may wish the printed sermons. The following week we deliver these sermons to the homes, each worker having a list of names that he visits regularly. A record is kept, showing the results of each visit and the interest. As the weeks pass, further items are added concerning the progress of each family. On Sunday night beginning the fifth week of the series, I present the Sabbath truth. At this time, as we are fairly well acquainted with the people, we begin to ask for a definite statement as to how they regard the truths presented. As the testing truths are further given, the workers find many opportunities to help those interested to come to a favorable decision.

After the testing truths are presented, I usually take three or four weeks for revival sermons, speaking on subjects that show the importance and blessing of obedience to God. Each night I call for those under conviction to come forward, and give their hearts to God. At the close of the meeting, we kneel and pray with these people, asking God's keeping power upon them. We take their names and addresses, and visit them in their homes to be sure they understand the various phases of the message. After making the public calls for about three weeks, we announce our first baptismal service for the next to the last Sabbath before our tent comes down or before the tabernacle meeting closes. I do not try to have all who have expressed a desire to join the church in the first baptismal service, but baptize them when I feel confident that they are ready. We usually have a baptismal service weekly for about five Sabbaths.

I believe strongly in urging people to respond to a call by coming forward, pleading with them to take this step with all the power and force the

Lord gives me. We sing sometimes three or four songs with the congregation standing while individuals make their decision. Sometimes the criticism is offered that these public calls work on the emotions too much. I do not believe it. We are not taking people into the church on these nights, but persuading them to make a decision. They have plenty of time in which to weigh the matter before baptism.

May it not be that one reason why some of our preachers are not having better success is that they are afraid to make these pleas for men and women to come forward, thus signifying a desire to forsake their sins? Ministers who fail to bring sinners to repentance, but are content to give the message in a mechanical way, are little more than lecturers. God's ministers should be able to cause others to yearn for what they have. A Spirit-filled minister will have a Spirit-filled congregation.

Little Rock, Ark.

A MAN may have right motives in doing wrong things.

Operative Principles in Evangelism

BY ALLEN WALKER

RECENTLY we concluded a series of meetings which continued for three months, seven nights in the week, without a break. We began the meetings in the usual way, with some of the second-coming prophecies, and specialized in presenting the doctrinal truths in a strong way. About one sermon a week on some practical subject was given. We sought to keep before the people the thought that Bible truth, apart from personal fellowship with Christ, means nothing; and on the other hand there is no salvation in professing to trust in Christ while at the same time rejecting the truths for which He stood.

Our talks averaged forty-five minutes in length, and we tried to make every sentence and text apply directly to the subject under discussion. As we went along with the talk, the people knew exactly what we were proving, and the points stood out clearly in their minds. It is a mistake to advertise a subject, and then talk about everything in general and nothing in particular, allowing the people to go away with no definite, lasting conviction concerning the subject advertised. Often I find it helpful to tell the audience at the beginning of a talk just what we are going to try to prove, then get right at it, and in closing briefly sum up the points made.

We find it an advantage to have a tract or a copy of *Present Truth* on the subject presented to hand out at the close of the meeting, urging those interested to read this through before the next service. That helps to impress the truths heard, and to cause the facts to remain in the mind and heart.

Those interested were frequently visited, and this house-to-house work was deeply appreciated. At these times we would ask if they understood the subjects we had passed over. If there were questions, we found it a good plan to have them read a few texts on the subjects from their own Bibles. Often we would go over a few of the strongest texts on a number of subjects that had been presented, rather than give a long study on one subject. We always prayed with those visited

before leaving them. Such prayers should be short, spiritual, and personal. It is often a good plan to mention the person by name, and other members of the family indirectly. Each worker also spent time in secret prayer for those interested, as well as for spiritual preparation to deal with them effectively.

When it came to the organization of the church, no concessions to principle were made. We were not so anxious for numbers as for strong, well-instructed, converted Seventh-day Adventists, and we tried to work in such a way that if there was to be any "giving up," it would be before they took the step of joining the church. In all our Bible talks we felt that the important thing was to make the message so plain that there would be no misunderstanding as to the teaching of the Scriptures on the subject under consideration. A preacher who uses many words, preaches a long time, and does not "clinch" his points as he goes along, is at a disadvantage in these days of quick thinking.

Panama City, Fla.

THERE is insidious peril that our people shall forget the uniqueness of our relation to the world, and become of it, rather than merely *in* it—involved in its affairs, swayed by its viewpoints, absorbed in its pleasures, and drawn down to its ruin. As workers, we need to set an impeccable example here.

The Better Workman

Improvement in Method and Technique

Safeguarding Confidences

BY S. A. RUSKJER

IT is well for the physician to deliver public addresses, making plain certain general principles that have to do with health; but that does not satisfy the individual in the audience who is suffering from some specific malady. That person needs to come into individual contact with the physician, and have his difficulty analyzed in a personal way.

Likewise, there are hundreds in every community who are sick at heart, who are wrestling with some problem in their experience, and who long for a personal application of the gospel in their individual cases. These do not need so much to be exhorted from the desk, as they need the prayers and counsel of the minister who has discovered the wonderful opportunities wrapped up in personal work, and who has, as a result of that discovery, learned how to give his very best in the effort to win souls one by one.

It is highly important that the minister who would be successful in personal soul winning, shall be a person in whom men and women can place their confidence without hesitation. In personal work, one must treat as sacred all confidences, never referring to them either in conversation or in the pulpit.

We need ever to remember that the minister does either strong work or weak work largely in proportion to his strength or weakness as a personal worker. No matter how eloquent he may be on the public platform, no matter how well he may preach the truth, if he fails to supplement his public efforts with strong work at the hearth,

he will rarely be successful in bringing many people over the deciding line. It is at the fireside, in the home, while engaged in personal soul winning, that the most important work is done. There, the one worked for has opportunity to ask questions and to open up personal problems, which must have careful consideration before he is prepared to take his stand for the truth.

Furthermore, no minister knows how to preach most effectively to a congregation until he first comes into personal contact with the members of that congregation, and as a result, discovers their real needs.

Chattanooga, Tenn.

Newspaper Publicity

BY W. E. LANIER

SEVENTH-DAY ADVENTISTS have a message which, interpreted in the light of current events, makes real news. The world is asking, "What do these things mean?" "What does the future promise us?" We have God's answer; and when it is rightly given, the news columns are open to us, and through them we can reach the public. But we must avoid being too dogmatic in our declarations, even though we are correct. Such topics as "Modernism," "hell," et cetera, are live issues, and may be written of freely if the writer remembers that editors prefer constructive work rather than destructive.

