

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

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## SOWING THE WIND; REAPING THE WHIRLWIND

AN EDITORIAL



HE prophet Hosea lived during the reign of both good and bad kings. He seems to have ministered in behalf of both Judah and Israel. He saw the trend toward idolatry, for Judah was rapidly drifting into the very sins which Israel had been following since the days of Jeroboam, and of whom the prophet Hosea had written: "They have sown the wind, and they shall reap the whirlwind."

On one occasion, Ahaz, king of Judah, went to Damascus to meet the king of Assyria, whom Ahaz had hired to help him in a war against two other kings. All this was contrary to God's plan for His people. They were to trust in Jehovah, and obey Him, and He had promised to be the defense of His people.

While in Damascus, Ahaz saw an altar, the dimensions of which he sent to the priest Urijah, ordering him to have one made like it. When Ahaz returned to Jerusalem, the altar was completed, and the king had it set up, offering upon it the sacrifices of God's people. The brazen altar standing before the door of the temple was taken from its place, and set over opposite this new altar, which Ahaz planned to have used henceforth for divination purposes.

"He burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar. And he brought also the brazen altar, which was before the Lord, from the forefront of the house, from between the altar and the house of the Lord, and put it on the north side of the altar. And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all the blood of the sacrifice: and the brazen altar shall be for me to inquire by." 2 Kings 16:13-15.

Thus because Ahaz failed to trust and obey the Lord, but sought the aid of heathen kings, he adopted heathen customs and worshiped the Lord after the ways of heathen kings. The people generally followed their leaders. So we read of the wickedness of Ahaz that "he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree." Verses 3, 4.

Hezekiah followed Ahaz as king; but unlike his father, "he did that which was right in the sight of the Lord." He repaired the temple, caused it to be cleansed, and re-established the ordinances and services of God's worship. In the cities of Judah the groves dedicated to idol worship were cut down, the images broken, and the altars destroyed. His reign was marked by victory over his enemies, and by peace and prosperity at home.

But there came a day of test for Hezekiah. The record says that "God left him, to try him." He was sick unto death, but in answer to his prayer his life was lengthened. The fame of this miracle was known in distant lands, and the king of Babylon sent letters and a present to Hezekiah.

Some strange infatuation seemed to possess Hezekiah. Instead of receiving the men humbly, and ascribing praise to God for the miracle that had been wrought, he showed the ambassadors from the heathen king "all the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armor, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah showed them not." 2 Kings 20:13.

Very soon the prophet of the Lord came to Hezekiah, and rebuking him for his folly, told

*(Continued on page 22)*

# 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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As the church is purified by persecution, so is it chastened by adversity.

THERE is something more essential than mere study, and that is purposeful study. This is vitally important for us as busy workers.

WHEN one or both of the premises of a proposition are doubtful or erroneous, the conclusion is bound to be. We should be sure of our facts.

As ministers and missionaries, we should avoid political involvements in both our activities and our discussions. We are preachers of the gospel of the kingdom, not social reformers. Christ's kingdom is not of this world.

THERE is nothing which can be gained in the whole realm of human knowledge that will compensate for the loss of faith.

CHRISTIANITY puts no ban upon true scholarship, and places no premium upon ignorance; but all intellectualism is to be laid at the feet of Jesus. Never should this be forgotten.

DENY it or not, people are too restless in this age of rush to read lengthy treatises, as in the past. Brevity is demanded. This is the day of opportunity for tract, pamphlet, and periodical. Condense your message by restriction to essentials.

LET us beware of a hard, unsympathetic, cynical attitude toward the fallen. While we are to hate sin, we are to love the sinner; and if ever there be a time when understanding is needed, it is during a period of spiritual collapse. We need the kindness of the Master.

HE who repeats a lie concerning a fellow laborer is equally guilty with the originator of the false report. We as workers know the precise responsibility involved, and the principle of procedure operative in such a case. The golden rule is more than a detached ideal. It has concrete application here.

It is when one is afraid of an idea that it really makes its encroaching impress on the soul. When you cannot answer its arguments, cannot meet its logic nor disprove its facts, the conviction is inescapable—though perhaps unadmitted—that there must be truth in it. How good it is that truth and fact have nothing to fear, and ever court the light!

## BOTH NEEDED AND WANTED

BY M. A. HOLLISTER



CONFERENCES today are looking for men who are able to control their personal finances; men who are able to handle the finances of a church, preparing budgets and working them; men who inform themselves concerning the various departments of conference activity; and above all, men who uphold in their lives the principles of the truth. In this category must be included Sabbath observance and health reform.

It may seem strange to speak of the first in this connection, but it is nevertheless a fact that some are not as careful in the observance of the Sabbath as they should be. Many of our people are likewise failing in this particular. On the second point—that of health reform—altogether too many are careless, and have become a stumblingblock to other workers and to members of the church.

Yes, men are needed and wanted who will do all this and more,—spiritual men who do not wait to be told what to do, but see what is to be done and do it; men who not only are informed and awake to their responsibilities, but who take active part in Harvest Ingathering campaigns and other church activities; men who believe in church schools and the whole program of Christian education; men who can be counted on,—alert, active, full-time workers who set an example by their personal earnestness and devotion to the cause they represent. There is a place waiting for such.

*Brookfield, Ill.*



## MESSAGES FROM OUR LEADERS



Heart-to-Heart Talks on Vital Issues

### THE PASSING WORLD

BY ROBERT HARE

O God, the world is drifting,  
Drifting away from Thee.  
Its lamp of life is shading  
A lost eternity.  
The hope it grasped at morning  
Dies e'er the blaze of noon;  
It will not heed the message  
That Christ is coming soon.

O God, the world is fretting  
After the things of life,  
And chasing fitful shadows,  
Lost in its weary strife.  
Its aching heart is empty,  
By fancy's dream beguiled;  
Its way is lost in darkness,  
Its conscience sin-defiled!

O God, the world is passing,  
Its sweetest friendships die,  
Its brightest flowers all wither  
Under a stormy sky.  
Its richest treasures perish  
And hope has hoped in vain.  
O God, the world is passing,  
It cannot long remain.

Its great heart, turned to folly,  
Still dreams alone of mirth,  
Its vision, ever changing,  
Rests but on things of earth.  
God, wake Thy slumbering people,  
Time's sun is in the west,  
Send forth the solemn warning,  
"This world is not your rest!"

### FORMALISM'S EVER-MENACING PERIL

BY J. W. WESTPHAL



FORMAL religion, one consisting of mere doctrine, form, and ritual, easily maintains itself, for it has become rigid and set. The testimony of history demonstrates this. Accordingly, the various forms of paganism have maintained themselves unchanged for millenniums. Mohammedanism, a religion in which the carnal nature is predominant, is still essentially what it was from the beginning, knowing no change of heart nor growth of spiritual life, there being no lower depths to which it could sink. Catholicism, without any real conception of spiritual life, continues as it has been for centuries. The secret of its changelessness is in the death stupor that envelops it. It lives on in this condition because it has no spiritual life to lose.

Any church, after it has degenerated into formalism, may continue the same, or nearly so, almost indefinitely. Whatever of truth it has brought with it may remain, but stripped of its vitality. The same is true of the individual. He will maintain and proclaim his religious theories and fight to the death for them, and will pride himself on faithfulness to his creed and his orthodoxy, and all the while be devoid of spiritual life.

But it is different with a religion that is dependent on life, as is true Christianity. It also has doctrines and forms that are essential to its existence, but its virtue and the value of all its teaching lies in its life. This is its essence. When this takes flight, it inevitably degenerates into bleak formalism.

To retain this life, a continual conflict is

unavoidable. The carnal nature will ever seek to assert itself, and it requires a continual fight to maintain the faith by which we lay hold of eternal life. "Fight the good fight of faith," says the Word. Unbelief has always been the besetting sin of God's people, not as concerns correct doctrines and forms,—although it will also involve these,—but primarily with reference to our personal relation to God as His children. This unbelief in Christ as our personal and experimental Saviour closes the channel through which the life current flows from the riven side of the Lord into the heart and life of the child of God. To retain this assurance and certainty requires continual consecration, unceasing spiritual meditation, denial of carnal desires, the suppression of self, with all that this includes, together with persistent, persevering, prevailing prayer.

In this is disclosed the reason why the church so quickly degenerates into formalism. Even those who have had the life, and the churches which have had it in abundance, lose it if they neglect the conditions of its retention. Doctrines may be received as a heritage from father to son, but life must be received directly and constantly from God through Christ. Unless this is kept to the front in all Christian teaching and practice, it will not be long before the husk alone remains, and of this the church or the individual may be unconscious in all the confidence of orthodoxy.

Here we have the reason why that noble vine brought out of Egypt, so carefully planted in a fruitful soil, and protected and provided for, degenerated into bringing forth only wild

grapes. It is the reason for the change in the church represented by the change of the apocalyptic horse from white to red, then black, and pale,—where death and destruction followed. It has been the bane of Protestantism as a whole, and of Protestants as individuals, until today, as in the past, life is preserved only in a few—a remnant. And in these few life will be retained only at the cost of conflict, constant submission to Christ, and the appeals of sacred Scripture, with the Spirit's far-reaching application, and all in simple faith in our relation thereto.

The danger is not less at present than at any time in the past. Since it is true that Satan has come down with great wrath at this time, the danger to the remnant church is vastly greater. His successful methods of the past he will now endeavor to use with even greater effectiveness.

A great system of truth in which the isolated truths of all time are gathered and placed in a new setting, that of the threefold message, is confided to us. Because of the light thus given, we are favored above any other people that have ever lived. But unless we, as a church and as individuals, maintain that living relation to God through faith in Him as our personal Saviour, we shall have ultimately but a shell of religion left, a beautiful theory that cannot save us. The inevitable result will be formalism, dependence on a creed, whether written or unwritten, as a hoped-for carnal security.

This is perhaps the most insidious peril that confronts us collectively as a movement, and individually as workers in that movement. Let every soul beware of Satan's schemes, for none of us are exempt from his assaults.

Glendale, Calif.

## NOTES AND NOTICES

Items of Interest to Workers

A REMARKABLY illuminating and significant group of articles and letters has appeared in recent issues of the *Christian Century*, challenging the so-called "Goodwin Plan" for church support. The embarrassments incident to neglect of God's tithing plan for the support of the gospel are numerous and ever changing.

READ "Romantic Story of Codex Sinaiticus" on page 5. Written by a great British scholar, it presents an authentic story that should be familiar to every worker. Three thousand visitors trooped into the British Museum to view the manuscript on December 27, the first day of exhibition, and among them a grandson of Tischendorf, who discovered the manuscript and could not sleep that night for joy.

THE monthly "Valuable Quotations" are gleaned with much labor and expense, from sources not ordinarily available to the isolated

worker. They bring comments of the representative Catholic, Protestant, secular, and technical press on current events, conditions, or trends with which our workers should have acquaintance. If you come upon some item of unusual value, share it with your associates. Be sure to attach full credit and exact date of publication. Send the original if possible; it will be returned if desired. All excerpts reproduced are verified, and so are dependable.

WE honor Seventh Day Baptists for their championship of the Sabbath from the seventeenth century onward; but when difficulty is encountered over points of denominational difference, the new tract, "Important Doctrinal Differences Between Seventh Day Baptists and Seventh-day Adventists," prepared by W. A. Spicer, will be invaluable.

HARRY CAMERON and his wife, of Vancouver, B. C., have a unique record worthy of emulation. Following the 1933 Ministerial Reading Course together, they reported completion of the volumes on December 18, and received their credit cards. At the same time they jointly enrolled for 1934. What a fine example for other ministerial couples! If any wives are encouraged to join by this suggestion, please notify us, that your names may be enrolled on our registration list. You will find the venture enjoyable and profitable—and encouraging to your husband.

TWENTY thousand Protestant ministers are said to have been relieved of their charges because of the financial situation. We may well be thankful that so few of our men have been released because of economic conditions. Rarely has a productive laborer been laid off, unless retired because of advancing years.

THE reserve supply of the October MINISTRY has been exhausted, yet requests continue to come for copies. If any are not keeping complete files, and have a copy of this issue which they can spare, kindly inform us.

A FEW bound copies of the MINISTRY, complete volumes for 1933, can still be secured from the Review and Herald Publishing Association for institutional or personal libraries. This material is of permanent and practical value, dealing for the most part with timeless principles, and so constituting a valuable asset to any minister's working library. Order at once.

