

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

January, 1949

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## Notes and Notices

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Information and Sundry Items

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### Three New Ministry Features

☞ THREE new sections will henceforth appear periodically in *THE MINISTRY*, and begin in this issue. First is "The Minister's Wife." As is commonly conceded, the attitude and relationship of the minister's wife can make or break the success of her companion; hence its importance. Second, "Better Speech and Diction." Slovenly speech and faulty diction mar and discount the worker's message, and misrepresent his appeal to men. This should be watched. And, third, "With Your Association Secretaries." There is a growing desire to know just what your secretaries at the home base and in overseas divisions are doing. Your editors believe you will find these new departments highly practical, profitable, and interesting. While we have had occasional articles in these fields, the time has come for them to become regular features. The growing conviction of your editors is strongly supported by the responses to the questionnaire appearing in *THE MINISTRY* for September. It affords us real pleasure to present these features.

☞ SOME actually exhibit the censorious spirit of the "accuser of the brethren" while defending an alleged orthodoxy of belief, perhaps on some minor doctrinal point or date or prophecy. Others, holding a slightly different view, manifest the kind and gentle spirit of Christ in their portrayals, and relationships to others. Which, think you, is acceptable in the sight of God, who is love incarnate? The orthodox form, without the Christ spirit, is a clanging gong and a mocking cymbal. The presentation and defense of truth should ever comport with the spirit of truth.

### Aid This Worthy Enterprise

☞ THERE is an increasingly insistent call, in such lands as the Philippines, India, the Netherlands, and Germany, for books and pamphlets dealing soundly and adequately with the Roman Catholic question. The Agora Publishing Company, of New York City, is so flooded with such appeals that it is earnestly asking for contributions from Christian friends to supply such literature for those millions who are spiritually hungry for factual information on this vital subject. The most important items are written by Dr. Leo H. Lehmann, scholarly editor of *The Converted Catholic Magazine* and author of *Out of the Labyrinth*, who was formerly a Roman Catholic priest, but who is now a sound evangelical minister. His grasp of the heart of

the gospel, as well as the contrasting heart of the great apostasy, is most illuminating and refreshing. These writings are performing a great service in opening the eyes of many Catholics to the real issues at stake. It is hoped that many will aid this worthy enterprise through giving financial help to the Agora Publishing Co. (120 Liberty St., New York City), for the wide distribution of such spear-head literature.

L. E. F.

### Back Numbers and Bound Volumes

IN RECENT YEARS we have made frequent calls through these columns, asking our readers to send in certain scarce numbers of *THE MINISTRY*. It has been some time since we have made such a call. In fact, so many kind readers have responded that we have had sufficient numbers to meet almost every need. However, every few weeks we receive an urgent request for certain back numbers in order to round out some worker's incomplete file, and this has exhausted some issues entirely.

If you have any duplicates of *THE MINISTRY*, or are not keeping a file of your own, or know of some back copies in a deceased minister's library, won't you come to our aid once more and either send these back numbers to us or write and tell us which numbers are available. At present we are in need of the following numbers:

- 1928—All.
- 1929—All (especially *April*).
- 1930—All.
- 1932—Dec.
- 1933—All.
- 1934—All.
- 1938—July.
- 1940—July.
- 1941—All.
- 1942—*April, Oct., Nov.*
- 1943—*April, July, Sept.*
- 1944—*March, April, Sept., Oct., Nov., Dec.*
- 1945—*Jan., May, June, Sept., Oct.*
- 1947—*Jan., Feb., June, July, Aug.*

The numbers we are most urgently in need of are printed in italics. If you have only one or two back numbers to send, a large stamped envelope (bought from the post office) is a suitable container, if slit open at the sides. Larger quantities should be more securely wrapped.

BOUND VOLUMES.—A few bound volumes of *THE MINISTRY* are available for each of the following years: 1938, '39, '40, '41, '42, '43, '44, '45, and '47. The price for each volume is \$2.75. We can supply some other years on request. Write us of your needs.

We can usually supply single copies at twenty cents a copy, or less in quantities. Order through the Review and Herald, or Editorial Office, *THE MINISTRY*, Takoma Park 12, D.C. Make remittance payable to *THE MINISTRY*.



# The Ministry



FOR GREATER POWER AND MORE EFFICIENCY



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## Enlarging the Music Teacher's Sphere

By HAROLD A. MILLER, *Professor of Music, Southern Missionary College*

ALL summers are not alike—it depends upon how they are spent. For years it has been the custom of our colleges to make use of school musicians in teaching through the summer session. This plan locked the musical talent within the four studio walls, and drew out what little coloring was left in already pale cheeks. The teaching went not only round the clock but round the yearly cycle too. All this labor and talent was concentrated in one small spot—not without its benefits—but meager compared to the broad possibilities in another field of usefulness.

This past summer shines in my experience like a diamond in a lump of coal. Blessing it was that came in the invitation to connect with the field school of evangelism in Asheville, North Carolina, to care for the musical phase.

What a difference there is in singing a gospel message to souls hungry for truth, and performing for well-fed people who are weighing carefully all the artistic points or the absence of them! If you have never looked into the upturned, honest faces of those who have come for a clearer understanding of the hope held out to sincere seekers for truth, and watched countenances change as the music and its message struck deep into the pool of their emotions, then you have yet to experience something which far exceeds in personal satisfaction anything you have known.

We musicians would do well if we would emphasize the importance of music in the message, as well as the message in the music. Yes, we would enlarge our contribution to the spread of the third angel's message if we would acquire the habit of thinking of our music ideals and goals in terms of evangelism, then leave the studio behind, step into the shoes of a singing evangelist, and feel the heartbeat of warm, responsive evangelistic joy. It will color the studio activity of the year to follow; it will tie us to the throbbing missionary work that made and

keeps us a people; it will brighten and enlighten our vision of the real usefulness of music.

The field is waiting for us to awaken, and those in charge will be eager to give us our opportunity to show a better reason for teaching music than we as yet have been able to offer. Music was intended to serve a holy purpose. Let us allow the aesthetic to rest for one summer, get down to practical things, and view firsthand the actual working of this peculiar power God has given us.

But let us not slip back into the same old "artistic" rut the next summer. See that each summer finds us connected with an effort somewhere. Many of us may need to start in a small effort but let it be service—small or great—until we become enthusiastic about it. And if our hearts are right, it will not take long for us to catch the spirit of a beautiful, forceful, truth-filled message.

God needs musicians outside the studio as much as He needs them in the classroom. Let us give a fine, sensible balance to both, but we should not forget our responsibility to the cause we have espoused. Our work is but half done when we have taught our music students.

OURS is a broader ideal than that of worldly musicians. If we stop with a reasonable attainment of his standards, either for ourselves or for our students, we have reached only the first station on our artistic trip. It is time we seriously examined our premises, and sounded the depths of our measure of service. Who is the musician who is too great to sing gospel songs, or sit at an upright piano to play for a song service? Where is the man who considers himself too "high-class" to indulge in an evangelistic effort? These may seem like biting words. But I think our music situation needs plain talk, for truly we are not meeting our duty or measuring up to our responsibilities. God open our eyes to our present opportunities.

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# THE MINISTER'S WIFE

*Her Vital Partnership in Service*

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## Ten Commandments for Ministers' Wives

By R. R. BIETZ, *President of  
the Southern New England Conference*

*During a recent evangelistic institute for the workers of the Southern New England Conference special attention was given to the needs of ministers' wives by arranging for daily meetings under the able leadership of Mrs. R. R. Bietz, who was assisted by Mrs. T. G. Bunch. These women wisely steered the discussions into practical channels. Sensible and positive approaches were sought in the solving of all the problems under discussion. An exchange of ideas stimulates refreshed thinking, lifts the vision, and adds new zeal and fervor for the work. Let us continue to develop the usefulness of the ministers' wives while planning to help our ministers increase their efficiency.*

L. C. K.

"Houses and riches a man inherits from his father, but a sensible wife comes from the Eternal." Prov. 19:14, Moffatt.

**T**HE wise man has told us that the sensible wife comes from the Lord. The wife of the minister must be a sensible woman, for she occupies a most important place in the cause of God. When conference committees call workers, they consider not only the husband, but the wife as well. Invariably she receives her share of discussion before a definite call is placed.

Because you are playing such an essential part in the life of the minister, I would like to place before you the burden on my heart in the form of ten commandments.

*I. Thou shalt have no other interests more important to thee than thy husband's.*

I realize you have your home duties, and this commandment does not mean that you should make your husband's work your own to the extent that you neglect your home duties. You must always be a good homemaker. As the wife of a minister you cannot expect to have a career of your own and also to be a successful minister's wife. In other words you should not be a career woman. Your husband's career is your career, his profession is your profession, his success is your success, and his failure is your failure. Therefore, you should take a keen interest in his work. For instance when he preaches to a large congregation in an evangelistic program, it is not befitting that you should sit in the back row and do your knitting, sewing, and darning of socks.

You, as a minister's wife, can take a keen interest in church work without being unethical. You do not have to hold a church office to be a leader and a morale builder. Your leadership is an indirect but effective leadership. The great-

est contribution you can make is not by occupying church offices but by giving strong moral support to everyone who holds these offices.

*II. Thou shalt not make unto thee any church "clique," or anything resembling it.*

The minister is considered the spiritual leader of the flock. As such, he will shepherd the entire flock. Every flock has a variety of sheep, some of them lame, others sick; some old, others young; some fat, others lean; some diseased, and others healthy; but all belong to the shepherd. He gives attention to each one. He shows no difference to any particular group. So it must be with the minister's wife. One of the quickest ways of ruining your husband's influence is to gather a few ladies whom you like about you to the exclusion of all others. Church "cliques" have an uncanny way of keeping a minister on the move if he or his wife in any way belongs to them.

*III. Thou shalt not take the name of thy husband in vain.*

Unconsciously, I suppose, many times our good wives want to build up our good reputation by telling others what wonderful men we really are, but to do this is almost fatal. If your husband preaches a good sermon, don't tell the people about it. They are well aware of all the good and not-so-good sermons. In fact, they can judge better than the wives, for they are not prejudiced in favor of the minister. To tell others that your husband is intelligent and handsome is out of place; neither should you frequently mention the fact that your husband is a man of prayer and very godly.

People are well aware of all your husband's qualities. If they want to tell you about it, that is quite all right, but do not enlarge upon their statements. If you want to talk about your husband, go to him and tell him. He is always glad to hear sincere statements about his work. The greatest contribution you can make to his success is to go to him directly and tell him what you think.

*IV. Remember thy family problems, to keep them holy.*

I have been surprised of late to find that many family problems have been made the talk of the community. Ministers' wives have spread

their family affairs around to the members of the church. To me it seems like taking the furniture out of the most holy place, the home, and throwing it out into the camp to become public property. A minister's influence may be ruined completely because there has been much non-sensical talk about family affairs which should be kept within the circle of the home. I read in *Ministry of Healing*: "Around every family there is a sacred circle that should be kept unbroken. Within this circle no other person has a right to come. Let not the husband or the wife permit another to share the confidences that belong solely to themselves."—Page 361.

V. *Honor thy husband by keeping thy place, that his years of ministry in the cause may be long.*

There is an old adage: "As unto the bow the cord is, so unto the man is woman. Though she bends him, she obeys him." To be sure, the wife should always be a strong influence in her husband's success. However, no wife should dominate her husband, either in private or in public. I have seen ministers blush when wives unthinkingly corrected their speech or facts as they spoke in public.

There are some husbands whose wives dominate them so completely in private life that they are at a loss to make decisions away from home. It is quite a well-known fact that some workers can never give an answer, even in small matters, unless they first get counsel from "the power behind the throne." If you are a better executive or administrator than your husband, and that is possible, use your ability to train him, not to dominate him. Do all your tutoring at home behind closed doors. In this way you can make a real contribution not only to him but to the cause of God.

Someone has said:

"Men recognize few spectacles as more pathetic than that of a non-resisting husband who permits himself to be tyrannized by a dynamic wife. The last vestige of all sound happiness must be sacrificed in those homes where shrewish women have not been tamed. The man who lives in perpetual apprehension of the disapproval which his wife may hurl upon an innocent pastime, the servile husband who answers the shrill and imperious summons of his wife with a docile 'Yes, my dear,' is an abject caricature of what all people by common consent expect to find in a virile husband, and offers the strongest extra-Scriptural argument for the husband's leadership in the family."—*For Better Not for Worse*, p. 404.

There is, of course, much to be said about the husband dominating the wife, but since I am talking to the ladies, I will not mention that part, only to say that the husband should be perpetually impelled to cherish his wife with an intense affection, to acknowledge her accomplishments and virtues, to minimize her frailties and inconsistencies, and to perform the many services of love which are at his disposal by working for her, living for her, and, if necessary, dying for her, even as Christ gave Himself for the church.

