

The Ministry

FOR GREATER POWER AND MORE EFFICIENCY



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No. 7

WORDS THAT KEEP MEN ON THEIR FEET

AN EDITORIAL

IN every age there have been timid men—men who have lacked vision and foresight, who have wavered and failed in courage and decision. Some are perplexed and fearful because of their own failures or the mistakes of others. Even men who have seemed strong in special crises and wise to meet difficulties, may come to a place where they feel that the very foundations of their faith are crumbling; others, conscious of weaknesses of which their brethren are ignorant, are self-discouraged; and still others are, as we say, pessimistic by nature, and lack a sane and healthy outlook on life. All these need help and encouragement, as the sick man needs a physician.

The Christian minister is the natural helper of the soul-sick,—men who are timid, weak, fearful,—and he should ever live so near to the Lord that he will be able at all times to speak words of courage and cheer. It is a part of his business to help men to succeed. Once the Lord said, "Hast thou considered My servant Job?" and held him up as a perfect man. One reason for this is set forth in the words of Eliphaz, spoken to Job in the days of his trouble: "Your words have kept men on their feet, the weak-kneed you have nerved." Job 4:4, Moffatt's translation.

Surely it was high praise of Job to have this report made of his life and helpfulness. There have been many examples down through the ages to whom the same tribute could be paid. In our own work we have known such men. Few persons ever helped more young men to come to a definite decision to give their lives to this ministry than our beloved fellow worker, Elder R. A. Underwood. Of him it might be said, as of Job: "Thy words have upholden him that was falling, and thou hast strengthened the feeble knees." What a contrast is such a man—a man, who helps men to stand on their feet, and to succeed—to those who speak words of doubt, and suggest defeat and failure to

those whose feet are faltering and undecided.

How easily the words of men fall into two definite alignments,—those that plant the seeds of distrust and doubt and unbelief, and those that impart strength and courage and faith in the purposes of God; the words that keep "men on their feet," or the words that cast the final balance toward lost hope and eternal death! What a responsibility is laid upon the Christian minister in the light of this solemn fact!

Words that will keep men on their feet—tens of thousands of men are in desperate need of hearing such words spoken today. Some have fallen so often under temptation that they have no confidence that they can do right. They are in the grip of doubt and fear, and are wavering in their purpose to serve God. Others, and many of them, have yielded so often to sin that they are without hope, and have lost their zeal, and even their wish, to gain the victory. Then we always have men who have made mistakes in judgment, and are disheartened as a result of their failures.

A little boy in a large city had been struck down by a passing vehicle. A lady saw him bleeding and helpless. She leaned over him and said, "What can I do to help you?" The lad replied, "Please lift me up." Wherever life has been wounded and bereft, there is that cry for help, "Lift me up!" No man downed by failure but longs for another opportunity. The sick desire health; the poor crave the means for food and clothing; the man who has sinned longs for the sympathy and confidence of his brethren.

Christ was ever a helper of men; lifting them up, healing their diseases, speaking the word that would set them on their feet spiritually. Those who came to Him were beggars, cripples, mutes, blind men, paralytics, lepers, insane people. Sin had dragged them into the pit; they were completely down, so far as men were concerned. But never did a sick or sin-wounded soul appeal to Christ who did not receive help

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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

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THE GENERAL CONFERENCE OFFICERS

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UNTRUTHS, partial truths, or garbled truths are never vehicles for transmitting truth. This should never be forgotten.

FATAL the day to any church when it substitutes financial and executive ability for spiritual power as the basis of selection, advancement, or retention of its ministry.

RIGHT methods are as essential as right motives. An objective may be wholesome enough as an end in itself, but if the process of achievement is compromising or unworthy, it should be eschewed.

SHEER pressure exerted by the minister upon his congregation may bring flattering financial returns, but at the price of strain, perplexity, and reaction. There are wiser ways. Where the heart is, the treasure will be found. Build for love of this truth. That will spontaneously claim time, effort, and means.

SMALL minds observe and criticize small things, obviously difficult details, while large minds reach back to the basic principles involved, the larger issues. They penetrate back of the ramified effects to the motivating causes. We read our own gauge in the type of discussion and criticism in which we indulge.

A BOARD or committee operates upon a wrong policy when its members hesitate to discuss, or refrain from voting their convictions upon, questions brought to them for decision. Leaders weaken their own hands when they deprive themselves of the modifying counsel and corrective judgment of their associates.

ORGANIZATION'S complicated efficiency is often neutralized by dependence upon that very efficiency, instead of upon the all-sufficiency of the Spirit. It is the "spirit within the wheels" of the mechanism that is of supreme importance, else it were only a human contrivance. Organization is designed of God to be but a vehicle through which divine power shall operate.

LET every worker be ready to give such a reasoned defense for his faith from facts and data—where involved—that it satisfies the exacting mandates of his own conscience.

Evolution Strikes at the New Creation

BY W. W. PRESCOTT



THE significance of the evolutionary philosophy, now so much in vogue, should not be overlooked. Its logical result is the rejection of the gospel of the grace of God, the gospel of the merits of Christ, and the substitution of the merit of human endeavor, a Christless and hopeless substitute for the Christian gospel. It is plain that if men can be made to believe that the record of the original creation is a mere myth, resting upon a still older Babylonian myth, and that it is not an authoritative revelation, then it logically follows that the idea of a new creation is equally mythical. Consequently, as the old creation was the result of the working of resident forces, operating through long periods of time for a progressive development of a better order of things, so in the new creation dependence must be placed upon the same resident forces, with the hope, more or less forlorn, that they will gradually lift us up to a higher and better order of existence.

Thus the god of evolution has been substituted for the God of creation; and as the result of the rejection of the God of creative power and the reliance upon the forces resident in human nature, there is seen not only a lowering of the moral standards formerly held, but also a failure to attain even to these new lowered standards. There is imperative need today of such an interpretation of the fundamental doctrines of Christianity as will restore to Christ His rightful attribute of creative power in His mediatorial work, and thus enable Him to minister victory to the sincere believer. A Spirit-filled ministry is to present this threefold message so as to meet this need.

Washington, D. C.



MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

PLANNING FOR A GREATER EVANGELISM

BY W. H. BRANSON



ONE of the outstanding features of the recent Spring Council was the consideration given city evangelism. Several comprehensive and forward-looking resolutions were passed, which are reproduced in this issue of the MINISTRY. The Sabbath afternoon of the Council was given over to a study of the earnest messages found in the Spirit of prophecy concerning the call of the cities, and a review of the work in the various unions of North America by the respective presidents.

It is encouraging to know that much is being done to evangelize the cities and towns of North America, but when our present activities are compared with the need, our efforts seem very meager indeed. One conference recently reported a total of thirty cities of from 10,000 to 50,000 population, without a single Seventh-day Adventist, so far as was known. No doubt this situation could be duplicated in many conferences. Another report showed that in one of the largest States in the East more than half the counties are still unentered. Then there are great cities, especially in the populous East, where we have churches and in which some

work has been done, but where, because of the immensity of the population, our message is comparatively unknown. Millions upon millions of the masses in these centers of population have never as yet had their attention arrested by the representatives of this message. They still grope in darkness, notwithstanding the fact that a few in the same cities have heard and embraced the truth.

Now it is obvious that before the work can be finished and Jesus shall come, these cities must be worked. The masses of humanity surging through their streets and thronging their market places must have their attention attracted and must be brought face to face with God's message of truth. These congested centers must yield up a harvest for the kingdom.

This work must be done by the living preacher. In hall, theater, tent, and on the busy street, he must go and proclaim the message to the multitudes. Our colporteurs, doctors, nurses, leaders of departments, and every church member, young and old, must help; but the evangelist must lead the way. It is "through the foolishness of preaching" that God has ordained to save them that believe.

SPRING COUNCIL ACTIONS ON EVANGELISM

WHEREAS, It has been many years since our city evangelists have had the privilege of meeting together, and with the executive leaders of our conferences, to study the problem of reaching the masses in our great cities where conditions are ever changing,

We recommend, 1. That the General Conference arrange to hold three regional councils on evangelism as follows:

Convention No. 1.—At St. Louis, Missouri, December 17-23, 1934, to include the Central, Lake, Southern, and Southwestern Unions.

Convention No. 2.—At Philadelphia, Pennsylvania, December 31, 1934, to January 7, 1935, to include the Columbia and Atlantic Unions and the eastern part of the Canadian Union.

Convention No. 3.—At San Francisco, California, January 10-17, 1935, to include the Pacific and North Pacific Unions and the western part of the Canadian Union.

Each of the three conventions shall convene on the evening of the opening date. It is understood that the attendance at each of these conventions shall be limited strictly to active field evangelists, pastor evangelists, conference

presidents, editors of major periodicals, and ministerial internes who are developing into active evangelists.

2. That as one means of fostering this work of evangelizing the cities, our conferences be urged to set aside from 10 to 30 per cent of their annual gross increase in title to be used for evangelistic expense, thus making it possible for more liberal support to be given to the work of their evangelists.

3. That we encourage a more extensive use of the radio and the public press by our evangelists, pastors, and conference officials, thus making these important inventions serve more definitely as vehicles for the carrying of the message into the very homes of the people.

4. That the General Conference Committee arrange for the preparation of three or four radio sermons on our mission work to be broadcast by our conference officials, pastors, and evangelists, over local stations, just before the coming Harvest Ingathering campaign, in an effort better to acquaint the public with the aims of our work and to solicit their cooperation.—*General Conference Committee Minutes, May 1, 1934.*

The work of evangelizing these cities is primarily the preacher's business. The others are his helpers. If he fails, multitudes will be lost who otherwise might have been gathered in.

Too many of our ministers have hibernated. They have withdrawn within their parishes, and are busy with many things,—good and necessary things, too,—but are allowing the masses of humanity to go by, unwarned and unsaved. We must change this situation. We who are ministers must go "without the camp" and call the unsaved to repentance.

Many years ago the earnest appeal was given to our people:

"For years the pioneers of our work struggled against poverty and manifold hardships in order to place the cause of present truth on vantage ground. With meager facilities, they labored untiringly, and the Lord blessed their humble efforts. The message went with power in the East, and extended westward until centers of influence had been established in many places. The laborers of today may not have to endure all the hardships of those early days. The changed conditions, however, should not lead to any slackening of effort. Now, when the Lord bids us proclaim the message once more with power in the East, when He bids us enter the cities of the East, and of the South, and of the West, and of the North, shall we not respond as one man and do His bidding? Shall we not plan to send our messengers all through these fields and support them liberally? Shall not the ministers of God go into these crowded centers, and there lift up their voices in warning the multitudes? What are our conferences for, if not for the carrying forward of this very work?"—*"Testimonies," Vol. IX, pp. 98, 99.*

We believe that the three regional councils on evangelism, provided for in the Spring Council action, will do much to help our evangelists to know how to attack this tremendous problem of working the cities, and that they will prove to be a great impetus to this important work. We trust that our evangelists, pastor-evangelists, and ministerial internes who have evangelism as their goal, can all be in attendance to join their respective conference leaders in a fresh study of this mighty task.

In the meantime we hope that every evangelist will seek, during 1934, to bring forth the largest harvest in his experience. After all, the real test of a man's calling to the ministry is his success in soul winning. Preaching without results is largely a failure. "Herein," said Jesus, "is My Father glorified, that ye bear much fruit; so shall ye be My disciples." This is the goal of all goals, and for the reaching of this goal every minister should constantly strive.

Washington, D. C.

CONCENTRATE on one item at a time, and see it through to success. Scattered efforts neutralize achievement.

NOTES AND NOTICES

Items of Interest to Workers

GROUPS of ministers in other denominations are following the plan of reading a book a month, feeling that they cannot keep pace with the march of world affairs, religious and secular, with a less intensive reading program.

PROF. E. SLOSSON, analytical chemist of high repute, in an address before the Victoria Institute, declared that the dust of the ground contains just fourteen out of the ninety-two chemical elements known to science, and that the flesh of man is composed of precisely the same fourteen elements. English scientists also confirm this statement as a recognized fact of chemical science.

OUR attention has again been directed to the adverse sentiment prevailing in countries outside of America toward the use of the word "Elder" in addressing our workers. This is because of parallel use by the Mormons, or Latter-Day Saints. Request has been registered that our workers in North America, in writing to their associates in other divisions, use the term "Pastor" rather than "Elder."

EVERY worker should be acquainted with two new leaflets issued by authorization of the General Conference Committee. The first is "Our Youth in Time of War." This is designed for use in North America, and is issued through the Missionary Volunteer Department, available at 3 cents each. The other is a thirty-two page tract, "Warning Against Error," for free distribution where there is difficulty over the "Shepherd's Rod" agitation.