Rightly used, the newspaper may become a profitable agency for the spread of God's last-day message to the world. However, it must be remembered that the chief function of

the newspaper is to disseminate news, not religious propaganda. Therefore in reporting our sermons for the news columns, we must make them newsy.

It is an advantage to become personally acquainted with both general and city editors, and, in fact, with as many of the staff as possible. As a rule we find editors liberal-minded; and unless we are too drastic in our positions, they will publish our sermons. If we are expecting to be in a place for some time, it is well to build up a reputation by preaching and reporting several sermons on general topics. Once established, we will be given much more freedom.

The following suggestions regarding the make-up of reports for publication will be helpful:

When going to a city for the first time, study the style of the papers, especially with reference to religious news, including manner of expression, phraseology, et cetera; then adopt that style. Our reports should be clearly written, from the newspaper point of view, rather than from that of the preacher. Remember that in reporting a sermon, we represent the paper. As a rule we should make our reports short and crisp, though there are exceptions. Avoid Scripture references, giving the thought in your own words. Anything other than the sermon text is likely to be cut out. In fact, we need not give that.

"The Open Forum," or the column given for public expression, is an excellent place to present the message in detail. In this column, Scriptural references, quotations, et cetera, can be given. I usually watch for some provocation to write for this column. In one city I waited more than a year for a provocation to write on the question of the Sabbath. But it came.

When we enter "The Open Forum," we need to be sure we can defend our position, because we may meet

bitter and skilled opposition. Personal attacks may be hurled at us; but if we keep sweet, and stick to the positive, we are safe. It is well to know when to stop an argument.

In my personal experience, I have found the newspaper an excellent means of bringing our work before the public. Properly used, it helps break down prejudice. Perhaps but few ever accept the truth as a direct result of newspaper publicity; nevertheless it helps wonderfully.

I have paid for some advertising, but usually get most of it free. As a matter of reciprocity, I occasionally pay for an ad., though I expect little except friendliness as the result. The greater results come from the news columns. Of course, if we advertise on a large scale, that is different.

Wilmington, N. C.

Illuminated Texts

Side Lights From Translations

Daniel 7:25

Standard Versions

"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and **think to change times and laws:** and they shall be given into his hand until a time and times and the dividing of time."—*Authorized.*

"Think to change the times and the law."—*A. R. V., R. V.*

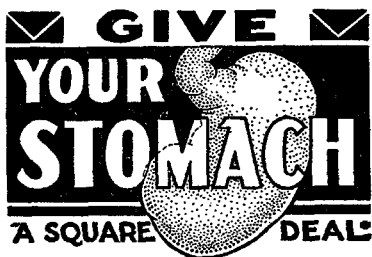
Jewish Versions

"Think to change the festivals and the law."—*Leeser.*

"Think to change the seasons and the law."—*New Translation (1917).*

Catholic Version

"Think himself able to change times and laws."—*Douay.*



Independent Translations

"Think to change the seasons and the law."—*American Baptist Improved.*

"Plan to change the sacred seasons and the law."—*An American Translation.*

"Think to change seasons and the law."—*Darby.**

"Determine to change the Times, and the Laws."—*Fenton.*

"Think to change the times and the law."—*Moulton.*

"Think to change times and laws."—*Newberry, Companion Bible.*

"Plan to alter the sacred seasons and the law."—*Moffatt.*

"Hope to change times and law."—*Rotherham.*

"Think to change times and law."—*Septuagint.*

"Hopeth to change seasons and law."—*Young.*

*Footnote: "Or, 'appointed times,' as ver. 22."

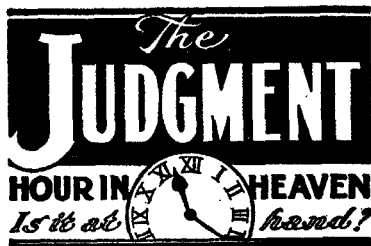


H-1

Daniel 8:17

Standard Versions

"So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision."—*Authorized.*



"Belongeth to the time of the end."—*A. R. V., R. V.*

Jewish Versions

"For the time of the end is the vision."—*Leeser.*

"Belongeth to the time of the end."—*New Translation (1917).*

Catholic Versions

"In the time of the end the vision shall be fulfilled."—*Douay.*

Independent Translations

"The vision is for the time of the end."—*American Baptist Improved, Darby.*

"The vision relates to the time of the end."—*An American Translation.*



D-17

"At the time of the end shall be the vision."—*Companion Bible, Newberry.*

"The vision is for a terminable period."—*Fenton.*

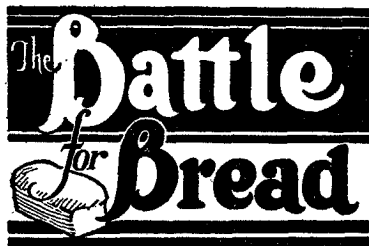
"It relates to the crisis at the close."—*Moffatt.*

"The vision belongeth to the time of the end."—*Moulton.*

"To the time of the end belongeth the vision."—*Rotherham.*

"Yet the vision is for an appointed time."—*Septuagint.*

"At the time of the end is the vision."—*Young.*

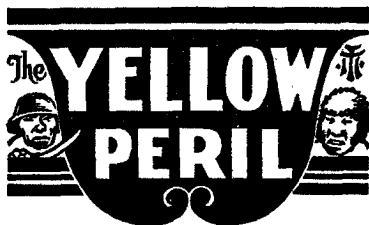


a newspaper column, they may also be used on handbills.

Each cut has the two companion parts, the title and the illustration. This allows for a variety of uses: (1) The title above, announcement of time, place, and speaker next, and the illustration at the bottom; (2) The title above your advertising in the newspaper column, without the illustration (which can be used at the same time on your hand bill); (3) If another than the designed title is desired, the illustration part alone could accompany your ad. in the newspaper. Remember the title and illustration go together and are priced as one cut, not two. These are not sold apart.

Illustrations attract. Get them into your advertising. Send for catalogue of other cuts. These cuts may be had at regular rates: \$1.40 each; 3 or more for \$1.30 each; 6 or more for \$1.20 each. Prices postpaid.

Order by number only from T. K. Martin, 8 Ash Ave., Takoma Park, Washington, D. C.