## VI. *Thou shalt not gossip.*

It is said that two people can keep a secret if one is dead. If members of the church come to you with secrets, and if you have to listen, I trust that you can do it in such a way that they will recognize that you do not enjoy it, and yet will feel that you are their friend. In other words be a good listener, but listen in such a way that the party with secrets will not come back the second time.

Do not stoop to the low level of carrying tales. Sooner or later gossip always must go to the judgment bar, and to call a minister's wife as a witness is an almost unforgivable sin in ethics. Conferences have had to spend hundreds of dollars to move ministers from one field to another because the wife was always busy about other people's business. The wise man says, speaking of the wife, "She openeth her mouth with wisdom; and in her tongue is the law of kindness." Prov. 31:26. The warp and woof of all our speech should be kindness and love. Gossip is never kind. Good questions to ask before repeating anything are these: Is it true? Is it kind? Is it necessary?

—Please turn to page 6

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## An Hour for the Ministers' Wives

**D**URING the workers' institute of the Southern New England Conference, June 6-11, the ministers' wives had an hour each day for talks and discussions. This is the third time I have attended workers' meetings where this plan was followed, and each time it has proved successful. As far as the workers' wives of the Southern New England Conference are concerned, the plan is considered a definite success, and we have the assurance from the conference administration that it will be part of the workers' meetings hereafter.

Each evening at seven-fifteen we met for one hour. The first thirty minutes were used for the presentation of some topic and the remainder of the time in round-table discussion. Some of the topics discussed were: "The Relation of the Worker's Wife to the Church," "Dress Ethics," "Guarding the Minister's Study Hour," "Menus and Meals," "Home Responsibilities," "Church Responsibilities," "The Minister's Wife as a Leader," "The Minister's Wife in the Community," and so forth.

To ask our leaders to give us an hour each day during workers' institute for a women's forum may be a "departure from the faith," but we believe it is time well spent. Even though we seldom appear on the platform we do have problems which need careful study. To build Christian homes is our task, and many and varied are the problems in accomplishing it. At the time of the workers' meeting we who have problems in common can get together and help each other.

Mrs. R. R. BIETZ.

VII. *Thou shalt not be a burden to others.*

Almost all our people have plenty of burdens of their own, and they find no great satisfaction in having the minister or his wife come around making extra work or burdens for them. If you go along with your husband in visiting the homes of our people, be sure to make yourself useful in the home. Common sense will dictate when this is necessary. I have had some people tell me that they do not like to have the minister's wife come around, because she stays for days but never turns a finger to give any help. By and large, I believe our people like to get acquainted with the minister's wife if she is willing to fit into the whole situation, such as it is. Nine times out of ten, not only is she welcome, but her presence is desired.

VIII. *Thou shalt not cultivate tastes beyond thy husband's income.*

A minister's wife must always remember that her husband's salary is not in the upper brackets. If you must have the best of everything, then you have missed your calling. Your husband will probably not be able to buy the best of furniture when he starts out in the ministry, and it will be necessary for you to be satisfied with the things he can buy and can afford. The old saying goes, "If you cannot have what you want, want what you have." In other words, if he cannot afford a vacuum sweeper, be happy that he does have money to buy a broom. We are told that a century ago the average family in America had seventy-two wants. Sixteen of these were classified as necessities. Today there are 484 wants, and ninety-four of these are classified as necessities. It shows that our standard of living has gone up the scale considerably. However, in spite of this, the minister's wife must still be careful not to cultivate tastes beyond her husband's income.

Some few years ago a study was made of one thousand families in the city of Boston. Those making the study wanted to know why friction developed within these one thousand homes. They found that it was the thoughtless attitude of the husband or the wife toward money which was the main cause of dissatisfaction and discontentment arising in the home. I believe that with cooperative planning the average minister can support his family and have a comfortable living.

IX. *Thou shalt not appear untidy.*

Some time ago I read the following in a fashion magazine entitled *Good Dressing*:

"What we must not forget is that there is a distinct point of morals in this question of how a woman dresses. A woman is never better than she dresses. In other words, a woman's dress reveals with unflinching accuracy exactly what she is. There is in fact no mirror that so clearly reveals the character as a woman's dress. It is unerring and absolutely self-revealing."

I am not an authority on this topic, but I would like to emphasize the fact that a minis-

ter's influence can go down the scale rather quickly if his wife does not maintain denominational standards of dress. There are those who believe that much make-up will make them more charming. However, our people do not share that conviction. They rather think that those "who are all *Vogue* on the outside, are all vague on the inside." Someone has given the following definition of charm: "A sort of bloom on a woman, if you have it you don't need to have anything else, and if you don't have it, it doesn't matter much what else you have."—BLACKWOOD, *Pastoral Work*, p. 57. Our dress, our actions, our words, should always be such as will demand respect and appreciation for our calling.

X. *Thou shalt not covet thy lay sister's or fellow minister's wife's house, furniture, car, dress, or whatever thy sister may have.*

A minister's wife must be on guard that she does not become envious of others who have more of this world's goods than she. I would like to caution the wives of the younger ministers especially. Quite often they see the better furniture the older ministers have, and the feeling is that theirs should be in the same class. However, you must always remember that those who have been in the ministry for a good many years did not start out with the best of everything in furniture and household equipment. It has taken years for many of our workers to gather up sufficient money to buy good furniture. I suppose most ministers started out buying second-hand furniture. They have used packing boxes for cupboards.

Neither should you compare yourself with a lay sister whose husband's financial income far exceeds that of your husband. My suggestion would be, if you are tempted to covet along these lines, that you visit in the homes of a good many of our people who are not so comfortably situated as you are. This will help to dispel all further thought of envy.

In closing, let me read just one paragraph which I believe should be a source of encouragement to you.

"The husband, in the open missionary field, may receive the honor of men, while the home toiler may receive no earthly credit for her labor; but if she works for the best interests of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Gospel Workers*, p. 203.

The ideal wife will put forth a real effort to create an ideal home. She knows that if she accomplishes this, her work is considered even more important than that of a king upon his throne.

"THEY talk about a woman's sphere,  
As though it had a limit,  
There's not a place in earth or heaven,  
There's not a task to mankind given,  
There's not a joy, there's not a woe,  
There's not a whispered 'Yes' or 'No,'  
There's not a death, there's not a birth,  
There's not a featherweight of worth,  
Without a woman in it."

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# BETTER SPEECH AND DICTION

*Constructive Hints and Helpful Cautions*

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## “The Form of Sound Words”

By CHARLES E. WENIGER, *Dean, and Professor of  
Speech, S.D.A. Theological Seminary*

**H**OLD fast the form of sound words.”  
2 Tim 1:13. Paul the preacher, the master-craftsman in the use of the exact word, was giving Timothy, his “dearly beloved son,” a bit of advice on an important aspect of the art of preaching. Apparently, in Paul’s day, there were plenty of speakers who were using unsound words, and the apostle wanted to caution the young preacher not to fall into the habit. “Hold fast,” I can hear him say, “the form of healthy words.” (The root meaning of the word translated *sound* is healthy.) “Don’t get into the habit of using unhealthy, sickly, meaningless words, but be sure to choose words that are strong, vital, meaningful.”

In similar vein, *Counsels to Teachers* advises “the workman for God”: “Common, cheap expressions should be replaced by sound, pure words.”—Page 238. Fellow preacher, have you taken this advice? How is your working vocabulary?

Man is—or should be—a thinking creature. Words are his chief means of expressing thought. “Language is the Rubicon that divides man from the beast.” For a man to express himself freely and accurately in his native tongue is perhaps the surest proof of his culture. Moreover, extent and accuracy of vocabulary together constitute one of the most frequent accompaniments of outstanding professional success. Long ago the Human Engineering Laboratories found that “an extensive knowledge of the exact meanings of English words accompanies outstanding success in this country [U.S.A.] more often than any other single characteristic which . . . [they] have been able to isolate and measure.”

Despite the truth of these generalizations and experimental findings, the usable vocabulary of many of us is shockingly meager. We are like the schoolboy whose vocabulary consisted of a few dozen verbs, several nouns, three or four adjectives, several interjections, and enough prepositions and conjunctions to stick the mass (or mess!) together. Disraeli, in one of his especially ironical moments, is said to have remarked that the range of English vocabulary is decidedly limited, consisting, as far as he could observe, of four words, *nice, jolly, charming, and bore*, with the possible addition of

*fond*. If he were living in America today he might observe that the American vocabulary consists chiefly of *nice, fine, awful, and swell*, with the possible addition of *yeah* and *O.K.* Of the more than 600,000 words available in the English language, fifty little words constitute 50 per cent of our conversation. Seven hundred words comprise the bulk of our conversation and business letters. Only five thousand words, it is said, make up the vocabulary of the educated public speaker. Too many of us English-speaking people are like rich men who suffer because, as they say, “We have never learned to spend.”

### Exactness Should Be Our Goal

The disease is malignant. Its symptoms are gross. Is there a remedy? Most certainly the remedy does not lie in merely adding words to our vocabulary, for their own sake. There is no virtue in “ornamenting” our diction with obscure, high-sounding, polysyllabic words. The bootblack who advertised, “Pedal integuments brilliantly illuminated and exquisitely decorated for the infinitesimally small sum of five cents” achieved nothing in clarity or precision—he was merely ridiculous. Such diction is worse than useless—it only obscures meaning. Our task is to use the right word in the right place to express the intended meaning. Exactness should be our goal. How can we accomplish this task?

Our vocabularies may be said to include four classes: (1) words that are at our tongue’s end—words that we really know; (2) words that we use only when we want to put our best foot forward; (3) words that we use in writing and not in speaking; and (4) words that we recognize at hearing or in reading, but do not use. Our task is to raise each classification to the level above it. That is, we should be continually raising the words that we use only when we want to appear at our best, into the classification of words that come to mind instantly in the needs of everyday life. We should constantly endeavor to raise words that we use only in writing into the classification of words that we use when we wish to put our best foot forward. And we should be vigorous in our attempt to raise all the words that we recognize,

but do not use, into the classification of our written vocabulary. Such a process means continual enrichment of vocabulary, provided, of course, that we are constantly adding to our vocabulary of recognition.

#### Seven Workable Suggestions

How can this be accomplished? How can we increase our vocabularies? Here are a few workable suggestions:

1. Take an inventory of your own vocabulary assets by means of one of the standard vocabulary tests. Any progressive English teacher in academy or high school, college or university, can recommend such a test. The results will give you a basis for building your vocabulary. Diagnosis is the first step in treating any disease.

2. Make lists of words that you abuse by vague or meaningless use, and explore books of synonyms for more exact means of expressing your ideas. For instance, don't always say *walk*, when you mean plod, trudge, stride, stalk, tramp, march, pace, toddle, waddle, shuffle, mince, stroll, meander, limp, saunter, tread, ramble, promenade, prowl, hobble, or perambulate. Find more exact words to replace such a worn-out word as *good*; e.g., a good day may be enjoyable in general; or profitable, if I have business to transact; or successful, if I have a series of examinations; or sunshiny, if I wish to go on a picnic; or snowy, if I wish to go skiing; or rainy, if my crops are drying. Books of synonyms by Roget, Fernald, Smith, Soule, *et al*, are available for such study. I especially recommend Hartrampf's *Vocabularies* (Grosset and Dunlap). In my opinion a copy of Hartrampf should be on every minister's desk, and should be employed daily in sermon preparation and general study.

3. Make lists of trite phrases and find more exact ways of couching your ideas. Kill such threadbare expressions as are included in these sentences: "Last but not least, we have in our midst one who will favor us with a special selection." "A goodly number of the fair sex, seeing that the psychological moment had come, began talking along these lines." Of course, vital thinking will deliver one from the demon of triteness, for vital thinking requires vital language; vital thinking abhors moss-covered diction. Triteness is open evidence of foggy thinking or downright mental laziness.

4. Listen discriminately to the best preachers and public lecturers that you can find—in the pulpit, on the platform, and over the air—and record words used with special care or unfamiliar significance, unknown words, challenging words. Then daily study these words in a standard unabridged dictionary.

5. Read the best writers—classic and contemporary—and, as above, note their choice of the exact word, the pungent phrase, the

thought-provoking locution; and study the new words with a view to adding them to your word list.

6. Employ a conscious system for vocabulary development. There are many available. John G. Gilmartin's *Building Your Vocabulary* (Prentice-Hall), S. Stephenson Smith's *How to Double Your Vocabulary* (Crowell), and Edward J. Kilduff and J. Harold Janis, *Vocabulary Builder Packet* (Crofts) are typical and alike usable.

7. Finally, follow such a simple habit as this: When you meet a new word worthy of acquisition, study it thoroughly in the dictionary. Write several sentences in which it is used correctly. Speak aloud (to yourself alone) several sentences including it. Then consciously frame a sentence employing the word, and speak the sentence in a normal speaking situation, as at the table, in the office, in a sermon, to your wife, to the family circle, et cetera. Do not tell the auditor that you are practicing on him. At this stage you will probably feel something of the glow of personal contentment that is one of life's greatest satisfactions. Repeat this conscious use of the word several times under varying circumstances, and you will probably be almost startled to discover that suddenly the new word will rush to your need: you will find yourself, almost unconsciously, using it in the normal speaking situation.