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No brilliance, scholarship, eloquence, nor native ability constitutes the basic element of a minister's real power with man. These, if consecrated, are valuable adjuncts, but are not in themselves the essential qualification. They are natural, human, and earthly, and are shared with statesman, orator, and lawyer; whereas the very nature of the minister's calling demands something supernatural, divine, and heavenly—the witness of the Holy Spirit to his words, and the impact of a transformed character upon the conscience of his hearers. And this, thank God, is accessible alike to the obscure and the prominent.

## ROMANTIC STORY OF "CODEX SINAITICUS"

BY SIR FREDERIC KENYON\*

THE announcement, made in the House of Commons, that the British Museum has the opportunity of acquiring, by purchase from the government of the Soviet Republics, the famous Codex Sinaiticus will send a thrill through the heart of very one who is interested in the history of the Bible. The Codex Sinaiticus is one of the greatest books in the world. It ranks with the Codex Vaticanus as one of the two oldest manuscripts of the Greek Bible, being perhaps as much as a century older than the Codex Alexandrinus, which has long been one of the chief glories of the British Museum. And in addition to its intrinsic value, it has around it the glamor of the romantic story of its discovery.

Its discoverer was the great German Biblical scholar Constantine Tischendorf, and the story of its discovery is that which he himself tells. In the month of May, 1844, at the end of a four years' tour of the libraries of Europe in search of manuscripts of the Bible, with a view to the preparation of a critical text of the Greek New Testament, he was visiting the monastery of St. Catharine at Mt. Sinai. There, one day, he found in a waste-paper basket, among a number of leaves of manuscripts on their way to be consigned to the furnace, forty-three leaves of a manuscript of the Old Testament, obviously of very great antiquity. No objection was made to his appropriating this supposed waste paper, and he was informed that much similar material had already been consigned to destruction. Further inquiry elicited that some other portions of the same manuscript survived; but by this time the interest of the monks had been aroused by the visitor's evident eagerness, and he was allowed to take no more. He could only warn the monks that such leaves were too valuable to be used to feed the monastery's furnaces. On his return to Europe he presented the precious leaves to his sovereign and patron, King Frederick Augustus of Saxony, and in the University Library of Leipzig they have since remained.

### The Reward

Nine years later Tischendorf revisited Sinai in the hope of securing the rest of the manuscript, the age and value of which had been confirmed by the study of the rescued leaves; but this time all his inquiries were met by blank negatives. He gathered the impression that it must have been disposed of to some other visitor, and was probably already in Europe; so he gave up his search. In 1859, however, he once more returned to Sinai, this time under the powerful patronage of the Czar Alexander II, the protector of the Greek Church. He worked at such manuscripts as he could have access to, without more thought of the

lost treasure; but on the last evening of his visit (February 4, 1859) he happened to talk to the steward of the monastery about the Septuagint version of the Old Testament, and showed him a copy of the edition of it which he had recently published. The steward remarked that he, too, had a copy of the Septuagint, which he proceeded to produce. It was a mass of loose and unprotected leaves of vellum, merely wrapped in a napkin; but there before the astonished eyes of the visitor, when the napkin was unrolled, lay the very manuscript which he had been so long seeking.

A short examination showed that the prize was far greater than he had ever anticipated. Not only was there much of the Old Testament, but (far more valuable) there was the whole of the New Testament, perfect from beginning to end, together with two early Christian works which were sometime associated with the canonical books, the epistle of Barnabas and a great part of the "Shepherd" of Hermas. Of the former no Greek copy was then known to exist; and Tischendorf (thinking it, as he said, sacrilege to sleep) spent the rest of the night in transcribing it. He could not prolong his visit to the monastery, but he persuaded the monks to send the manuscript to Cairo, where a first transcript of it was hurriedly made; and on his return to Europe he set more powerful forces in motion.

Eventually the monks were prevailed on to present the precious treasure to the czar, the patron of their church, in return for gifts to the value of 9,000 rubles; and so it was conveyed to the Imperial Library at St. Petersburg, which was its home until the Russian Revolution. An edition in facsimile type was published in 1862, some advance sheets of which were a feature of the Great Exhibition of that year in London.

The Codex Sinaiticus is a magnificent volume. As an example of the scribe's art it is more impressive than its rival in the Vatican. Its leaves, of fine vellum, measure 15 inches by 13½ inches, and the text is arranged in four columns on each page, except in the poetical books of the Old Testament, which have only two columns. When the volume lies open, showing eight columns across a wide expanse of vellum, it recalls the appearance of the papyrus rolls from which it was no doubt copied. Like practically all early manuscripts, it has

\*This invaluablely informative article is reprinted from the London *Times* of December 20, 1933. The acquisition of this Codex by the British Museum for £100,000 (\$510,000), is the greatest book purchase of all time, twice, in fact, as much as was ever before paid for any single printed or written document. Its value, and the important rôle it has played in the establishment of the Biblical text, is here told. These facts should be familiar ground to every worker in the advent movement.—EDITORS.

no ornamentation; its beauty consists in its admirable penmanship. The writing is a rather large uncial, the work (according to Tischendorf) of four different scribes; but the whole of the New Testament is in one hand. Paleographers are agreed in assigning its date to the fourth century. Earlier than about the middle of that century it cannot be, since it has in its margins the section numbers compiled for the Gospels by Eusebius, who died in 340 A. D.; and other evidence proves that it cannot be materially later.

#### The Contents

In contents the Codex (as already stated) has the whole of the New Testament, with the epistle of Barnabas and part of the "Shepherd" of Hermas. These occupy 148 leaves. Of the Old Testament there are ninety-nine leaves (about two fifths of the whole), of which forty-three are at Leipzig. The Leipzig leaves contain portions of Chronicles, 2 Esdras, Esther, Tobit, Jeremiah, and Lamentations; the St. Petersburg (henceforth, we hope, the British Museum) leaves, small fragments of Genesis and Numbers, the remainder of Tobit and Jeremiah, and the whole of Judah, Isaiah, the minor prophets (except Hosea, Amos, and Micah), and 1 and 4 Maccabees.

For the text of the Greek Bible in both Testaments it is of primary authority. At the time of its discovery the text of the only manuscript of equal age, the Codex Vaticanus, was very imperfectly known; but when editions of that manuscript were published by Tischendorf in 1867 and by Vercellone and Cazza in 1868, it became evident that these two earliest authorities presented a text of the Gospels differing in many important details from that of which the Codex Alexandrinus was the principal representative. It is, on the whole, a shorter text; for example, it omits the last twelve verses of St. Mark and the episode of the woman taken in adultery, and has shorter versions of the Lord's prayer and the incident of the pool of Bethesda in St. John. Together these two manuscripts are the champions of that type of text which Westcott and Hort designate as "neutral," which is embodied in their edition of the New Testament, and which has left decisive marks on our own Revised Version.

The place of origin of the Sinaiticus has been a matter of some dispute among scholars, but opinion has generally come round to the view that it was probably written in Egypt. There is reason, however, to believe that at an early date it was in the library at Casarea, which has always been known to have been an important center of Biblical study, and which has recently come more into notice through the identification by Lake, Streeter, and others of a specifically "Casarean" type of the Gospels text. The Sinaiticus has been extensively corrected, and there is good reason to connect one group of correctors with Casarea. The study of these

corrections is therefore important, and this is one reason for satisfaction that the manuscript should be in a place easily accessible to scholars; for the attribution of corrections often depends on such questions as the color of ink, for which no photographs can take the place of the original.

Enough has perhaps been said to show the value of the new acquisition which is now within the reach of our nation. Since the date of discovery, the Sinaiticus and Vaticanus have been in the forefront of all controversy on the text of the Bible. Quite recently (as was announced in these columns two years ago) portions of papyrus manuscripts have come to light which are perhaps a hundred years older; but these consist only of thirty mutilated leaves of the Gospels and Acts and ten each of the Pauline epistles and the Revelation. The Sinaiticus and Vaticanus still remain the oldest substantial authorities for our Bible text, and as such are of outstanding value among all books. The nation will surely not grudge for such a book a price considerably less than that which is paid for a single picture of the Italian Renaissance. With the Codex Sinaiticus and Codex Alexandrinus in the British Museum, and the Codex Bezae (the principal representative of the so-called "Western" text of the Gospels and Acts) at Cambridge, this country may more than ever claim to be the home of Bible scholarship, a claim justified by such names as Walton, Mill, Tregelles, Westcott, Hort, Wordsworth, and Sanday in the past, and White, Lake, Streeter, and Burkitt today in the sphere of New Testament criticism, and Holmes and Parsons, Swete, Brooke, and McLean in respect of the Septuagint.

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THERE is danger lest hard-driven executives become managers, or even business managers, and slip from that spiritual leadership required and expected of such.

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### *Don't*

*Don't announce that you have had no time for preparation of your sermon.* If true, it will be discovered by the discerning. In any event, it only handicaps your presentation.

*Don't "wise crack" in the pulpit.* It has none of the wisdom of heaven. It is poor taste, and poorer Christianity.

*Don't try to tell all you know at one time.* Leave some things for the next appointment. In other words, have mercy on the people in the pew.

(What is the "Don't" that distresses you most? Send it in to the editor for this little feature.)

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## CONFIRMING THE FOUNDATIONS



Historical, Theological, and Scientific Research

### FLOODLIGHTS ON THE GREEK NEW TESTAMENT

BY J. N. ANDERSON

NOT long ago Dr. A. T. Robertson, one of America's foremost scholars in the field of New Testament Greek, made the following statement: "It is now over four hundred years since the Greek New Testament of Erasmus made such a sensation in Europe. Over a thousand editions of the Greek New Testament have since been printed. The new light on the language of the New Testament is as romantic as the work of Erasmus. We are just beginning the most wonderful period in the study of the Greek New Testament. Happy are they who are wise enough to use the new means within their grasp to learn the word of God."

Very naturally, one asks the question, On the basis of what fact or facts did Dr. Robertson make such a statement? For decades his intensely studious and fruitful life has been all but completely absorbed in the study of the Greek New Testament, and as a matter of course he has come to regard this little Greek volume of the ancient world as both vital and of absorbing interest. He is also conscious of the fact that there is no other book in the world equal to it. Together with its companion volume, the Old Testament, it is unique in the world of multiplied books. Of this same Greek New Testament, Dean Alford, one of England's late New Testament scholars, said, "Here is the wisdom of the world."

Very consistently Dr. Robertson insists that all who aspire to be leaders in the living message of that book should be thoroughly informed as to its teachings on the basis of its original language. But since that has ever been true, the question still remains, Why does he maintain that *now* is the urgent and opportune hour for study of the New Testament in the Greek?

As we all know, our printed Greek New Testament was the product of the Reformation tide of Luther's day, and one of the spiritual earthquakes that shook Europe and all Christendom to the very foundation. With a few unimportant alterations, the Greek New Testament is the same unique piece of writing that it was when it came from the hand of that Protestant-minded Roman Catholic scholar, Erasmus, in 1516. Fundamentally it will ever abide the same. Its witness and message have been fixed for all time. But while that is assuringly true, it is equally true that since the momentous period of the Reformation, discoveries of many valuable manuscripts, versions, early quota-

tions of the Fathers, papyri, inscriptions, miniatures, and the like have been made, all of which throw a flood of light on this little book, the Greek New Testament.

Erasmus had a mere handful of manuscripts—perhaps a dozen—out of which, in the providence of God, he built his Greek New Testament. Today there are "about forty-six hundred, including the New Testament commentaries of the Church Fathers." The vast majority of these have been recovered in recent years, and the volume of these precious documents is being added to almost daily. It must be that Dr. Robertson had these in mind when he said what he did, since by their witness the New Testament speaks in clearer and more decisive tones.

It is only about seventy years since Tischendorf made his epoch-making discovery of that rare manuscript (the Codex Sinaiticus) near Mt. Sinai, which with much anxiety and joy he committed to the czar of Russia. It is considered second to only one other manuscript in the world. Almost countless texts on papyrus (the ancient name for the paper made from the reed fiber) have in the last thirty-five years or so been unearthed, mainly in Egypt, and along with them many inscriptions, ostraca (writings on broken pieces of pottery),—all of which serve to give clearer insight into the meaning of the words of the Greek New Testament. In the light of these papyri and inscriptions, the Greek New Testament is seen to be a book written in the vernacular, the language of the common people, just as all the nearly one thousand translations of the Bible now accessible in the world are in the vernacular, and so speak to the masses in their own familiar language.