A "PERSISTENT, extensive, efficient drive for peace" is being fostered by World Peaceways in the form of full-page advertisements dramatizing the horrors of war, written by Bruce Barton and appearing in the *American Liberty* (Chicago), and other magazines. One states that the total cost of the World War was equivalent to "\$20,000 for every hour since Jesus of Nazareth was born." Another declares that the combined earnings of 2,150 workers laboring 40 years at an annual wage of \$2,500 each, would "pay the total cost of the World War for just one day."

ACTUAL mergers and projected unions of different Protestant bodies in the United States have been hastened by the depression. Among these are to be noted the organic merger of the Congregationalist and Christian denominations. Another union is that of the Unitarians and the Universalists, looking toward a "Free Church of America." Union of the Presbyterians and the United Presbyterians has likewise been proposed by a joint commission. Similarly with the German Reform Church in the United States and the Evangelical Synod of America. Still another blend under consideration is that of the Evangelical Church and the United Brethren. With the breakdown of basic Biblical convictions, and the passing of artificial and extra-Biblical barriers which led originally to independent establishment, such movements of expediency are but natural.

A MORE EFFECTUAL MINISTRY

A Discussion of Ideals and Objectives

TEST BY THE WORD AND THE FRUITAGE

BY J. E. FULTON

MORE than forty years ago the writer was laboring as a young ordained minister on Puget Sound, Washington, when a false "loud cry" movement broke out in that section of the United States, perhaps the only place where it made any showing of success. Several churches were seriously affected. The conference president telegraphed the writer from Portland,—then the headquarters,—to visit these churches and try to help the disaffected members find their way back to safety. In those days our laboring force was small, and at that particular time the writer was the only ordained minister in that region, and young and inexperienced at that. This is the movement referred to in "Testimonies to Ministers," pages 32-62, in the chapter, "The Remnant Church Not Babylon."

As I review the character of that movement of many years ago, and compare it with certain efforts projected in recent years, I observe many like features that mark them all with a common brand.

Well can I remember the extraordinary zeal and apparent devotion of those who led out in that movement more than forty years ago, and their frequent quotation of the Bible and the Testimonies. Some of the laymen who became bewildered and joined forces with them were unquestionably possessed by another spirit. Their countenances sometimes seemed to change, and some even became unusually fluent in speech. But the results of that work were disastrous, and not one single good thing came out of that offshoot effort. Although many ultimately found their way back to the church fold, others became discouraged and lost their way.

It may be helpful in meeting similar heresies to observe a few notable points of difference between the true and the false, and to review what God has forewarned concerning false teachers. Deceivers are to work with power and cunning, especially in these last days. (See Matt. 24:24; 2 Thess. 2:9-11.) The devil himself is come down with great power to do his last deceptive work. Rev. 12:12. We must therefore be firmly established in the faith in order not to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14. We as workers need to know well our "bearings," remembering the admonition, "Let him that thinketh he standeth take heed

lest he fall." 1 Cor. 10:12. We, above all others, must keep our feet on the solid Rock.

In comparing these old and new deceptions with the word of God and the Testimonies of the Spirit, we may profitably observe the following warning from the Scripture, together with certain related references and comparisons: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Rom. 16:17, 18.

While sometimes quoting copiously from both Bible and Testimonies, deceivers neither "rightly divide" the word of truth, nor do their conclusions harmonize with the spirit and tenor of the Spirit of prophecy. For example:

1. The Testimonies constantly tend to build up the church of God, while such countermovements divide and pull down. Theirs is a false message. (See "Testimonies to Ministers," p. 36, last par.)

2. While reproof for sin and backsliding abounds in the Testimonies, hope of a final triumph is ever set before the church. (See "Testimonies to Ministers," pp. 22, 23.) On the contrary, false teachers preach a message of doom, instead of one of hope and victory.

3. Consistently with the foregoing statement, both the Bible and the Testimonies, when speaking of the "shaking time," tell of many losing their way, but hearten the church by assuring us that we who "cannot be shaken," but "remain," are assured of triumph with the victorious remnant church. Heb. 12:27, 28. (See also "Testimonies to Ministers," pp. 15, 16, 61.) On the other hand, false shepherds in that movement of a generation ago—and those of today as well—would lead us to think that the church that received the message is shaken out, and that some of the offshoots will move on to victory. But observe this declaration:

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. . . . I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. . . . Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and

exhorted those who had stepped off to cease their complaints."—*Early Writings*, pp. 258, 259.

4. One outstanding feature of all spurious or countermovements is the fact that, like the parasite that lives upon the tree from which it draws its life, these movements, while denouncing the church of God in their preaching and writing, nevertheless seek to live upon the movement by breaking down the confidence of members in the cause, and by obtaining the tithe of such, endeavoring all the while to secure members to their defection from the ranks of the church. They would starve without the advent movement as the base for their operations.

5. Note also the following significant fact: The gospel commission commands the church to evangelize—to send forth missionaries to the heathen, and into all parts of the world. But whoever heard of a foreign mission fund to raise money for mission endeavor adopted by such offshoots? Which of them has a Harvest Ingathering or similar effort for the support of missions? Where and who are their missionaries? Like the parasite cited, clinging to the vine it would kill, they depend on sucking out its life to maintain their own. Such movements have all the earmarks of falsity.

Oakland, Calif.

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Concerning the "Other Seventy"

BY J. A. STEVENS

DURING Christ's earthly ministry He chose twelve men and set them apart from all others as leaders of His church. Concerning this great event in human history we read as follows: "He goeth up into a mountain, and calleth unto Him whom He would. . . . And He ordained twelve." Mark 3:13, 14. These chosen and ordained twelve were given "power and authority over all devils, and to cure diseases," and they were sent "to preach the kingdom of God, and to heal the sick." Luke 9:1, 2. "It was at the ordination of the twelve that the first step was taken in the organization of the church that after Christ's departure was to carry on His work on the earth."—*The Acts of the Apostles*, p. 18. Such is the brief account of the founding of the Christian church, destined to be the living vehicle for the heralding of the everlasting gospel to all the world.

Shortly after the ordination of the twelve, however, another group of leaders, much larger in number, was called out from the throng and given an "appointed" work. Referring to this group, the Scripture states, "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." Luke 10:1. Thus is brought to view, in the earliest days of the apostolic

church, the divine provision for a staff of lay preachers, who were to unite with the ordained leaders, and in a special sense to bear the responsibility of preparing the way for the coming of the Saviour "in every city and place."

These chosen "seventy" had been for some time with Jesus, in training for their work, and the commission given to them when sent forth was similar to the instruction given the twelve. There is, however, a very significant statement regarding one exception made in their appointment, which is as follows: "But the command to the twelve, not to enter into any city of the Gentiles or of the Samaritans, was not given to the seventy."—*The Desire of Ages*, p. 488. There was a class of people who could best be reached through the ministry of these seventy, and they were directed to pioneer the way in places where prejudice and opposition barred the entrance of the recognized disciples of Jesus. So "when the seventy went forth in His name, they visited, first of all, the cities of Samaria," and we learn that these people "welcomed the Saviour's messengers," and that a precious harvest was gathered from among those who had once been bitter enemies.

It is the divine plan that the ordained minister of the gospel and the true and tested layman shall go forth into the ripening fields together, each to do his appointed work, strengthened and supported in their endeavor by the prayers and active cooperation of every member of the church. It is in harmony with this plan that there is manifest throughout the ranks of the ministry an increasingly widespread interest in the development of a staff of lay preachers, and it is most inspiring to see the evidences that the Spirit of God is moving upon the hearts of laymen to enter upon this larger field of service, and to note the ready response. Presidents of conferences are searching out men of ability and consecration, and giving them every encouragement to prepare for this work. In various conferences, institutes have been held for the benefit of these lay workers, where groups of laymen assemble for study and instruction in the best methods of presenting the truths of God's word in a public way.* Wherever these institutes have been held, the work has developed in a very gratifying and successful manner.

Recognizing that it is the prerogative of the church to give official recognition to the work of those who are to represent its teachings in a public way, the General Conference Committee has authorized the granting of an official "Lay Preacher's Certificate," and has specified certain requirements to be met by the candidate for such recognition. These specifications are set forth as follows:

(Continued on page 22)

* As a further aid to those entering upon this work, a small volume, entitled "A Manual for Lay Preachers," has just been prepared, containing suggestions, experiences, and sermon outlines.—EDITORS.

STUDIES IN CHURCH HISTORY

The Correlation of Prophecy and Fulfillment

II. THE SEVENFOLD FOUNDATION OF THE CHRISTIAN CHURCH

BY N. J. WALDORF

BIRTH OF THE FOUNDER.—In the twelfth chapter of Revelation is brought to view a "woman" giving birth to a "man child," who was to rule the nations with a rod of iron, and who was later "caught up unto God, and to His throne." The woman was clothed with the "sun" and had the "moon" under her feet. The same woman fled into the "wilderness," where she remained 1260 days, or "a time, and times, and half a time," which, according to the laws of prophetic interpretation, indicates 1260 years. We assign this time as beginning 538 A. D. and ending 1798. A. D. That this interpretation is sound will be demonstrated in a later article. In this connection the query unavoidably arises, Since the woman went into the wilderness in 538 A. D., where was she from Pentecost, 34 A. D. to 538 A. D., a period of five hundred years? This question will likewise be dealt with in another article.

The expression "woman" is a figure of speech, or a symbol, and as such means the church, according to accepted prophetic interpretation. But it could not mean the Christian church, for that did not yet exist. Therefore, it must mean the Jewish church. The "man child" born could not be any other than the Lord Jesus Christ, for He alone shares the throne of God. He was born of the virgin Mary, and was the "only begotten" Son of God from the days of eternity. He was not only the Saviour of the world, but also the Founder and Organizer of the Christian church through His Ambassador, the Holy Spirit.

THE FIRST FOUNDATION.—When the Saviour stood before Pilate, who asked Him, "Art Thou the King of the Jews?" He answered, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36. This is a most important verse. Let us analyze it. First, the Greek verb *egōnizonto*, is in the third person plural imperfect, and could be translated with the words, "Then would My servants be fighting," etc. Christ, as leader of Israel fifteen hundred years before His incarnation, had appeared before Joshua with a drawn sword in His hand. He came as Captain of the Lord's host, outside the walls of Jericho, and Joshua had fallen down before His face and worshiped Him. No angel

in heaven is worthy of nor will accept worship (Rev. 19:10), hence the inevitable conclusion that it was the Lord who talked with Joshua, for Joshua asked, "What saith my Lord unto His servant?" Joshua 5:14. The Captain of the host of the Lord gave him instruction as to how to proceed to take Jericho, and throughout the following centuries the Prince of the Lord's host instructed Israel when to fight for the preservation of the throne of David, which was also the throne of the Lord. (See Joshua 5:13-15; 6:1-7.)

The Greek word *hupēretai* is in the nominative plural, and is translated "officers" in John 18:3, 12, 18, 22, thus denoting that the Saviour had attendants who would fight for Him, if He would but say the word, that He should not be delivered up to the Jews. But He knew that the Jewish government would soon renounce all allegiance to Him, their rightful King, and promise loyalty to Cæsar, and this they did when they shouted, "We have no king but Cæsar." Christ refused to wield the sword for the protection of His throne, as some had done in the past. Instead, He rebuked Peter, and told him to put his sword into its scabbard, when he drew it in defense of his Master before His arrest. Christ came to establish a spiritual kingdom or church, entirely separate from the state. Hence He renounced all claims to temporal sovereignty in the Jewish commonwealth, and forever separated His servants from the use of the sword in upholding His spiritual kingdom wherever established. *John 18:36 marks the dividing line between church and state for all subsequent time.*

THE SECOND FOUNDATION.—The first Christian church was composed largely of converted Jews. From the time that the Jews rejected Jesus as their king to the completion of the allotted four hundred ninety years was three and one-half years, during which period the gospel was to be preached to the Jews only. That time was given to call out all honest souls to be Christ's acknowledged servants, and these constituted the original Jewish Christian church. Converts of other nations joined them in Jerusalem, but all the apostles were Jews (with possibly one exception), and they were the original founders of the church. Before they had any kind of organization, the Holy

Spirit,—the Ambassador of their spiritual King, Jesus Christ,—descended from heaven and manifested Himself on the day of Pentecost in the semblance of “cloven tongues like as of fire” over the heads of the apostles, thus manifesting again the visible presence of God that once dwelt between the cherubim in the most holy place of the earthly sanctuary. The gift of the Holy Spirit was the second foundation of the church.

THE THIRD FOUNDATION.—When God delivered His people from the bondage of Egypt, Jethro, the priest of Midian, Moses' father-in-law, was the instrument used to introduce the judiciary department in the government of Israel, under which were appointed rulers and judges over thousands, hundreds, fifties, and tens. (See Ex. 18:12-23; Deut. 1:15-18.) Later, when occasion required a further addition to the government, God instructed Moses to select seventy elders of Israel who were to serve with Moses in bearing the burden of the people. These seventy constituted a national council in the administrative affairs of the nation, and with a more or less fluctuating existence, remained to the time of the destruction of Jerusalem, 70 A. D.