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11. Are you, fellow preacher, learning to "hold fast the form of sound words"? May it be said of Seventh-day Adventist ministers and laymen, as of the disciples at Pentecost: "From this time forth the language of the disciples was pure, simple, and accurate whether they spoke in their native tongue or in a foreign language."—ELLEN G. WHITE, *The Acts of the Apostles*, p. 40. (Italics mine.)



KEEPS IN TOUCH.—"You keep us in touch with the field in a very fine manner. I know in our conference the young men as well as the older men look forward with a great anticipation from month to month to the arrival of THE MINISTRY."—CARL SUNDIN, President, Missouri Conference.

BEST OUT.—"THE MINISTRY magazine is the best that is out today."—WILLIAM D. SUMMERS, Colporteur, Belleville, Illinois.

UNIFYING FACTORS.—"THE MINISTRY is doing wonders in unifying our evangelism. It is excellent that we as ministers have a place where we can exchange ideas and methods, rather than each for his own. It is building a more effectual ministry."—ROBERT L. OSMUNSON, Teacher, Union College Academy.

RECEIVED WITH JOY.—"Every copy of THE MINISTRY is received with joy by my wife and me. Its high standard is inspiring, and I find it a great help in my lay-preaching work for the Master. I endeavor to make its high principles the background of my sermons and talks."—E. G. WOOD, Lay Preacher, Newcastle-on-Tyne, England.

# THE REALM OF RESEARCH

Historical, Archaeological, and Scientific Findings

## How Long Is "Three Days"?—No. 1

By JULIA NEUFFER, *Research Assistant,*  
*Review and Herald Publishing Association*

A QUESTION of arithmetic arose in the classroom when a student thought he detected a mistake in the charts which were being given out. Why did the diagram of the fifty days between Passover and Pentecost place the wave sheaf on the first day and Pentecost on the fiftieth, with an interval of only *forty-nine days* between? Should it not be *fifty*?

The teacher's reply was that the time was reckoned *inclusively*, embracing both the first and the last day of the series, according to the Biblical custom. He further remarked on the fact that this mode of reckoning furnishes the best answer to the fallacy of the Wednesday crucifixion theory, or any other attempt to put three full days, according to our modern idea, between the crucifixion and the resurrection. It might therefore be interesting to investigate some curious Biblical and historical examples which might seem to us arithmetical errors.

THE WRITER'S MEANING.—When an ancient writer uses a term, his meaning obviously depends not on what the word denotes to the present reader but on what the writer himself meant by it; and that is determined by the meaning in common usage at that time and place. To illustrate: One must not read into the expression "Lord's day" (Rev. 1:10) the later meaning of "Sunday," which had not yet arisen in John's time. It is clear that what Jesus meant by "after three days" was not what those words now mean in common usage. For if the record did not clearly state that Jesus died on the preparation day, the present-day reader would follow the simple and seemingly obvious procedure of subtracting three days from Sunday, and thus arrive at the wrong day for the crucifixion.

We must count, then, by the writer's usage, not our own. We are too much inclined to take it for granted that ours is the only correct method. It is true that we expect words and expressions to differ in various languages, but we are likely to assume that numbers need no translation—that "three years" means the same time interval in any language. This is not always true. "Three days" or "three years" in the Bible may not be reckoned as the modern Western reader would count them. Even today "five years old" does not mean the same in China as in America, as will be seen in part 3.

SUPPOSED CONTRADICTIONS EXPLAINED.—Readers of THE MINISTRY may recall the 1941 article of Edwin R. Thiele<sup>1</sup> explaining three supposed "contradictions" in the Bible.

(1) Daniel's capture by "King" Nebuchadnezzar in the *third* year of Jehoiakim, although the first year of Nebuchadnezzar was the *fourth* year of Jehoiakim. (Dan. 1:1; Jer. 25:1.)

(2) Daniel's *three years'* training after his capture and his being numbered already among the wise men in the *second* year of Nebuchadnezzar. (Dan. 1:1-6, 18, 19; 2:1, 12, 13.)

(3) The fall of Samaria "*at the end of three years*" counted from "the *fourth* year of King Hezekiah, which was the seventh year of Hoshea," to "the *sixth* year of Hezekiah, that is the ninth year of Hoshea." 2 Kings 18:9, 10.

The solution of these apparent contradictions, as readers of that article may remember, involved the use of inclusive reckoning—that is, counting both the first and the last of the series. Let us postpone for the present the two Daniel problems, and note that the three-year siege of Samaria is explained thus by Dr. Thiele:

Hezekiah's year 4 (Hoshea's year 7)	Hezekiah's year 5 (Hoshea's year 8)	Hezekiah's year 6 (Hoshea's year 9)
1 year	2 years	3 years

Although the Biblical reckoning is three years (for the siege extended over at least portions of three regnal years), the modern computation would be only two years, subtracting seven from nine or four from six.

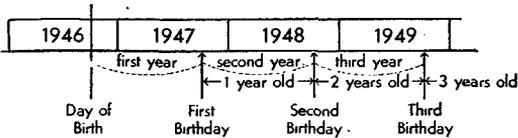
It is interesting to note here that the Hoshea-Hezekiah-Shalmaneser synchronism seems to have led, in Moffatt's translation of the Bible, to an attempted correction which became a contradiction. The time of the siege is rendered "three years" in 2 Kings 17:5, but changed to "two years" in 2 Kings 18:10, evidently because the intervals in chapter 18 made three years look erroneous to the modern reader.

OTHER EXAMPLES.—The inclusive count is used elsewhere in the Bible, for example, the circumcision of a child when he is "eight days" old, or "on the eighth day" (Gen. 17:12; Lev. 12:3; Luke 1:59; 2:21); Joseph's putting his brothers into prison "three days" and releasing them on "the third day" (Gen. 42:17-20); also

the passages referring to the crucifixion and the resurrection showing that "after three days," "in three days," and "on the third day" may mean the same, as will be seen later. Obviously "after three days" is equivalent to "on the third day" only if the three days are taken inclusively; otherwise "after three days" would be on the fourth day. In Bible times the method of reckoning both ends of a series seems to have been generally taken for granted in common computation; it was also employed in other countries of the ancient world, and, for that matter, is found in some quarters today.

**NOAH'S AGE.**—Another interesting usage in the Bible is the manner of counting age as if the last incomplete year had been already completed. Just as a king whose reign ended in his eleventh year could be said to have reigned eleven years,<sup>2</sup> and just as a child was reckoned eight days old on the eighth day, so Noah was considered six hundred years old (literally "son of six hundred years"), when the Flood came, yet a later verse speaks of the second month of his six hundredth year. (Gen. 7:6, 11.) Thus the Bible counts Noah six hundred years old in his sixth hundredth year rather than after the completion of it.

This is unlike our modern Western way. We consider that a child is not one year old until the end of his first year, but that as soon as his first birthday is past he is then in his second year. (See diagram.)



**INCLUSIVE RECKONING RECOGNIZED.**—Through the centuries the inclusive method of counting, although not always known by that name, has been taken into account repeatedly by theological writers to explain the Biblical usage. In 1659 Bishop Pearson published an exposition of the Apostles' Creed which has been reprinted in numerous editions since. In the section on the fifth article of the creed he explains the "three days and three nights" as merely another way of saying "three days," citing the Hebrew "evening and morning" and the Greek *nuchthemeron* (night and day) for "day." He cites circumcision on the eighth day, Pentecost as the fiftieth day, and other texts, to show that the three days are reckoned by counting the first and third. For this usage he adduces the Hebrew and Greek languages and cites Jerome, Augustine, and others.<sup>3</sup>

William Hales (1809), citing Noah's age and other examples, distinguishes between the modern and ancient reckonings as counting by "complete" and "current" years, respectively,<sup>4</sup> and this terminology is used also by others.

Clarke's *Commentary* and Horne's *Introduction* offer examples of the Biblical method of counting an incomplete or current day or year for the whole, citing Jewish rabbinical usage.<sup>5</sup>

Modern authorities also recognize the Biblical use of this inclusive method. A well-known Bible dictionary says: "It must be also noted that reckoning in old times was inclusive. Thus 'three years after' (Gal. 1:18) means 'in the third year after' (cf. Ac[ts] 19:8, 10, with 20:31); 'three days and three nights' M[at]. 12:40 means 'from today to the day after tomorrow' (M[at]. 17:23). Cf. also G[e]n. 42:17 f."<sup>6</sup>

**MODERN REMNANTS.**—When the early Christian chronicler Africanus, as cited by Eusebius, reckoned the seventy weeks as 490 years inclusively, he was evidently following a common custom of his time.<sup>7</sup> But when Sir Isaac Newton did likewise, ending that prophetic period in the 490th year, six months before the end of it, it must be supposed that he was consciously employing an ancient method in dealing with Biblical material,<sup>8</sup> for he himself knew that an interval of exactly 490 years could not end before the completion of the 490th year.

Yet traces of inclusive usage still remain. Some are derived from Biblical sources, for example: The "fifty days" from the waving of the sheaf (on the 16th of Nisan) to Pentecost survive in the seven weeks, or forty-nine days from Easter Sunday to Whitsunday. The "octaves" of Catholic festivals always occur one week after the festival. In secular usage also, the musical octaves, as well as the intervals of a third, fifth, and the like, are inclusive. Webster's unabridged dictionary furnishes these examples and others such as "penteteric" (Greek, "of five years"), coming at intervals of four years, and "tertian fever" (Latin *tertius* "third") as involving chills occurring "every other day."

This inclusive method of counting, so well attested in Old and New Testament usage, will be found to be a key, as Dr. Thiele has pointed out, to the problems of Daniel 1 and 2.

—To be continued in February

<sup>1</sup> "Solving the Problems of Daniel 1," *The Ministry*, August, 1941, pp. 7, 8, 47; September, 1941, p. 18. (See also 2 Kings 18:9, 10; Dan. 1:1-6, 18-20; 2:1, 13; Jer. 25:1.)

<sup>2</sup> 2 Kings 24:18; 25:2-7. Regnal reckoning will be discussed in parts 2 and 3.

<sup>3</sup> John Pearson, *An Exposition of the Creed* (5th ed.; London, 1683), pp. 260-263.

<sup>4</sup> *A New Analysis of Chronology* (2d ed.; London, 1830), vol. 1, pp. 20-22.

<sup>5</sup> Adam Clarke, *The Holy Bible . . . With a Commentary*, comment on Matt. 12:40; Thomas Hartwell Horne, *An Introduction to . . . the Holy Scriptures* 5th ed.; London, 1825), vol. 3, pp. 174-176.

<sup>6</sup> A. J. Maclean, "Chronology of the New Testament," *Hastings' Dictionary of the Bible* (New York; 1924), p. 133.

<sup>7</sup> Eusebius Pamphili, *The Proof of the Gospel*, translated by W. J. Ferrar (London, 1920), vol. 2, p. 125.

<sup>8</sup> Isaac Newton, *Observations Upon the Prophecies of Daniel and the Apocalypse of St. John* (London, 1733), pp. 130-132. (Similarly, for other prophetic periods, pp. 305, 307.)

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# THE MINISTER IN THE MAKING

*Practical Training Plans and Methods for Theological Students*

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## Twelve Modern Avenues of Evangelism

IT IS a tragic experience for a young man to dedicate his life to public evangelism and then, for any one of several reasons, be unable to enter this noble profession. But there are at least a dozen related avenues of labor which he might well consider, and still be serving the Master in an acceptable manner. In answer to a deeply felt need for practical guidance on the part of prospective ministerial students and workers, both in our colleges and in the field, the Ministerial Association is presenting through *THE MINISTRY* a survey of twelve fields of denominational, semidenominational, and lay missionary activity. Specialists in various fields of soul-winning endeavor share with our readers intensely practical discussions on their specialized fields of interest, outlining the opportunities and the requirements involved.

Twelve phases, or kinds, of evangelism will be covered by twelve different writers. Thus will the young man or young woman who is

looking forward to some type of missionary activity be enabled to choose intelligently the vocation best suited to his or her natural abilities and opportunity for training. In order to avoid disappointments both to the individual and to the employing organization, certain cautions are uttered. We offer these articles with a prayer that this guidance will present a ringing challenge which will incite enthusiasm and bring out the best in the young people who read. We believe that our young men and women in training will be eager to receive and thoughtfully weigh this counsel.

Elder Skinner leads the procession with his article on youth evangelism. Other avenues to be covered in forthcoming numbers are pastoral evangelism, radio evangelism, medical evangelism, singing evangelism, literature evangelism, missions evangelism, press evangelism, lay evangelism, and personal evangelism (Bible work).  
G. E. VANDEMAN.