Just as Paul and the other writers of the books and letters of the New Testament wrote in the speech of the common people, using the current words and phrases, not of the scholars, but to the average man, so these papyri, comprising private and official letters from all ranks of society, business contracts, deeds of property, receipts, mortgages, marriage contracts, and death notices, are likewise found to have been written in the everyday speech of the common people. These papyri cover a period of more than five hundred years, from about 250 B. C. to three or four hundred years after the beginning of the Christian era. These writings were almost exclusively in the Greek language, and reveal the literary status of the masses in the Greco-Roman world of the New

Testament age. For this reason these discoveries are like so many comments on the words or language employed by Paul and John and Peter, when they wrote their inspired messages.

Furthermore, Dr. Robertson must have had in mind the important manuscripts of the New Testament that have come to light within the last few years. There is the Washington Codex (of the four Gospels), now housed in Washington, D. C. It is one of a group of four manuscripts containing portions of the Bible, and secured by Mr. Charles Freer of Detroit, in the winter of 1906, from Cairo. Without doubt this is the greatest manuscript treasure in America. Then there is the Rockefeller-McCormick manuscript brought to light within the last four or five years, now the property of Mrs. McCormick and her heirs (in Chicago). It is late, probably from the thirteenth century; yet it brings its contribution to the little Greek volume we are studying. It is beautifully illuminated. Still another manuscript containing the four Gospels, is the Koridethi Codex, which came to light in 1913 in the Caucasus region, and is now in Tiflis. This is said to be very important.

The latest and most important discovery is the Chester Beatty Biblical Papyri. It was secured some three years ago in Cairo by Mr. Beatty from a shop dealing in all such ancient documents. It was brought to England and placed in the British Museum, and having been carefully studied by Sir Frederic G. Kenyon, one of England's first scholars in that field, it is now being offered to the world for examination. This manuscript (being issued in twelve parts) dates, it is held, from the second century and onward, thus the earliest manuscript known to date. The writing is on papyrus, not vellum or parchment, as in the case of the other early manuscripts that date from the fourth century. It would seem that this latest manuscript, then, may have been written, at least in part by some Christians who lived near enough to the apostolic age to have known the apostle John. Sir Frederic tells us that it is "confirmatory;" that is, it confirms our New Testament as we have had it all along. But how fascinating it is to gaze at such ancient words, and then realize that they have been preserved for our day, living and almost vocal with the words of our Lord and Master and the men who went forth and witnessed for Him.

*Washington, D. C.*

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It is just after a period of especially close fellowship with God—a mountain-top experience—that Satan seeks to hurl us down to the valley depths of reaction, discouragement, or apathy. Let us, advised in advance of his schemes, defeat his aims. To know the enemy's plans makes their accomplishment a serious challenge to our watchfulness, and our defeats the more inexcusable.

## KINDLY CORRECTIVES

Better Speech and Conduct

### *Keep the Pulpit Tidy*

BY W. A. BUTLER

IN Israel's day God gave explicit instruction as to the care of His sanctuary, and later of the temple, not only concerning the outward appearance, but each piece of furniture was to be used only for that to which it had been dedicated. Should we not be as careful now with God's house of worship and furniture? The desk from which the divine word is now preached may well be likened to the ancient altar. All eyes are turned to it while the heart is lifted to God. The minister, or elder, is seated directly behind it. But what is he all too frequently compelled to view, when his mind should be entirely on his message and the needs of the people?

When the congregation is worshipping toward the altar, everything may look orderly. But from behind the desk what may sometimes be seen?—Soiled handkerchiefs, hammer, nails, tacks, chalk, eraser, soiled rag or janitor's duster, fans, keys, lost articles (watches, pins, brooches, pocketbooks, pens, pencils, toys, etc.), Sabbath school supplies, record books, flags, charts, Harvest Ingathering supplies, electric light supplies, wire, fruit jars, flower vases, etc. These are some of the things that the one ministering sometimes beholds, while waiting for the moment to begin preaching. Not infrequently these disorderly items tumble under the feet of the speaker.

The altar of the Lord is not to be a "catch all." It may well be considered the most sacred piece of furniture in the house of God. Would not Christ, if on earth today, say, "Take these things hence"? Let us as workers see that the janitor is held responsible for keeping the altar clean and garnished, as the heart of the worshiper should be. If anything is placed on the shelf in the desk, let it be the Bible only, or such other books as the minister will need for the service. Each church should provide a suitable place, or chest, to keep the articles not pertaining to the altar, and the janitor should have the co-operation of all to see that the desk is empty and tidy.

Let us do all in our power to see that these earthly altars have the proper connection with the one in heaven, where the angel has incense to offer with the prayers of all the saints upon the golden altar which is before the throne.

*Berrien Springs, Mich.*

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LET us not tirade against riches. It is the love of money that is the root of all kinds of evil.



# HOMILETIC HELPS

The Principles and Practice of Preaching

## THE SEVEN BEATITUDES OF REVELATION

BY L. B. SCHICK

### I. The Seven Blessings.

1. "Blessed" occurs seven times in Revelation: Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7, 14.
2. The blessings of Matthew 5 are called beatitudes. "Beatitude" means "consummate bliss."
3. "The number 'seven' indicates completeness."—*The Acts of the Apostles*, p. 585.

### II. A Group of Last-Day Blessings.

1. A time when they are especially needed.
2. The Revelation is a last-day book.
3. Each blessing indicates its last-day application.
  - a. Rev. 1:3. "The time is at hand."
  - b. Rev. 14:13. Time of the third angel's message.
  - c. Rev. 16:15, 16. Time of Armageddon.
  - d. Rev. 19:9. Time of the supper call.
  - e. Rev. 20:6. The first resurrection.
  - f. Rev. 22:7. At time of His coming.
  - g. Rev. 22:12, 14. Time of reward.

### III. A Study of These Blessings.

(Not in the order of their occurrence, but as they would apply in our experience.)

1. "Blessed" in the opportunity to know the truth.
  - a. Two ways of receiving knowledge:
    - (1) "Eyes," Rev. 1:3: "Blessed is he that readeth."
      - (a) Important questions on reading. Luke 10:26; Acts 8:30.
      - (b) Eyes may need attention. Ps. 119:18; Rev. 3:18.
    - (2) "Ears," Rev. 1:3: "Blessed" are "they that hear."
      - (a) A call to hear. Rev. 2:7, 11, 17, 29; 3:6, 13, 22; 13:9.
      - (b) "Incline your ear, and . . . hear." Isa. 55:3.
  - b. Some do not see or hear for lack of opportunity.
    - (1) We must carry the message to them. Rom. 10:14, 15.
    - (2) Home and foreign missions. Acts 1:8; Matt. 28:19, 20; 24:14.
  - c. Some will not see or hear. Isa. 6:9, 10; Acts 28:26, 27.

(Revelation not sealed as was Daniel. Rev. 1:1; Dan. 12:4; Rev. 22:10.)

2. "Blessed" in the invitation offered and accepted.
  - a. The marriage supper invitation. Rev. 19:9; Luke 14:17-24.
3. "Blessed" in preparation.
  - a. "Blessed are they that wash their robes." Rev. 22:14.
  - b. Robes need washing. Isa. 64:6; 1:18.

### 4. "Blessed" in life.

- a. "Blessed is he that . . . keepeth his garments." Rev. 16:15.
- b. Robes to be kept "clean and white." Rev. 19:8.
- c. Avoid all defilement: "Touch," "taste," "see," "hear," "say," "do," "go not,"—unless He commands or consents.
- d. "Obey," "keep," "do." Rev. 1:3; 22:7, 14.
  - (1) Christ so told a young man. Matt. 19:17.
  - (2) Some will obey. Rev. 14:12; 12:17.
  - (3) Rule of life. Eccl. 12:13; 1 John 3:4; Rom. 7:7, 3:20, 21.
  - (4) Standard of judgment. James 2:10-12.

### 5. "Blessed" in waiting for His coming.

- a. If alive, "Blessed is he that watcheth." Rev. 16:15.  
He comes to "them that look for Him." Heb. 9:28.  
Illustration: Sleeping sentinel whose outer garment is taken away by his superior officer, who finds him asleep on duty.
- b. If at rest "in the Lord," "blessed." Rev. 14:13. Key word: "henceforth."
  - (1) "Blessed" in the resurrection.
    - (a) Advent believers to have special resurrection.  
"All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept His law."—*The Great Controversy*, p. 637. (See "Early Writings," p. 285.)
    - (b) All believers in the first resurrection. Rev. 20:6.
    - (c) "Whether we wake or sleep." 1 Thess. 5:10.  
If faithful, saved. 1 Thess. 4:15-17; Heb. 11:39, 40.

### 6. "Blessed" in escaping second death. Rev. 20:6.

### 7. "Blessed" in reward.

- a. Rev. 22:24. A right to enter city of God.
- b. Rev. 2:7. A right to tree of life.
- c. Rev. 20:6. "Priests" in service.
- d. As "kings," will "reign with Him."

### IV. This "Blessed" Experience for All.

1. "He"—the faithful individual. Rev. 1:3; 16:15; 20:6; 22:7.
2. "They"—the company of the saved. Rev. 1:3; 14:13; 19:9; 20:6; 22:14.

Detroit, Mich.

# ANALYSES OF NEW TESTAMENT BOOKS

## In the Chronological Order of Writing

Note: The reading of the New Testament in the historical order of writing is part of the 1934 Ministerial Reading Course, though all readers are urged to participate, whether enrolled for the course or not. The order of these analytical outlines will correspond with the order found on the chart to appear in connection with the series on "The Formation of the New Testament Canon."—Editors.

Analyses by H. CAMDEN LACEY

### *The First Epistle to the Thessalonians: "In Christ Glorified"*

<b>Theme: The Second Coming of Christ, and Its Effect Upon Believers</b>		2. An earnest exhortation to brotherly love and sober attention to private business.	4:9-12
<b>I. Salutation.</b>		3. A special revelation regarding the second coming of Christ:	
<b>II. Personal Allusions:</b>		a. The living and deceased righteous will be translated to heaven together.	4:13-18
1. A grateful remembrance of their conversion to God, and growth in Christian experience.	1:2-10	b. The godless world will be in sleepy indifference to Christ's coming, and will therefore be suddenly destroyed.	5:1-3
2. A gentle reminder of the purity and blamelessness of his own life and ministry among them.	2:1-12	c. The living remnant will be watching and will be saved.	5:4-11
3. A further thanksgiving for their spiritual progress and patience under persecution.	2:13-16	4. Duty of church members to honor their officers.	5:12, 13
4. His own supreme anxiety for them.	2:17-20	5. Duty of church officers to care for the flock and cultivate their own spiritual lives.	5:14-22
5. Timothy's consequent mission and report.	3:1-8	6. The apostle's prayer for the Thessalonians. (Their abiding in entire blamelessness until the coming of the Lord.)	5:23, 24
6. The apostle's prayer for the Thessalonians. (Their abounding in love and holiness.)	3:9-13	<b>IV. Final Injunctions and Benediction.</b>	5:25-28
<b>III. Practical Appeals:</b>			
1. A faithful warning against all impurity.	4:1-8		

### *The Second Epistle to the Thessalonians: "In Christ Glorified"*

<b>Theme: The Second Coming of Christ, and Its Effect Upon Unbelievers</b>		b. Not to be troubled.	2 (a)
<b>I. The Salutation.</b>		c. As to its imminence.	2 (b)
<b>II. The Second Advent and Tribulation.</b>		2. The reassuring review.	2:3-12
1. The thanksgiving.	1:3-5	a. The preceding apostasy.	3 (a)
a. For their growth in grace.	3	b. The man of sin to be revealed.	3 (b)-12
b. For his resulting testimony to others.	4	c. After the removal of the restrainer.	7
c. For this manifest token of their divine acceptance.	5	3. The thanksgiving.	2:13, 14
2. The revelation of the Lord Jesus.	1:6-10	For their salvation.	
a. A time of rest to the saints.	7	4. An exhortation.	2:15
b. A time of retribution to the wicked.	6-9	To stand fast.	
(1) At the second advent.	8	5. Paul's prayer for the Thessalonians. (Their establishment.)	2:16, 17
(2) At the third advent.	9	<b>IV. The Second Advent and Present Duty.</b>	3:1-16
c. A time of glorification of Christ.	10	1. A request for prayer.	1, 2
3. Paul's prayer for the Thessalonians. (Their glorification.)	1:11, 12	2. An expression of confidence in their spiritual progress.	3-5
<b>III. The Second Advent and Its Time.</b>	2:1-12	3. Reproof of idleness, disobedience, and disorderliness.	6-15
1. The warning.	2:1, 2	4. Paul's prayer for the Thessalonians. (Their Peace.)	16
a. Regarding the coming.	1	<b>V. Closing Statements and Benediction.</b>	3:17, 18

THE first enrollment for the 1934 Ministerial Association Reading Course in the Far Eastern Division comes from E. A. Moon of Manila. Some time ago Brother Moon completed his 1933 Reading Course. He has already this year read some thirty-five or forty good-sized books in addition to those of the Reading Course. His goal is fifty books for the year. This is an illustration of what can be done by a man. Brother Moon is not only treasurer and manager of the Philippine Publishing House, but he is also editor of the different papers put out by the Philippine Union, and

at the same time is serving as acting treasurer of the division in the absence of Brother Eugene Woesner on furlough. There is small excuse for any of us in failing to read, not only all the books of the Ministerial Reading Course, but many other good books besides.—*Frederick Griggs, Far Eastern Division.*

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WELL-INTENTIONED blundering toward a goal is not sufficient. We should know what to do and why we do it. Intelligent planning is imperative.