In like manner, while still in Jerusalem, the disciples laid the foundation of a church organization by first choosing seven deacons who were to attend to the temporal affairs of the church. (See Acts 6:1-7.) Later on, deaconesses were also added. (See Rom. 16:1.) There were two classes of elders or presbyters: First, those who had the oversight of a local church, such as in Ephesus. (See Acts 20:17.) Then there were the apostles, who also were elders, engaged in preaching the word in the field, raising up new churches. As the church grew in numbers, other officers were added to the government of the church, such as teachers, evangelists, etc. Hence we conclude that organization was the third foundation.

THE FOURTH FOUNDATION.—Anciently God delivered His holy law to His people, the Jewish commonwealth, and they became His chosen depositaries of that law in contradistinction to all other nations surrounding them. (See Deut. 4:5-9.) The results of disobedience to that law were wars, destructions, disharmony among the people (2 Chron. 15:3-5), whereas obedience to that law brought peace and harmony not only in Israel but also among the neighboring nations. (See 2 Chron. 17:8-11.) By faith in a coming Saviour they were able to keep this law.

Even so, the Christian church became the depositary of God's law and the gospel. There was no change in the decalogue. The same standard of conduct was brought before them as had been from times immemorial, i. e., from the fall of Adam. What had been typical in the Old Testament was a reality in the New Testament. What was a shadow in the old ministration became the substance in the new.

The cross of Christ was the unanswerable argument of the immutability of God's law and the reconciliation of a lost world to God by the atoning sacrifice of Christ. The fourth foundation was therefore the law and the gospel.

THE FIFTH FOUNDATION.—To the children of Israel the Spirit of prophecy was a safe guide so long as they followed the instruction given to them. There were two classes of prophets. The first was composed of prophets who left behind them the inspired record of the Bible. Among them are Isaiah, Jeremiah, Ezekiel, Daniel, usually called the major prophets. Then there are the twelve minor prophets, beginning with Hosea, Joel, etc. The writings of these prophets make up a considerable portion of the Sacred Canon. Other inspired writers wrote the rest of the canon.

Some writings of prophecy composed by other prophets have not been preserved for us; among these are Ahijah, Nathan, and Iddo. (See 2 Chron. 9:29.) The second class of prophets were those who did not write their prophecies, but who nevertheless performed a very important function in conveying God's messages to kings and rulers. Among these was the prophet Gad, who was named King David's seer. (See 2 Sam. 24:11.) Oded gave messages to Israel. (See 2 Chron. 28:9.) Micaiah prophesied the downfall of Ahab, king of Israel. (See 1 Kings 22.) So long as the prophets remained, the church of God did not depend upon human tradition in the interpretation of the Scriptures.

The Spirit of prophecy was restored to the early Christian church, and the same two classes of prophets were given to the church. We have first the prophets who wrote the canon of the New Testament, such as Paul, who wrote the epistles, and John who wrote the Gospel, his three epistles, and the book of Revelation.

Secondarily we have the other class of prophets who gave personal messages to the people, such as Agabus, who predicted that Paul would be delivered to the Gentiles by the Jews. Acts 21:10, 11. There were also other prophets, such as Judas and Silas, who were present at the council held in Jerusalem. (See also Acts 15:32; 13:1-4.) This evidence goes to show that the church had need of oral as well as written instruction, and so long as the prophets remained they were not in need of human interpretation of the Scriptures, but rested securely on divine revelation as emanating from the prophets. The Spirit of prophecy was the fifth foundation.

THE SIXTH FOUNDATION.—The Jewish church had a typical priesthood and a sanctuary service, but the Christian church was made “a royal priesthood” here on earth. (See 1 Peter 2:8, 9.) Our High Priest, Jesus Christ, is the minister of the sanctuary in heaven, which is the antitype of the earthly sanctuary, the services of which ended when Christ died on the cross

(Continued on page 22)

KINDLY CORRECTIVES

Better Speech and Conduct

Avoid Unwarranted Time Setting

BY C. S. LONGACRE

OCCASIONALLY we receive letters from staid, loyal Seventh-day Adventists who lament the sensational methods employed by some along the line of time setting. One writes as follows:

"For years we have been hearing that the end is only four or five years away, or that the next General Conference will be the last. When we united with the Seventh-day Adventist Church, we were assured that it could not be over five years before the end. We have grown weary of sensationalism."

There are some who resort to these sensational methods of virtual time setting, in the hope of bringing people to a decision in favor of the great message God has given us to proclaim to the world today. While, of course, they do not set the day and the hour, they do come perilously near setting the year.

It is exceedingly easy to prophesy, but it is quite another thing to make true predictions within the specifications outlined for us. Many have been sadly disappointed by such sensational prophesyings, and some have lost confidence in our message on the Lord's coming because of such unjustifiable declarations. Nor is this caution to be construed as in any sense saying, "My Lord delayeth His coming." It is solely an appeal to shun abuses of the most important message that we can bear to man.

When I accepted this message forty years ago, I was informed by certain workers that it was too late in human history to get married, because the Lord's coming could not be more than five or ten years distant at the most, and that we would merely bring children into the world to be consumed by the last plagues, as they would never grow to manhood before the end. These brethren were undoubtedly sincere in giving this instruction to us as newcomers in the faith, but they were grossly mistaken in judgment and unwarranted in giving such counsel. It is one thing to teach the soon coming of Christ, but a wholly different thing to fix the time of His coming and the end of the world by such declarations.

When a preacher makes bold to predict that the Lord's coming will take place within the next five years or ten years, he is a time setter. Both the Bible and the Spirit of prophecy condemn time setting. "The exact time of the second coming of the Son of man is God's mystery."—*"The Desire of Ages,"* p. 632. Again, in *"The Great Controversy,"* Mrs. White calls time setting an "error," and adds, "The exact time of this event is not foretold."—

Page 456. The Lord's messenger admonishes Adventists against time setting as follows: "Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy." Time setting "excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement."—*"The Great Controversy,"* p. 457.

We have authority in the Scriptures to preach the near coming of Christ after the fulfillment of certain specified signs, but we have no authority in Scripture or in the Spirit of prophecy to predict the definite time of the end of the world. Even if a purported angel from heaven came and told us the definite time of the end, we are told in Scripture and in the Spirit of prophecy not to believe him. Let us as Christ's ambassadors not confuse or disappoint our people by sensational time setting. It can only lead to ultimate discouragement, and cause them to lose faith in us and in the message we bring. Let us stress the imminence without the errors.

Washington, D. C.

** ** *

Success Pointers.—He who grasps authority seldom gains influence.

He who wishes to succeed must seek men's welfare, not their "Well done."

Do not prove truth too much, or you will make men doubt it.

Affectation spoils good sermons, and makes bad ones ridiculous.

The successful man is the man who has done most for others.

You *can* do all God calls you to do.

What we *do* depends on what we *are*.

If our words are to have power with men, our lives must convince them of our sincerity.

—*C. H. Spurgeon.*

DON'T

Don't offer long public prayers. The congregation becomes restless while listening. The mind wanders, and the primal objective of public prayer is largely nullified.

Don't whisper or converse on the rostrum. It detracts from the sacredness of worship in the house of God, and encourages the congregation to follow a bad example.

Don't moisten your fingers as you thumb the leaves of your Bible while preaching. It is not only insanitary, but is distressing to the sensitive in your congregation.

The Gospel According to St. Mark. "Behold My Servant!" "The Face of an Ox"

BY H. CAMDEN LACEY

1. Almost Certainly the First Gospel Published. (59 A. D.?)
 2. Written by John Mark (Acts 12:12) at Rome, for the Romans.
 3. Presents Jesus as a Great Wonder Worker, "The Mighty God."
 4. Records Particularly His Miracles of Power.
 5. Emphasizes Especially the Outward Life of Jesus.
- I. The Coming and Consecration of the Servant. 1:1-11**
1. No genealogy recorded.
 2. No birth.
 3. No infancy. (This would be inconsistent in introducing a "servant.")
 4. "My Servant," but "God's Son."
 - a. Heralded by John the Baptist.
 - b. Attested by God the Father.
- II. The Fitting Up and Fidelity of the Servant. 1:12, 13**
1. Tempted in the wilderness. (With the wild beasts, like David. 1 Sam. 17:34-36.)
 2. Ministered to by angels.
- III. The Wonderful Working and Miracles of the Servant. 1:14 to 13:37**
(A section incapable of rigid analysis.)
1. His services.
 - a. With authority.
 - b. With speed.
 - c. With power.
 2. His deeds of power.
 - a. Disciples called.
 - b. Demons exorcised.
 - c. Diseases healed.
 - d. Dead raised.
 - e. Tempests stilled with a word.
 - f. Multitudes fed with fragments.
 - g. Jewish misteachings corrected.
 - h. Christian principles inculcated.
 - i. Jerusalem entered in triumph.
 - j. Prophecies uttered concerning
 - (1) His own crucifixion.
 - (2) The destruction of Jerusalem and the Jewish nation.
 - (3) His own second coming "with great power and glory."
- IV. The Self-Sacrifice and Death of the Servant. 14:1 to 15:47**
1. His anointing for burial.
 2. His betrayal by Judas Iscariot.
 3. His institution of the Lord's supper.
 4. His sufferings in the garden.
 5. His trial before the Sanhedrin.
 6. His denial by Peter, the leading apostle (Mark's patron).
 7. His trial before Pilate.
 8. His crucifixion, on Friday. "He died for us!"
 9. His burial, just before sunset, Friday.
- V. The Resurrection and Glorification of the Servant. 16:1-20**
1. He "rose again!" very early Sunday morning.
 2. He was "seen of"—
 - a. Mary Magdalene.
 - b. Two disciples on the way to Emmaus.
 - c. The eleven apostles.
 3. His last commission: "Go Ye Into All the World, and Preach the Gospel to Every Creature."
 4. His cowering with His evangelists (as God's servant).

The Gospel According to St. Matthew. "Behold Your King!" "The Face of a Lion!"

1. Almost Certainly the Second Gospel, Based on "Mark," published 59 A. D.
 2. Written by Matthew-Levi, One of the Twelve Apostles, for the Jews.
 3. Presents Jesus as the Promised Messiah, "The Prince of Peace."
 4. Records Particularly His Messages to the People.
 5. Emphasizes Especially the Great Sacrifice of Jesus.
- I. The Peerage and Person of the King. 1 to 3:17**
1. His genealogy. 1:1-17
 2. His birth. 18-25
 3. His adoration by the wise men from the East. 2:1-12
 4. His attempted assassination by Herod the Great. 13-18
 5. His childhood, youth, and early manhood at Nazareth of the Gentiles. 19-23
 6. His forerunner, John the Baptist. 3:1-12
 7. His baptism, by water and the Spirit. 13-17
(God's seal, evincing divine ownership, personal holiness.)
- II. The Preparation and Preaching of the King. 4:1 to 16:20**
1. His testing by the tempter. 4:1-11
("In all points like as we are, yet without sin.")
 2. His first message to the people. 12-17
 3. His first disciples. 18-22
 4. His first missionary tour. 23-25
 5. His Sermon on the Mount, "The Manifesto of the King." 5:1 to 7:29
(Heavenly citizens: their character and conduct.)
 6. His Great Miracles. 8:1 to 9:34
(Touching leprosy, palsy, fever, storm, demons, paralysis, issue of blood, dead, blind, and dumb.)
 7. His second missionary tour. 9:35
 8. His Judean commission to the twelve. 9:36 to 10:42
 9. His third missionary tour. 11:1
 10. His fruits of preaching. 11:2 to 12:50
(Doubts of John the Baptist; disbelief of Bethsaida, Chorazin, Capernaum, etc., the scenes of His major miracles; faith on the part of the simple-hearted and the heavy laden; denunciation by the religious leaders.)
 11. His new method of spiritual teaching, by parables. 13:1-58
(The seven parables of the kingdom, revealing its "mysteries" from the first to the second advents of
- the Lord.)
12. His forerunner executed. 14:1-12
 13. His two outstanding miracles: 12-36
Walking on the water.
Feeding of the five thousand.
 14. His opposition by the scribes and Pharisees. 15:1 to 16:12
 15. His Great Recognition by Peter: 16:13-20
"Thou art the Christ, the Son of the living God."
- III. The Predictions and Passion of the King. 16:21 to 28:20**
1. His prophecies of His coming death and resurrection. At Caesarea Philippi (16:21), in Galilee (17:22, 23), near Jerusalem (20:17-19), at Jerusalem (26:1, 2).
 2. His final teachings about the kingdom. 16:22 to 20:34
 - a. The essentiality of self-denial.
 - b. The glory of the kingdom.
(Christ transfigured on the mount; the healing of the lunatic boy.)
 - c. Heavenly greatness, a humble spirit.
 - d. Heaven's law, a forgiving spirit.
 - e. Heavenly principles brought into earthly practice. (Divorce, children, riches, service.)
 3. His "royal entry" into Jerusalem. 21:1-11
 4. His second cleansing of the temple (the first recorded in John 2:13-17). 21:12-16
 5. His victories in teaching, over the Sanhedrin, Pharisees, Sadducees, lawyers. 21:17 to 22:46
 6. His scathing rebuke of the Pharisees. 23:1-39
 7. His Great Prophecy of the Downfall of Jerusalem and the Ultimate Doom of the World, with the concomitant deliverance of a remnant in each case. 24:1 to 25:46
 8. His sufferings as the Messiah. 26:1 to 27:30
(Condemned by the Sanhedrin, betrayed by Judas Iscariot, the last supper, His agony in the garden, trial before Caiaphas, denial by Peter, trial before Pontius Pilate.)
 9. His Crucifixion on Golgotha. 27:31-49
 10. His Sacrificial Death. 50-66
 11. His Triumph in Resurrection. 28:1-15
 12. His Royal Commission. 16-20
(Jesus as universal Sovereign in heaven and earth, commands a universal evangelism on earth, with a promise of His presence and power "unto the end of the world.")