## Reaching the Hearts of Youth

By LAWRENCE A. SKINNER, *Associate Secretary of the M.V. Department*

A LECTURER was speaking before an audience of parents and children, and placed various-sized candles on the table before him. Some were short, some long, some partly burned down, some had never been used.

"These candles represent the various members of the family," said the speaker, "from the tiny newborn child to the oldest grandfather. Can any of you guess who is represented by this very short candle?"

"I know," volunteered a girl near the front, "that is the baby of the family."

"No," replied the lecturer, "try again." After some silence another voice was heard. "That's my grandmother. She's ninety-one years old."

"What makes you think this short candle represents your grandmother?"

"Because she's almost all burned out."

"Right!" beamed the lecturer. "Now who can be represented by this tall candle which is absolutely new?"

"That must be my new baby brother Tim. He was born last Sunday. He hasn't begun to shine yet."

Yes, how much like tall, unused candles are the youth in our churches. Their life expectancy makes them so very valuable. They are making decisions which determine destiny. They are candidates to follow the leader who offers the most attractive and permanent future. Their courageous, daring spirit is undaunted before obstacles or opposition. When consecrated to God their exclusively youthful qualities produce sturdy soldiers for Christ. What a privilege it is to enlist and train these potential warriors for God.

Jesus gave many evidences of His love for, and confidence in, young people and children when He sojourned upon earth. Speaking of the rich young ruler, the record says, "He loved him." He chose several in early life to be among His disciples. Paul chose Timothy, when he was a mere youth, to be a teacher.

"The Lord has appointed the youth to be His helping hand."—*Testimonies*, vol. 7, p. 64.

"He [Satan] well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if

right, could sway a mighty influence."—*Messages to Young People*, p. 204.

Recognizing the high estimate Heaven places on youth, we should realize how imperative it is that faith in Christ be made practical and attractive to them. A church which fails to hold its youth should be deeply concerned. Although thousands of our sons and daughters are accepting Christ and adding their strength to the church, too many are unresponsive to the spiritual appeal. According to surveys in various areas in North America, from four to six out of every ten young people whose parent or parents are church members, either never accept Christ, or withdraw during these destiny-determining days.

The elder of a church of 289 members was asked how many young people he had. He replied, "Not enough to conduct a Missionary Volunteer Society." When an actual survey was made 229 youths, ages six to twenty-five, were discovered. The churches officers were amazed at the findings and an intense program was initiated. Statistics prove that two young people are connected with the families of the church for every three church members.

Every minister, no matter what his responsibilities, would be a stronger minister if he were prepared to work successfully with and for youth. Pastors, administrators, treasurers, teachers, chaplains, medical workers, department leaders, and evangelists either attract youth and inspire them in Christian service, or are shunned by youth and thus are crippled in their ministry.

What are the qualities possessed by men who are dealing successfully with youth? First, a God-given love for young people and children. Second, a sincere and fervent fellowship with Christ, including personal victory over sin. Third, a strong, buoyant, cheerful, inspiring personality. Fourth, a patient and sympathetic understanding of youth and their struggles. Fifth, freedom from extremes. Sixth, physical fitness, mental alertness, a knowledge of a variety of skills. Seventh, a natural and developed friendliness and sociability. Eighth, carefulness in dress and speech. Ninth, a habitual unselfishness. Tenth, a style in personal conversation and public ministry which appeals to young people. There are five distinct fields of youth endeavor to which the eyes of prospective workers may be turned.

1. EVANGELISM FOR YOUTH.—The Missionary Volunteer secretary is, or should be, essentially a youth evangelist. His objective is to win and train all the sons and daughters of the church in the service for Christ. The late Elder Montgomery said, "There is no more fruitful field than the young people in Seventh-day Adventist homes. The most fruitful field I know of in all the wide, wide world is among our own young people in our churches." Special devotional weeks in our schools and churches

should culminate in decisions for Christ and baptisms into the church.

There is another area in which to direct evangelism, and that is the thousands of youth who live in our cities and villages apart from the Seventh-day Adventist church. Some attend the regular evangelistic meetings; some come in through radio and Bible correspondence schools; but rich fruitage would surely result through public meetings promoted and advertised for the avowed purpose of attracting young people. Surely God has His thousands of earnest youth who will hear the message and dedicate their talents to the Advent Movement. The flourishing "Share Your Faith" crusade is developing a legion of experienced personal workers to unite with a man of God whose heart is stirred to evangelize the great masses of youth.

2. COUNSELING OF YOUTH.—To maintain the ideals and principles set forth in the Bible, and befriend youth leads to counseling. Too often young people are misjudged by the attitudes they assume when at heart they are seriously facing sober issues and are desirous of guidance. Those who have ministered in our academies and colleges know of the demand there is for counsel. Men and women should prepare for this field specifically. It combines very well with public work. There should be a happy medium between the confessional of the Catholic Church and the ultramodern psychoanalysis technique. Youth have some snarls to untangle, some puzzles to solve; and it is often the unprejudiced, consecrated counselor who brings light out of darkness.

3. PASTORING OF YOUTH.—During the last few years some of our larger Adventist communities have secured the services of an assistant pastor. Usually this is a young man, and his duties have included the fostering of the young people's work. There are great possibilities in this field. Thus the Missionary Volunteer Society has the sponsorship of a young minister whose expert skill can keep the craft afloat through many a rough sea. This youth pastor can guide and contribute to the success of the social and recreational activities of the youth in the area. Furthermore, there are wonderful opportunities for carrying on evangelism in surrounding communities, training and directing the young people as assistants. This opportunity as pastor of youth becomes a most favorable background for broader fields of youth leadership in the future.

4. JUNIOR YOUTH LEADERSHIP.—Here is a specialized field of endeavor that is assuming larger proportions. Early adolescence is not only the time of restless activity but also the golden hour of decision for Christ. Statistics reveal that among Seventh-day Adventists more baptisms occur at the age of twelve than at any other point in the development of youth. The successful worker for this age must know

how to lead boys and girls to Christ, and at the same time have an exhaustless supply of projects and plans. These must be presented with enthusiasm and changed briskly when necessary so as to keep active minds tied to his leadership.

The Master Comrade training contributes much to the preparation for child evangelism. Camp meeting is a challenge to junior youth leadership. Men and women who are alert and aggressive find this a fruitful season among junior youth. The summer training camp program of Missionary Volunteers is now twenty-two years old, and gratifying results are being obtained. Camping is here to stay, but we have not sounded the extent of its possibilities for good. Leaders are needed who will push back the horizons thus far accepted, and discover new frontiers of achievement in these summer camping periods.

Now another area is opening to the junior youth leader. It is the year-round activity program for junior boys and girls. Other organizations have fostered these weekly meetings for years. Civilization in its progress seems to provide the children with more leisure time. Parental control and guidance seem to be waning. Into this breach comes a church-centered activity program for junior youth. This plan supplements the J.M.V. Society of the church school by affording opportunity for hikes, swims, overnight camping, special events, excursions, crafts, hobbies and M.V. classes in a setting of uniform voluntary enlistment, ceremony, and ritual. Leadership for this new enterprise must be creative and enterprising. When this project is underway and properly staffed in hundreds of our church communities, another cord will be woven, binding the youth to the church.

5. LEADERSHIP OF LAYMEN.—Standing nobly in leadership responsibility are many laymen. These are men and women with talent and training who carry on their daily work and devote many hours a month to the interests of the youth organization. Many of these gallant leaders regret that they did not secure additional training while in the academy or college so they could increase their contribution to the church.

We as ministers may well suggest to Christian businessmen, housewives, craftsmen, tradesmen, salesmen, and teachers that they dedicate some time each week to youth leadership. To those now in preparation may we suggest that while you are following the training in your specialty, you take time and thought to prepare for youth leadership, either junior or senior. There is a premium on good leaders. The demand far exceeds the supply. Divine predictions point to an important role on the part of youth in the final scenes of the drama of the ages. Note these statements:

"In the closing scenes of this earth's history, many of these children and youth will astonish people by

*The Ministry, January, 1949*

their witness to the truth, which will be borne in simplicity, yet with spirit and power."—*Counsels to Teachers*, p. 166.

"Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—*Education*, p. 262.

What a privilege to be instrumental under God in preparing young lives to bear their final witness in the great controversy.

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## With Your Association Secretaries

*Headquarters Staff and Overseas Divisions*

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### With Your Headquarters Staff

❶ MISS LOUISE C. KLEUSER has recently concluded a four-day Bible instructors field school, or institute, in Loma Linda, California, for all the Bible instructors of the Southern and Southeastern California conferences. Visitors brought the attendance to fifty. A similar school followed at Berkeley, California, for the Bible instructors of the Northern and Central California conferences. Visits at La Sierra and Pacific Union colleges were also made in the interest of Bible instructor training. A fuller report, with the schedule and scope of these schools, will appear shortly.

❷ GEORGE E. VANDEMAN is in the midst of a metropolitan evangelistic effort—combined with an evangelistic field school for fourteen associated workers—in the Carnegie Music Hall at Pittsburgh, Pennsylvania. Ben Glanzer has been loaned by the Voice of Prophecy as minister of music. In spite of adverse weather, there has been a fine attendance and deepening interest. The growing week-night crowds have been especially gratifying. This too will be duly reported. A college Week of Prayer was squeezed in simultaneously during the opening week of his effort.

❸ MELVIN K. ECKENROTH taught evangelism in the fall quarter at the Seminary. As practical field-work extension he conducted Sunday night meetings at the Seventh-day Adventist church at Frederick, Maryland (forty-five miles from Washington). Members of his seminary class were participants, and the homiletics class from Washington Missionary College also visited certain Sunday night meetings. There was a radio broadcast each Sunday afternoon. This will likewise be written up shortly. A college Week of Prayer was another responsibility for Brother Eckenroth. A field trip to Inter-America for ministerial institutes is planned for December.

❹ THE senior members of the association team, R. A. Anderson and L. E. Froom, re-

turned to the office from the Denver Autumn Council, and are combining intensive book writing and teaching in a busy schedule. Both are giving their special courses at the Seminary this winter. Brief field trips will also be taken by each.

☞ PLANNING a strong line-up for THE MINISTRY magazine for 1949, and the recent launching of the 1949 Ministerial Reading Course have added to the autumnal responsibilities. The Reading Course, incidentally, is off to an auspicious start. (Most of the divisions do not launch their distribution for the 1949 course until June of this year, so as to give time for the books to reach the overseas fields.) THE MINISTRY has the finest lot of articles for 1949 in its stockpile in its history. The college theological student clubs now coming in surpass all previous years' records. Mrs. Mable Towery, office editor, will have a word on that and on the recent questionnaire in a forthcoming number.

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### Bookmobile as a Spiritual Factor

By CHARLES H. BOYTS, *Book and Bible House Manager, Ohio*

EVERY promoter of our message-filled literature is anxious to find a way to protect our churches from desecrating the Sabbath through commercialized ventures and actual sales on that day. One of the best means of reaching our membership with our literature is through a well-organized traveling bookmobile.

The bookmobile is really a display center and living quarters for a brother and his wife who call on our membership, going from home to home. One room contains shelving and racks on which is presented a most attractive display of our books and periodicals. Full copy editions of all Spirit of Prophecy volumes and several hundred others are always available for perusal and purchase.

For some weeks previous to the bookmobile visit to a town, the local Book and Bible House sends promotional material and a well-prepared letter to each member of the church, announcing the soon arrival of the rolling Book and Bible House to

their homes. Since conference executives cooperate in suggesting the itinerary, a letter from the president to the local district leader tends to stabilize the program with all concerned.

To make the most profitable contacts for the time spent in this work, our bookmobile operators make appointments with each member or family head for a convenient time of meeting. On arriving at the home, the operator invites the potential customer to the salesroom in the bookmobile.

It is the privilege of the folks who operate this unit to bring our literature to the attention of our members from a spiritual angle. This method of sales work is highly desirable. For instance, take into consideration this past month in the Ohio Conference. During the month our operator in Ohio called on many homes not previously contacted by a worker for some time. He conducted fourteen meetings in several churches. He prayed with and talked to members in their homes. Classes were held in various churches, and home missionary projects were launched. While in any given locality, he has the opportunity to conduct Bible study training classes, health classes, and cooking demonstrations. This is all in addition to the eventual good to come as a result of placing our literature in Seventh-day Adventist homes. Thus this work not only eliminates objectionable sales on the Sabbath but also brings in these coordinating features at the same time.

In the quiet of this little display room, with the blessing of God, our people are being contacted each day. This well-organized plan to bring our literature to the very doorsteps of our constituents, combined with the favorable atmosphere and surroundings, is most satisfying. Surely it is a pleasing and profitable manner to distribute our literature to our own people.



☞ THIS house-to-house labor, searching for souls, hunting for the lost sheep, is the most essential work that can be done.—*Evangelism*, p. 431.