## THE FORMATION OF THE NEW TESTAMENT CANON—NO. 3 \*

### IV. The Seventh Century, and Onward

1. EAST ACCEPTS.—In the East, Constantine's pacification of the empire and his influence upon Christianity played no small part in the general reception of the canon, particularly in the section dominated by the churches of Antioch and Constantinople. The "fifty copies of the Divine Scriptures" he had directed Eusebius to prepare helped establish a standard which in time gave recognition to the disputed Epistles. But a considerable period elapsed before the East actually conformed officially to the canon of the West. Finally at the Quinisextine (or second Trullan) Council of 692 the canon of the West was recognized, and the decrees of the Third Council of Carthage (397) confirmed. Thus the question was settled in ecclesiastical practice. The mature judgment of the entire church had registered itself in terms of complete confidence.

It is significant that writers from the fourth to the sixth centuries did not appeal to the decision of councils, but instead to the apostles and to the churches which transmitted the books as inspired. In the West, Jerome and Augustine had been determining factors in final settlement of the canon, and the issuance of the Vulgate virtually ended all discussion. It was not, however, until printing was invented that the entire New Testament began to be generally circulated in Latin, Greek, German, and English.

2. REFORMATION ERA.—During the Reformation era the question of the canon again came to the fore. The hasty decree of the Council of Trent (1545-65), which affirmed the authority of all the commonly accepted books, and the apocryphal as well, was challenged. Erasmus had questioned the apostolic origin of Hebrews, 2 Peter, and the Apocalypse, while Luther was concerned about Hebrews, Jude, James, and the Apocalypse. Calvin likewise stumbled over Hebrews and 2 Peter. But the controversies of the Reformation left the canon untouched.

\* Rich findings gleaned from upwards of forty of the ablest works of conservative scholars in this field—some of them monumental—have expanded this series beyond the original intent. The chronological chart of the New Testament books, with explanatory notations, in the setting of the contemporaneous civil and religious events, will not appear until next month. This will be followed by an introduction to the twenty-seven individual books. And appended at the close of the series will appear the comprehensive bibliography forming the basis of this series.

L. E. F.

The opinions of Luther on this point met with no general assent; rather, they tended simply to throw more stress on recognition of the inspired books in contrast to apostolic tradition.

In the Middle Ages, the New Testament was no longer accorded the recognized place it possessed before authority was thought to reside in the church instead of in Scripture. The Sacred Canon was definitely subordinated to the church, and was consequently restricted in influence. Its content having by this time come to be regarded as settled by *church authority*, practically no inquiry was now made as to the basis therefor—the problem that had concerned the earlier Christian scholars. Moreover, the Greek text was considered inferior to the Latin Vulgate. But in the sixteenth century there came a revival of interest in the New Testament Greek text. The fall of Constantinople in 1453 had driven many Greeks into Italy and the West to find refuge, and these carried with them many Greek manuscripts which found their way into the hands of scholars and printers. Thus in the providence of God there came about a revival of interest in the New Testament.

Unquestionably the printing of the New Testament had tended to fix both its form and its content. On the other hand, it awakened interest in new translations into modern languages—English, German, etc. Indeed, Erasmus contended that the New Testament should be translated into all spoken languages, and began to raise questions concerning the canon that had been dormant for a thousand years. But this met with severe opposition, because the custom of settling all questions by the authority of the church had become firmly established. Back in the fourth century, in the period of the councils, the position taken was really to declare as canonical what was already accepted as such. Thus the councils actually did no more than to recognize what already existed. Nevertheless, their actions placed the canon upon a platform of authority that was later capitalized to the full; for in the subsequent centuries, under Roman Catholic influence, the authority for discernment and decision as to the canon, was *shifted to these councils of the church*, and so the original basis was crowded effectually into the background for hundreds of years.

Then came the Humanistic movement, followed by the Reformation, which revived these old questions on the canon. The dogmatic conception was challenged and reopened by Luther and other Reformers. True, Erasmus's criticisms seemed based largely upon literary considerations; but with Luther, authority lay not in councils nor popes, but with the Word itself, which he declared was the Christian's sole source of authority. The New Testament books were authoritative, he declared, because and to the degree that they taught Christ, and brought His salvation and peace to the soul of man. Such was the standard by which he judged the component parts of the accepted canon. It was a practical rather than a historical or "apostolic" measurement. That explains why, in intense reaction against the dogmatism of the apostate church with its assumptions and perversions, he looked upon Hebrews, James, Jude, and the Revelation as upon a slightly lower level. He did not exclude them from his canon, but put them at the end of it, in which order they still stand in the German Bible.

This view of Luther, and his judgment as to the order of this little group of books, was echoed by Tyndale in his translation of 1525, by Coverdale in 1535, Matthew in 1537, and Traverer in 1539. In opposition to the Humanists and Reformers, the Roman Catholic Council of Trent, of 1546, definitely declared the letters of Peter, John, James, Jude, and the Revelation were apostolic; and as might be expected, declared tradition to be of equal authority with Scripture. But in Protestant ranks the Great Bible of 1539, the Geneva of 1560, and for the Church of England in the Thirty-nine Articles of 1562-71, the canon and its order was considered fixed, and thus it appears in the noble King James Version of 1611.

### V. Concluding Observations

1. PURITY PRESERVED.—Many of the names listed in the foregoing sections, as having prominent connection with the segregation and fixation of the canon, will be recognized at once as leading Church Fathers, in the early period involved. What bearing such a background has upon our full and free acceptance of the canon is a question that is neither unnatural nor impertinent. The fact however, that the canon was formed in the days when, and by the very persons or groups whom we associate with the introduction of Sunday for the Sabbath, sprinkling for baptism, inherent for conditional immortality, and many similar departures from the faith, is no more difficult to reconcile with confidence in the Word they handled than the significant fact that the great English versions, from the noble Authorized of 1611 onward, together with translations into upward of a thousand other tongues, have been in the control of persons and groups upholding these selfsame doctrines. Along with this, too, is the parallel fact that the modern printing and the chief responsibility for dis-

tribution of the Scriptures in all these languages have likewise been vested in men holding those identical doctrinal views. Often have

## HAS OUR VISION

BY MEADE



WHEN the promise of God was fulfilled to Zacharias and Elizabeth, they were deeply conscious of the solemn obligation resting upon them. Their son was a child of prophecy. He was to be "the voice of one crying in the wilderness." God had brought him into the world for a definite work, the most sacred and glorious work ever committed to a man. That tremendous fact was instilled into his mind from earliest childhood. It became the dominant conviction of his young life. He was called of God for a definite mission. He could not choose this calling or that, like other youth. Only one thing was open before him in the great plan of God,—to be the forerunner of the Messiah. When the Jews demanded that he declare who he was, he replied with thrilling directness and conviction, "I am the voice of one crying in the wilderness."

But what about those who are called to be the forerunners of the second advent? Are they not pointed out as definitely and explicitly as was John? Are not our children today as truly children of prophecy as was he? "It shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy." Is it not just as sacred an obligation that we teach our sons and daughters that they are called of God, and must give their lives to His work? A large part of the world is still unwarned and unprepared for the coming of Christ. Is it possible that we have more trained young people than God is able to use in His great final work to save men?

Can we be satisfied to tell our sons and our daughters that only a very small percentage of our young people can be utilized in the work; therefore they must find some other employment? Is it not the highest ambition and constant prayer of loyal Seventh-day Adventists that their children may be actively engaged in the Lord's work? In early apostolic times was any salary offered men, or any inducement held out, other than the words of the Master, "The laborer is worthy of his hire"?

And in the early days of this second advent movement, men and women left their ordinary

they warred against true reformers, and especially is this to be true in these last days, as touching those who "keep the commandments

of God, and the faith of Jesus." Yet we very properly credit these modern churchmen with keeping essentially inviolate even the *text*, to

who engaged in determining the canonicity of the books comprising the Sacred Writings in the second, third, and fourth centuries. These very men were marked sticklers for the "letter." They had an almost superstitious regard for the precise content of the canon. Comforting to us is the word, "In a most wonderful manner it was preserved uncorrupted."—"The Great Controversy," p. 69. Again, "Throughout the ages a divine hand has preserved its purity."—"Education," p. 173. God's New Testament has ever been recognized, received, assembled, transmitted, and translated by faulty human agencies who often failed to live up to the mandates of the Word they handled, the same as did the Jews in the case of the Old Testament. Such is one of the miracles of the preservation of the Sacred Scriptures. Verily the same Spirit that gave the Word has kept it unpolled for all mankind.

## ON CHANGED?

MAC GUIRE

occupations, and depending upon the God who called them, went forth to proclaim the truth. Some of them toiled for many months, receiving no salary, and many for years for a mere pittance; and yet they were sustained. They became strong leaders, presidents of conferences, and even of the General Conference.

Those men and women had a conviction that God had called them, and they must go. They left the responsibility of support with God, and He did not disappoint them. Is it not very evident that this will be repeated, and that thousands will yet engage in this work who do not look to the conference treasury for support? From the pen of Mrs. E. G. White we read:

"God calls for men to enter the whitening harvest field. Shall His workmen wait because the treasury is exhausted, because there is scarcely enough to sustain the workers now in the field? Go forth in faith, and God will be with you. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.' Nothing is so successful as success. Let this be secured, and the work will move forward. New fields will be opened. Many souls will be won to the truth. What is needed is increased faith in God."—MS. 54, 1901.

This very work is being done by several groups of our young people on a larger scale than many are aware of. They are obtaining decidedly encouraging results, and the blessing of God is with them in a large measure. With a clear vision and wise leadership, hundreds more might engage in this kind of work in our various home bases, thus bringing new life and blessing into our conferences. And—

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

Why should we not labor and pray to inspire in the heart of every child a deep and dominant conviction that he is called of God, and must devote his life to the one great work of saving as many as possible before the end comes?

*Modesto, Calif.*

say nothing of the canon, of the Word.

This being true, we can logically take the same position as regards the integrity of those

2. DIVINE SUPERINTENDENCE.—Thus in tracing the formation of the canon we have before us the absorbing story of the gradual, and ultimately the general, recognition as canonical of all and only the books that before had been individually or in small collections recognized as apostolic in origin, divinely inspired, and therefore authoritative. The relation of the church at large, and its councils, thereto, is seen to be normal, logical, and imperative—else each group would have formed its own arbitrary canon, and devastating confusion would have marred the unity God designed for His church throughout the world. As a result of the unity achieved, wherever the gospel is preached there is but one canon acknowledged, supersectarian and nondenominational, the catalogue, though not the phrasing, being identical in both Protestant and Catholic versions, just as is the case in the myriad translations of the canon. It was formed a full thousand years before the great Reformation, and over fourteen hundred years before the rise of the remnant gospel movement with which we are identified, and so automatically disposes of the charge of an "Adventist" canon, or "Lutheran" canon, or even of a solely "Protestant" canon. This was all forestalled by the divine Originator of the Book, in the days before the great apostasy was full-formed and dominant. Surely, this is evidence of the divine, protecting, controlling hand over it all.