THE NEW TESTAMENT CANON—NO. 7

ACTS. *C. 63, by Luke—the "we" passages identifying him with Paul; probably from Rome.* No mention of destruction of Jerusalem, nor release of Paul from prison (61-63). Same plan and style as in Gospel apparent throughout. In Luke we have record of what Jesus "began both to do and to teach;" in Acts, what He continued to do through Holy Spirit, laying down principle of that work. Takes up story just where Gospel leaves it, giving more details of ascension. Constitutes first history of Christian missions, covering about thirty years. Shows fulfillment of 1:8, with gospel planted in ever-enlarging circles.

Book a unit, exhibiting divine plan and wonderful skill in handling varied materials. In *first* section, Peter prominent, Jerusalem the center, and ministry to Jews; in *second*, Paul prominent, Antioch the new center, and ministry chiefly to Gentiles. Shows expansion of Christianity from capital of Judaism to center of heathenism. Numerous addresses recorded—seven by Peter, one by James, one by Stephen, seven by Paul. Recent researches vindicate historical data, former points of attack becoming bulwarks of defense. Perfect correspondence with Pauline epistles. Title differs on various manuscripts. Not intended as history of all apostles, nor full recital concerning any. Ends abruptly, possibly because of accession of Tigellinus to prefectorship, compelling withdrawal from Rome.

(Sixteen early witnesses to credibility. Charges of negative critics disproved by recent archeological discoveries.)

HEBREWS. *C. 65-68, before destruction of Jerusalem and cessation of temple sacrifices (8:13, 10:2, 3, 26); presumably from Italy (13:24).* Evidently written for Jewish Christians in Palestine where, close to splendor of Jerusalem temple service, temptation to lapse into Judaism and exposure to persecution from Jews, strongest. Composed during Neronian persecution, likewise against Christian Jews. Designed to confirm Jews in Christian faith by showing Mosaic system had come to end through fulfillment by Christ of entire ceremonial service. Issue sharply drawn between Christianity and Judaism. They decried Jesus; he exalts Him. They extol the ceremonial; he shows ceremonialism finds only meaning in Christ. They urge invalidity and futility of Christianity; he shows finality of Christianity, that it is the crown of Judaism.

Masterful presentation of very heart of Chris-

tianity. Is really the key book of the New Testament, unlocking the symbolism of the entire Old Testament. Has well been compared with sermon on mount. Key word: "better," contrasting good things introduced by Moses with better things provided through Christ. Shows superiority of new over old, the heavenly Priest over the earthly, and the heavenly in contrast to the earthly sanctuary. The past, partial and fragmentary; the present, full and final. The typical no longer needed nor effective. Angels not sources but ministers. Designed to check strong fascination for Jewish ritualism by showing it to be but shadow, now abolished by sacrificial death of Christ.

Has purest diction and most elegant literary style of all New Testament books. Quotes almost invariably from LXX. Twenty of the twenty-five citations from the Old Testament use the phraseology of the Septuagint, in whole or in part, rather than the Hebrew. Carefully planned and arranged. Writer must have been Jewish, but author unnamed in epistle. Attributed variously to Paul, Apollos, Timothy, Silas, Barnabas, Luke, and Priscilla. Speculation and discussion sharp through the centuries. Arguments for Pauline authorship more weighty than all other considerations together. Viewpoint distinctly Pauline. While thirteen acknowledged epistles explicit in claim, ancient catalogues of authority assign fourteen to Paul—which count must include Hebrews. Anonymity favors Paul. Good reason for withholding name, for Jews hated him fervently. As apostle to Gentiles, inscribing name would interfere with purpose. Paul's solicitude for brethren of the flesh well known (Rom. 9:3). Has seventeen words peculiar to Hebrews and recorded speeches of Paul, not found elsewhere in New Testament; also thirty-four words found only here and in Paul's acknowledged epistles. Expression, "I beseech you brethren" (13:22), occurs twenty-two times in Paul's epistles. "*Salute* all them that have the rule over you" (13:24) another characteristic Pauline expression, identifying his epistles. (See Phil. 1:23; Titus 3:15; 2 Tim. 4:19; 2 Thess. 3:17; Col. 4:15; Phil. 4:21; 2 Cor. 13:13; Romans 16, twelve times.)

In our versions is placed after thirteen avowedly Pauline letters, but in Sinaitic, Alexandrian, and Vatican, is placed in midst. Pantænus of Alexandria (c. 170), head of celebrated theological school, attributes to Paul. From that time on all ecclesiastics of East—

which was undoubtedly more critical than West—accept Pauline authorship without exception, while West challenged it. The thought is unquestionably that of Paul. The beautiful Greek phrasing may have been that of his amanuensis, thought by many to have been Luke. Paul's other epistles written to Gentiles in rugged style. Romans was logical argumentation, and is the hardest Greek in the New Testament. Hebrews is comparative exposition. Its theme: Christ fulfilling all the law. In appealing to Hebrews, Paul would naturally, instructed at the feet of Gamaliel (Acts 22:3), write as instructed scribe (2 Peter 3:15, 16). Diversity in style in Athenian address, from others. The mention of Timothy in Hebrews 13:23 also determining factor. Such is preponderance of evidence in favor of Paul.

(No book more fully authenticates itself as inspired. Canonical authority questioned only for a time, because of uncertainty as to authorship.)

[GENERAL EPISTLES.—When name first applied, used only for James, 1 Peter and 1 John. Others added afterward for sake of convenience. Ostensibly precepts and principles for church at large, rather than for specific, localized groups. Not addressed to particular church or individual, hence no particular church responsible for preserving or circulating. The term "Catholic Epistles" first employed by Eusebius in fourth century. In the Syrian Peshito, only three recognized—James, 1 Peter, and 1 John. Order varies in different lists, some placing John's first, as beloved disciple; others Peter's, as "prince of apostles." In oldest manuscripts placed between Acts and Pauline Epistles. (See Scholz, Lachmann, Tischendorf, Tregelles, and Westcott and Hort.) Some put James last, because received late into canon; others first, because written early. Chronological acceptance into canon more a question of use than of inquiry. That some general epistles were not immediately acknowledged shows they were received only after complete and incontestable evidence proved them genuine productions of apostles. No writings accepted have since been proved spurious.

As to formal New Testament groupings, first came collected writings of Paul, then collected Gospels, and lastly general epistles, as distinct from Paul's, the order in listing of four Gospels remaining same from second century onward. Muratorian Canon names Luke "third" and John "fourth." Tatian the Syrian (150 A. D.) made harmonic arrangement, the Diateseron. Paul's writings, a substantial portion of which were produced before synoptic Gospels, were collected early, and can be traced back as a collection, admitting no possibility of mistake.

The order as found in our Bibles, with the Gospels first, and followed by the epistles, is both logical and desirable for the church at large in its march through the centuries. It is the natural arrangement, for the Gospels give the factual record of the life of our Lord, while the epistles expound those facts. The epistles presuppose an intimate knowledge of those

facts, and in the time of Paul's first six epistles this ground was familiar to all through oral teaching and the many uninspired narratives extant at the time. Luke 1:1-4. In the words of the *Sunday School Times* of January 13, 1934: "No one would assert that the familiar order of the Authorized Version—Gospels, Acts, Epistles, and Revelation—represents the order in which the books were written. But that arrangement is simple, logical, and has much to commend it. . . . The epistles presuppose and require for their doctrine the factual basis supplied by the Gospels.]"

I PETER. C. 65 A. D., from Babylon. Addressed to both Jews and Gentiles in five provinces of Asia Minor (1:1). Despised because of their faith, were suffering social ostracism. Christianity had aroused hostility of world;

THE TEST OF TR

BY A. V.



O be a true leader means more than simply to be good. Eli was a good man, yet fell short as a leader because he failed to rebuke sin when it came into his own family and into the church. Of King Asa, who was regarded as a reformer in Israel, and whose heart was said to be "perfect," we read that he did not remove the high places. He did not go far enough in his work of reformation. He did not lead Israel fully out of the sin of idolatry.

A leader in the church of God must have courage to deal with sin. To Timothy, the young preacher, Paul wrote: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Through Isaiah the Lord commanded His servants: "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their

and with its spread, this increased. Written before destruction of temple (4:17). Refers to persecution of Christians (4:16), which locates it about time of Neronian persecutions. Several marked coincidences of expression between Peter's speeches in Acts and in this epistle. Here we catch the mutterings of the storm. Peter himself evidently suffered martyrdom c. 68, in intensity of same persecution. Nero, monster of iniquity, set fire to Rome, and receiving public condemnation, laid blame on Christians. Wound them with tarred linen bandages, and used as torches for gardens at night.

Peter speaks of being in Babylon (5:13), and having Mark with him. How long Mark was with Barnabas (Acts 15:31), before going with Peter, unknown. Word of condition of churches evidently brought by Mark from trip through

Asia Minor. Common opinion that by "Babylon" Peter means Rome, seat of oppression, and hence given symbolic name. But no evidence that was ever so used at that time; nor any proof that Peter ever visited Rome, until shortly before death. ("The Acts of the Apostles," p. 537.) Martyrdom at Rome attested not only by Latin, but by Alexandrine and Asiatic Fathers, so virtually universal. Inconceivable that Paul would write to Romans in 58, and not mention Peter if he were there or had been there. Contentions of Romanists as to Peter's residence and bishopric at Rome collapse under scrutiny. The testimony of the Fathers nearest the events alleged are the least positive and conclusive.

In early years Peter, in inner circle of dis-

province which formed center of Jewish population. Moreover, places mentioned in salutation are enumerated from east to west in order of travel from Babylon to Rome, and not from west to east as one would naturally do in writing from Rome. This view held by Calvin, Bengel, Credner, Neander, De Wette, Brükner, Weisener, Reuss, Hug, Keil, Mangold, Lipsius, Alford, Wordsworth, and others. The churches founded by Paul.

Keynote: "hope," therefore practical rather than doctrinal. Urges courage and faith in face of trials of time. Corrects wrong tendencies. Presents fundamental truths of Christian faith, especially atonement. Has same emphasis as Paul, with practicality of James. While Jews as nation rejected Christianity, Greeks peculiarly susceptible to influences, as they were dissatisfied with rites and superstitions of paganism. Possibly Silvanus (Silas) was amanuensis as well as bearer (5:12), thus forming link between Peter and Paul.

(Testimony for genuineness unanimous and unhesitating among early Christian writers. No more strongly attested writing in New Testament. Transmitted by unbroken chain of testimony from apostolic times. In Peshito, old Latin, and most ancient versions.)

JUDE. *C. 66 A. D., from Palestine or Syria.* Stern reproof for serious evils introduced by professed believers, with illustrations from history. Probably written just after 1 Peter, and before 2 Peter. Students puzzled over similarity of two. Resemblances too close to be regarded accidental. Writers evidently in communication, and one had read words of other. Not to be considered strange, as New Testament writers use manifold quotations from Old Testament without allusion as to source. In Old Testament similar use by Micah of prophecy previously uttered by Isaiah. Possibly Jude and Peter consented together as to which portions of church they would address on same theme, Peter writing for Jewish Christians of dispersion in Asia Minor, Jude writing virtually same thing to those in Palestine and Egypt. Recipients not definitely specified.

Little known of Jude's life and labor. Was brother of James, "brother of the Lord" (Gal. 1:9); either an older half-brother by Joseph's former wife, or a younger son of Mary and Joseph, and thus a younger half-brother of Jesus. Not so prominent as James, leading spirit in Jerusalem after apostles scattered over world. Acts 15:14; 21:18. Though unbelieving through most of Saviour's earthly life, was converted after His resurrection. Written shortly before destruction of Jerusalem, when some apostles were already fallen asleep, for he says, "Remember the words of the apostles" (vs. 17); but before Jerusalem's destruction, because not listed in typical destructions of ungodly. Neither was it at early date, for such heresy as depicted had not then developed. Oc-

(Continued on page 21)



UE LEADERSHIP

SON

transgression, and the house of Jacob their sins."