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# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

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## IV. Origin of the Bible Work

### Bible Readings by Land and Sea

THE year 1883 was of great significance in the history of our Bible work. This "heaven-born idea" was rapidly demonstrating its divine origin. In the *Signs* of July 17, 1883, we read of another development in our work—the opening of ship and city missions.

SAN FRANCISCO.—This project was launched in San Francisco with the objective of reaching the seafaring. Ship and city missions sprang up and developed about the same time, and their interests were tied together. Connected with our San Francisco mission was a Sunday school, and here the giving of Bible readings to non-Adventists\* became the chief order of the day. Preaching services and prayer meetings too were featured in these ship missions.

BOSTON.—Within a few months from the opening of the San Francisco mission a young worker reported missionary work in Boston Harbor. He had given a three-hour Bible reading to an interested Norwegian then in port. This young worker enthusiastically recommended the plan. Connected with the Boston mission in 1885 were A. T. Robinson and J. R. Israel, with C. W. Priest as the "ship missionary." The records reveal that our workers were kept busy with the interest developed at the mission. The mission had a reading room, with an adjoining lecture room. Provision was made for literature distribution, and there was room for storage purposes.

NEW YORK CITY.—Before leaving this interesting ship-missionary development in America, which so definitely embraced the Bible reading idea, I desire to pay tribute to a line of rugged missionary workers whose services in New York City laid a good foundation for the fast-developing Adventism of later decades. I became well acquainted with the results of the work of Captain J. J. Johnson and J. F. Hanson. If the little missionary boat that plied New York's harbor for many years during the early decades of the present century could tell its nautical tales, and reveal information regarding the hundreds of contacts it made with sailors and seamen from all parts of the world, the glamor of our ship missions would not soon fade from our memory.

These brethren, with hair then whitened with

the years, related how they would place our tracts and periodicals in well-corked bottles, and then commit them to the sea with an earnest prayer that the right person would find the container with its precious message. And what else might be expected from such faith but some very thrilling accounts? Often an indifferent or lonely seaman would pick up one of these bottles on some distant shore. Some hoped that the flask might contain spirituous liquor, to be salvaged from the cargo of a ship-wrecked vessel. Instead they discovered the stimulating third angel's message, which was saving men from becoming spiritual shipwrecks.

These ship missionaries, at the turn of the century, were not too far remote from the era of the whaling days of New England. These brethren could also tell their missionary tales with the salty gusto of the New Bedford whaler. Our Greater New York believers never tired of listening to their "harbor mission" reports, and many a layman was enlisted to help. They were truly Bible instructors, and the Bible reading method was their specialty.

HAMBURG AND BERLIN.—J. Christianson, who was formerly connected with the opening of our work on the island of Pitcairn, was called in 1899 as head of the Hamburg Ship Mission. From this great European port in Germany our work on the Continent began to spread and make wonderful progress. It was the colporteur Bible work plan that speedily made its influence felt in thousands of homes in many parts of Europe. Brother Christianson was then assisted by Brother von Fintel, an experienced seaman. The Christiansons later retired in Friedensau, where the tent equipment of the local conference was stored. In more recent years Brother Christianson became better known as the "mender of tents," and made many a new tent for evangelistic use.

It was through the activities of the colporteur Bible instructor that the third angel's message entered the royal palace in Berlin. One of our faithful sisters, a member of the Berlin church, directed the work of the maids in the royal palace. This Sister Dieben, who later became Mrs. Christianson, nobly witnessed for the message in the Kaiser's palace. She frequently mentioned our work to the late Kaiser, and found a most interested student of prophecy in Crown

Prince Frederick. The crown prince at times met one of our colporteurs in the royal garden for the chief purpose of discussing fulfilling prophecy. And of course this occasion would become a Bible reading!

**OTHER OVERSEAS MISSIONS.**—We would fail in completing this report on ship missions if we did not mention the courageous pioneer work of F. A. Stahl and his noble associates in the Amazon region. A number of the present centers of our work in South America were originally ship missions, and the history of our work on other continents witnesses to this same method. Our Australasian work is largely one of ship missions, and in our postwar planning even more extensive plans are laid for the future. Giving Bible readings is not only a ship-mission method but a pronounced feature of all our pioneer missionary endeavor.

#### Early City Missions

We cannot here enter into a detailed discussion of our city missions. The noble work of such men as Dr. David Paulson became the outstanding feature of this era of our work in Chicago. Our Scandinavian brethren made their special contribution. In these important days we tried to reach all classes, and would certainly not overlook the downcast! But wisely the Spirit of prophecy kept guiding us toward the higher classes, and so city missions within another decade or two began to grow into better organized and more dignified evangelistic centers in which our Bible instructors made a distinctive contribution.

**CHICAGO.**—Because our Chicago City Mission work was so instrumental in developing Bible instructors for other fields of the world, as well as America, we will let Jennie Owen McClelland relate some experiences in connection with this mission from memory. Mrs. McClelland featured the early Bible work in a series of *Youth's Instructor* articles, March 25 to June 10, 1947. A recent article which she sent to the General Conference throws more light on the Chicago City Mission.

"In 1884 Elder G. B. Starr opened the Chicago City Mission. This was a new venture, and Brother and Sister Starr did not know just how it should be conducted. They began by distributing tracts.

"One day Elder Starr learned that Sister White was to pass through the city, and would have to wait an hour between trains. He decided to go to the station and ask her if she had any light as to how the work should be conducted in Chicago. She said, 'Yes, take the Bible and go to the homes of the people.'

"They turned to the *Bible Reading Gazette*, but found the readings far too long, so they prepared a small book called *Helps to Bible Study*, for the use of the workers.

"I entered the Chicago Mission in the summer of 1885. As I remember it, there were five workers beside Elder and Mrs. Starr. The next summer Elder Starr attended a number of camp meetings, and several conferences sent young ladies to learn to give Bible readings, so they could help start city missions like the one in Chicago.

LONDON.—'At the General Conference of 1886

Elder Haskell was asked to open up the work in London. He selected three Bible workers to go with him: Hetty Hurd, of California, Helen McKinnon, of Michigan, and Jennie Owen, of Chicago, Illinois. In the spring of 1887 we began our work in London. The Lord blessed the work and a number of companies were raised up in London and its suburbs.

"A Mrs. Roskrug accepted the message and joined our Bible reading class. The next year she returned to her home in the West Indies and did a good self-supporting work, and soon organized a Sabbath school. Thus the Bible work started on its way around the world. The tiny seed has grown to a mighty tree. Its spreading branches are producing fruit in many lands."

**NEW ENGLAND.**—In connection with the city missions in Boston, Worcester, and New Bedford, Massachusetts; and other New England cities, one of our most outstanding Bible instructors of the eighties, Mrs. Loretta Viola Robinson, of the Farnsworth stock in Washington, New Hampshire, wife of Asa T. Robinson, made her womanly contribution to our earlier city Bible work. Others, too, might be mentioned in this connection, but Mrs. Robinson, without doubt, was one who set the distinctive pattern of the future Bible instructor.

Loretta Farnsworth Robinson was a woman of principle. She is mentioned on page 181 of *Life Sketches* as one of the thirteen children who rose in consecration at the meeting held by James White and J. N. Andrews in Washington, New Hampshire. She was then ten years of age. Loretta Farnsworth was married to Asa T. Robinson in 1876. She became the mother of three children, Erban, Dores, and Gladys.

It pays for us to look back occasionally, to see what our earlier workers passed through in their determination to spread this truth everywhere. Bible work in those days was not so well organized as it is today, and neither were workers' salaries stabilized.

Dores Robinson recently related an experience of the family in Westerly, Rhode Island. A. T. Robinson, who was working for a lumberman in Westerly, and considering entering the colporteur work, was ill for some time, and the family faced their last morsel of food. Right in this crisis the landlady, knowing that Mrs. Robinson was a good seamstress, and desirous of having an urgent piece of sewing attended to immediately, provided enough work to tide them over their want. She suggested that since they had already kept their Sunday on Saturday, Mrs. Robinson might not mind doing this emergency work on the first day of the week. This experience greatly strengthened Mrs. Robinson's faith and laid a firm foundation for later tests which had to be met in their city-mission experiences.

The Robinsons pioneered city mission work in Worcester, Boston, New Bedford, and Brooklyn. Ill-health did not swerve Loretta Robinson from duty as a Bible instructor. Up to the time of her death in 1933 she taught the Bible. It was as natural for her to do this as to

live, and those who knew her well declare her to have been one of the denomination's ablest Bible instructors.

NEW YORK CITY.—New York City was one of the first in the development of our city missions, and a location on Broadway was selected as the center of our work in that metropolis. In the *Review* of August 5, 1884, we read that this center had its reading room with adjoining lecture room. Everything about the place showed neatness and promised results. Here many Bible-reading contacts were made, and the plan was soon functioning well in a city that even in those days suggested many handicaps for evangelists. The same *Review* tells of our Saint Louis reading room, with similar plans, and how it was meeting with equal success. So the city-mission idea was in its ascendancy.

Those were the days when Bible readings were considered our most successful missionary method, and the plan was growing in the minds of ministers and laymen. During this period our work developed among overseas peoples who had come to the shores of America, and had then scattered through the cities of our lands and into some sections of Canada. There was urgent need to train more workers to labor for these language groups. Here and there a promising lay brother or sister, often a very youthful worker, had to be drafted for the Bible work. Many of the workers of this era were developed in a practical way. Their fellow workers who had already become skillful in the art of giving Bible readings taught them how to work for their own language group in these cities. While our English-speaking work was developing, many a thriving church of overseas folk simultaneously came into existence. One feature was prominent—all these workers were Bible instructors in every sense of the name.

L. C. K.



## The Seventh Day Baptists

By HELEN M. WESTON, *Bible Instructor,*  
*Worcester, Massachusetts*

ORIGIN.—The Seventh Day Baptists were first known as Sabbatarians, but the term Seventh Day Baptists was adopted by them in England soon after the Reformation. At what precise time the seventh-day observers took denominational form is not too definite. According to Ross's *Picture of All Religions* (quoted in *Manual of the Seventh Day Baptists*), they appeared in Germany and England early in the sixteenth century. In the early days these Sabbathkeepers endured great persecution, often losing their lives.

The Seventh Day Baptists do not claim an

unbroken succession in the matter of church organization before the Reformation. At that time a number forsook Sunday observance and accepted the seventh day as the Sabbath.

Among early advocates of the seventh day were John Trask, Theophilus Brabourne, Philip Tandy, and James Ockford. No regular churches were organized until about 1650 because of oppression. Within fifty years of that date there were eleven Sabbatarian churches in England, besides many scattered Sabbathkeepers. Eight of these churches are now extinct.

From an early period it was the practice of the Sabbatarian preachers and pastors to accept pastoral care of churches observing the first day, as well as the Seventh Day Baptist churches. This might be the cause of the decline of the early Seventh Day Baptist churches in England.

Their most important churches in England are the Mill Yard and Pinner's Hall, both of London. The Mill Yard probably had its origin in 1617, and is said to have been founded by John Trask and his wife (schoolteachers), imprisoned for their views on the Sabbath. The Pinner's Hall church was organized March 5, 1676, by Francis Bampfield.

BEGINNINGS IN AMERICA.—Seventh Day Baptist churches in America are the immediate outgrowth of similar societies existing in England during the last half of the seventeenth century. In 1664 Stephen Mumford, a Sabbathkeeper, emigrated from London to Newport, Rhode Island, escaping from the persecution which was being inflicted upon leading observers of the Bible Sabbath in Great Britain.

Mr. Mumford held "that the Ten Commandments, as they were delivered from Mount Sinai, were moral and immutable," and that the seventh day of the week is the only Sabbath of the Lord. He believed it was an antichristian power which changed the day of observance. Shortly after his arrival he convinced several members of the First Baptist Church of Newport that his opinions were supported by the teachings of the Word of God. On December 23, 1671, the first Seventh Day Baptist church was organized at Newport, composed of seven members.

For more than thirty years after its organization the Newport church included nearly all the persons observing the seventh day in the States of Rhode Island and Connecticut. The Seventh Day Baptists in Rhode Island were co-laborers with Roger Williams and Dr. John Clark in establishing the colony on the principles of civil and religious liberty. Seventh Day Baptists also joined with the Baptists in founding and supporting Brown University.

About 1684 Abel Noble, a Sabbatarian minister, came from London to America and settled a few miles from Philadelphia, teaching the seventh-day Sabbath. As a result of his work a church was organized near Philadelphia around

1700. Mr. Noble also labored as a missionary in New Jersey, preaching the seventh-day Sabbath, after which he introduced his views among the German Seventh Day Baptists at Ephrata, Pennsylvania.