The scoffer may see in all the early discussion and decision only the human element predominant. But the reverent Christian, believing that God moved apostle and prophet to write the individual Scriptures by direction of His Spirit, observes the same Divine Spirit working in and through the human agencies and elements to collect these apostolic writings into one complete group, involving in the process the discerning of the genuine from the false, and leading undeviatingly on to their universal acceptance as God's New Testament to men.

L. E. F.

(To be continued in April)



# THE BETTER WORKMAN



Improvement in Method and Technique

## SOLEMNIZING THE BAPTISMAL SERVICE

BY H. H. VOTAW

**B**ECAUSE the ordinances of the Christian church are so closely connected with the great gift of a loving Father to His earthly children, and because they commemorate the matchless love of a Saviour who held back naught that He had to bring about man's redemption, every one must feel that their observance should be marked by both solemnity and befitting dignity.

Baptism is most generally recognized as a symbol of the believer's faith in Christ. Even in heathen countries this rite is understood to mean that the candidate has turned from his old god and professes faith in the "Christian's God." Experience both in America and in a mission field leads me to believe that a dignified observance of the ordinance of baptism frequently leaves a lasting favorable impression upon the minds of observers.

While in Burma, we had a Buddhist language teacher who was very much prejudiced against things Christian. She had come to us with the evident intention of resisting every Christian influence. After she had been in our home for some months, she attended a baptismal service. Upon returning to the house she said: "That was very solemn. I feel as though I had attended a funeral today." She repeated this expression or made similar ones several times that day, and referred to the service almost every day for a considerable period afterward.

On another occasion, baptism was administered in the private pool of a very wealthy Parsee, who remarked to me that the service had been very impressive; that he had seen the rite administered at other times, but that never before had he been so much impressed with it. At still another time, an English woman witnessed a baptismal service. When I returned home, she came to see me and said: "I could scarcely restrain myself. I felt like rushing down to the water and asking you to baptize me. I have attended christening and confirmation services all my life, but I never was moved before as I was today."

Any undue haste in the administering of the ordinance seems to detract somewhat from its solemnity. The preacher will do well to remember that, though he may officiate in the rite often, the candidate participates but once, and properly considers it one of the most solemn events of his life. Everything should be avoided that might detract from the solemnity of the occasion, and everything should be done in such

a manner that it will leave a favorable impression.

A method of procedure I have observed and like is here suggested. The minister asks the candidate to grasp his left wrist with both hands. This gives the candidate a feeling of security if he is inclined to be nervous. As he is lowered into the water his shoulders rest on the preacher's right arm. This is much better than to be grasped by the top of coat or dress. Just before actual submergence, a handkerchief, in the preacher's left hand, is placed over the lower part of his face and the nostrils are closed, thus avoiding any possibility of strangling.

If some are inclined to be captious or critical, the use of the handkerchief can be justified by reference to the fact that in Scriptural times, people were buried with a cloth over their faces. (See John 11:44.)

A word of instruction to the candidate concerning keeping the knees stiff but otherwise allowing himself to be completely relaxed in the hands of the minister, contributes to the ease with which the rite is administered. The one officiating should take care to wipe the water from the candidate's face, preferably with a small towel furnished for each person, and in the absence of this with the handkerchief which has been used during the individual immersion. Assistance should be given to each one as he leaves the baptismal font, because the wet clothing sometimes interferes with free movements. One or more deacons or deaconesses should be ready to receive those coming from the water. Particularly if the service is held outdoors, a dry garment should be at hand to throw about the candidate as he goes to the dressing booth.

Washington, D. C.

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## Windshield Advertising

BY R. E. GRIFFIN

**I** HAVE used a special method of advertising, and finding it effective, am passing it on to the readers of the MINISTRY. It is a gummed white paper about 4 x 6 inches, *printed on the gummed side*, to stick inside the windshield of automobiles. Usually all I have printed on this paper is "HEAR GRIFFIN," in bold type, together with the place. This is when we have services every night. Just now we are prepar-

ing for a Sunday night series of lectures, and have it printed thus:

**HEAR GRIFFIN**  
**The Armory—Mason City**  
**SUNDAY NIGHT**

We get the members of the church to stick these on their automobile windshields, and then on the opening night at the hall we distribute these stickers to all who will promise to paste them on their cars. I find this arouses the curiosity of the people as they see these on cars here and there over the city. Then when they inquire who it is that is creating such an interest, they take cognizance of announcements of the meetings which they may chance to see.

I have tried having notices printed on the side opposite the mucilage, and pasting them on the outside of the windshields or car windows, but there they are more easily lost or marred.

*Mason City, Iowa.*

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### *Evangelistic Announcements*

**I**N the advertising used by Evangelist J. G. Mitchell in his recent series of meetings in Charlotte, North Carolina, the first announcement is in the form of a two-page folder, size 5½ x 8½ inches, printed on a good grade of enamel book paper. In a panel formed by a line border is given the invitation:

"You are cordially invited to attend the GRAND OPENING of the BIG GOSPEL TENT, E. 4th Street near Cecil, Sunday Night, July 9, 7:45 P. M. Hear ———. Subject, 'Where Is Heaven?'"

The lower right-hand corner of the folder contains a half-tone of the evangelist, which also forms the corner of the panel border. The second page contains a paragraph describing the nature of the meetings, another giving the scope of the prophecies to be studied, and a third the invitation here quoted:

"The Bible and the Bible Only, Our Motto

"Every sermon will be built upon the Bible, and the Bible only. Every question will receive a Bible answer. Here is where you will find real help in and for your religious life. If you are skeptical and desire to find the truth, come. If you are a Christian, and need help, come. If you want to know what the Bible teaches, come. There is a message for every one—and every one will receive a hearty welcome, without respect to belief, church, or creed."

An illustration calling attention to the question box feature appears at the bottom of the page. The third page gives the subjects to be presented during the week. On the last page attention is called to the fact that the sermons

may be secured free in printed form, and an invitation is extended to attend the song service.

The advertising for the other weeks of the series appears in the form of a dodger, 6 x 10 inches in size, printed on one side only, on less expensive paper, a different color being used each week. Twice during the series, a dodger 3¾ x 7 was used by way of contrast, to call attention to a particular subject, such as the question of immortality. Both sides of the small leaflet were printed.

The last advertisement, headed, "Learn to Study Your Bible," gives an invitation to attend the free Bible classes, the evangelist in this way endeavoring to transfer his audience to the church, where lectures are given three evenings a week, Bible classes on two evenings, and another evening is given over to baptismal class work.

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### *Preaching by Radio*

BY A. D. BOHN

**W**HILE located in Milwaukee, Wisconsin, I was invited to speak over the radio on Christmas Eve. I took the church choir with me, and we prayed earnestly for help to enable us to tell effectually the story of the birth of the Saviour. The next morning a wealthy lady phoned me to arrange for an appointment, her interest having been aroused through the radio program. She has since united with the church, and takes a deep interest in its work.

I also started my radio work at Carthage, Illinois, over station WCAZ, on Christmas Day, and was invited to speak again the next week. I was then asked to speak weekly, which I did for six months. The owner of the station told me to feel free to tell from the Bible just what we believe. This opened the way to give the essentials of our message. An interesting feature of my broadcast was the "Question Period." I invited people to ask questions by sending a card to the station. These cards came in such great numbers that the station manager granted me two full hours for answering questions.

We mailed *Present Truth*, two copies each week for twenty weeks, to those who requested it by card. This resulted in twenty-eight applications for continuance of the paper. I wrote a letter to these people, requesting a Harvest Ingathering donation. I have received \$6.50, and no doubt will receive more.

I have received some interesting letters and cards. The station manager told me that my lectures brought more mail than any other religious program, and they have a large Lutheran College located at Carthage, which broadcasts every day over this station. Several people have expressed their joy in finding truth they had never known before. The names and addresses of all who wrote from outside the State

of Illinois have been referred to the various conference presidents to follow up.

Many requests have come for me to speak again, and I expect to begin shortly a new series of lectures over station WCAZ. This work requires diligent study and preparation, but I find it is good for me. May God direct many of our ministers to the radio in the giving of this last message to the masses.

Quincy, Ill.

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### Distribute Your Responsibilities

BY M. A. HOLLISTER

IF we as leaders follow the instruction given through the Spirit of prophecy regarding the finishing of the work, we shall put every member to work in so far as we find it possible. No one man should attempt to do the work of ten or more. This is what Moses was doing when Jethro advised him otherwise, and we read that Moses, acting upon his father-in-law's advice, immediately sought out able men to act as leaders.

Following this suggestion, only using the numeral 7 instead of 10 as a basis of division, I have organized churches so as to be able to engage every member possible in active soul-winning work for the church members, as well as for those outside the church. The various departments of church activity, such as literature, welfare, Harvest Ingathering, petition soliciting, church finance, student campaigns, missing Sabbath school members, etc., are cared for by these groups. Special care is taken to keep in close touch with members who may be discouraged, in order to prevent backsliding on their part; for we should endeavor to hold our own as well as to gain new acquisitions.

The plan of organization is as follows:

board wishes to get into the hands of each member to sign, indicating the amount he will give to church expense.

He, or the pastor, will call the elders together, and give them the cards showing the names of all members in their respective groups.

Each elder selects and hands to his officers (1, 2, 3: Bond, Chase, and Philips) the cards belonging to their particular groups, who in their turn hand to their assistants (1, 2, 3, 4: Bond, Percival, Harrison, and Lyon) the seven cards containing the names of their seven-member flocks.

Each assistant then visits these seven members, securing the desired information and signatures, returning the cards to his officer, which in this instance is No. 1, Mr. Bond; No. 2, Mrs. Chase; or No. 3, Mr. Philips. These in their turn give the cards to Mr. Jones, Elder No. 1, for the use of the finance committee or the treasurer.

Again, suppose the Sabbath school superintendent is looking for missing members. He hands to the pastor or elder the names of all missing members, and the elders look over the names and assign them to the leader in whose group they are listed, and they are then passed to the "member worker" (the assistant officer), who endeavors to obtain the promise of the missing member to attend Sabbath school, having the results written on the card containing the name, and returns it to his officer, who passes it to the elder, and he to the superintendent of the Sabbath school.

Each group leader of seven with his chief officers should study the names and ability of each member in his group for missionary activity, and assign each accordingly for campaign work or any other of the many functions in which he may be able to serve. The

One or More Elders	Deacon or Deaconess } (3 Officers)	Four Assistants Each			
1. A. B. Jones	1. W. A. Bond	1. Mrs. W. A. Bond	{ 1. Name of member 2. " " " 3. " " " 4. " " " 5. " " " 6. " " " 7. " " " (Selected by church board for each assistant officer, with the officer in consultation.)		
				2. Mrs. L. C. Chase	2. L. C. Percival
2. Name	4. Mrs. Claud Lyon	4. " " "			
				1. Name	1. " " "
2. " " "	2. " " "	3. " " "			
				3. " " "	3. " " "
4. " " "	4. " " "	5. " " "			
			5. " " "	5. " " "	6. " " "
6. " " "	6. " " "	7. " " "			
			7. " " "	7. " " "	(Selected by church board for each assistant officer, with the officer in consultation.)

Working illustration: Brother Jones, Elder No. 1, who is also the chairman of the finance committee, has a budget card which the church

group will seek for members to the Missionary Volunteer Society, children for the church

(Continued on page 22)



## DELVING INTO THE WORD

Studies on Fundamentals of the Message

### THE "LORD'S DAY" OF REVELATION 1:10

BY W. E. HOWELL

THE word rendered "Lord's" in this passage is *kuriakee* in the Greek. It is an adjective form of *kurios*, the latter being the regular word for Lord in the New Testament. The same adjective is used in only one other place in the New Testament, 1 Corinthians 11:20, in the phrase "Lord's supper." It is used in exactly the same sense in the two passages, namely, to denote a thing peculiarly and distinctively the Lord's. As we have no suitable adjective form of the noun "Lord" in English to use in these two phrases, the possessive form "Lord's" is employed, making them read "Lord's day" and "Lord's supper" respectively.