A New Cut Feature

THE cuts appearing here are an added feature to the Evangelistic Cut Service. They are "interest getters," designed in a strong and distinctive style in the form of "head" and "tail" pieces that can be separated any desired distance for insertion of the body of your newspaper advertising. This will give your advertising the maximum of attractability in the smallest amount of space. While made to fit



Homiletic Helps

The Principles and Practice of Preaching

Three Sermon Outlines on the Second Advent

BY STEMPLE WHITE

1. The Second Coming of Christ

I. Introduction:

1. As certain as death. Heb. 9:27, 28.
2. His own appointment. John 14:2, 3.
3. Fullness of time (first advent). Gal. 4:4.
- Fullness of times (second advent). Eph. 1:9, 10.

II. Body of Discourse:

(The second advent is the great thought of the New Testament, and of the parables of Jesus.)

1. Parable of the nobleman emphasizes the *kingdom* phase. Luke 19:11-13.
 - a. Jesus *born* to be. Luke 1:32, 33.
 - b. Not of *this* world. John 18:36.
 - c. Takes throne *when?* Matt. 25:31, 34; 24:30, 31.
 - d. *Appearing and kingdom.* 2 Tim. 1:4.
2. Parable of the talents emphasizes the *reward* phase. Matt. 25:14, 19.
 - a. Give rewards *then.* Matt. 16:27.
 - b. *In person.* Rev. 22:12.
 - c. Hope of all saints. 2 Tim. 4:6-8.
3. Parable of the wheat and the tares deals with the *destiny* phase. Matt. 13:36-43.
 - a. Grand family reunion. 1 Thess. 4:16-18.
 - b. Awful day for sinners. 2 Thess. 1:7-9.
 - c. None can hide. Amos 9:2, 3.
 - d. Money to moles and bats. Isa. 2:19-21.
 - e. Sinners fear the Lamb. Rev. 6:15-17.
 - f. Saints welcome Jesus. Isa. 25:9.

III. Conclusion:

1. Timely word to the remnant. Luke 21:34-36.
2. All who really *have* the "blessed hope" will prepare. 1 John 3:3.

2. What Will Take Place When Jesus Returns?

(To meet the "secret rapture" teaching)

1. Christ will come in person. John 14:2, 3; Acts 1:9-11; Rev. 1:7; Matt. 24:27.
2. He will come with power.
 - a. Great voice. John 5:28, 29.
 - b. Great glory. Matt. 16:27.
 - c. Resurrection. 1 Thess. 4:16-18.
3. It will be an open, unconcealed event (not secret).
 - a. Great noise. Isa. 29:6.
 - b. Great hail. Rev. 16:21.
 - c. Great earthquake. Rev. 16:17, 18.
 - d. All cities fall. Jer. 4:26.

- e. All tribes mourn. Matt. 24:30.
4. He will come suddenly.
 - a. Scoffers will be surprised. Rev. 6:15-17.
 - b. None can hide. Amos 9:2, 3.
5. What about earthly treasure then?
 - a. Hoarded money. Isa. 2:19-21.
 - b. Life insurance. Jer. 25:33.
 - c. Foxy prophets. Eze. 13:1-8.
 - d. False watchman. Isa. 56:10-12; Jer. 25:33-35.
6. The saints will come into their own in that day.
 - a. The elect will be gathered. Matt. 24:31; Ps. 50:3-5.
 - b. Christ will receive them. John 14:3.

3. The Coming of the Gift-Giver His Personality, Train, and Gifts

1. His personality.
 - a. Real. Luke 24:39-43.
 - b. This same Jesus. Acts 1:3, 11.
 - c. Jesus Himself. 1 Thess. 4:16.
 - d. Glorious. Rev. 1:13-15.
2. His train.
 - a. All the glorious holy angels. Matt. 25:31.
 - b. With power and great glory. Matt. 24:27, 30.
 - c. With the sound of a trumpet. 1 Cor. 15:51-53.
 - d. Billions now dead will live again. Matt. 25:32.
3. His gifts.
 - a. Indescribable. Isa. 64:4.
 - b. A glorious body. Phil. 3:21.
 - c. An everlasting kingdom. Dan. 7:27.
 - d. A heavenly city. Revelation 21.
 - e. A crown of righteousness. 2 Tim. 4:8.
 - f. Twelve fruits of the tree of life. Rev. 22:2, 14.
 - g. A new name. Rev. 2:17.
 - h. Freedom from sin, tears, pain, death. Rev. 21:4.
 - i. The abiding presence of God. Rev. 21:3.
4. Prepare now to meet Him.
 - a. Seek Him while He may be found. Isa. 55:6, 7.
 - b. Many will seek in vain when too late. Amos 8:11, 12.
 - c. The gracious invitation today. Rev. 22:17.

Cedar Rapids, Iowa.

The Preparation of Sermons

BY MEADE MAC GUIRE

CHARLES G. FINNEY had decided views with reference to the value of revivals of religion, and early in

his ministry he gave a series of "Lectures on Revivals of Religion" to the church of which he was pastor. The first one was entitled, "What a Revival of Religion Is." He took for his text Habakkuk 3:2: "O Lord, revive Thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

He says that religion "is something for man to do. It consists in obeying God with and from the heart." But God influences him and induces him to do it. In his introductory remarks he states:

"A 'revival of religion' presupposes a declension. Almost all the religion in the world has been produced by revivals. God has found it necessary to take advantage of the excitability there is in mankind to produce powerful excitements among them, before He can lead them to obey. Men are so spiritually sluggish, there are so many things to lead their minds off from religion, and to oppose the influence of the gospel, that it is necessary to raise an excitement among them, till the tide rises so high as to sweep away the opposing influences, before they will obey God. Not that excited feeling is religion, for it is not; but it is excited desire, appetite, and feeling that prevent religion. The will is, in a sense, enslaved by the carnal and worldly desires. Hence it is necessary to awaken men to a sense of guilt and danger, and thus produce an excitement of counter feeling and desire which will break the power of carnal and worldly desire, and leave the will free to obey God."

—Pages 9, 10.

He then proceeds first to tell what a revival is not. It is not a miracle in the sense of being a divine interference, setting aside the laws of nature.

"It is a purely philosophical result of the right use of the constituted means, as much so as any other effect produced by the application of means. . . . The means which God has en-

joined for the production of a revival, doubtless have a natural tendency to produce a revival. . . . But means will not produce a revival, we all know, without the blessing of God. No more will grain, when it is sowed, produce a crop without the blessing of God. It is impossible for us to say that there is not as direct an influence or agency from God to produce a crop of grain as there is to produce a revival. . . .