These messages are for us as ministers and leaders in the church today just as much as they were for men back there. We are to lift up our voice against sin among God's people. With His help we are to lead them on to new and higher planes. We are to hold up the standards that God has set for His church.

May God help us as leaders ever to stand in right relationship with Him. May He grant us that vision, consecration, courage, and faith that will enable us to lead our membership into a deeper and more perfect Christian experience. I believe God has greater things for us than any yet experienced. He desires that in these dark, troublous times His church shall stand forth as a bright, shining light, pointing the way out of darkness and gloom.

Bern, Switzerland.

ciples, constantly associated with John. Recognized leader and spokesman, first to Jews and then to Gentiles. Present on mount of transfiguration, and in Gethsemane. Dark page of denial obliterated by full restoration of apostolic office. John 21. Prominent in formation of church (Acts 1), the preacher at Pentecost, and weighty in council at Jerusalem. Acts 15. Later rebuked by Paul. Colossians 2. Latter years very obscure.

Field of labor principally in East, directing epistle to East, and obviously dating it from Babylon in Euphrates Valley. Impossible to tell how long he had been there, for as noted, no evidence that "Babylon" was at that time applied to Rome. Mystical signification came after John wrote Revelation. Literal Babylon, on other hand, was chief center of Eastern dispersion. Term not limited to city, but included



A GREATER EVANGELISM



A Study of Principle, Practice, and Problem

RADIO ANNOUNCEMENTS AUGMENT EFFORT

BY J. I. SHULER

WITHOUT question the use of the radio increases the effectiveness of a regular evangelistic effort. When financial support is limited, and time on the radio is therefore restricted to a single half-hour period a week, as it will be in many efforts, we believe it best to make the broadcast direct from the studio each Sunday afternoon between five and six—not earlier than five, and not later than six. More people are listening in on Sunday than on any week day, and the use of the radio at this hour on Sunday can be made a good builder for the tabernacle service, not only on that night, but throughout the week as well.

During our present effort we have used the radio each Sunday from 5:15 to 5:45. We consider this period ideal. One or two stanzas of a hymn open our broadcast. Then follows a two-minute prayer. Next we announce our subject at the tabernacle for the night, together with the week's program, merely giving the subjects and the nights on which they will be delivered. Then we give a fifteen-minute talk on some interesting feature of Bible truth from God's word. We use five minutes at the close to arouse all the interest possible in the subject for the immediate Sunday night at the tabernacle, and to stimulate interest in the subjects for the week. After the closing song, the last word is, "Everybody get ready now to hear that important subject tonight at — on —." This will bring people out who otherwise would not come.

Daily radio announcements are also very profitable. For instance, our local station charges \$2.50 for each 150-word announcement. The manager agreed to give us one free announcement for every paid one. So this gave us one announcement about ten o'clock each morning, and one just before six at night.

These announcements are, of course, each worded differently, and are so written as to have "pulling power" to cause the listeners to come to hear the subject for that night at the tabernacle or other place of meeting. The more appeal one can put into the announcements, the more effective they are. Hence it takes study and careful thought to write them.

We give some typical announcements used over the radio during our meetings here. We do not present these as models, and would not concede that we could not write better ones; but they will visualize what we have attempted. In such announcements repetition of the place,

time, and subject is necessary to impress effectively the listeners.

Suggestive Radio Announcements

ON "HEAVEN."—If you were about to emigrate to some far-off land, there to spend the rest of your life, you would surely wish to learn all you could about that country before you went there to live. Friends, we expect to spend not just fifty or sixty years in heaven, but we expect to spend eternity there. Then why shouldn't we be intensely interested here and now in learning all we can about heaven? Tonight at 7:30 will be your chance to hear — show from the Bible "What and Where Is Heaven?"—at the —. Remember the time, tonight at 7:30; the subject, "What and Where Is Heaven?" and the place, —.

ON "THE SECOND COMING OF CHRIST."—There is expectancy in the air today. The world is looking for the appearance of some great man of destiny to set the world right and to lead into established peace and prosperity. Tonight at 7:30 Evangelist — will speak at the —, on the subject, "The Coming Man of Destiny Who Will Set the World Right." In this address he will also explain the great subject of the second coming of Christ. Evangelist — especially invites all who love the second appearing of Christ to be at the tabernacle tonight to hear about the glorious appearing of our Lord, and the coming of the heavenly King. If Jesus is coming, everybody ought to know about it. So plan now to come tonight at 7:30 to the —.

ON "WHAT MUST I DO TO BE SAVED?"—Out of the almost endless number of questions that men ever ask, there is one question that towers above all others as man's supreme inquiry. Certainly man's greatest question demands a true and adequate answer. Tonight at 7:30, at —, Evangelist — will present from the Bible "God's Answer to Man's Greatest Question." No one should miss hearing God's satisfying response to man's outstanding query. So lay your plans now to hear this great address. Remember the time, tonight at 7:30; and the place, —, for the answer to the greatest question that man ever has asked or ever can ask.

ON "THE NEW EARTH."—Would you like to know when better times are really coming to stay? If so, then hear Evangelist — tonight at 7:30 at the —, on the subject, "God's New

Deal for Mankind—the Dawn of the Better Day.” This address will deal with “God’s Purpose for This World, and How That Purpose Will Be Accomplished.” Everybody in this old world ought to know the great purpose of the Creator for this world, and how that purpose will be accomplished. In this address — will answer, among other things, three vital questions: What will become of man and his world? Will the world ever come to an end? and, When shall the will of God be done in this earth as it is now done in heaven? Remember the time, tonight at 7:30; and the place, —.

ON “THE SEVEN SEALS.”—Have you, as a Bible reader, ever wondered what those four mysterious horses mentioned in the sixth chapter of Revelation could mean,—the white horse whose rider went forth conquering and to conquer; the red horse whose rider took peace from the earth, so that men killed one another; the black horse under which it took a day’s wages to buy food for one meal; and the pale horse, when one quarter of the people were killed? Tonight at 7:30 at the —, Evangelist — will take up the sixth chapter of Revelation and show the meaning of these four mysterious horses which the Bible said would appear. This is your opportunity to hear about this great prophecy of the Seven Seals of Revelation, and to see God’s moving pictures of the great battle of the ages between truth and error. Remember the time, tonight at 7:30; and the place, —.

Montgomery, Ala.

Pastoral Relation to Lay Evangelism

BY L. T. CRISLER

THE old adage, “It is better to set twenty men to work than to attempt to do the work of twenty men,” is worthy of our consideration as pastors and district leaders. We have been counseled for years by the servant of the Lord that one of our first duties is to train our lay members for service. But not until recently have we really encouraged those of latent ability among us to conduct regular hall meetings on a self-supporting basis. This is an advance step, and personally I have much faith in the plan as a means of quickly reaching many sections where it will be impossible for our regular workers to conduct a series of evangelistic meetings.* If such talent can be found, why not put it to work, and thus hasten the coming of our Saviour?

For the past two years I have had the privilege of trying out this plan in Jacksonville, the largest city in Florida, where we have a good-sized church. Recognizing that there were several in our congregation who had more or less ability as speakers, I encouraged them to start a series of meetings of their own. The project

being a new one, it was not so easy to get the fullest cooperation of the church; but with the assured support of several consecrated laymen we decided to make the venture, believing that a practical demonstration would prove its feasibility to one and all.

Our conference president was enthusiastic over the plan, as was also his committee. They advanced us a small sum of money and lent us a number of chairs with which to seat a moderate-sized storeroom, which we rented in a residential section for \$10 a month. This was made to look attractive, signs were painted by local members, and the meetings began.

In our first effort we selected five laymen as speakers. Our purpose in this was to “try them out,” to give each a chance to develop, but most of all to give each speaker a whole week in which to prepare his assigned subject. I endeavored to have a second speaker in readiness to step in and assist in the event a speaker “fell down,” the meaning of which some of us preachers know by experience. I endeavored to keep myself in the background, but coached each one in a personal way as far as possible, prayed with them, pointed out ways in which they could improve, and even helped them prepare their sermon notes. It was really remarkable how they developed, and our own members who attended were surprised to see how well they did. I had reason to be proud of my class and saw great possibilities for the future. We had some excellent meetings and quite an interest was aroused in that section.

In our next effort we chose just two speakers, and encouraged the others to start a series of meetings in another section. By this time more chairs were available, and we could keep two efforts running if desired. Part of the time we have had two series in progress, with our regular church services going on as usual. Generally a third member acts as usher or operates the stereopticon.

The fifth effort is now in progress, and another will be started in the near future. The brethren now see the possibility of warning every section of this city, and plan to keep one or two efforts going continuously. The donations now take care of all expenses. Later they hope to branch out in the surrounding counties where we have no churches. In a recent revival service which I conducted in our church, I baptized sixteen candidates, some of whom

* “Needless to say, my whole heart and soul is in this laymen’s movement, and the wonder to me is that so many pastors are so reluctant to try it out, and are fearful of its effect upon their work. Even one of the elders here looked at the project askance and doubted its practicability, urging that we give our attention to cottage meetings instead. He was also afraid that we would get ourselves involved financially; but outside of about \$35 which the conference invested in the plan, it has been entirely self-supporting, and we have some equipment to show for what the conference did expend. We also have a cash balance of about \$20 in our ‘halt-effort fund,’ and expect to build it up still more without one penny of expense to the church, even for literature.”—*Excerpt from author’s accompanying personal letter.*

were brought into the full knowledge of the truth through these laymen's efforts. The entire church has experienced the greatest revival in years. A number of our young people and children have been converted, and our membership has become burdened for the salvation of souls. Some of the sisters have started cottage meetings, some are taking up colporteur work and magazine selling, and still others are thinking of going out into the surrounding counties and attempting something for God.

It will be readily seen that this work is of God, and has become a great asset to the church. While it seemed that it took considerable time to get it started, time that I might have spent in conducting a meeting of my own, yet I maintain that getting others to work has really accomplished more than I could possibly have done myself. In no way has it hindered me in carrying on my regular church work, and in every way it has become a great asset to the church.

I might say that it has only been by request that I have written this article for the MINISTRY, and my only purpose in doing so is to inspire and encourage our other pastors and district leaders to give the plan a trial. It is of the Lord, and to Him alone belongs all the glory.

Jacksonville, Fla.

THE QUERY CORNER

Sundry Ministerial Problems

The "Hate" of Luke 14:26

What is the meaning of the word "hate" used in Luke 14:26? How can its spirit be reconciled with the principles and obligations of the golden rule?

The original word for "hate" in this verse is *miseo*, the same word that is translated "hate" in forty-one other passages of the New Testament, beginning with the sermon on the mount and ending with Revelation 18. Usually it is used in the sense that we ordinarily understand in current practice. Its use in Luke 14:26 sounds paradoxical if not contradictory, but is capable of being harmonized with other teachings of the Scripture.

That "hate" cannot be rightly interpreted in this verse in the ordinary sense, is plain from the fact that we find in several verses in the first epistle of John, such as chapter 2:11, 3:15, and 4:20, that hard and condemnatory things are said of one who hates his brother. How then can one be condemned for hating his brother, and yet be told that unless he hates his brother he cannot be a disciple of Christ? One thing is clear from the context, and that is that the verses in the epistle of John are dealing with a spiritual brother, while Luke 14:26

is dealing with a natural or physical brother. In what sense, then, must one hate a natural brother? Surely not in the commonly accepted sense, but in such sense as the Scripture makes clear elsewhere.

There is a sense in which God hates, and hates persons. Romans 9:13 says, "Esau have I hated." This is said in contrast to Jacob, where it says in the same connection, "Jacob have I loved." God's love is not an emotion, but a principle of character—"God is love." God loves righteousness and hates sin. The meaning is therefore clear when it is said that God loves one man and hates another man, because one man is by grace living in harmony with the character of God, while the other man has identified himself with sin. God cannot look upon sin with any degree of allowance. Neither can He look upon the sinner with any degree of allowance, if that sinner refuses the grace offered to him. Yet God so loved that sinner that He gave His Son to die for him.

God never exhibits anything but love, for that is His character. Consequently, when the sinner who refuses His grace is finally destroyed, it is an act of love, both to save that sinner from a further life of incorrigible sin and to rid the universe of sin. Shall we not conclude, therefore, that God hates the sinner in the sense that He cannot fellowship with him? Sin and the sinner cannot endure the presence of a holy God. It does not mean that He holds a spirit of enmity or evil passion toward the sinner, but that He cannot tolerate sin or the sinner in His presence.

Applying this principle to the natural man, may we not say that a man, in order to be a disciple of Christ, must not allow anything in the nature of sin or a sinner to stand between him and God or to interfere with his full fellowship with God? In other words, a disciple of Christ must forsake everything and every person that stands in the way of his full fellowship with God. If my father or my mother, my brother or my sister, hinder me from obeying God, then I must disregard that father and that mother, or that brother and that sister, and let them be as though they did not exist as far as my relationship to Christ is concerned. I must choose between fellowship with God and fellowship with the sinner. To use a strong term, I must "hate," in this sense, everything and everybody that separates me from God.