In 1705 Edmund Dunham, a licensed minister, led in organizing a church of seventeen members in Piscataway, New Jersey. "From these three centers—Newport, Philadelphia, and Piscataway—the truth of the Sabbath, following the tides of emigration westward, moved forward in three distinct lines."—*Seventh Day Baptists in Europe and America*, vol. 1, p. 125. Seventh Day Baptist churches have been organized in many parts of the United States, in China, India, Java, Germany, the Netherlands, Africa, South America, Jamaica, and British West Indies. The membership of the Seventh Day Baptist Church has grown through colonization more than by any other means.

Not long after the Newport church was organized, some of the Sabbatharians settled in Westerly, Rhode Island, and New London, Connecticut, establishing churches, one of the largest being the First Hopkinton, Rhode Island, church. At the annual meeting of this church in 1802 the General Conference was first formed. These annual meetings for the spiritual edification of the Seventh Day Baptists had been in effect since 1696, the first being held at the Newport church.

**ORGANIZATION.**—Only eight churches combined at first to establish the General Conference. Full organization was not completed until 1806. Control of church government was given the individual churches, the General Conference holding only advisory powers. In 1818 by vote of the conference the term *Sabbatarian* was changed to Seventh Day Baptist. In 1835 the conference recommended that the church form themselves into three associations because of the distance between churches. (*Ibid.*, p. 180.) As a result the Eastern, Middle, and Western associations were established, and yearly sessions were held.

Organized Sabbath school work was begun in 1836, and much attention was given to the young people's work. The first Christian Endeavor society was formed in 1881 at Portland, Maine. Prior to this the society was called Excel Bands. The three leading societies of the church are the Missionary Society, American Sabbath Tract Society, and the Education Society.

The churches in the United States are now organized into seven associations. These determine the qualifications of churches making application for membership. In recent years it has been the practice of the General Conference to reorganize the request of the church for approval in the matter of the ordination of ministers. The churches carry on their missionary

and other activities through the boards of societies.

**MISSIONS.**—In 1818 a board of trustees and director of missions was appointed. In 1842 the first permanent missionary society was formed to have charge of missionary work at home and abroad. In 1847 two families were sent out to establish a mission station in Shanghai, China. The work steadily grew until it is now in four continents and the isles of the sea.

**PUBLICATIONS.**—Early tracts and publishing interests included "some queries sent to the Reverend George Whitfield, in the year 1740, which remain yet unanswered," and a tract on the Sabbath question written by Jonathan Davis, which was published in 1740. Jonathan Dunham, pastor of the Piscataway church, published in 1761 a pamphlet on the subject "A Brief Instruction in the Principles of the Christian Religion," which was somewhat largely circulated in New Jersey. It contained one hundred and sixteen questions and answers. In 1811 Henry Clarke wrote and published *A History of the Sabbatharians or Seventh Day Baptists of America*. (*Ibid.*, vol. 2, p. 1339.)

On April 14, 1830, *The Protestant Sentinel*, a weekly denominational paper, began publication. This was the first weekly Seventh Day Baptist periodical in America. It was succeeded by the *Seventh Day Baptist Register*, first issued from DeRuyter, New York, on March 10, 1840. On June 14, 1844, *The Sabbath Recorder* made its appearance from New York City and continued its publication there and in Westerly, Rhode Island, until 1872, when it was removed to Alfred Center, New York. It was printed there until 1895 and since 1895 at Plainfield, New Jersey. In connection with *The Sabbath Recorder* before the transfer *The Sabbath-School Visitor* was issued.

In 1843 the American Sabbath Tract Society was organized for the purpose of promoting the work through the printed page. The American Sabbath Tract Society now has charge of the *Recorder* and *The Sabbath Visitor*. These are the denominational papers published weekly at Plainfield, New Jersey. The British publication is *The Sabbath Observer*, printed in London.

**EDUCATION.**—In 1834 education societies were formed by the women in a few churches. Alfred University, Alfred, New York, was begun as a select school—in December of 1836. It became an incorporated academy in 1843, and assumed powers of a university in 1857. Its studies are classified under the departments of theology, philosophy, liberal arts, industrial mechanics, fine arts, normal and preparatory, and music.

In 1855 the Seventh Day Baptist Education Society was formed. It was designed principally to aid Alfred University. Other institutions came under its supervision in 1866. One

of the most efficient organizations of the Seventh Day Baptists in the Women's Executive Board, organized in 1884, and giving excellent service in fields of industrial, missionary, educational, and Sabbath promotion activities.

**BELIEFS.**—Sabbath reform work was carried on by the Seventh Day Baptists with great zeal. A statement taken from one of the committees on Sabbath reform, published in the first National Seventh Day Baptist Council at Chicago in 1890, reads thus:

"We do not believe this change from the first to the seventh day will ever be accomplished by the Sunday-keeping Christians. Their arguments in the past have been destructive of the foundation upon which their practice was built, and it is only by convincing them of their own error and a necessity for a change that we can hope for any Sabbath observance in this country a few years hence. We have a great work to do and this work will not be done unless it be done by Sabbath-observers. These are the facts which confront us, and the facts which we as a people must be prepared to meet. The time for the prosecution of this great work is limited. A few years of unfruitful effort for the enforcement of Sunday laws will prove to those now engaged in this effort that there is no hope of success in this direction.

"This effort to revive Sunday observance by civil legislation will help to agitate the question of rightful authority for the Sabbath, and offer a thousand opportunities for us to work as we never have worked before. The conflict between the Lord's Sabbath and no Sabbath must soon be met by the people, and we Sabbath-keepers are instruments in God's hands for helping to decide the question in favor of the former and against the latter with all its evil consequences. The work we must do is a great one; one requiring great consecration, great self-sacrifice, great energies and large means."—*Proceedings of the Seventh Day Baptist Council*, pp. 60-62.

The means of accomplishing the work of promoting the Sabbath and launching a stronger program among their own members are stated in *Proceedings of the Seventh Day Baptist Council* as follows:

1. "A full consecration of ourselves and our means to God in the work of saving our country from the evils of no-Sabbathism."
2. "A better observance of the Sabbath by the Seventh Day Baptists themselves. We must remember that Sabbath observance is a sign of loyalty to God, and if we love Him, we will keep His Commandments."
3. "Our children should be taught in our families, both by precept and example, the reasons for, and the importance of, true Sabbath observance and the sin of violating the Sabbath law."
4. "Our children need to have more frequent lessons in the Sabbath school on the subject of the Sabbath, and much more instruction from the pulpit on the ways of meeting the arguments of our opponents."
5. "Our Sabbath publications—books, tracts and periodicals—should be kept in every family and be much more thoroughly studied."
6. "The *Sabbath Recorder* should teach more fully the sin of Sabbath desecration by our own people."
7. "We recommend the continuance of the *Outlook* and *Sabbath Quarterly* according to its present general purpose."
8. "We believe that a paper devoted to general Sabbath reform work and the discussion of Sunday legislation is demanded and recommend the publication of such a paper whenever the Tract Board deem it practicable."
9. "We recommend a much more general distribution of Sabbath tracts."
10. "We believe more Sabbath reform work should

be done by the living teacher, and that the missionaries sent out by our societies should consider that a part of their evangelical work."

Seventh Day Baptists maintain that the state should not interfere with the religious convictions and practice of its citizens. They also place themselves against the existence of secret societies, and highly support the temperance society.

These Sabbathkeepers are evangelical in faith. They accept the divinity of Christ, the personality of the Holy Spirit, the immaterial nature and the immortality of the human soul, salvation through atonement by repentance, by resurrection of the dead, the eternal judgment, sufficiency of the Scriptures, obedience in baptism and harmony in obedience to the Saviour's commands regarding the Sabbath. They differ from other Baptists in regard to the seventh-day Sabbath. Their doctrinal views were last set forth in an exposé adopted by the conference in 1880.

One of their chief reasons for keeping the Sabbath is that it was observed and held sacred by Christ and the apostolic church. They believe Christ to be the final sanction for the Sabbath, and have held firmly to their doctrine regarding this for three hundred years. They believe that Christ would have them to be friendly with other churches and cooperate with them in every good work. In recent years they belong to the National Bible Schools organizations, the Foreign Missions Conference, the Layman's Missionary Movement, the Federal Council of Churches, the Faith and Order Movement, and other kindred efforts looking toward united work on the part of Christ's followers.

**MEMBERSHIP.**—Statistics of 1944 list sixty-four Seventh Day Baptist churches in the United States, with an inclusive membership of 6,581. (*Yearbook of American Churches*, 1945.)

The Seventh-day Adventist denomination received its Sabbath light in 1844, when Rachel D. Preston, a member of the First Verona Seventh Day Baptist church, New York, introduced the doctrine of the true Sabbath among the Adventists at Washington, New Hampshire. From the Sabbathkeeping church then formed has sprung the Seventh-day Adventist denomination in this country and others.

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# RELIGIOUS WORLD TRENDS

*Import of Leading Press Declarations*

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¶ A résumé of the development and an analysis of the significance of

## The World Council of Churches—No. 1

By FRANK H. YOST, *Associate Secretary,*  
*Religious Liberty Department*

*Sometime, and that ere long, a likeness to medieval papal power will be formed in some sort of Protestant combine to compel the conscience of men to crush dissent, and to perform the acts prophesied in Revelation 13:11-18. Sometime and somehow there will be a rapprochement between Protestantism and Catholicism, and Protestantism will be the aggressor in extending the hand of reconciliation and union. No area of religious trends and developments needs to be watched more meticulously than this. We have therefore secured from Dr. Yost, trained historian and present-day observer, an over-all picture of the background, development, and significance of the World Council of Churches. We bespeak a most careful study of his two articles, as we need to be informed and judicious. This material is for background acquaintance rather than for public presentation.—EDITOR.*

THIS sentence from Christ's prayer to the Father is a logical text with which to begin a discussion of the World Council of Churches: "That they all may be one." The thought of this text was in the minds of the delegates as they gathered at Amsterdam, Holland, on August 22 for the meeting which made the World Council of Churches a fact.

The Amsterdam meeting was the outgrowth of a series of preparatory meetings. The Federal Council of Churches of Christ in America and the British Council of Churches had been formed in the years preceding the second world war. But these were merely national associations.

It was a victory for those urging a union of total Christendom when a meeting of Christian leaders from many parts of the world gathered in Edinburgh in 1910. Before anything further could be done the first world war made impossible further sessions. It was not until 1925 that another meeting was held in Stockholm, Sweden, where study was given to the uniting of Christian churches under the general heading "Life and Work." This was followed two years later by a meeting in Lausanne, Switzerland, where plans were laid for Christian union in respect to "Faith and Order." Ten years later meetings at Oxford, England, for "Life and Work"; and in Edinburgh, Scotland, for "Faith and Order" put the Protestant world where it began to see the problems it must face in seeking church unification. A committee of fourteen was created to take steps toward organization.

The next year definite progress was made at

a meeting in Utrecht, Netherlands, where plans were crystallized for the formation of a World Council of Churches and the committee of fourteen became functional as provisional committee of the council.

Then came World War II. Progress was again blocked. But in April, 1948, the provisional committee met at Buck Hill Falls, Pennsylvania. From this meeting there went forth a call for the assembly of the World Council at Amsterdam, August 22 to September 5, 1948. In the ten-year interim the provisional committee had provided a foretaste of the sort of thing a World Council of Churches might be able to do. In some places it had built chapels, rebuilt churches, hospitals, and orphanages, and provided food and clothing for the needy in large quantities.

When the World Council met in Amsterdam this August, it did so under an organization which the provisional committee had created. The purpose of the Amsterdam council was to forward the organization of the world-wide body, and to make the council functional through definition in the following areas:

1. The nature of the church.
2. The world evangelistic task.
3. "The church's message in relation to economic life in a technological age."
4. The church and international affairs.

This program of discussion would have been no small one, carried on among a diverse group of clergymen from many nations, in well-ordered times. In such times as ours it was an ambitious program indeed, and the meeting and its purposes were viewed with grave concern by some.

Charles P. Taft, president of the Federal Council of Churches of Christ in America, pointed out that this meeting would be in contrast with the great ecumenical councils of history, which usually spent most of their time in reading minorities out of meeting. "The Amsterdam assembly," said Taft, "will not seek a basis of union, ruling out those who do not agree, but a basis of cooperation and mutual understanding, within which all may retain their own theological and ritualistic concerns." He declared that the objective of the council

was (1) "to try to make visible to all the world the church's will and determination toward unity," and (2) "to try to find some solid core of Christian understanding in which the churches may find it possible to operate together while making their own decisions in the light of such practical choices as are open to them."

But all were not so optimistic. One commentator pointed out how little understanding there now is between different religious sects, even in America, where the sects are so numerous and have such complete freedom to rub shoulders with one another. This man was alarmed because of the lack of historical perspective manifested by the churches, and remarked, "For some seminaries church history stops at the Reformation; in others it starts with the Massachusetts Bay Colony." There was much concern lest the council be involved in machinery rather than the things of the Spirit. These agreed with the observation of the late Archbishop William Temple of Canterbury, that "it is not by contrivance and adjustments that we can unite the Church of God. It is only by coming closer to Him that we come nearer to one another."