"In the Bible the word of God is compared to grain, and preaching is compared to sowing seed, and the results to the springing up and growth of the crop. And the result is just as philosophical in the one case as in the other, and is as naturally connected with the cause; or, more correctly, a revival is as naturally a result of the use of the appropriate means as a crop is of the use of its appropriate means. It is true that religion does not properly belong to the category of the cause and effect; but although it is not caused by means, yet it has its occasion, and may as naturally and certainly result from its occasion as a crop does from its cause. . . .

"This principle holds true in moral government, and as spiritual blessings are of surpassing importance, we should expect their attainment to be connected with *great certainty* with the use of the appropriate means; and such we find to be the fact; and I fully believe that could facts be known, it would be found that when the appointed means have been rightly used, spiritual blessings have been obtained with greater uniformity than temporal ones."—Pages 12, 14.

Modesto, Calif.

TRUTH should be clothed with beauty. Chaste and appropriate language always makes it more attractive and impressive. Study the marvelous language of the Master, and indeed of all Scripture writers as well as the utterances of the Spirit of prophecy. Here is a guiding criterion for us.

The Association Forum

A Round Table on Efficient Methods

The Prime Object of Preaching

APPREHENSION has been expressed by not a few ministers and laymen over the nature of many of our Sabbath services. Some have felt that the time has not been as profitably "occupied" as might have been; that there has been too much of the entertainment idea—presenting things which are interesting but not vital; in brief, that too much time is devoted in our Sabbath services to the promotion of matters of a secondary nature. The same concern exists in a way relative to evangelistic preaching. Tendencies that have developed in the field indicate a drift away from safe moorings in our preaching. These facts have led to the following symposium from experienced leaders in varying departments of service as to the prime object of preaching, both in the Sabbath morning service and in evangelistic endeavor. These statements are not set forth by way of dictum, but as an expression of mature conviction of experienced workers, and are worthy of careful consideration by the ministry as a whole.

L. E. F.

"Meat in Due Season"

THERE should be a definite objective in every service held. We cannot afford to go to the churches to preach "pet" sermons, and fail to give the people "meat in due season." We have reached a time of intensity and rapid development in the world, which calls for equal intensity of thought and development in spiritual things. With true understanding of the times, the minister of God is called to exercise keen discernment and a nicety of balance between the necessary promotion of activity, financial achievement, and the spiritual needs of God's people. As ministers throughout the field, it is our duty at this time to study carefully how we can most effectively conduct our Sabbath services. I am glad to see that there is a decided return to the practice of reserving the Sabbath morning service for preaching the word of God as it pertains to the development of spiritual life. This is in harmony with the instruction which God has given us, and a departure leads to confusion and retrogression.

As to evangelistic services, never has there been an hour affording better opportunity for the evangelist to appeal to the public with soul-stirring messages. No ordinary message will be fitting or effective at this time, and no attempt to entertain the public is appropriate. Daily developments throughout the world provide sufficient material for the basis of solemn appeals to the world to prepare to meet God. I am deeply impressed by the opportunities which are constantly afforded us to gain the public ear; and it seems to me that careful study should be given to ways and means by which the final message to the world may be given more effectively.

E. K. SLADE.

South Lancaster, Mass.

Every Sermon a Spiritual Message

IN my judgment many of our Sabbath services are missing the mark. If properly conducted, they could be the greatest single soul-saving agency at

our command, because of the many visitors in attendance. Our church members should never have occasion to hesitate to invite their neighbors to our Sabbath services, because of fear that the campaign or promotion part of the service will be considered by them as inappropriate to Sabbath worship. The unorganized and inappropriate way in which many of our services are conducted is indeed tragic, and calls urgently for reform. The Sabbath service should begin and close at a specified time, and nothing should ever be permitted to interfere in the least with the sermon as the vehicle for a spiritual message.

T. G. BUNCH.

Loma Linda, Calif.

Appeal for a More Godly Life

THE fundamental truths of the third angel's message, and an appeal for a more godly life, are the message due our people at every Sabbath service. Nothing is quite so satisfying to our people as the fundamental principles of this great threefold message presented in its proper gospel setting, and the progress that is made in proclaiming this message to the world and winning believers thereto. When our people are properly fed with such provender on the Sabbath, the result is conviction and personal surrender. My experience leads me to believe that when the Sabbath service consists of a rousing sermon on the triumphs and the surety of the message, there is always a ready response to the financial needs which, in our great work, always confront us.

I. J. WOODMAN.

Seattle, Wash.

Higher and Holier Ground

THE Sabbath was given for worship. As we are commanded to remember the Sabbath day to keep it holy, so all

the services conducted within the hours of worship should raise us to higher and holier ground. No presentation at this period should be of a light, frivolous, or trivial nature. A devout and earnest Christian Seventh-day Adventist layman told me, not long ago, that when a certain minister preached in one of our larger churches, knowing very well the methods employed by this minister, he prepared to count the number of jokes intermingled with the sermon, and the list totaled fourteen. Surely this is not as it should be.

The Sabbath services should not be conducted in such a way as to make God's house of prayer a house of merchandise. We all recognize that there are certain legitimate programs connected with the conduct of our worldwide work, which are not only necessary but proper on the Sabbath. Unfortunately, however, the zeal of some has led to making the Sabbath service border decidedly on commercialism. The program for so sacred an hour should be filled with that which will impress the listeners with the solemnity of the times, the nearness of the coming of Christ, and the importance of being prepared for the great testing events just ahead of us.

In our evangelistic services for the public there is also a tendency to lower the standard in preaching. Every one who has been engaged in evangelistic work over a series of years recognizes that today people know vastly less of the Bible than they did years ago. The movie, the radio, and the auto have not urged the people forward to exercise their minds in an effort to grasp the deep and solemn truths of the Bible, but have rather brought them into a position where they must be spoon fed. Not that I would be misunderstood as saying anything against these agencies in their proper sphere, but they are being made the tools of the enemy to divert the mind from

that which is of eternal consequence. Nothing spectacular, nothing which indicates that the messenger is not able to give the trumpet a certain sound, should be connected with evangelistic services. The great and solemn truths of the third angel's message alone should hold the center of the stage.

B. G. WILKINSON.

Takoma Park, D. C.