On the other hand, this hate must take the same direction as it does with God; namely, that I am willing to lay down my life for the sinner for the sake of bringing him into a relationship with God and with myself that is called love in the deepest sense.

W. E. HOWELL.

MEN come and go, and administrations change, but our commission remains the same.



HOMILETIC HELPS



The Principles and Practice of Preaching

The Sermon on the Mount

"Heavenly Citizens; Their Character and Conduct"

BY H. CAMDEN LACEY

Prelude.

1. The Place: A Mountain in Galilee.
2. The Audience: The Disciples and Great Multitudes. Matt. 5:1, 2

Preface.

1. The Heavenly Citizen's Character; an Eightfold Christlikeness. 3-12
2. The Heavenly Citizen's Influence; Saving and Shining. 13-16
(Keynote: "Happiness.")

Precepts.

1. The King's Relation to the Law of God; Its Fulfiller and Magnifier. 17, 18
2. The Citizen's Relation to the Law of God; Its Doer and Teacher. 19-20
 - The Sixth Commandment. 21
 - No murder, not even malevolence. 22-26
 - The Seventh Commandment. 27
 - No licentiousness, not even lust. 28-30
 - Adultery, the sole ground for divorce. 31, 32
 - The Third Commandment. 33
 - No forswearing, not even swearing. 34-37
 - A Mosaic precept of justice. 38
 - No retaliation, not even resistance. 39-42
 - A Jewish maxim of society. 43
 - No hatred, not even hostility. 44-48
(Keynote: "Holiness.")
3. The Citizen's Conduct in the Worship of God; Secrecy and Simplicity. 6:1
 - When giving alms: without publicity. 2-4
 - When praying: with privacy, precision, pitifulness. 5-15
 - When fasting: without parade. 16-18
(Keynote: "Humility.")
4. The Citizen's Conduct in the World of Matter; A Single eye. 19-23
 - In handling money: hoard in heaven. 19-23
 - In daily toil; trouble not, but trust. 24-34
(Keynote: "Faith.")
5. The Citizen's Conduct in the World of Men: an Only Master. 7:1, 2
 - In all judgment, be charitable. 7:1, 2
 - In all criticism, be consistent. 3-5
 - In all giving, be cautious. 6
 - (The secret: Communion with the Father through prayer and the Holy Ghost.) 7-11
 - Toward man, be disinterested. 12
 - From the world, be distinct. 13-14
 - Of all false teachers, be discerning. 15-20
(Keynote: "Love.")
6. The Final Warnings. 21-23
 - The one passport into the kingdom of heaven. 21-23
 - "The commandments of God and the faith of Jesus." 24-27
 - The wise and foolish hearers. 24-27
 - Hearing without heeding is a fabric without foundation.
 - The doer stands on solid stone.
 - The defaulter sinks in shifting sand.
(Keynote: "Obedience.")

Postlude.

- Astonishment and Attachment. 7:28 to 8:1

Malachi's Tithing Message

BY THE LATE R. E. HARTER

ISRAEL had departed from God's ordinances, had been unfaithful and untrue, and had despised His counsel and reproof; nevertheless God was patient and kind, and sent Malachi to

them with this message: "*I have loved you.*"

The parentage and personal history of Malachi is unknown. This we know, however, that he was a messenger, and that the messenger is ever above the man. Let us observe, now, this divine message he brought to God's careless people of old.

It takes real grace to hate the sin, and yet love the sinner. "Familiarity breeds contempt," the saying goes. God, however, knows all about us, and yet loves us. "He saw me ruined in the fall, yet loved me, notwithstanding all." After assuring them of His love, He then proceeds to point out their sin, which, instead of being evidence that He does not love them, rather proves He is a real friend. The catalogue of sins with which He charged Israel is as follows:

1. You have despised My name. Mal. 1:6.
2. You have offered polluted bread upon My altar. Verse 7.
3. You have wearied Me with your words. Mal. 2:17.
4. You have departed from My ordinances. Mal. 3:7.
5. You have robbed Me. Verse 8.
6. You have spoken against Me. Verse 13.

And to every one of these charges Israel asks the question, "Wherein have we spoken against Thee; wherein have we robbed Thee?" This is the language of a people that claim to serve God—outward profession and inward contradiction. Or, translated into the language of Scripture, it is "having a form of godliness, but denying the power thereof." This was the spirit of the age in which Malachi's voice was heard.

This term is the inspired description of men who can enunciate the whole scheme of regeneration and sanctification, yet know nothing of it in their lives; people calling God, "Father," yet showing Him no honor. They but offer polluted bread, for no polluted man can offer pure bread upon God's altar. God receives the gift only as He receives the giver.

"Ye have *robbed Me*" is His closing reproof, and in their self-righteousness they reply, "Wherein have we robbed Thee?" Then comes the answer in positive language, "In *tithes and offerings*. Ye are cursed with a curse."

God cannot indorse anything that is wrong. His curse rests upon the thief. But even here His great love is revealed when He sends forth the *appeal and call*, "Bring ye all the tithes into the storehouse." And then the challenge to prove Him, followed by the *promise* to see "if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Did you ever hear of such a promise to a robber? But it is just like His great love. Can you think of the Man of Calvary—that Man who died for you—and then rob Him and refuse to give Him honor?

VALUABLE QUOTATIONS

Verified Extracts From Current Literature

SPIRITUAL EXHAUSTION.—The true explanation of strength of the new paganism in the Reich is due to the fact that German religion, both Lutheran and Calvinist, had so run down as to be near the point of spiritual exhaustion.—*The Christian Advocate*, April 19, 1934.

LAW UNREPEALED.—His Father's law, which had been made void, Christ fulfilled, magnified, and made honorable. Did He repeal it? Never!

In human governments a law is repealed when, dishonored by the disobedience of the majority, their vote demands it, Christ, by redeeming us from the curse of our inability to "love God and keep His commandments," reestablished the law. By reiterating God's inaugural proclamation to Israel, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might" (Deut. 6:4, 5), Christ set His seal forever on God's great and unchangeable command.—*The Sunday School Times*, April 21, 1934.

STORM-SWEPT WORLD.—We are standing today in the midst of a storm-swept world. Wreck and waste line the highway which we travel. Moral ideals have been shattered; business standards have been broken; political expediencies have been violated; and religious doctrines have been cast aside. Truly, this world must be rebuilt.—*Leon B. Smith, Advance*, May 3, 1934.

TROUBLED WORLD.—The world situation, with wars and rumors of wars disturbing other continents, and with great countries—Germany, Japan, Soviet Russia, and the United States—embarked on experiments the issue of which still is uncertain, with Britain's nearest neighbor, France, struggling with a political and economic crisis of the first magnitude, is not such as to make many Englishmen envy their neighbors.—*The Literary Digest*, May 5, 1934.

PROTESTANTISM CHANGING.—We are facing social changes as profound as those which faced the Roman Catholic Church at the end of the feudal period. The energy of Protestantism now flows out through great agencies which were organized to meet the problems of disestablishment. These agencies occupy in American church life a place proportionate to the gigantic struggle which the church so successfully carried on, but all out of proportion to the place they occupy in the church life of other lands. . . .

Separation of church and state has been but one of the numerous divorces which have reflected the temper of this epoch. But the epoch has come to an end. We are now moving again in the direction of an organic conception of society. Autonomy is giving way to socialization. Socialization means that each function must find its justification in some kind of organic social body either existing or to be brought into existence. . . . Evangelism must be once more what it originally was—a proclamation of good news, of release to the captives, the giving of sight to those who are blind. It must be freed of all obligation to swing the reaper's scythe or cast the fisherman's net in the interest of church expansion.—*The Christian Century*, May 2, 1934.

PEACE IMPERILED.—Competent, informed observers have forecast European war during 1936. Presumably we would have no part in it. Let us hope not! But inevitably there would be dangerous friction.

Japan is demanding naval parity. Conservative leaders now recognize this situation as one of grave danger for the United States.

In short, both beyond the Atlantic and beyond the Pacific, events are possible that might shatter our resolve to live at peace with the world.—*Admiral H. A. Wiley, in Liberty (Chicago)*, May 5, 1934.

EAST AND WEST.—Friction is constantly increasing between the white and yellow races. Asia is being awakened and incited by Japan to throw out the hated white man, Japan herself dreams of a conquest like that of Genghis Khan when his marvelous cavalry dominated the known world. In order to carry this out, they are concentrating their effort on their air power.

We are the only great white power whose homeland shores touch the Pacific, and in the struggle between East and West—that is, the yellows and whites—the United States must bear the brunt of the contest.—*Gen. William Mitchell, in Liberty (Chicago)*, May 12, 1934.

RELIGIOUS TRENDS.—The latest survey [by Dr. Kirby Page, editor of the *World Tomorrow*] of clerical opinion on questions of state is of tremendous significance.

The questionnaire, prepared by representatives of twelve religious bodies, was sent to 100,000 ministers, including 609 Jewish rabbis, of whom 20,870 replied. The replies show that nearly 13,000 American clergymen have determined not to sanction or participate in any war, and that nearly 18,000 have repudiated capitalism, or "rugged individualism," in favor of a cooperative commonwealth as being more consistent with the ideals and methods of Jesus and the noblest of the Hebrew prophets.

More significant as regards the future is the fact that liberalism is more widespread among the seminarians than among active ministers. The seminarians are preparing for the pulpit at the time when capitalism still is in the crucible and while Fascism appears to be turning the world into armed camps again. What will they do when they take the lead?—*The Literary Digest*, May 5, 1934.

SALACIOUS MOVIES.—Millions of Americans, pledging themselves individually, can rid the country of its greatest menace—the salacious motion picture.

With that as their slogan, about 20,000,000 Catholics are engaged in a mass attack on the obscene motion picture at its most vulnerable point—the box office. . . . The National Catholic Welfare Conference recently dispatched to all dioceses in the country copies of a pledge under which members will be enrolled in the newly formed Legion of Decency.—*The Literary Digest*, May 5, 1934.

EXPANDING UNIVERSE.—The new estimates [of the size and formation of the universe, based on the insight into the heavens obtained with the use of the 100-inch Hooker reflecting telescope, at Mt. Wilson, the largest instrument of its kind in the world] expand by many times all previous calculations, and are of such magnitude that it is completely impossible for finite minds fully to comprehend them.—*The Literary Digest*, May 5, 1934.

IMMEDIATE PARADISE.—When believers die or fall asleep (the Christian definition of death), they go at once to Christ in Paradise. Absent from the body is to be present with the Lord. There is no delay, no interruption in the journey. In the Spirit's rapid flight, time does not count. Dying saints are not known to weep. The unclothed spirit is at once with Christ, best known and much loved of all in heaven and earth. But when absent from the body, the believer in his spirit mingles truly with the aristocracy of heaven; such is his society. He enters Paradise, greeted and welcomed by the Lord Himself. Breathing has ceased, instantly the believer finds himself in the company of Christ, in the midst of the choicest society, and in the best of all places—Paradise.—*Our Hope*, May, 1934.

CRIME'S THREAT.—Crime not only threatens the prosperity and happiness of our people, but the very life of the nation itself. It exacts an appalling yearly toll—some twelve billion dollars in money—and more, vastly more, than can be measured in money, in misery, death, and weakened morale.—*Earle W. Evans, president American Bar Association; Associated Press, Chicago*, April 28, 1934.

RENOUNCES WAR.—Men cannot have Christ and war at the same time. I renounce war!

I renounce it because of what it does to our men. I've seen it. I stimulated wailing parties to their murderous tasks. Do you see why I want to make it personal?

I lied to the unknown soldier about a possible good consequence of the war. There are times when I don't want to believe in immortality—the times I want to think that the unknown soldier never can realize how fruitless was his effort. The support I gave to war is a deep condemnation upon my soul.

I renounce it, and never again will I be in another war.—*Dr. Harry Emerson Fosdick, in the Washington Evening Star*, May 8, 1934.

UNPLACED MINISTERS.—The Institute of Social and Religious Research has just announced that there are now 85,000 "useless" churches, and 35,000 ministers who cannot find a church that can pay a living wage. These figures clearly portray what many have been sensing, that the effort which was begun to meet a real need has been allowed to develop without restraint or plan, until it has engulfed us.—*Advance*, May 10, 1934.

AGAINST FILTH.—The [Catholic] Church is conducting a nation-wide campaign against moving picture filth which is destroying the purity of little children, inflaming the passions of youth, and lowering the nation's standard of morality by portraying

sin and lust as "desirable" and divorce and adultery as "natural." . . . The Catholic Church in America, standing for decency, is the only force strong enough today to keep the nation from paganism. Any one, unless his eyes are shut, must admit it.—*Our Sunday Visitor*, May 13, 1934.