The International Council of Churches, the fundamentalist group which met also in Amsterdam just a couple of days before the convening of the World Council, was much more frank. Its plan of organization required that all its members be investigated for "doctrinal standards and spiritual condition." Its avowed purpose was "to seek to awaken Christians everywhere to the insidious dangers of modernism; to call them to a unity of mind and effort against all unbelief and any compromise with modernism; and against Roman Catholicism." It declared that it will "not seek the organic union of member bodies, nor will it trespass in any way upon their autonomy." It affirmed that the only unions worthy of support were those "based upon the word of God," and it registered a "solemn protest against the attempt which will be made at Amsterdam under the auspices of the World Council of Churches to unite Christians without regard for revealed truth."

The World Evangelical Alliance, just one hundred years old this year, expressed definite alarm concerning the World Council. It anticipated that it would be no better than a World Federal Churches of Christ, and specified four points of weakness and danger in the World Council:

1. That it was not strictly evangelical, because some were already challenging as "not the best" the concept that the World Council is "a fellowship of churches which accepts our Lord Jesus Christ as God and Saviour."

2. That it will not be strictly Protestant, because it was admitting the Orthodox churches of the East, infected with Catholic doctrines.

3. It would become a superchurch, with a purpose to create "one church for one world."

4. It might ignore dissident churches, with the danger that the council might be leading us to Rome itself, "or to a Romanized Protestantism."

There were other meetings which furnished a background, favorable or unfavorable, to the World Council meeting. From July 8 to 18 the leaders of the Moscow patriarchate of the Russian Orthodox Church met in Moscow; and although little is, of course, known of what occurred, it would appear that one decision arrived at was that the Russian church should not be represented at Amsterdam. Just as the Moscow meeting was closing, representatives of all churches of presbyterial polity, the Reformed and the Presbyterian churches, met in Geneva, with 160 delegates representing 30 nations. Delegates from this meeting came directly to the Amsterdam session. In the latter part of July the bishops of the entire Anglican communion the world over met in England for the Lambeth Conference. From this rallying of the forces of Anglicanism and Episcopalianism came the delegates of a self-conscious and confident Anglican Church to the church council at Amsterdam.

WHEN the council opened, there were 352 official delegates out of the 450 expected, representing 135 member churches out of a membership of 151. Fourteen "minority" churches, mostly of the "newer," or mission, churches, which were not recognized as autonomous, also had delegates in attendance. There were about 100 youth delegates from 45 countries. There were also present about 150 representatives of the press and radio, and a sound film was made of the proceedings. Probably 80 per cent of all Protestant and Orthodox Christendom was represented in one way or another at the council. There were probably no less than 500 church leaders, and the attendance at some of the earlier sessions ran as high as an estimated 3,000. It was stated, probably truthfully, that never before has there been such a gathering of religious leaders.

To show how completely certain communions were represented, note the delegation of the Lutheran communion. Twenty-two Lutheran bodies were represented at Amsterdam, five of them in the United States and Canada. The other 17 delegates were from 14 other countries. The Lutherans had in all 65 delegates, or about one-sixth of the total representation. It should be noted that the American Missouri Synod, which might be called the apocalyptic body of the American Lutheran Church, was not represented. There was a deputation from the patriarchate of Constantinople, from the church of Greece, and from the churches of Finland. From behind the iron curtain there were delegations from the non-Catholic, non-Orthodox churches of Poland, Czechoslovakia, Hungary, Rumania, and Yugoslavia.

Some bodies were not represented at all. The

Southern Baptists had declined to send a delegation, but a group of Southern Baptist preachers sent an "unofficial observer." As might be supposed from what was said by the International Council of Churches and the World's Evangelical Alliance, fundamentalist bodies had no representation at Amsterdam.

There were ten Roman Catholic "observers" on hand. Judging by correspondence received by those interested in the council, many more members of the Catholic communion would have been there, had they been permitted. An official pronouncement from Rome, under date of June 5, forbade participation by any Roman Catholic in any ecumenical movement without the approval of the Pope. That the timing of this papal declaration was planned cannot be doubted, and it is significant that it reasserted the standard Catholic position, that all genuine church unions must lead back to the Roman Catholic Church.

The council opened with the bold clangor of church bells. On the opening day, August 22, Amsterdam church bells rang out at 9:00 A.M., hourly thereafter until 6:00 P.M. From two forty-five until three in the afternoon, when the council convened, the bells rang continuously.

Across the American Continent too, as the hour of three o'clock came, church bells rang out their message to the American people that a great international church union was being made a reality. The opening of the session was signalized by a procession, displaying an array of ecclesiastical robes, perhaps less striking because of the absence of Russian Orthodox and Roman Catholic ecclesiastics.

The devotions with which the session opened were participated in by representatives of a number of different communions, presenting a variety in prayer and ritual. Prominent ecclesiastics made introductory addresses. Dr. J. A. Mackay, president of Princeton Theological Seminary, made an earnest appeal that the council maintain a missionary vision, and that it be conscious of its task of finishing the work of the gospel in all the world. John Foster Dulles, well-known international lawyer and a lay representative at the World Council of the Federal Council of Churches of Christ in America, frankly faced the threat of Communism in his address. He insisted that whereas every effort should be made to arrive at a peaceful way of life in the world, it must be remembered that Communism is incompatible with peaceful change, and that the Soviets are not following a regime of peace. He admonished the nations not to abandon their positions which clash with the Communists' creed, but on the other hand not to seek to crush Communism.

Secretary Visser 't Hooft insisted that the door of membership should be kept open to the churches of Russia as well as to the other Orthodox churches not in attendance. Carl Barth, noted Swiss theologian, urged the council not

to forge ahead of God but to find God's design and line up with it, walking in God's way. The ideal of the council must "be God's kingdom, and not a kingdom of any sort of ideas and principles we approve." G. Bromley Oxnam, American Bishop in the Methodist Church, insisted that the need for unity is urgent. "Our disunity is a denial of our Lord. . . . We cannot win the world for Christ with the tactics of guerrilla warfare. . . . This calls for general staff, grand strategy, and army. And this means union."

Pessimistic notes were sounded from the council. There were lamentations concerning the indifference of laymen of the church in the face of present-day conditions. It was pointed out that the influence of the church upon society is disproportionately small compared with the church's numerical strength. One speaker declared that Christendom is as confused as the world. A Chinese delegate wanted to know whether Christianity was really rooted deeply in such countries as China. Dr. Niebuhr, of Union Theological Seminary in New York City, declared that he had the "uneasy feeling" that we "cannot find the island of order from which to proceed against disorder."



## Saved by Grace, in Poem and Text

Arranged by M. H. WHITTAKER

*"Under the law with its tenfold lash,  
Learning, alas, how true,  
That the more I tried, the sooner I died,  
While the law cried, 'You! You! You!'"*

Titus 3:5-7; Rom. 3:19, 20, 28; 4:15; Gal. 2:16, 21; 3:10, 11.

*"Hopelessly still did the battle rage.  
'O wretched man!' my cry,  
And deliverance I sought by some penance bought,  
While my soul cried, 'I! I! I!'"*

Luke 18:1-12. Five "I's" in the Pharisee's prayer—none in the Lord's prayer.

Romans 7:1-25: the "I," "My," "Mine," "Me," chapter. Fifty times mentioned. "Law" and "commandment" over twenty times.

Job 31:1-40. Job's "I," "My," "Me," "Mine," chapter, about eighty times mentioned in his long self-vindication, and he concludes with the words, "Lo, here is my signature; let the Almighty answer me." Verse 35, R.V.

*"Then came a day when my struggling ceased,  
And trembling in every limb,  
At the foot of the tree where One died for me,  
I sobbed out, 'Him! Him! Him!'"*

Rom. 7:24, 25; 8:1-39. "I" hardly mentioned. "God," "Holy Spirit," "Christ," stated approximately fifty times. Chapter 8 begins with, "No condemnation"; moves on to, "We are more than conquerors," and ends with, no separation.

*"Nothing to pay, no, not a whit;  
Nothing to do, no, not a bit.  
All that was needed to do or pay,  
Jesus has done in His own blessed way!"*

Rev. 22:21. "The grace of our Lord Jesus Christ be with you all. Amen."

Sydney, Australia.



## Advance!—The Marching Orders From Denver

**N**O AUTUMN COUNCIL of our church leadership within my memory has been more characteristically Adventist in spirit, emphasis, and scope, than the Denver Biennial Council, held October 18-28, 1948. It was pre-eminently a world council, attended by representatives of all divisions save one—and neighboring divisions told of heartening advances even there. It was wholesomely and militantly evangelistic in tone. It called for definite readjustment of emphasis lest institutionalism overshadow direct field evangelism and overthrow the divine balance. It was mission centered in emphasis. The devotional periods were all conducted by overseas leaders, blending spiritual lessons with the most gripping rehearsals of mission advances ever given in our history.

God is undeniably leading us forward as never before. The Spirit of God is opening such an array of doors that bid us enter, as to be almost bewildering. The clear call and the accompanying challenge is so utterly beyond our apparent financial resources and man power as to drive us all to our knees in supplication for means to flow into the treasury for the answering of these heaven-born calls. We have manifestly reached the crucial hour in the course of the remnant movement.

Never have there been such advances on every hand. Never have there been such heart-gripping recitals of the triumphs of the cross. Never have there been such urgent needs as now confront us. Age-old barriers are giving way. Walls that have for ages been adamant are crumbling. Groups that seemed impervious are beckoning earnestly for light. Lands that for centuries have been hostile to Christianity are now asking insistently for the evangel. And if we do not move in, in response, others will. We must not fail our God; we will not fail Him. This people will rise to His call. All the resources of Omnipotence are on our side. The truth of God is in our hands. The commission of God is behind us. The divine urge of the Spirit is the witness to the leadership of God in our midst.

We must move forward. We dare not retreat; that would be to be recreant to our trust. We dare not mark time; that would mean to ignore the clear signals to advance. We cannot await better times; they will evidently never come. The world unrest is in our favor. It is loosen-

ing the grip of the world on the affections of men, and driving them to God. The world's sorrow, unrest, and breakdown is turning vast numbers of men's hearts Godward. Our greater advances come under the greater difficulties. We should pray, not for the return of normalcy, but for adequacy to meet the emergency. We should seek, not for a long-time program of advance, but for a short, quick work in the earth. We are soon to leave this old world. Our every plan and investment should reflect that central fact. There should be no needless extravagance in material things that will soon be swept away. There should be no pandering to pride and appearance. Our material structures should be representative, but should not belie our message of the imminent Advent of Christ.

A world vision and outlook should characterize every worker's attitude in every home base. We are all going home together. Our united task will be finished in mission and home land together. We must curb certain selfish and extravagant trends. We must keep the home bases strong so as to furnish the sinews of war for world advance. We must economize for God. We, as workers, must lead in sacrifice and consecration to a world task. We must be willing to go, to give, to lead, or to follow, to inspire and to marshal the resources of this movement for the finishing of its commissioned task. It is a glorious but sobering hour in which to live. It is a call to prayer to renewal of consecration, to redoubling of effort, to laying hold of the resources of omnipotence—to arise and finish the work of God. That is the meaning and the spirit of the 1948 Autumn Council.

L. E. F.

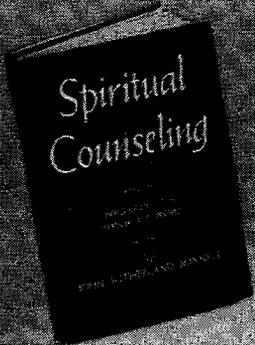


**WIDE RANGE.**—"Through the years I have gained much from the wide range of material presented month by month. Besides the general material I have also appreciated the book reviews, for these have been the means of my becoming the possessor of a number of worth-while books."—A. E. MAGNUSSON, Teacher, Australasian Missionary College, Cooranbong.

**THOUGHT-PROVOCATIVE.**—"I enjoy *THE MINISTRY* very much, and look forward to its arrival each month. It is certainly the most thought provoking of our periodicals, and provides us with information and inspiration that is not available in any of our other papers."—DONALD H. ABBOTT, M.D., Medical Superintendent, Kendu Hospital, Africa.

**NOBLE WORK.**—"You are doing a needed and noble work through your magazine."—O. B. GERHART, Field Representative, Bible Correspondence Schools, Ontario-Quebec.