There has been no question on the correct rendering of *kuriakee* in the phrase "Lord's day" until recent years, since the discovery in Egypt of fragmentary papyrus documents and certain inscriptions, written in Greek, revealing the general fact that the New Testament was written in the common language of the people, called the *koinee*. Both the words *kurios* and *kuriakos* are found in these writings, not infrequently referring to the Roman emperor, who in the time of heathen Rome came to be called both "Lord" and "Son of God." It is a significant fact, however, that the so-called Christian emperors did not use these blasphemous titles. Because Paul and John both wrote in the time of heathen Rome, and since there was a monthly day devoted to ceremonial worship of the emperor, some have taken the view that the *kuriakee* day in Revelation 1:10 was intended to designate emperor's day, and should therefore be translated "imperial day."

This might be an easy way to avoid the controversy over whether "Lord's day" means the seventh-day Sabbath or Sunday, but such a rendering of *kuriakee* seems utterly inconsistent and groundless. It would be as reasonable to render "Lord's supper" as "imperial supper." Paul's use of the adjective was much earlier than John's, and if the heathen meaning was to be carried over into New Testament usage, this would be more likely at the time of Paul's writing than later when John wrote. In other words, *kurios*, the noun, had taken on unquestioned application to Christ in the earliest of New Testament writings, and its adjective form, *kuriakos*, would naturally and logically follow in the same sense in Christian usage. Then again, what object would John have in stating that his vision fell on emperor's day

rather than on the day belonging distinctively and exclusively to the divine Lord who revealed Himself to John in the visions of Revelation?

Without denying that *kurios*, *kuriakos*, and some forty other words listed by scholars, were in current use in the common language of the day when the New Testament was written, and often with both general and specialized meanings among the people, some with distinctly heathen application, yet perhaps no scholar has expressed the truth better in the case than Dr. A. T. Robertson, in his new "Grammar of the Greek New Testament in the Light of Historical Research," pages 115, 116, where he says:

"The fact that these and other terms were used in the popular language of the day gives sharper point to the new turn in the gospel message. The deification of the emperor made Christians sensitive about the words [*kurios*, *kuriakos*, and seven others mentioned]. . . . The Christians did not shrink from using these words in spite of the debased ideas due to the emperor cult, Mithraism, or other popular superstitions. Indeed Paul often took the very words of Gnostic or Mithra cult and filled them with the riches of Christ. . . . The mass of the New Testament vocabulary has been transfigured. . . . The new message glorified the current *koinee* [common speech], took the words from the street, and made them bear a new content, linked heaven with earth in a new sense."

What better example of this comment would one want than the sublimation of *kurios* Cæsar from its low, idolatrous plane to *kurios* Jesus in its divine and exalted level, or the transmutation of *kuriakos*-logos (imperial treasury) to *kuriakon* deipnon (Lord's supper) and *kuriakee* heemera (Lord's day)?

Meecham, in his book "Light From Ancient Letters," pages 118, 119, quoting in part from Kennedy, says of *kurios*:

"It was constantly used of characteristically Oriental deities, such as the Egyptian Isis, Osiris, and Serapis. In the first century it was quickly taking its place as the designation of the deified emperor, and thus becoming the central term of the imperial cult.' What Paul did, therefore, was to adopt this current title, and invest it with a deeper and more spiritual meaning. . . . Its ascription to the deified Roman ruler was anathema. There was but 'one Lord, Jesus Christ' (1 Cor. 8:6). To the writers of the New Testament the risen Christ is, above all else, 'Lord.'"

With this much true of the use of *kurios*, it stands to reason that its derivative *kuriakos* falls definitely into line with the same meaning, Lord, and signifies Lord's in "Lord's day" as clearly as it does Lord's in "Lord's supper."

Washington, D. C.

## VALUABLE QUOTATIONS

Verified Extracts From Current Literature

**HIGH TENSION.**—Fifty years ago, the principal causes of death in our country were diarrhea, typhoid, diphtheria, tuberculosis. Today, these have mostly disappeared, except tuberculosis, which is fifth. At the present time they are heart disease, apoplexy, cancer, pneumonia, nephritis, and diseases arising from nervous disorders. Heart disease stands at the head of the list, with one sixth of all deaths over forty years of age. High-tension living is the cause.—*The Christian Advocate*, Nov. 16, 1933.

**MORAL BANKRUPTCY.**—Note our mental, moral, and spiritual poverty. Fifty thousand people become insane every year in the United States. Four hundred thousand are in institutions, with 5,000,000 mental defectives in the country at large. New York State spent, in 1931, \$47,000,000 to care for its 73,000 insane patients; nineteen cents out of every tax dollar in Massachusetts goes for the same purpose.

**Divorce:** One out of every six of our marriages ends in the divorce courts. Men and women in their twenties have been married at least four times. So hardened have we become that we condone the marriage of a member of the first family of our country within a week of the time of his divorce. Graft and bribery in public affairs is so common that we cease to wonder. It extends from the Federal Government down to the smallest village. It is common talk; yet to neighbors, relatives, and friends it creates no difference.

In ten years our population increased 17½ per cent; our crime increased 110 per cent. Four hundred thousand people in the United States make their living by crime, while the total cost of crime in the country is \$13,000,000,000.

Morally we are bankrupt. Seven out of ten of our young people never heard of the ten commandments. Only one out of six of our population is enrolled in Sunday school, including Catholics and Jews. More than twenty-three million boys and girls of public school age, between five and a half and seventeen, are receiving no religious training, while eight persons out of each one hundred attend church Sunday morning and two out of each one hundred attend Sunday night.—*The Christian Advocate*, Nov. 16, 1933.

**UNIVERSAL ENEMY.**—Changes in legislation do not affect chemistry and biology. Alcohol is still a narcotic poison. "In the end it biteth like a serpent, and stingeth like an adder." And it is the business of Christian people who love their fellow men to do everything within their power to kill that serpent or extract its fangs. We have failed in our first attempt, for reasons unforeseen and largely beyond our control. But we have learned something from our setback. Eventually mankind, which has rid the world of slavery, and is battling for social justice, and building up sentiment against war, will find a way to conquer alcohol, that other universal enemy of the race.—*The Christian Advocate*, Nov. 16, 1933.

**MORAL LAPSE.**—The extent to which millions of the people of the United States have lapsed into crude vulgar animalism in the last fifteen years and have adopted the moral customs of the barnyard, is appalling. In some circles people have arrived dangerously near to the condition described by a first-hand observer of the break-up of the Western Empire, when he lamented because decency had become a reproach that cost a man his social standing, so that people who wished to keep their self-respect were going to live among the barbarians.—*Editorial in Detroit Free Press*, Oct. 15, 1933.

**ANXIETY PREVALENT.**—Probably at no other time in the history of the world have so many people been anxious concerning their daily bread and raiment as at this time.—*The Watchman-Examiner*, Dec. 28, 1933.

**NRA AGAIN.**—NRA is not the mark of "the beast." That mark is "666," not NRA. (See Revelation 13:16-18.) "The beast" will be a Roman (Dan. 7:23, 24)—possibly, like Paul, a Jew that is also a Roman. At least, he will not be an American. He will not be revealed to the world nor come to his power until *after* the church has been caught up to meet her Lord in the air (2 Thess. 2:1-9, R. V.). Therefore, no member of the true church, which is His body, will ever be in danger of receiving the fatal mark.—*The King's Business*, November, 1933.

**SHORT BIBLE.**—Over two thousand five hundred years ago the devil inspired a wicked king to pull out of his pocket a penknife with which he cut the word of God into pieces and cast it into the fire to burn. And now he gets the Chicago University to do the same destructive work. But Satan knows better. He knows he cannot mutilate and destroy the word of God forever. There is one consolation. These shorter Bibles, the abridged Bibles, and now the "Short Bible," do not become "best sellers." Infidels do not waste their money on such productions, and God's true church despises these attempts and refuses to have anything to do with them. But woe unto you, ye would-be scholars!—*Our Hope*.

**AGAINST EVOLUTION.**—An expedition called the "Percy Sladen" expedition returned from West Africa on August 3d, bringing many most interesting finds. One of these is a five-foot gorilla, described as having red hair and as being mainly white in color, and believed by the natives to be a degenerate human being. The idea that the anthropoid apes are human in their origin undoubtedly grows.

But there is an unconsciously funny item in the report of specimens obtained. It is this: "A giant water shrew, belonging to a species believed to have been extinct millions of years ago" (our italics).

All who follow the scientific descriptions of the more extraordinary animals, for the most part probably destroyed at the time of the flood and represented today by fossils, know how the scientist quite loses his sense of time and asks us to believe that these fossils are "millions of years" old. One has even asked us to believe that a skeleton has been lying exposed to all the changes of weather and climate in the Gobi Desert for 8,000,000 years! This shrew is of a species believed to have become extinct "millions of years ago"! Yet it has survived, quite unknown, from those far, far-off times, through all the amazing changes of climate and of almost every other conceivable kind which must in "millions of years" have come upon the earth! Some scientists evidently have a very, very mistaken idea in their heads and cannot get it out, and it is to be hoped that this giant water shrew will enable them to recognize a really basic error in their thinking. Let us all give up "thinking evolutionally," and recognize that if a creature, such as this shrew, is represented in rocks by fossils and is also living on the earth today, there is no likelihood at all that the strata of these rocks were really formed "millions of years ago."—*The British Fundamentalist*, October, 1933.

**MOVIE BILLION.**—At the movies, so it is stated, this nation spends over \$1,000,000,000 a year. For a household of five persons that is 80 cents a week. . . . This country is five times as movie-minded as the rest of the world has become. She has furnished four fifths of all the money invested in the industry. She has produced and distributed four fifths of the films. Her people, on the average, attend the movies five times as often as the rest of mankind.—*The Literary Digest*, Jan. 6, 1934.

**METEORIC SPLENDOR.**—A sight which I shall never forget is the shower of meteors that lighted the heavens a hundred years ago last November. Nobody had ever seen anything like it before, and I don't believe anybody has ever seen anything like it since. I remember how my husband and I were awakened by the strong light which flooded our room and made the earth as bright as day. We did not know what was happening, and were startled. When we went out of doors, the heavens were illuminated by strange lights. Many people prayed, some stood in wonder. For days everybody talked about it. Fifty years after, people who saw the sight recalled it.—*Senora Martina De La Rosa* (128 years of age), *Touring Topics*, August, 1933.

**BAPTIST FEARS.**—After a century of almost unparalleled progress, Baptists enter the new year with timidity and fear. Our denominational work is suffering at home and abroad. The organizations and methods of work which we have evolved seem no longer satisfactory, and many of our people are thor-

oughly discouraged. For our part we believe that conditions will soon improve, and we plead with Baptists everywhere to cheer up and gird themselves for new tasks. Our fathers left us a noble heritage. We must prove ourselves worthy of that heritage.—*The Watchman-Examiner*, Jan. 4, 1934.

**CATHOLIC SCHOOLS.**—All over the country public schools have been closed. Many others will shorten their terms. Teachers are receiving no remuneration at all, or only a fraction of their stipulated salaries. According to the Commissioner of Education, the public schools were never at a lower ebb. Yet in the worst of this depression, our Catholic elementary schools show, in some dioceses, an actual increase over the preceding year.

No doubt this striking difference is due to the difference in fundamental principle animating the two systems. To the Catholic mind, the Catholic school is an integral part of the parish. Without the school, supported by the home, much of the church's work is lost. Hence, our Catholic people have reared schools all over the country, so that their children may be taught to praise, revere, and serve Almighty God. In spite of their poverty, aggravated by the depression, they are today maintaining schools which provide for more than 2,000,000 children.—*America (Catholic)*, Jan. 6, 1934.

**DENOMINATIONAL DISINTEGRATION.**—The rounding out of a quarter century by the Federal Council of Churches of Christ in America brought not alone that organization, but American Protestantism as a whole, to a new day of reckoning. Nothing has been more marked in the religious life of the United States during the last twenty-five years than the disintegration of the denominational ideal. Yet nothing was more apparent at the anniversary session of the Federal Council than the refusal of the denominations to surrender a particle of their grip. All that challenges this entrenched ecclesiasticism is the growth of local disgust and disinterest, but that is a challenge not to be underestimated.—*The Christian Century*, Dec. 27, 1933.