FOOL'S PARADISE.—As concerns liquor, the United States is living in a fool's paradise. We know that prohibition's Frankenstein monster, the bootleg trade, is still with us, but we refuse to see its size and power, or to recognize what it has done to us. Particularly are we blind to the enormous growth of the main body of the monster, illicit distilling, compared to which smuggling and industrial alcohol diversion have been mere trifling excrescences on its gigantic frame.

Various optimists have published estimates indicating that reduced buying power and an assumed tendency toward temperance have diminished our consumption of spirits to an amount below that consumed before the Eighteenth Amendment took effect. These estimates, which had little, if any, factual basis, have influenced the actions of the taxing authorities and the calculations of the legal industry. We now have facts from which the reasonable inference is that these estimates are far below the truth; that bootleg production continues on so huge a scale as to constrain us to the conclusion that our people must now be consuming greater quantities of spirits than they did in preprohibition days; and that, while the legal industry has, and is using to its utmost extent, capacity enough to supply the preprohibition demand, the illegal industry has, and is using, a greater capacity, the product of which the public is presumably buying and consuming.—*Joseph H. Choate, Jr., Director of the Federal Alcohol Control Administration, in the Washington Sunday Star*, April 29, 1934.

CATHOLIC STATISTICS.—Roman Catholics in the United States, Alaska, and Hawaii now total 20,322,594 souls, reported a new Official Catholic Directory published last week. During the year past the church gained 54,191 communicants, of whom 49,181 were converts. The active hierarchy: 29,619 priests, 107 bishops, 18 archbishops, of whom four are cardinals. Schools: 185 seminaries, 1,028 high schools with 24,356 students, 7,429 parochial schools with 2,224,553 pupils.—*Time*, May 7, 1934.

JUSTICE FAILS.—In the 1,880 recorded lynchings from 1900 to 1930 there were convictions in only twelve cases. Has America any sorer failure of justice?—*Federal Council Bulletin*, May, 1934.

CHINESE ADVENTURISTS.—The "second coming" is, it appears, being quite assiduously preached in Chinese churches. Both the younger evangelists and older preachers participate therein. Simple-minded and distracted people respond to it readily. But some of the younger preachers and student hearers are beginning to raise questions as to its applicability to China's needs. There may be the beginnings of controversy here. It is one aspect of the widespread emphasis by modern Chinese revivalists on Fundamentalism.—*The Christian Century*, May 9, 1934.

OMINOUS MINORITY.—The Official Catholic Directory for 1934 lists 20,322,594 Catholics. The Catholic Church is now the largest minority in the United States. That should be interesting to legislators, movie producers, editors, advertisers, publishers, educators, and many others.—*Our Sunday Visitor*, May 13, 1934.

VICTORY'S DISILLUSIONMENT.—Stripping the so-called "victory medals" from their coats and tossing them into a "tin derby" as they filed past, three hundred Canadian veterans at Stamford, Ontario, dramatized their conviction that the war in which they had earned those decorations had not brought victory, and that no war can. Wounds and debts remain, but the anticipated fruits of valor and of victory have not materialized. The chairman of the medal committee of this post of veterans—all that are left of a regiment—put it this way: "They (the medals) stand for victory in the war that was to end war. The whole world is preparing for war right now. Victory is an empty phrase. We, the victors, have as many cripples as the enemy. Our debts are as high, debts our grandchildren will be paying. . . . The victory medal is empty. We have all lost."—*The Christian Century*, Dec. 27, 1933.

EVOLUTIONARY RELIGION.—It is now being more and more generally perceived by intelligent people, he [Dr. Davis] said, that religion, like science, is a natural production of the human mind, and has passed through a long evolutionary process, supplanting the simple devil worship of savages with the highly complicated theology of the Victorian age. While many minds still rebel at the idea that

religion is a product of human mind rather than of divine revelation, Dr. Davis believes that "just as the natural evolution of organic species, which was objected to so vehemently when proposed by Darwin seventy years ago, is now increasingly accepted in place of the miraculous creation of species as formerly believed, so the natural evolution of religions, which may be objected to today, will be increasingly accepted by the next generation of Christians."—*Literary Digest*, Jan. 6, 1934.

NEW SAINT.—Sixty thousand pilgrims in the Basilica of St. Peter, in Rome, today, as Pope Pius, in his chair, was born high above their heads, and as four hundred cardinals, bishops, priests, Swiss and Noble Guards, and Papal Gendarmes followed him to participate in the canonization of a new saint. Bernadette Soubirous, whose claim that she saw a vision of the Virgin Mary in a cave at Lourdes, seventy-five years ago, was accepted by her church, is the new saint, canonized in one of the most colorful ceremonies to be found in the pageant of human life.—*Edwin C. Hill, over NBC network*, Dec. 8, 1933.

SECTARIAN SHACKLES.—No denomination can justify the continuance of a policy of self-sufficiency in face of the new situation. The denominations themselves must be brought out into the light of day. Their deliberations and decisions are too much secluded and protected, and therefore lacking in a sense of responsibility to the higher wisdom resident in the Christian church as a whole. What Protestantism now needs is to be set free from the inertia and impotence of its sectarian divisions.—*The Christian Century*, Dec. 20, 1933.

LIQUORED CANDY.—Liquor-filled candy is coming back. One concern reports 50,000 boxes sold in Chicago in three days. These chocolate-covered candies contain cordial, brandy, bourbon, cognac, Scotch, etc. Six pieces contain enough poison to intoxicate the average child. Each piece contains a teaspoonful of rum. In this way the trade builds up the habit, and insures for itself a customer who will buy until he sinks into an untimely grave or goes broke.—*The Presbyterian*, April 5, 1934.

MALIGN PERSONALITY.—There are hidden, subtle, and superhuman personalities operating on the minds and hearts and judgments of men and stirring the nations up and on to war. Behind the wars and tumults of the earth is this malign person plotting the evil for which we blame men, and which evil at present is threatening the overthrow of all that is finest and best in the life of the race. How else can we explain the folly, the unreason, the suicidal actions of nations and their leaders today as they persist in their determination to make force—the "reeking tube and iron shard," the deadly gas bomb dropped from innumerable airplanes, the release of decimating disease germs on innocent populations—the arbiter of disputes instead of righteousness and justice and brotherly love?—*Sunday School Times*, March 31, 1934.

PACIFIC AFFAIRS.—World interest unquestionably centers increasingly in the Pacific. Keen students of international questions are eagerly peering into the future relations of the countries bordering on this vast ocean.—*Federal Council Bulletin*, April, 1934.

PEACE REMOTE.—Fifteen years after a war to end war there is probably more general pessimism on the subject of world peace than ever before. It is well grounded. Europe is on the brink of a new war, from which she is restrained only by the immense war weariness of the people and the danger that every statesman feels that new war might be turned into domestic revolt.—*Advance*, April 19, 1934.

FIGHTING FOR PEACE.—Talking against war will not prevent it. If we could talk war to death, the grim champion of Mars would long ago have been sealed in his tomb for eternity. Developing military and naval strength cannot end war. History has yet to show a single instance where preparation for war has prevented it. Was there ever a more devastatingly efficient fighting machine than Germany developed under the kaiser? Instead of preventing war, it was perhaps the chief cause of the titanic world struggle for which we of this generation and generations yet unborn must pay in gold, in peace of mind, and in shattered health. . . . Disarmament conferences can never end war. . . . Nor can diplomatically worded treaties entered into by great nations against war prevent conflict. Such treaties too often are full of weasel words. They are effective only until some nation, for trivial cause or great, wishes to fight.

If talk against war, arming for war, conferring on armaments, treaties against war, cannot bring peace, must we despair of ever achieving it?—*Advance*, April 12, 1934.

THE GOSPEL MUSICIAN

Responsibility and Opportunity

The Musician at the Crossroads

BY H. A. MILLER

THE music director is often brought face to face with a delicate situation. Before him stretch several paths. Which shall he choose? Will it be what the musician of the world might term "artistic"? Shall he decide to follow what seems to be the more popular style,—to entertain? Or should he strive to prepare the heart soil for the gospel seed, making the musical service the song-steps to the temple of worship? Which way shall he take? In the fear of God let him seek his path by divine direction, and studiously avoid other courses which, though they may bring personal praise, will not yield so rich a spiritual return.

The Artistic Path.—The appeal in this direction is strong to the musician. The beautiful, the technical, the deep, the lofty,—all these call insistently to the musician. Were art the ultimate goal, this path would well serve its purpose. Not art, however, but God is the end of all our music. The tendency of music that carries the stamp of the artistic is to bring praise to the singer. It is the voice, the song, or the interpretation which impresses. Sacred music should excite praise and adoration, but these should be directed to the Theme of the song, not to the singer.

The heavy type of church music, which many singers feel they must render to keep their musical "face" with a community, is frequently like a secular song of equal difficulty. The glory likewise comes to the individual instead of being given to God. Better for our congregations that our singers were struck dumb than to have them forget to whom they are singing, and for what purpose. Musicians are too conscious of what others will think of them, and it is this popular appeal that leads many astray into the technical path.

Weighing names in the scales of eternity, Bliss, Sankey, Dykes, Bradbury, Stebbins, and other gospel hymn writers

will far outweigh Beethoven, Brahms, Chopin, and all other idols of the music world.

The Path of Entertainment.—Those whose craving for "something interesting," for "variety," has been carried from Babylon into the church, do not seem to be satisfied unless their musical food is full of pepper and spice. Health reform should include the musical diet for the mind and heart as well as the food for our stomachs. It is quite as unnecessary to provoke a congregation to laughter before the preaching hour, as during that time. Let the ministry cry out against these things, let them call a halt to the cheap practices of some song services. The music director was never intended to play the clown nor simulate the actor. Neither should he puzzle his brain from one evening to the next to originate ways and means to keep up an "interesting" song period.

Dedicate a song service to the mothers if you want to hear some sweet singing. Among other appropriate songs, let them sing, "Where Is My Wandering Boy Tonight?" Set apart another service for the young people, and listen to their youthful voices in "My Name in Mother's Prayer." Another evening devoted to old advent hymns, and another to hymns of the Reformation could be effectively used with great benefit. There are beautiful, dignified, and wholesome ways of keeping a variety in the song hour without dropping to the low level to which many leaders permit this sacred period to descend. After reading of the work of Ira D. Sankey in his service with D. L. Moody, one is reminded that his simple methods were very fruitful. There were no efforts to amuse, or to impress with so-called "artistic" songs. Moody's simple, direct messages found their echo in Sankey's songs.

The Ideal Path.—"Stand ye in the ways, and

Benediction

L. E. F.

L. E. FROOM



Dis-miss us, Lord, with blessing, we pray; As from Thy worship we go our ways;



Guide in life's conflicts, all thro' the day; Save in Thy kingdom, Thine be the praise. A - men.



see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jer. 6:16. This is a "Stop, Look, and Listen" text which we do well to heed in music.

"Paul was an eloquent speaker. Before his conversion, he had often sought to impress his hearers by flights of oratory. But now he set all this aside. Instead of indulging in poetic descriptions and fanciful representations, which might please the senses and feed the imagination, but which would not touch the daily experience, Paul sought by the use of simple language to bring home to the heart the truths that are of vital importance. Fanciful representations of truth may cause an ecstasy of feeling; but all too often, truths presented in this way do not supply the food necessary to strengthen and fortify the believer for the battles of life. The immediate needs, the present trials, of struggling souls,—these must be met with sound, practical instruction in the fundamental principles of Christianity."—*The Acts of the Apostles*, pp. 251, 252.

The musician can derive as much counsel from the foregoing quotation as the young preacher who has not yet learned that orations are not sermons.

A song has two parts, the music and the words. Without the words it is merely beautiful; but with the words (intelligibly sung) it is applied beauty. Beautiful colored lines arranged to form a pretty design may be pleasing enough without conveying any impression apart from their beauty; but lines arranged to form something with which we are familiar, convey a definite impression of practical value. The addition of the words brings in the definite element and elevates the music to its highest use. When the music is so complicated that it claims the most of the attention, it robs the words of their office. It may be beautiful, but not to such an extent. Songs should be chosen whose words are not overgrown with music.

Claudia Muzio, a prominent operatic singer, after hearing several pickaninnies sing, "Count Yo' Many Blessings," said: "That is the most beautiful song I have ever heard. I have been counting my many blessings ever since." This artist had heard what the world calls its "greatest music." The simplicity of the gospel, whether in a sermon or in the music, will appeal to the educated class as well as to the common people.

It is time that we became willing to lay aside ideals and plans which have been handed to us by the world, where we see that these things do not and cannot fit into our needs, and reach out for something more genuine, real, and effective in soul winning, which will be a power to the advent message instead of a retarding weight.