Touch the Soul

IT was in a Sabbath service that I for the first time asked the prayers of God's people in my behalf. It was in Sabbath meetings that I received the inspiration which led me to work for others, and where I was taught how to work for Christ. Sabbath meetings, together with personal study and devotion, set my feet upon the Rock, and prepared me for service in the Master's vineyard. It was not my privilege to attend a Seventh-day Adventist school, my early training being received in the church and the field. It is therefore natural for me to think of the training of church members to become workers as one objective of the Sabbath sermon. We are instructed that "the church is to be educated and trained to do effective work." Surely the Sabbath service may have a part in this education and training.

The purpose of evangelistic meetings is not to afford theatrical entertainment, not to display the talent and skill of the evangelist in handling theological problems; rather, it is to impress upon men the incomprehensible love of God, and the mystery of His will in the gift of His only begotten Son for their salvation. Let the humility of the man in the desk be beautified by his dependence on God, and every word spoken be carried to the hearts of the hearers by the silent witness of the Holy Spirit. The prime objective in the evangelist's preaching is the salvation of men, made possi-

ble by the uplifted Saviour, whose majesty should be seen in every discourse.

W. H. HOLDEN.

Berrien Springs, Mich.

Preach the Word

TO all my brethren in the ministry I would say, with Paul, "Preach the word." Christ is coming very soon; but many are losing the sense of the nearness of His coming, and the event will be to them an overwhelming surprise. Seventh-day Adventists need to be awakened out of sleep, to be aroused from their lukewarm condition and spiritual lethargy, and to be warned to get ready for the Lord's coming. The preaching of the word, witnessed and impressed by the Holy Spirit, can alone prepare them for this glorious but solemn hour.

How important is the Sabbath service—the one service of the week when God's people meet together! Each service marks one week nearer the judgment. How serious to waste the time by failing to give to the people that which is most needed. They need not alone the message of comfort which Isaiah has recorded (Isa. 40: 1, 2), but also the message of Elijah, which is so clearly outlined in "Prophets and Kings," pages 140, 141. Some will rise up against such a message; nevertheless it must be preached by men who watch for souls as those who must give account. Such a preacher will not be popular with some, but if he is true to his calling, he will preach the plain, straight truths of God's message for this time.

J. C. STEVENS.

Glendale, Calif.

Feed the Flock

THE purpose of the Sabbath morning service, is to feed the flock of God. While we should be sympathetic

toward all the enterprises which press in upon this sacred hour because of our many lines of activity, yet we must ever hold to that which is of primary importance,—providing the spiritual food so greatly needed and expected on this one weekly occasion when all the members of the church are together. Let this be properly taken care of, and much of the “drive” idea will disappear. The purpose in the Sabbath morning service should never be merely to “occupy the hour,” but always to deliver God’s message from a heart burning with the sacred fire of Holy Ghost baptism, sought and found through earnest prayer.

There is no evangelistic preaching outside of that which wins men to Christ. Anything connected with our public services which is detrimental to the atmosphere which melts hearts to repentance at the foot of the cross, should be eliminated. Sacred and strange fire should never be mingled in the Lord’s service. Nothing so attracts the public today as the uplifted and exalted Christ. Every digression from the Spirit-filled gospel message affords a sad commentary on a condition in which Pentecostal fire is pitifully lacking. The genuine gospel message, backed up by real heart experience, will attract, hold, and bring results.

L. K. DICKSON.

New York, N. Y.

Convince of the Shepherd’s Love

TO love to preach is one thing; to love those to whom we preach, is quite another.” “As the great test of medical practice is that it heals the patient, so the great test of preaching is that it converts and builds up the hearers.” “It is not a minister’s wisdom, but his conviction, which imparts itself to others.” Taking the foregoing principles as my basis in preaching, I consider that the primary purpose of the Sabbath service is—

1. To deepen upon my own heart the conviction which I wish to impart to others.

2. So sharply to reprove sin, so sweetly to preach Christ crucified, and so earnestly to persuade to a godly life, as to convince the sheep of the Shepherd’s love.

3. Constantly to remind the hearers of what they are prone continually to forget; to fortify the feebleness of human resolutions; to recall the sheep from the bypaths into which they have turned, and direct them again to the narrow way leading to life eternal.

4. To send the congregation away with a desire for, and an impulse toward, spiritual advancement.

The primary purpose in evangelistic meetings is to exalt Christ and convert sinners. Any evangelistic service is lacking which does not include the clear setting forth of ruin by the fall, redemption through Christ, and regeneration by the Holy Spirit. We must lead men and women to Christ by a positiveness that is not denunciatory, by a tenderness that is not sentimental, and by an impassioned, loving appeal that will convince sinners of the reality of the deadly power of sin, the peril of the ungodly, and the provision of the gospel as the only adequate remedy.

A. A. CONE.

Columbus, Ohio.

BEWARE of the intoxication of flattery.

INDULGENCE in exaggeration seriously minimizes the influence of one afflicted with the habit. His hearers or readers instinctively discount all his statements, feeling that since he stretches the truth in matters with which they have acquaintance, he is likely to do the same in matters of which they have no personal knowledge. Thus they instinctively establish a mental reservation that is fatal to confidence.

The Query Corner

On Life and Labor

Work for the Jews

How are we to understand and to reconcile the counsel against work for the Jews, recorded in "Early Writings," pages 75, 76, with our present activity and emphasis in work for this people?

In the early fifties there was a certain man who professed he had a mission to perform in going to Jerusalem and building up a colony of our people, to bear witness to the message, with the hope that it might be the nucleus of a great work among the Jewish people. Sister White was shown that it was useless for our people to spend time or money in those days to bring the gospel to the Jews; for they were not ready for it. And they surely were not. In those days the pent-up prejudices of the centuries were in full action, and the Jews were not at all inclined to listen to the gospel.

Some years later, instruction was given to us in regard to starting work among the Jewish people; and in 1905 at the General Conference held in Takoma Park this message was given to the denomination:

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people."

Similar instruction came to us from time to time, and in 1911 there came a message from the servant of the Lord saying we should do more work among the Jews than we had been doing. The attitude of the Jews was changing, and the auspicious moment had come. In that year the Jewish

Department was organized. Thus the instruction from beginning to end has been consistent, harmonious, illuminating.

F. C. GILBERT.

Washington, D. C.

The Successor to Judas

Who took the place of Judas? Was it Paul or Matthias?

The position is sometimes taken that the action of the eleven apostles in appointing Matthias to fill the place vacated by Judas was premature and unauthorized, and that the vacant place was in due time filled by the Holy Ghost in calling Saul of Tarsus to be an apostle. This position is not supported by the Scriptures.