**CHURCH DEBACLE.**—Beyond all question the most immediate and acute practical duty before church leaders in the United States right now is to save the Christian church from the unspeakable humiliation toward which it is headed by virtue of the commitment of thousands of its devoted women to the so-called Goodwin plan. The very soul of religion is at stake. Unless this movement is frustrated, the cause of spiritual religion in this country is in for the sorriest debacle which it has ever experienced.—*The Christian Century*, Dec. 27, 1933.

**LEAGUE'S DECLINE.**—1933 will be remembered as the year of the decline of the League of Nations. The withdrawal of Japan and Germany were far more than political events. They were notice served of the inevitable collapse of the League scheme for organizing peace. That scheme rested on four pillars: First, the freezing of the world map as the treaties left it at the close of the war; second, the perpetuation of the comparative ranking of the powers as they stood in 1918; third, the availability of the machinery of the League, including the assent of the small states represented in the assembly, for bolstering up the programs of the foreign offices of the powers, and especially of the Quai d'Orsay; fourth, the use of economic and military sanctions to enforce decisions handed down in the light of the three previous principles. Now that the United States, Russia, Germany, and Japan, for various reasons, stand outside the League, the League based on the covenant of Versailles is at the end of its course.—*The Christian Century*, Dec. 27, 1933.

**ANTIRELIGIOUS MEXICO.**—After an interval of a year or more since the last conspicuous expression of anticlericalism in Mexico, two or three recent events indicate the beginning of a fresh campaign further to eliminate the influence of the church from the life of the state. It is not merely the Roman Catholic Church which is the object of attack, but all churches and all religion. Speakers at the convention of the National Revolutionary Party (the party now in power in Mexico), lately in session at Queretero, shouted, "Down with religion! Down with God!" and that sentiment seemed to evoke no opposition. "The revolutionaries are not enemies only of the Catholic Church, but of all churches, because they deform men's brains, transforming them into instruments for serving capitalism." "There is no God except in petrified hearts and books. The priests are like bartenders who exploit mankind." "We must sacrifice even respect for our

mothers' beliefs for the sake of the younger generation, giving the latter socialist, rationalist, and unprejudiced education." A week later a committee of the chamber of deputies recommended a thorough overhaul of the educational system, giving socialist doctrines a prominent place in the curriculum, and forbidding religious organizations from conducting elementary or secondary schools and ministers of any creed from teaching in them. Indications are that this recommendation will be carried through without modification.—*The Christian Century*, Dec. 27, 1933.

**CATHOLIC RADIO.**—The weekly Catholic Hour of the National Council of Catholic Men, just beginning its fourth season, is now going out over a hookup of fifty-six stations, with an average of 3,000 letters of inquiry a month to testify to its effectiveness. This, together with Father Coughlin's period and the Catholic programs on the Church of the Air, makes three national broadcasts that nearly every citizen has heard at one time or another. Few readers know, however, that dogma is also being preached regularly over a great sectional hookup in New England and by seven local stations in other parts of the country established solely for that purpose, and also by twenty-three commercial stations from which zealous groups of laymen have bought time.—*America (Catholic)*, Jan. 6, 1934.

**BUCHANANISM UNSAFE.**—The *Sunday School Times* has been reluctant to take up in an extended way the so-called First Century Fellowship, or Oxford Group Movement, or Buchmanism, although it has published repeated editorial statements calling attention to unscriptural aspects of this popular movement.

"Experience" is the acknowledged message and basis of the Oxford Group Movement. Belief in any Scriptural doctrine is intentionally ignored—not denied, but set aside as something that can only come, in many cases, after experience. The guidance of the Holy Spirit is especially stressed as of vital importance in everyday living. Now the Holy Spirit says: "Faith cometh by hearing, and hearing by the word of God." Rom. 10:17. The alleged First Century Fellowship says: "Faith cometh by experience." Is it truly a First Century Fellowship that puts aside the plain teaching of the Holy Spirit and substitutes something else?—*The Sunday School Times*, Dec. 23, 1933.

**GOODWIN PLAN.**—We believe that any form of special privilege or favoritism accorded to certain business institutions in return for some commission returned to church organizations or church members, as such, is utterly inconsistent with the character of the church as a spiritual institution that ought to be concerned only for the glory of God and the salvation and welfare of men, without distinction. We believe, moreover, that this is true, regardless of the extent of the financial benefit that might be obtained. In fact, the larger the possible return, the more serious, it seems to us, is the temptation and the likelihood of ultimately disastrous results. We do not believe that the church can enter into any such plan without lowering its own standards and adversely affecting its own life.—*The Congregationalist*, Dec. 28, 1933.

**LIMITATIONS OF N. R. A.**—Why should we continue to ignore the fact that a world full of despair has come upon us because we have ignored too long and refused to live under the code of the I. N. R. I. [*Jesus Nazarenus Rex Iudaeorum*—Jesus of Nazareth, King of the Jews]. Has the N. R. A. any treatment for the ills of our hearts which were forgotten by the I. N. R. I.?

Brotherly love is not a matter of law, save the divine law of love. Greed and avidity cannot be miraculously turned into generosity and concern for a brother by a blue eagle so long as a spotless Lamb has failed to do it. Parish monthly pay rolls mean nothing in conforming or not conforming to the codes of the I. N. R. I. When we ignore love, we subject ourselves to law.

The N. R. A. is no balm in Gilead. It is something to write about and talk about and attempt to conform to, but small the hope that accrues to the N. R. A. Before the N. R. A. can save the world, the hearts of men must be right. When the hearts of men are right, it is because they are ruled by the love of the I. N. R. I. The minute the I. N. R. I. comes in, all need for the N. R. A. passes out. Our present need, if need it be, for the N. R. A. indicates nothing quite so much as an even greater need for the I. N. R. I.—*The Expositor*, December, 1933.

# AUTUMN COUNCIL SIDE LIGHTS

The Background and Spirit of the Actions

## MARRIAGE, AND MINISTERIAL RESPONSIBILITY

BY M. N. CAMPBELL

**M**ARRIAGE of believers with unbelievers is expressly forbidden by both Old and New Testament counsel, and by the "Testimonies." [Vol. V, pp. 361-368; Vol. IV, pp. 504-508; Vol. III, p. 262.] It ought to be perfectly clear that what God has forbidden cannot with His approval be performed by a Seventh-day Adventist minister. Time and again I have been compelled by this instruction to decline to perform the marriage ceremony between members of our church and those of other communions, or of no religious faith at all. This can be done in a kindly way, and no ill feelings need result.

On one occasion, when urged to perform such a ceremony, I set before the prospective groom the claims of God upon him to obey His law, pointing out the danger of setting out in married life with a home divided on the highly important question of religious faith. He told me he was fully convinced that we had the truth, and hoped some time to obey. I pressed home on his conscience the importance of heeding the call of God "today," and he finally yielded before the close of the interview. The next Sabbath he was a worshiper in our church, and later I united him and his fiancée in marriage. Had I let down the bars in this case, it is doubtful if the man would ever have taken his stand. He has now been a faithful Sabbath keeper for twenty-six years.

On the other hand, I recall one instance when I did perform a marriage ceremony between a believer and an unbeliever, and felt very clear in doing so. Two cousins had been close associates for years, and finally entered into illicit intimacy. The young man went out west to take up a claim, where he heard the message preached and accepted it, being baptized and received into church membership. Shortly afterward he had word from his cousin that she was in a delicate state resulting from their relationships. He immediately returned east to marry her. Members of the church in that place told him he could not marry her now, because he was a believer and she was not.

I was called to settle a division in the church over the matter. I settled it by sending the young man after a marriage license as soon as I arrived. In a sense they had already effected a common law marriage by their previous relations, and both law and gospel required that it be made legal. The attitude of some of the members had frightened the girl into real illness, but my prompt action changed the situa-

tion, and she soon took her stand for the truth. However, this or other extraordinary emergencies do not in any sense alter the stern injunction against marriage with unbelievers.

### Ornate Weddings Improper

Another tendency fraught with peril is to spend considerable money in connection with weddings, by way of costly church decorations, elaborate dresses, and other unnecessary expenditures. If ever such things were legitimate, they can be considered so no longer. For such displays to take place in a time of stress, such as obtains, is altogether out of place, and awakens justifiable criticism on the part of thoughtful onlookers. The faith of some has been shaken in the religious experience of old church members who have indulged in such needless waste of money on weddings, when the cause of God is in dire need. Preachers should give such extravagances their unqualified disapproval.

The use of the wedding ring in countries where long usage has not made it well-nigh imperative, should not be followed. Even in British countries, where the use of the wedding ring is considered allowable among our people, our ministers do not need to use the ring ceremony in performing marriage ceremonies. This is an idolatrous formula, and utterly incompatible with the principles of this movement.

These principles here iterated are in harmony with recent, and former, Autumn Council actions. In fact, at the Council last October, there was earnest and united conviction concerning these two points that was crystallized into the actions here reprinted, and which should be honored by every worker in this cause.

"WHEREAS, Our experience has taught us that disregard of the plain counsel of the word of God respecting the marriage of our people with unbelievers or those not of our faith, often leads to sorrow, disappointment, and shipwreck of faith; therefore,

*Resolved*, That we urge our workers of experience to give counsel and instruction on the subject of marriage to our young people at appropriate times and places, emphasizing the sacredness of the marriage covenant, and the need of divine guidance in taking any step vitally affecting their future happiness and usefulness, as well as warning against the danger of marriage with unbelievers or those of a different faith; and, further,

*Resolved*, That in the marriage ceremony, simplicity be observed, and that some simple form, as that in the 'Manual for Ministers,' be used; also that we look with disfavor upon the ring ceremony, and upon our ministers' officiating at marriages of believers with unbelievers or those not of our faith."—*Actions of 1925 General Conference Autumn Council, pp. 12, 13.*

"WHEREAS, There is appearing in the church an unwholesome trend toward elaborate and costly wed-

dings, patterned after the extravagance of the world, and often creating a spirit of emulation or rivalry, all of which is decidedly at variance with that simplicity which should characterize the practices of the remnant church and the performance of its rites and ceremonies; and,

"WHEREAS, The ministry of our church has a solemn and inescapable duty in relation to this trend, which should be exercised in public admonition and private counsel; and therefore,

"Resolved, That this Council hereby register its disapproval of elaborate or costly marriage ceremonies in our churches or in the homes of our people, as contrary to the spirit of the gospel, particularly in these remnant hours of time; and by this action asks our ministers to exert their influence against this unwholesome trend by personal counsel and public admonition."—*Autumn Council Action, 1933.*

The tendency of the age is away from the fundamentals of the Scripture. Unless we are watchful, we shall find ourselves affected by this spirit, and weakening on principles concerning which God has given very clear instruction. In a matter which affects the future welfare of our youth so vitally as does marriage, we, as ministers, should stand very firmly for the right.

Winnipeg, Manitoba.

### THE MINISTER'S BOOKS

Reading Course and Reviews

"THE SPADE AND THE BIBLE," by W. W. Prescott. Fleming H. Revell Co., New York, N. Y. 216 pages. Price, \$2.

The author of this work has to my mind made a notable contribution in this collection of extracts from authoritative sources dealing with the subject of archeology. Anything that tends to confirm faith in the Bible records, anything that helps to stay the tide of unbelief sweeping over the world, anything that helps to give a firmer basis for hope and presents solid reasons for such hope, should constitute ground for rejoicing that God has not left Himself without witness in the earth, even in such a time as this.

"The Spade and the Bible" contains unimpeachable testimony to the truthfulness of the Biblical accounts now so widely questioned in certain quarters. Whether it be the story of the flood or of the tower of Babel, the existence of the Hittites or the historicity of the patriarchs; whether it be the question of the fall of the walls of Jericho or the downfall of Nineveh, the existence of Belshazzar or the trustworthiness of Luke as a historian,—all is discussed, and authoritative witnesses adduced to testify to the accuracy of the Scriptural record.

It is not the aim of the book to establish the truth of the Scriptures from archeological evidence, nor from such evidence to prove the existence of a personal God. "What then," the author asks, "has archeology achieved in this field of controversy?" And he answers his own question: "The answer is clear. It has shown by such evidence as cannot be discredited by

any speculative philosophy or any unproved theories of modern science, that the historical statements in the Scriptures are reliable in the many cases where archeology has made available the contemporaneous testimony of various kinds bearing upon the same facts."—*Page 14.*

Our workers will be interested in practically every chapter of the book, as new evidence is marshaled to the support of the Bible record. Especially will they be glad to read the chapter dealing with Daniel and Nebuchadnezzar, and also the one discussing Cyrus and Belshazzar. I believe that the chapter on Luke as a historian will appeal to many. In fact, each chapter should be both read and studied, and the matter contained in them be familiar to every teacher and preacher. I am thankful that these evidences from archeology have been put in such convenient form and made so easily accessible, and that it is included in the 1934 Ministerial Reading Course. I trust our workers will not miss the opportunity of making themselves intelligent on these vital points.