Do our ministers resort to light, cheap talk one moment to be followed by a burst of oratory the next, or do they endeavor to preach

the truth in the beauty of its simplicity? The wise follow the latter course. Music should be governed likewise. It serves the same end. O that the musician would be concerned for fear he would not please God with his product rather than be uneasy as to what any group of people might think!

As the rainbow encircles the throne of God with beautiful, subdued, blending colors, so should music form its arch of beauty over the preaching service. Its character and spirit should draw our eyes from the earthly, and lead them steadfastly to behold the beauties above. The glaring color of display should find no place in the rainbow of music.

Let us open our hearts to impressions which the leader of the heavenly choir is unquestionably anxious to give to us. Thus the ministry of music will find its exalted place by the side of the gospel, and serve as an echo from the harps of angels to woo us to the realms of peace, beauty, and song.

Washington, D. C.

The New Testament Canon—No. 7

(Continued from page 13)

casioned by same circumstances calling for 2 Peter. Antinomian Gnosticism, with its speculative theories, and spread of grossly immoral conduct, were challenging purity of faith. These painted in darkest colors. Writes to warn against heretical opinions and to urge defense of faith. No esoteric doctrine that was only possession of the few. Apostasy presented in 2 Timothy and 2 Peter treated as having already begun in incipient form.

Quotes from apocryphal* "Book of Enoch" and "Assumption of Moses." This sharply criticized by some; but surely prophet or apostle can quote sentence from noncanonical book without giving the *book* sanction as inspired. Supported by Zechariah 3:2: "The Lord rebuke thee, O Satan." No more strange than Paul's allusion in 2 Timothy 3:8 to Jannes and Jambres, secured from Jewish tradition; or his citation of heathen poets Epimenides, Aratus, and Menander. Why could not Jude likewise use statement from rabbinical sources? Some scholars declare, moreover, that "Book of Enoch" was not written until 132 A. D.; so Jude would be quoting a true tradition only. [See Volkner, *et al.*] In quoting it, Holy Spirit youches for truth and accuracy. Very limitation of quotation discloses guidance of inspiration, for there are hundreds of irrational state-

* Or, more accurately, *pseudepigraphical*, the dictionary definition of which is here given, showing the distinction between "apocryphal" and "pseudepigraphical."

"Pseudepigrapha . . . writings purporting to be produced by Biblical characters or in Biblical times, but never accepted as canonical by any branch of the Christian church. They are of Jewish and Christian origin, and date from the centuries just before and after the beginning of the Christian era."—*Webster's New International Dictionary*.

ments in "Book of Enoch." If used, they would constitute evidence that Jude was not inspired. Delay in canonical recognition accounted for by brevity, and these allusions to apocryphal writings, according to Jerome.

(Considering brevity, and nature of content, is well authenticated in Muratorian Canon. Quoted by Clement of Alexandria, Hippolytus, Tertullian, Origen, Cyprian, Jerome, Epiphanius. Jewish church of Palestine and Egypt first to recognize.) L. E. F.

(To be continued)

II. The Sevenfold Foundation of the Christian Church

(Continued from page 8)

of Calvary. As a royal priesthood we are the spiritual ambassadors of Christ, speaking to the world in Christ's stead and pleading, "Be ye reconciled to God." (See 2 Cor. 5:18-21.) The church must not become engrossed in pursuits other than those which rightly represent the Master. The "royal priesthood," separated from paganism in every form, was the sixth foundation.

THE SEVENTH FOUNDATION.—We have now reached the foundation which, if obeyed, would have kept the Christian church a "royal priesthood," and a united organization forever. The same essential restrictions that were given to the Jews were imposed on the Christian church, as we shall see. The apostle Paul seriously and emphatically admonishes the Corinthians not to be "unequally yoked together with unbelievers," for Christ has no concord with Belial. A believer has no part with an infidel. The temple of God has no agreement with idolatry. The sacrifices of the Gentiles were made to devils, and the Christians could not be companions of devils. (See 2 Cor. 6:14-18; 1 Cor. 10:14-21.) Thus was sounded again the clarion note, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17.

Whether by marriage or business enterprise we become partners with unbelievers and infidels, we have transgressed the command of God and must bear the consequences. The next restriction reads in the original, *Aphilarguros ho tropos arkoumenoi tois parousin*. Literally translated it reads, "A non-silver loving manner of life." The American Revised Version reads: "Be ye free from the love of money; content with such things as ye have: for Himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." Heb. 13:5.

Let us note one more text in the Greek: *Riza gar pantōn tōn kakōn estin hē philarguria*. Literally it reads, "For a root of all evils is the love of silver." (See 1 Tim. 6:8-10.) Silver, of course, was the medium of exchange in com-

mercial enterprises the same as was gold. The Revised Version reads, "The love of money is a root of all kinds of evil." This principle of separation was the seventh foundation of the Christian church. God intended that they should be a people separate from the world in domestic as well as in business pursuits.

Retrospect

No endeavor has been made to give a lengthy elucidation of this sevenfold foundation of the Christian church. We have sought only to show that the same foundation principles upon which the commonwealth of Israel was built, were again introduced or restored to the Christian church with the same promised blessings if obeyed, and, if disobeyed, the same dire calamities threatened that befell Israel.

The Jewish church was wrecked on the rock of wealth and luxury. Just before the ten tribes went into the Assyrian captivity, the prophet Amos said that they slept on ivory beds and drank wine in bowls, but were not grieved for the affliction of Joseph. (See Amos 6:1-7.) Moral laxity is a sure result of wealth and lavishness. Judah fell into the same pit, and went over to Babylon.

When they came back from Babylon, they were forever cured of idolatry, but they had drunk of "the wine of Babylon" and were intoxicated with an insatiate greed for money. They practiced usury, charging extortionate interest for the money loaned to the people. Read Nehemiah 5. Babylon perished in the same slime pit of luxury and wantonness. Media and Persia followed in the same wake, and likewise Greece. When Paul wrote to the Hebrews and to Timothy, Rome was wallowing in the accumulated wealth of the world, and was finally destroyed by it. Will the developing Christian church of our future studies escape the same fate? We shall see.

Washington, D. C.

Concerning the "Other Seventy"

(Continued from page 6)

- "1. The candidate for certificate must be sound in the faith and of good reputation in his community.
- "2. He must be in good and regular standing in his church and represent the truth in his life.
- "3. He must possess a general knowledge of the doctrines of the church.
- "4. He must give evidence of an earnest purpose and demonstrate ability in soul winning through public ministry.
- "5. He must be a faithful tithing payer.
- "6. He must evince a willingness to labor under the counsel of the conference.
- "7. He must understand that this recognition is granted on the basis of being a self-supporting missionary, carrying on his work without remuneration by salary or solicitation."

There are now several hundred lay preachers doing successful public work, but the number should be greatly increased, and a helping hand should be extended by our ministers to these faithful, self-sacrificing men who dedicate their talents and go forth at their own charges for

the finishing of the task committed to the church. Years ago the servant of the Lord clearly pointed out the possibilities for rapid extension of the third angel's message which were vested in the humble laymen. In the *Review and Herald* of September 29, 1891, is found the following statement:

"In places where the truth is not known, brethren who are adapted to the work, might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His word. If there is only a small number present, they can read a "Thus saith the Lord" without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with the people."

Washington, D. C.

Words That Keep Men on Their Feet

(Continued from page 1)

and healing, and at the same time hear words that set him on his feet. To the paralytic whom He had healed, Christ said: "Behold, thou art made whole: *sin no more*, lest a worse thing come unto thee." To the woman standing in His presence bowed down with the consciousness of guilt, He said: "Neither do I condemn thee: go, and *sin no more*." To the fishermen at Galilee He said, "Follow Me," and the record is that they left all, and followed Him. Christ's words set men on their feet, and sent them away from His presence able to walk. What an example for us to follow!

Christ never looked down upon men because they had failed. No instance is on record where He said to the erring, You have sinned too often to be counted as one of My children—

away from My presence! He never reproached men for what they had been; He never reminded them of the pit from which they had been lifted. No; He helped every soul who ever asked aid from Him. Mary Magdalene came into His presence and was graciously received. Judas, though a thief and a robber, was allowed to keep his place with the twelve until the end. Peter denied his Lord with an oath in the presence of the enemies of Christ, yet Christ held Peter with His love; and it was the love and kindness of Christ after Peter's fall that set him on his feet. The tolerance of Christ is wonderful, and should teach us all to strive to be like Him.

Many a timid young man needs a "word fitly spoken" to give him a new start. Criticism seldom helps the despondent and discouraged. The word of confidence that a man can succeed is needed. Wise counsel, words of courage and hope, may save a soul from death.

It is the work of the minister of Christ to lift men onto their feet and help them to stand. To him is given the commission: "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." Heb. 12:12, 13.

This is the work of a true Christian. No man should ever be discouraged by an ambassador from heaven. Men are to be lifted up and encouraged. They are to be educated in faith and prayer and hope. Let us take to ourselves the exhortation of Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you." Isa. 35:3, 4. Certainly we as workers, like Job, can so influence others in their crises that it can be said of us, "Your words have kept men on their feet."

I. H. E.

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INTENSITY!—Intensity is the outstanding characteristic of our modern life. Restless action and nervous tension mark the worldling and, alas, the church member, very much alike. Incessant motion is the order of the day. If we do not “quick step,” our heels are trod upon. We are all in the whirl, driving at a furious pace that leads to innumerable nervous breaks. We need to ponder such texts as, “Stand still, and see the salvation of the Lord.”

MANIPULATION!—It is not difficult to impress the uninformed with sweeping assertions, but the test of any presentation is the reaction upon the thoughtful and informed who are guided by reason and who judge by evidence. Let us unitedly shun all looseness of presentation, and spurn all stretching of fact or form to make a needed point. Truth scorns all manipulation. Those who indulge should be made conscious of the frown of their associates, and should, if the digression is serious, receive a proper rebuke.

CYNICAL!—The inclination to become cynical plagues every worker when perfidy, duplicity, or apostasy is observed on the part of some who have held responsible positions, or when confronted by undeniably unchristian manipulations by certain of high pretensions. But counterfeits should never make one cynical concerning the genuine, more than to accentuate the contrast, just as the traitor emphasizes the mass of loyal citizenry, or the criminal the high-minded, law-abiding majority. We live in a perverted world. Sin has tainted every sphere. But let none become cynical.

BALANCE!—If all Bible expositors had as a prerequisite a clearer, fuller, more balanced knowledge of the nature and work of the Godhead, the real nature and purpose of divine revelation, and the fundamental principles and provisions of the plan of redemption, a thousand and one unsound theories advanced over minor matters would have been avoided. These have plagued the church and perplexed the people, bringing spiritual estrangement among the ministers, and sometimes wrecking the soul of the advocate. This fundamental requisite, applicable in every realm, is particularly true of prophetic, symbolic, parabolic, and typical interpretation. Balance, unity, and soundness are greatly needed here.

ARTIFICIAL!—When worshipers in the pew must be urged to attend, give, or serve because it is their *duty*, such urge constitutes public acknowledgment that the spiritual vitality of that church is at low ebb, that the pulpit has

lost—or has not gained—its rightful grip, and is resorting to artificial stimulants to spur a lethargic people. We need more spiritual life, not more mechanical stimulus. The presence and power of the Holy Spirit is our greatest need today.

GIFTS!—Beware of decrying a spiritual gift listed in the Word that “God hath set” in the church, and which was operative with divine sanction in the apostolic period. Counterfeit manifestations do not disannul God’s stated provisions. We are to differentiate between true and false manifestations, and are to expose and warn against the spurious. But he who speaks against the clear provisions and confirmations of the Word, thereby takes his stand against God by attributing to demons that which in its true manifestation is the work of the Holy Spirit, the third person of the Godhead. That is surely one way of sinning against the Holy Ghost. Let us pray for the discerning of spirits, especially in this materialistic age which scoffs at all things supernatural. We need frequently to re-read the divine depiction of spiritual gifts in First Corinthians.

UNTRUSTWORTHY!—The true state of the church is not to be gauged by isolated items stressed by either doleful pessimists on the one hand or by optimistic cheer leaders on the other, even if this be the popular “press” procedure. That is the weakness of the newspaper, which lives on played-up tidbits of good or evil. Critical introspective pessimists see the dark side. Enthusiastic “cheerios,” possessed of a vivid imagination, picture the bright side in glowing phrases. The first may serve to steady the impetuous, and the second to interest and encourage all of us; but we need the calm, sound, general conclusions of the unbiased investigator on which to base our confidence. Satisfying faith must rest on substantial foundations. Whether or not spectacular items appear, our confidence is fixed on something more tangible than changing details. Sound faith is ever built upon impregnable foundations.

CENTRALIZATION!—Centralization of power makes for weaklings in the ranks. It kills initiative and creates leaners. It fosters blind following, and represses developing leadership. Contrariwise, distribution of responsibility develops strength. When men must make personal decisions, they grow in discernment and learn to think things through. When they must create their own plans, they learn to build intelligently. These self-evident principles may well be pondered.

L. E. F.