True, the choice was made prior to the day of Pentecost, but the book of Acts was written long after, and the record of that book has no criticism to suggest on the action of the apostles. The chronicle states that Matthias "was numbered with the eleven apostles." Acts 1:26. He is so reckoned in Acts 6:2.

In the providence of God, provision had been made for a substitute. Of those who had been in the company of the eleven, "all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up," there were found two men who were qualified to bear witness to the great facts of the Saviour's life. The qualifications of the two were so balanced that the eleven felt themselves unable to make the selection, and prayerfully referred the point to the Lord Himself. "The lot fell upon

Matthias." There is nothing in this record which could lead us to infer that the Lord Himself had not from the beginning chosen Matthias to become the successor of Judas.

To this conclusion the Saviour Himself seems to set His seal. Speaking on one occasion to the little band of disciples, in which Matthias would also be present (as we may conclude from the statement concerning him in Acts 1:21, 22), he said: "Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. These words were, in all probability, spoken to Matthias with the others. They were certainly not spoken to Saul of Tarsus. It follows, therefore, that the names of the twelve apostles of the Lamb which are inscribed on the foundations of the New Jerusalem, will include the name of Matthias rather than the name of Paul.

The apostle Paul himself excludes the idea that he is reckoned among the twelve. In his record of the appearances of the risen Christ, he speaks of Him as appearing to the twelve. 1 Cor. 15:5. Why did Paul write "twelve"? Was it a slip? Impossible! No one of us would have made such a slip. The episode of the traitor is not forgettable. Even if Paul had made the slip in a moment's lapse of memory, it would have been noticed by some one and corrected. Then why should Paul refer to twelve apostles at a moment when there were only eleven? Because Matthias was present with the eleven, and he, as the record tells us, "was numbered with the eleven apostles." Paul so numbers him. From this word of Paul's it becomes perfectly clear that he did not count himself among the twelve, but that he did count Matthias in that company.

We are left, therefore, without any New Testament justification for assuming that the eleven, at the time when they were putting away everything that savored of the flesh, and fitting themselves for the reception of the Holy Spirit, proceeded in their own fleshly wisdom to appoint a successor to Judas without the guidance and sanction of the Holy Spirit.

W. T. BARTLETT.

Nottingham, England.

Meaning of "Present Truth"

Is present truth constricted to our last-day warning message? or has every age had its present truth? In other words, what is the relationship of present truth to the "everlasting gospel" of the threefold message of Revelation 14? Please amplify sufficiently to make it clear and specific.

Present truth, it may be said, is that phase of God's "everlasting gospel" whose time, in the progress of the plan of salvation, has come for emphasis in any given period, but always in appropriate relation to the entire scope and provision of redemption. Today, present truth manifestly centers about the *consummating features* of the plan of salvation to be accomplished in our time, as disclosed in Revelation 14.

God has had but one complete and consistent plan for human redemption, conceived back in the days of eternity. It embraced God's promise of redemption; the enunciation of His full moral law; the incarnation of His Son; the substitutionary, atoning death of Christ as sacrifice on Calvary; His triumphant resurrection and ascension, with the consequent outpouring of the Holy Spirit; His priestly service in the heavenly sanctuary; and will culminate in His literal second coming in power and glory to gather the saints, dead and living, and ulti-

mately to destroy the wicked. That, in its sweeping fullness, is the gospel,—"the everlasting gospel,"—because it came from everlasting and issues to everlasting. It is eternal both in its efficacy and in its effects.

Present truth in Old Testament times stressed the coming Messiah through graphic type and symbol. It focalized upon God's promised remedy for sin, as it sustained the claims of His majestic law. It pointed undeviatingly to the first advent.

Present truth in the days of John the Baptist called for the recognition of Jesus as present among men, the "Lamb of God," to be slain in order to take away the sin of the world. That was the phase of the everlasting good tidings then due.

Present truth after the resurrection and ascension centered in the coming of the Holy Spirit at Pentecost, to endue the followers of the risen Christ with power for world witness.

Present truth in Luther's time was focused on unmasking papal apostasy, and restoring the apostolic gospel after blighting centuries of papal dominance.

Present truth in Wesley's time involved emphasis upon vital godliness to supplant the deadening formalism of the conflicting creeds of Protestantism.

Present truth in William Miller's day led the minds of men to Christ's priestly work in the heavenly sanctuary, and to the startling fact of our Lord's impending return.

Present truth today must focus its emphasis upon the consummating phases of the everlasting gospel, now due or occurring, stressing the restoration of all truth to its sovereignty, and preparing the way for the imminent return of our Lord, the end of the world, and the destruction of all sin, apostasy, and rebellion.

Its grand theme is the full salva-

tion of God; its burden is the preparation of the whole man to meet God. Primarily positive in its provisions, it must correct the negations of error. Constituting the essence of all truth, it of necessity unmasks every kind of apotasy. The outshining of all light, it must perforce expose all the perversions of darkness; hence the unavoidable conflict over the Sabbath truth, which in its larger aspects constitutes the line of cleavage between truth and error, loyalty and rebellion. The sharper the conflict at the last, the clearer will be the contrast between fundamental truth and error, every truth being placed over against its counterfeit, and every digression met by the stressing of God's undeviating will. Its object and effect are primarily transformatory, not merely educational, renewing and redirecting the very nature as well as correcting erroneous beliefs and practices.

We conclude, then, that present truth involves that recognition of, and emphasis upon, the developing features of the one changeless purpose and provision of God's grace as it progresses through the centuries and culminates in our day.

And that preaching of the everlasting gospel which does not stress the feature due at the particular time, does not constitute present truth. Merely to preach today concerning the events clustering about the first advent and crucifixion of Christ, now historically nineteen hundred years in the past, without focalizing on Christ's second advent as the consummating objective of the gospel of the cross, would be to be recreant to our bounden duty as God's appointed spokesmen.

L. E. F.

In all interpretation of prophecy we should carefully differentiate between demonstrable facts and speculative theories.

Bible Workers' Exchange

For an Enlarged Service

Diligence and Tact Required

BY MABEL MAC DOUGALL

HOW diligently men search for knowledge, devoting years to the study of some branch of art or science, willing even to sacrifice life itself in its pursuit; yet how little time is seriously given to the study of soul saving. The Bible says, "He that winneth souls is wise." Is it not important, therefore, that we employ the best methods in rescuing souls from sin, remembering that if our efforts are not properly directed, we may do more harm than good?