M. L. ANDREASEN.

College View, Lincoln, Nebr.

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### College Credit in History

THE volume on church history by A. H. Newman, which is one of the books included in the Ministerial Reading Course for 1934, is also the book used for the first half of the Home Study Institute course in church history. In other words, it is a regular college text, and those ministers who wish to read it with the care which it deserves, and answer a reasonable number of questions based on the text with a view to remembering the essential points, may enroll for the first half of the Home Study Institute course, and have a full year in which to cover the work in this way.

Then, if they so desire, when the second volume is taken up in the reading course, such ministers could deal with it in the same way, and thus ultimately receive credit for a six-hour course in church history, such as is given in our leading colleges.

The tuition for the first half of this course, which yields three semester hours of college credit, has been \$10. For a limited time, we are giving our workers a discount of 10 and then of 20 per cent from this old rate, so that the net cost for tuition this year would be \$7.20. This is a very low rate for a three-hour course covering a most fascinating period of church history.

Prof. A. W. Werline, one of our strongest history teachers, has charge of this course, and the expert guidance given by him will be worth much to the minister who aims to store his mind with the chief facts of church history.

M. E. OLSEN, Principal.

Home Study Institute,  
Takoma Park, Washington, D. C.

## THE QUERY CORNER

Sundry Ministerial Problems

### Concerning the Ten Toes

*Are the several divisions of the great image of Daniel 2 primarily anatomical or metallic? In other words, should we stress the "ten toes," or merely the divided, non-adhering aspect of the "feet" (including the unnumbered toes), in the final phase of the prophecy?*

Representing the kingdom of man in the world, from Babylon onward in its successive phases, the outline is based primarily on the metallic feature, and only secondarily on the anatomical aspect as it blends into the symbol. It is the head of *gold*, the breast of *silver*, the thighs of *brass*, the legs of *iron*, and the pedal extremities of *iron* and *clay*, and it is the metals in the approaching break-up that are to be ground to pieces, when the stone smites the image. Consistency is the first law of prophetic interpretation, and all will concede that the ten fingers on the hands or the arms and breast of silver have no special significance. It is therefore fallacious prophetic interpretation here to emphasize the "ten" toes, which are not enumerated by number in the Scripture. It is the "feet and toes," and not the toes alone, that are stressed as representing the multiple, noncohering kingdoms of Europe that succeeded Rome. Otherwise, if the two legs represent Eastern and Western Rome, as has been frequently stressed in the past, the toes on the two feet, would, as individual kingdoms, have to be equally distributed in the East and West. The fallacy of such an interpretation is obvious.

Prophetic symbols and parables are not to be pushed beyond the explicit interpretation recorded by Inspiration. The issue is unity and universality *versus* division. First, successive world powers; then baffling break-up and ever-changing separation; and lastly, universal and eternal supremacy of the kingdom of God. The toes are but part of the feet of separative iron and clay. Naught is said of another little toe that waxed exceeding great, and displaced three toes. Such gratuitous features consequently have no rightful place in the strict interpretation of Daniel 2. They belong to Daniel 7 with its development of the religious aspect, and should not be injected into Daniel 2 on the basis of anatomical analogy. Only that interpretation is legitimate which is harmonious and consistent throughout. And only such interpretation should characterize the utterances of speakers and writers in the advent movement. Carelessness here, or convenient play upon such seeming but unreal analogies as the "ten toes," should be banished from our ranks.

L. E. F.

## EFFECTIVE ILLUSTRATIONS

For Song or Sermon

**FLAW FINDERS.**—At a meeting a man held up a sheet of white paper, with a little black spot on it, and asked his audience, "What do you see?" They all answered, "A black spot." He then asked, "Why, don't you see the white? There is so much more white than black." Isn't this quite natural? How easy it is, when looking at others, to see a small flaw before finding the many praiseworthy things! What kind of eye have you?—*Selected.*

**BUDDHISM'S "GOSPEL."**—In one of the Buddhist temples in China may be seen a three-eyed, fierce-looking idol brandishing a club, and bearing the superscription: "Who would come to have his sins forgiven?" A scroll on the right side of the idol reads, "If you are not a bad man, what need have you to fear me?" and one on the left side, "The sinner certainly will not be forgiven." What a contrast to Christianity, revealing a merciful God seeking sinful man; Buddhism shows sinful man vainly seeking a wrathful God.—*The Christian Worker.*

### Distribute Your Responsibilities

(Continued from page 17)

school, report cases of need to the Dorcas Society, and cases of discouragement or backsliding to the pastor or elder. They serve to pass out quickly information regarding any or all members (or from the leaders to the members as may be desired). In fact, this plan affords a way in which all members of the church will be kept active in all church interests, and never be out of touch with the other members.

This does not prevent the maintaining of other organizations within this organization, for they work in co-operation with each other. In this connection read "The Church the Light of the World," in "Testimonies," Vol. V, pages 454-467.

Brookfield, Ill.

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### Sowing the Wind; Reaping the Whirlwind

(Continued from page 1)

him that all these riches the king of Babylon would take from Judah and carry to his own city.

It seemed only a friendly act on the part of Hezekiah to show his riches and treasures to the Babylonian ambassadors; but the motive was to seek favor and court admiration from the world. Hezekiah sowed the wind, and the whirlwind followed.

The lesson that the remnant people of God should learn from this incident in the life of King Hezekiah is clear. We are not to seek alliances with the world, nor follow their plans, nor court their favor. There can be no compromise with sin, no following after the world in its fashions or practices or worship. Said Christ, "Woe unto you, when all men shall

speak well of you!" To be a seeker after the world means ruin to one's faith. Ancient Israel never could obey God when they tried to be like the peoples and nations around them.

The world has ever sought alliance with the people of God. The peculiar faith of the Bible lifts men up on a higher plane; and like the Hebrews in Babylon, and Joseph in Egypt, God's men should be superior to the world. But the world ought never to be attractive to the people of God. The command is, "Love not the world, neither the things that are in the world." And the reason given should challenge our serious attention: "If any man love the world, the love of the Father is not in him."

It is a common observation that apostasy begins with doubt. It matters not so much what phase of truth doubt may attack, if it is not put out of the heart, it will sap the very foundations on which faith rests. Doubts, like weeds, grow with great rapidity, and if cherished will sooner or later wreck the faith of the individual holding them. The doubter sows the wind, but reaps the whirlwind.

There are habits of conduct which seem of slight importance. Liberties are often taken, from age or from association, which seem small in themselves; but many a poor man has gone down before the whirlwind of uncontrolled desire, fanned and fed by small beginnings. Sinful appetite may be gratified till its grip becomes so strong that the hope of eternal life is lost as the price of the indulgence.

Recently a fine type of man holding a responsible position in a large bank appropriated a small sum of money to cover some speculations

on which he had ventured. He lost; borrowed again and again, each time becoming more and more hopelessly involved. Then came exposure, disgrace, and ruin.

This cause is built up by sacrifice. Self-denial and loyalty mean much to its prosperity. Little things count in our lives more than we sometimes appreciate. One failure in morality in a worker may wreck the faith of thousands of humble believers.

The little things, little decisions, little acts, of everyday life make up the sum of our existence. Our words and acts are watched, and we should never forget that carelessness on our part may wreck the faith of some one who sees in us a representative of Jesus. While charity is said to "cover a multitude of sins," each one ought to be sure that he gives no cause for offense. These are trying times, and men must hold themselves in leash, lest the enemy destroy their faith. As workers, we may well be charitable to others, but strict and rigid in disciplining ourselves.

These last days present manifold temptations to young and old. New appeals to the eye and ear and heart are everywhere. We should often reflect upon the warning contained in the words of Hosea, "They have sown the wind, and they shall reap the whirlwind," not forgetting that the whirlwind is a mad breaking out of uncontrollable forces of evil, and that it always leaves death and destruction in its wake. Never can it be harnessed for good. The only way to avoid the whirlwind is to take heed, each man for himself, to his sowing.

I. H. E.

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**WIT!**—Who can picture the Man of sorrows as a wit in the desk, resorting in His discourses to the tricks of the secular orator, punctuating His remarks with puns, and swaying His audience alternately to laughter and to tears?

**BREVITY!**—When will speakers learn that, especially in institutional services, sermons must be reasonably brief, if effective? There the routine is regulated by the clock. Restlessness, loss of attention, and subsequent absence result from prolonged services. And the same principle applies, more or less, to all presentations in this tense, restless age. There is, moreover, a limit to the amount the average mind will grasp and retain. Wise preachers work for the largest and most abiding results.

**INTEGRITY!**—Purity of life is foundational for every worker. An unsullied character is his, or her, priceless asset—a name above suspicion in the realm of morals, honesty, or veracity. Devoid of this, one is not only a hypocrite and a deceiver, working against insuperable odds and hampering influences that make ultimate failure inevitable, but is also under a handicap of secret condemnation that takes the very heart out of one's work. Pure hearts, clean minds, and unimpeachable conduct are imperative for us as workers.

**IGNORE!**—Nothing so discomfits a critic as to ignore him. He thrives on attention, but perishes from neglect; hence his craving for the spotlight so essential to his very existence. This essential truth furnishes the clue to successful handling of denominational critics. If we can be diverted from our designated task to answering captious charges and countercharges, we are deflected from our appointed mission to that degree, and the enemy's cause is advanced just that much. Some things are not worthy of notice. The mastiff does not often deign to notice the terrier barking at his heels.

**RESERVE!**—The church is shocked, saddened, and shamed occasionally by the moral lapse of one of her ministers. But in virtually every case, the fall did not come suddenly; it developed gradually. There was a background of yielding to unlawful, tempting thoughts, and little encroachments onto forbidden ground, antedating any act of misconduct. True ministerial courtesy and Christian solicitude involve an active and earnest interest in every member of the flock, young and old, man, woman, and child. But that interest should be marked by proper reserve and unimpeachable conduct. Never should friendliness border on familiarity. The line of demarcation between proper interest and improper intimacy is sharp and clear

and fundamental. This should be recognized by every minister for his own sake, for the sake of the church, and for the protection of the flock.

**HARDNESS!**—Soldiers are expected to endure hardship. It is part of their lot. Privations, dangers, discomforts, are theirs when war is on. And we as soldiers of the cross will come to sense the parallel under the increasingly perilous times of these last days. Our assured monetary support may become more precarious. The comforts and softnesses of modern life and standards may be denied us more and more. The primitive conditions of apostolic days, and of pioneer missionaries through the past, may prevail increasingly from now on, and our dependence may be thrown more and more upon the direct providence of God and personal efforts for support. We should face these facts with the bravery that becomes soldiers of Christ. A world in upheaval, an upset in monetary standards, isolations in large sections of the world,—these should teach us preparedness for future contingencies. The soldier of Christ will rejoice in his hardships as did Paul, with this difference, that our redemption is at the door.

**EXPEDIENTS!**—The distracting pressure of the times and the increasing difficulty in holding our youth, is driving some workers to a heavy dependence upon expedients and devices. But these only ameliorate the difficulty. They do not cure the disease, nor touch the cause. Some are quite earthy in their texture, and wholly secular in their flavor. We must of course apply consecrated common sense to the problem. Old heads cannot be put upon young shoulders. But let us as ministers guard faithfully against the subtle temptation of the hour to substitute social culture for spiritual regeneration, the friendly spirit for the divine Spirit, and accessories for objectives. These constitute helpful *accompaniments*, but are dangerous and sinister as *substitutes*.

**SOLICITUDE!**—When charges against the character or conduct of an individual are made to us, we should in the church, as in the state, regard every one innocent until proved guilty. The command, "Thou shalt not bear false witness against thy neighbor," includes the repetition of tales and rumors that would injure the reputation and handicap the life of a fellow worker. Moreover, Christian principles require that when a person does err, both candor and faithfulness be exercised to restore him. He thus becomes the object of our solicitude and help, not of our suspicion, avoidance, or exclusion.

L. E. F.