After Christ's resurrection, on the occasion when seven of His disciples became discouraged, left the work, and at the suggestion of Peter went fishing on the sea of Tiberias, we see Jesus meeting with them. How lovingly He dealt with them! He called them "children," and invited them to partake of food which His own hands had prepared. He did not chide them nor give instruction while they were wet and hungry; but later, "when they had dined," followed that matchless admonition to Peter.

Bible studies should be interesting in content, and presented at an appropriate time and in an attractive way. At each study a way may be found to appeal to the readers to accept Christ. Earnestness, consecration, and importunate prayer are imperative. In the presentation of the truth those who listen, even if bitterly opposed to it, should be treated with respect. In this way some who may seem even to have passed the boundary of God's mercy will be won to Christ. We must ever seek to maintain such an attitude that the Holy Spirit can work through us, remembering that people are not won in a day. Usually the decision is gradual. Just as it takes many threads to make a garment, so it takes many studies to present the whole truth.

We should always exercise self-restraint, and think carefully before we speak. There are many avenues to the human heart, and we should approach individuals in a kind, thoughtful way. The constraining power of Christ's love in our own hearts will often cause them to yield. We must love those for whom we labor if we would bring them to a decision. And unless we can bring men and women to a decision as we present the truth, our work will be in vain. Bringing people to the crisis of decision requires both patience and tact. Christ is our great example here. How kindly, gently, and tactfully He dealt with all with whom He came in contact! He was never rude, and never spoke an unkind word of criticism.

Above all we should remember that one who wins others to Christ cannot be merely a signboard pointing the way; he must be traveling that way himself. So, if we would have power to prevail with men and women, our lives must reflect the life and character of Jesus Christ.

Worcester, Mass.

SELFISHNESS is foreign to the whole spirit of Christianity; particularly is it foreign to true Christian ministry.

Scholarship and Truth

(Concluded from page 11)

Think of the invaluable labors of such men as J. N. Andrews, with his "History of the Sabbath," and Uriah Smith, with his writings on the prophecies, together with the valiant work of others who wrought mightily for God in mining out the great foundation stones of His temple of truth for the last days.

All honor to such consecrated talent and learning. Let no odium be cast upon it. Inerrancy is not claimed for any of these men. They had limitations to their perception of truth, and made mistakes in judgment. At times their conclusions were faulty, but they wrought gloriously for God, and have made possible the broad and solid platform upon which we now stand. As their spiritual heirs and assigns, it is not meet for any to make slighting remarks about scholarship in relation to the discovery and advancement of truth. Rather, we should venerate and emulate the exploits of God's skilled workmen through the years.

L. E. F.

Gathering the Fragments

(Continued from page 1)

selves know, that these hands have ministered unto my necessities, and to them that were with me." To Timothy he wrote a most carefully worded exhortation which is frequently used in the charge given to ministers at their ordination:

"Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is

the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." 1 Tim. 6:6-14.

When a man permits the servants of God to lay their hands on his head in prayer, setting him apart from other men to follow the Master in sacrificial service, he enters into solemn covenant with God and man to obey the Lord in all things, and to renounce the world, its pleasures, honors, and riches. By example as well as precept the minister forsakes the pursuit of gains which to other men, not under such vows and charges, might be legitimate, but which to the consecrated minister would be blameworthy. A speculating minister, a rich minister, a minister who seeks to advantage himself in barter and trade, in buying and selling, in seeking gains even in ways that would be legitimate for other men, denies his Master, and is a menace to the profession of which he is a member.

The Wife's Responsibility

The minister's wife also has a responsibility in this matter. No woman should ever marry a gospel minister, nor should a married woman advise that her husband enter the ministry, unless she is willing to live within a limited income, and cheerfully accept the scale of living that must go with a true ambassador for Christ. Many a minister's home is made unhappy, and his work a comparative failure, because his wife constantly longs for

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"things," finery, and the pleasures of society.

Economy in the use of money is primary in the life of the minister as well as of his family if "the ministry be not blamed." It is not enough for the minister to say that his wife "manages the family," and that he is therefore not responsible when he faces a deficit in the household expenses. Every minister ought to control his family in these matters. When, as is sometimes the case, the wife is a more efficient manager and a more thrifty buyer than her husband; when she understands the management of the household exchequer, and can feed and clothe the family on the budget that the minister cannot make cover the expenses, then why should not the wife be given oversight of the funds? Being ordained does not impart every gift to the minister.

Nearly every minister's family faces a continual shortage of funds. This has always been true. In every minister's home the feeding, clothing, and educating of growing children is a task staggering in its magnitude. And it will be readily admitted that as much skill is required to compass the actual needs of a growing family on a preacher's salary as to handle the affairs of a large financial corporation having plenty of income.

Yet it goes without saying that many compass all this with cheerfulness, and with seeming plenty. All have seen ministers who receive an ordinary ministerial salary such as their fellow ministers receive, living in a decent home with suitable furnishings, neatly clothing their children, and educating them in our denominational schools and colleges, and yet never asking for nor receiving a dollar in gifts from the brethren or conference in sickness or health. Others receiving an equal salary, and giving no more and often not so much to the cause of God, are continually soliciting

financial aid, and are apparently unable to support their families properly, or to educate their children in our schools.

Wherein Lies the Difference?

All will admit that the difference represents a difference in management. One family may have a table loaded with expensive foods, carrying a bill at the grocery, and living in constant dread of the first of the month; the other studies food values, and without sacrificing what is essential to health, lives more simply. In the matter of food, cost and nourishment are not always equal. Order, cleanliness, and good taste go well with simple foods; and these, served with kindness and good cheer, are delicious portions. I like the plan I once heard given by a minister, who said, "We started out never to eat or wear what had not been paid for."

Then, too, caring for things is as important as choosing them and paying for them in the first place. A minister once told me that in his family they never debated about buying new things for himself or his wife, but about what to do with old things that still had wear in them.

By His frugal life and at least one outstanding example, the Saviour taught the sinfulness of waste. The multitude had been fed. Five thousand men besides women and children had eaten till they were satisfied after a long fast. The disciples gloried in the fact that their Master could multiply food till not one soul in that great company was hungry. Having eaten, they would have left the fragments to be wasted, as is so often done today; but Jesus said: "Gather up the fragments that remain, that nothing be lost."

It is a part of every minister's duty to care for the fragments, not only of what belongs to the church, but of what belongs to himself personally. What makes the difference between

families is often not a difference in the amount of money received, but in the way it is used. One man may buy and wear out two suits of clothes to another's one. Why? Either he buys poor material, or he fails to care for his clothes properly. One woman wears a hat and coat for years, while another must have a new suit and hat each season. What makes the difference?

The Sin of Waste

Waste makes many a family poor. The neglect to gather up the fragments, to conserve and care for what appears of little value in these spend-thrift days, has brought many workers to the border line of need and dependency. The stitch in time is neglected, and the garment ruined; the heel is worn down till a new shoe is demanded. The best clothing is worn in heat or storm, and hung away soiled and uncared for.

Such people are not poor because they are workers in the cause of God. If they received much more, they would still be crippled, living ever "on the ragged edge," because they have not learned to care for what they have. "Gather up the fragments, that nothing be lost," is an important injunction. It ought to be heeded.

A few examples will illustrate some of the leaks that consume the minister's salary, and cause him to reach in some cases a condition of actual want. I knew one such family well. They were always in need. Children, rent, and often doctor's bills taxed the fixed income to the limit. On one occasion rain had fallen all night. In the morning the twelve-year-old girl could not find her shoes. Her mother suggested that she might have left them in the yard the night before, so out she dashed in a new dress into the storm—and returned with the dripping shoes. They were soaked, and would never again be as good as if they had been properly cared for.

In another case a pair of good shoes, nearly new, were found chewed by the pet puppy till they could be worn no more. The minister to whom they belonged said, "I have no others; what shall I do?" The wife replied, "You will have to run in debt for a new pair that is all." Who was at fault?

A minister once showed me an overcoat that had mildewed till it was ruined. He explained that he had bought it in the spring, and worn it only a few weeks. Now that cold weather had come, it was worthless. Since he did not have another, one must be bought, or he must go cold. The wife wept, and said it was just their luck. In fact, the whole family seemed in this same mildewed condition. But whose was the fault? When I told them that I knew a minister who was wearing an overcoat that he had worn for fourteen years, and was still using a "best" suit that he had had even longer, they said that it seemed impossible.

Another sister, the wife of a minister, showed me a pretty rug that had been eaten by moths. She, too, wept at the loss. When reminded that woollen things must be cleaned and carefully wrapped up with moth balls, if put away for the summer, she said, "I know all that; but who would have thought that my new rug would be ruined in this way while we were working for the Lord?" She seemed oblivious to the fact that moths and mildew are not too careful to inquire for whom we work, but help themselves to whatever is not cared for.

As already stated, the difference in the scale of living maintained by two families under the same conditions and on the same wage is largely a matter of management. The one cares for the fragments, and maintains economy without niggardliness; the other does not watch the leaks, and often fails to care for what is bought. The children in the one case are taught to respect

what might be called the rights of the house; in the other they look upon furniture and furnishings as "toys," and use them accordingly.

Our Present Responsibility

While our ministers should not, as has been said, accumulate riches, they should seek to live with dignity, maintaining Christian standards within the home and in the community. Never should they allow themselves to plead personal poverty as a means of personal gain! If they find themselves in danger of overspending, they should call a halt, and care for the fragments, ever remembering that there is no merit, in and of itself, in being poor. It is a real attainment to live in comfort within limited means, without shiftlessness or carelessness.

These are days of retrenchment. Already salaries have been reduced, and it may not be long before they will have to undergo a still further reduction. Some will be able to meet the conditions entailed by the cut; and

while having less money they will still live properly, and contribute to the needs of the cause of God. Others will suffer keenly. What will make the difference? One large factor is the management of the household, and the earning for the fragments. To eliminate waste is as important in the household as in the factory. In the factory, when costs mount, the management calls in experts to investigate, and to indicate where savings can be effected. Many a household would do well to consult with others as to how they can live and give and save on what they are receiving.

The fragments count. Save them in this time of distress. I. H. E.

It is no discredit to any man's intelligence for him frankly to acknowledge his limitations. We are all still finite and fallible. Better for one to walk in humility than to attempt to bluff others, yet hoodwink only himself.

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EDITORIAL POSTSCRIPTS

SUPERNATIONAL!—Despite international imbroglios, with their deep political feelings, we must never forget that we have a message of salvation for every nation, kindred, tongue, and people, needed as much by those in temporary international disfavor as by the popular. We must not permit flaming public passions and prejudices to make one iota of difference in recognizing the need of all mankind for the gospel.

EGOISM!—The sublime confidence that some have in their own findings and conclusions in doctrinal, prophetic, or expositional fields, virtually closes the mind to the researches of others equally loyal, sincere, and scholarly. A smug complacency leads ever to an intolerance of others that is unseemly and unchristian. It is this spirit that produced the sects of ancient Judaism, and later the schisms in Christianity. May it have no place in our ranks.

OLIVIOUS!—Forget not that it delights the enemy when any major portion of our time and thought is taken up with the charges of apostates or critics. Of course there may be misrepresentation that must needs be met, or some correction of detail that should be frankly made; but we have a commission, a task, an obligation, from which we must not be swerved by caviling critic or noxious busybody. Nothing so distresses such as to find us oblivious to their propaganda, earnestly going about our appointed task.

REFINEMENT!—Crudity or coarseness, in either speech or deportment, has no rightful place in the gospel ministry. The public representatives of our heavenly King should be gentlemen under any and all circumstances—cultured, refined, exemplary. This will automatically exclude loud, bombastic talking, diverting conversation during a public meeting, unbecoming inattention while a brother minister is preaching, rude interruptions of others, or even the boorish trampling underfoot of another's sensibilities. Let us as a group put our frown upon such digressions, and place ourselves as a unit behind a recognition and practice of this principle.

AUTHORITIES!—The golden rule requires that in quoting from Roman Catholics, Christian Scientists, or any other writers, religious or secular, meticulous care should be exercised both as to exactness and intent of the citation, so as to represent their positions fairly and properly. The taking of sentences out of their context, when their intent would be reversed or modified by the remainder of the paragraph or page, is inexcusable. Such a practice is manifestly unfair and unscholarly. It is unworthy of any worker in this movement; and we should unitedly disapprove every such infraction of ministerial ethics. We should be sure that our citations, whether secular or religious, are from dependable writers and acceptable authorities. It is always easy to find some stray writer whose personal views or expressions may be confirmatory of our purpose, but do not reflect the positions of the body. Surely our motto should be: Fidelity to facts and fairness to intent, with care as to the standing and dependability of the materials quoted.

L. E. F.