# FOUR CHALLENGING VOLUMES SELECTED for



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True pastoral counseling carries no taint of the Catholic confessional, nor any resemblance to the psychoanalyst's techniques. Rather is it ministerial service for individual souls raised to a high level of personalized ministry, and aided by well-defined principles that govern the mind. Adventists, above all others, may rightly have a keen interest in this field of the mind in relation to religion. Our view of man calls for an integration of mind and spirit and body to constitute one living entity. That interaction involves both physical and mental health, as well as the health of the spirit. That is why we should take an active interest in the area of ministerial activity known as pastoral counseling. This phrase is used to describe a rather well-defined endeavor based upon sound principles of the mind, that is, sound psychology, in helping people to grapple rightly with various problems of mind and spirit. We as Adventist ministers will find something of vital interest and practical value for us in the book *Spiritual Counseling*. The author is pastor of a large Presbyterian church in New York City. This edition of his new book is printed especially for Seventh-day Adventist ministers and other workers for the denomination.

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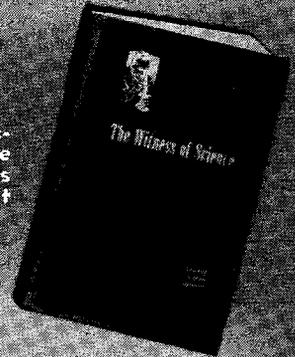
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We have long awaited the appearance of a handbook for personal work. Not only the qualifications of the Bible instructor, man or woman, but also the distinctive opportunities of this profession need to be known. The author, a trained Bible instructor herself, here culls from her own experiences, as well as those of many

others, the best that inspiration, method, and example might produce. The book is replete with practical technique and successful ideas. Although the larger Bible work is featured in city evangelism, the author has well considered the needs of smaller areas. Bible work is not portrayed simply as a woman's work—it is a partnership of gospel service with the evangelist and pastor. The book is introduced by a section on general methods. Important chapters on the worker's personal problems are followed with illuminating ideas and suggestions. The last section of the book provides more than one hundred patterns of well-organized, up-to-date Bible readings.

Medical science is continually advancing and scientists themselves do not always agree as to the exact cause and nature of diseases. But where a complete and total picture of what is found in the Spirit of prophecy is compared with what is available in science, we find the statements made by Mrs. White borne out again and again. The author, Dr. G. K. Abbott, former medical superintendent of St. Helena Sanitarium in California, and of the Washington Sanitarium and Hospital in Maryland, and veteran promoter of health principles, has here produced a very readable, accurate, comprehensive review of the scientific statements of the Spirit of prophecy. He has brought to us the related reports from current medical and research publications, with full documentation. This permits the investigator to pursue further any feature which may appeal to him as of special interest. This scientific work is an excellent contribution to our denominational literature. It is recommended to both our ministerial and our medical brethren as an aid to a better understanding and appreciation of this highly important phase of the writings of the Spirit of prophecy. We believe it will be equally appreciated by members of the laity.



THROUGH SYSTEMATIC STUDY



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## The Book Shelf

Books, Reviews, and Discussions

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**Out of the Labyrinth,\* L. H. Lehmann, Agora Publishing Company, New York, 1947, 252 pages, \$3.**

This book is a must for all those working to rescue Roman Catholics, and will prove a great help to all preachers of the gospel of Christ in the threefold final message. Dr. Lehman emphasizes the main themes of the gospel of salvation through the vehicle of the story of his own emancipation from Roman Catholicism. It sets in contrast the gospel of Jesus Christ with the propaganda of the Papacy, a contrast which must constantly be made.

The book is an appeal to Roman Catholic priests to set themselves free from the sacerdotalism, sacramentalism, and authoritarianism of the papal church, and to find spiritual freedom through direct access to the Lord Jesus Christ. He presents regeneration versus sacramentalism, certainty of salvation versus purgatory, personal freedom to find and serve God versus sacerdotalism, the sanctity and purity of the home versus celibacy and the sacrament of marriage, the validity of a continuing reformation versus papal authoritarianism, the Second Advent of Christ versus papal fascism—in short, Christ versus the Pope.

There is an occasional typographical error. One might wish here and there for a little better transition between chapters. The author makes a too sketchy reference to free will, without much discussion; but, of course, this is a huge subject in itself. I would wish the Scriptural state of the dead to have been more carefully considered.

But the book is a readable and useful—nay, valuable—presentation of the beauty and freedom of the gospel by one who has truly found his Lord. As one would expect with the editor of the excellent magazine *Converted Catholic*, there is no muckraking. One lays down Dr. Lehmann's latest book with a "Thank God for the certainty of personal salvation in Christ Jesus our Lord, without the need of any intervening human priest."

FRANK H. YOST. [Associate Secretary,  
Religious Liberty Department.]

**The American Churches,\* an Interpretation, William Warren Sweet, Abingdon-Cokesbury Press, New York, 1948, 149 pages, \$1.50.**

The author, professor of the history of American Christianity in the University of Chicago since 1927, is considered one of the best-known writers in the field of American history.

This is a most enlightening interpretation of American religion. In this work, *The Ameri-*

*can Churches*, Dr. Sweet clearly emphasizes those factors and forces that have developed a distinctly American type of religion. Without entering into too much detail he brings out those historic influences which have made our American churches.

The book begins with a helpful discussion of the two types of Protestantism which emerged from the Reformation. Then their resulting influences in American development is revealed. The author follows through with the winning of the West, revivalism with its various contributions to American ideals, and the multiplicity of denominations.

There is a definite place for the Negro's religion. The author handles this phase with sympathetic skill. His keen outlook for the future of our democracy makes the chapter on Roman Catholicism in the United States most valuable to the student of prophecy.

The contrast between European quietism and our distinctly American activism presents a study that will challenge any minister's thinking. One might readily conclude that a proper blending of these two forces might greatly speed the proclamation of the last-hour gospel message. On this very point the author stimulates profound thinking. Any reader will find in *The American Churches* basic information to interpret why there are so many churches in America today.

L. C. K.

**Jeremiah for Today,\* Harry F. Baughman, Muhlenberg Press, Philadelphia, Pa., 1947, 221 pages, \$2.75.**

This is a book which is worth reading and rereading. Every minister and Bible teacher will enjoy Baughman's presentation of one of the greatest characters of Holy Writ.

Jeremiah was a fearless yet timid, a bold yet humble, man of his own day, and withal a powerful man in the year 1948. He was a man such as is needed today to lead God's people through their worst crisis in all history. There are so many parallels between Jeremiah's age and our own drawn by Baughman that one unconsciously cries out, "O God! Give us another Jeremiah for today, a man who because of his close communion with heaven and earth is as well prepared to do for spiritual Israel here what Jeremiah did for ancient Israel back there."

The book is full of sermon material. It serves as a key to unlock the fifty-two chapters of one of the greatest books in the Bible, and brings from them some of the richest spiritual lessons contained in all the Scriptures.

Here is a book which should be placed by every minister on his "must" list.

D. E. REBOK. [President,  
S.D.A. Theological Seminary.]

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\* 1949 Ministerial Reading Course Elective.

100 Great Texts and Their Treatment, compiled by Frederick Barton, Harpers, New York, 1942, 520 pages, \$1.95.

Many of the one hundred texts considered in this compilation are among the great texts of the Bible. The author has some very choice illustrations and many helpful thoughts and suggestions in his stimulating and enjoyable book.

Each of the one hundred chapters is introduced with the text, then a section called "Illuminative Comment," followed by a second grouping entitled "Illustrative Thoughts and Incidents." Each illustration is numbered, and the total is 750. On page iv appears the "Classification of Sermons."

The texts and their treatment fall under the following categories: Baccalaureate, Children's Day, Christmas, Comfort, Decision Day, Easter, Edification, Evangelistic, Fraternal Orders, Funerals, In Times of Public Calamity, Men's Meetings, Missions, Mother's Day, New Year, Pentecost, Sermons on Giving, and Thanksgiving Day.

This wide range of illustrations is a most practical adjunct to the working library of the sincere, successful savor of sinners. An "Index to Illustrations" appears in the back of the book, which is helpful in seeking specific examples for a particular need.

Hundreds of new illustrations appear in this volume. Page 197 records an interesting story on "How He Met the Devil" and conquered him. The thrilling story of the terror-stricken passenger who saw the face of the pilot on the bridge in the storm, and cried, "I have seen the

face of the pilot. . . All is well," is an illustration alone worth the price of the book. (Page 223.)

Another pertinent thought on "How to Enjoy Religion" appears on page 364. A preacher, approaching his new appointment, asked a boy, "Do people at Millbrook enjoy religion?" "Them that has it does," was the reply. The recital of answered prayer and "Power Through Prayer" on page 476 is also worth the investment in this library of practical working material for the public exponent of truth.

In fact, there is so much of value and interest in this "must" book that you should immediately order your personal copy.

FENTON E. FROOM. [Pastor-Evangelist, Orlando, Florida.]

Notes on the Psalms,\* G. Campbell Morgan, Revell, New York, 1947, 287 pages, \$2.

One of the greatest Bible expositors of our time still speaks in this posthumous volume. Everything Dr. Morgan wrote, and he was a voluminous writer, is worth reading. This is a valuable addition to his numerous volumes. The devotional center of the Bible is found in the psalms. Dr. Morgan has grouped them for analysis into five books, each of which has a central theme. The complete text of each psalm from the American Standard Version is printed preceding its own analysis. Dr. Morgan's exegetical ability is displayed throughout, and he brings the devotional beauty and comfort and solace from these old songs with impressive effect. This book deserves a worthy place alongside his other works.

CARLYLE B. HAYNES.

\* Elective, 1949 Ministerial Reading Course.

1949

## MINISTERIAL READING COURSE ENROLLMENT

1949

Kindly ENROLL me for the new denominational workers' UNITED STUDY PLAN for 1949. This includes the following REQUIRED volumes for the new year—*Spiritual Counseling*, by Bonnell; *The Witness of Science*, by Abbott; *The Bible Instructor*, by Kleuser; and Volume I of *Prophetic Faith*, by Froom—together with certain ELECTIVES to be chosen by me in harmony with the plan outlined in the November MINISTRY.

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(Mail to Division Association Secretary in North America. Address Secretary, Ministerial Association, S.D.A., Takoma Park 12, D.C.)

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Alcohol—The Great Destroyer Satan's Program of International Genocide

By W. A. SCHARFFENBERG, *Secretary,*  
*American Temperance Society*

*Back of the sentimental, scientific, and statistical sides of the drink problem are the basic principles at stake. These are the aspects of supreme concern to the worker in this cause. True temperance is an integral part of our message to men. It should be part of every evangelistic series and inwrought into every series of Bible studies in the homes of the people. This article is the first of a number of important discussions by William A. Scharffenberg on the issues involved in the drink question.—EDITOR.*

**S**EVENTH-DAY ADVENTISTS have, from the very beginning of their history, taken their stand for total abstinence. They believe that total abstinence is the only platform on which Christians can conscientiously stand, and that so-called moderate drinking is the school in which men are educated for the drunkard's career.

It will be the purpose of this article, and others to follow, to point out the reasons (a) why we as a denomination believe that total abstinence is the only platform upon which God's people can conscientiously stand; and (b) why as workers and lay members we must exert our influence by precept and example, by voice, by pen, and by vote, in favor of prohibition and total abstinence.

If the curtain were pulled aside and our workers could catch a glimpse of the part that alcohol is playing, especially in these closing days, in the great controversy between Christ and Satan, we are confident that they would launch a mighty revival of the temperance issue among us as a people everywhere.

As we near the end of time, Satan will do all in his power to befuddle and stupefy men's minds, and thus secure full control of the human race. The idea of utilizing alcoholic beverages as a means to attaining this great objective—the enslavement of the entire human family—originated with Satan himself.

If we were interested in studying the history of the manufacture, distribution, sale, and consumption of alcoholic beverages, we would secure every available text and source book on the subject. We would endeavor to trace the origin of alcohol. Such a study would finally direct us to the man who first discovered the science of fermentation. The study of all such

source materials would fail, however, to take us back far enough into the past to the moment when the idea of converting the fruit of the vine and the grains of the field into intoxicating beverages first entered Satan's mind. To discover the origin of this diabolical scheme, the purpose of which was to enslave the human race, turn to an article that appeared in the *Review and Herald* of April 16, 1901. This article takes us back into the distant past, long before man ever thought of concocting and manufacturing the stuff that makes men mad.

"Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale."  
—*Review and Herald*, April 16, 1901.

Shortly after Satan and the fallen angels were cast out of heaven, he called a great meeting—a committee meeting—to which all the fallen angels were invited. The main purpose of the meeting was "to devise" ways and means "of doing the most possible evil to the human family." That appeared to be the only item on the agenda. Satan apparently gave the fallen angels an opportunity to suggest ways and means of enslaving and destroying mankind.

Their suggestions, however, did not appear to meet with approval, for we are informed that "finally Satan himself thought of a plan." The proposal was that they "take the fruit of the vine, also wheat, and other things given by God as food, and convert them into poisons." As men would take these poisonous products into their systems, they would ruin their "physical, mental, and moral powers." Satan well knew that if he succeeded in overcoming their senses, he would have no difficulty in securing control of their minds, for under the influence of liquor he could readily lead them to commit all manner of crimes, and thus he would suc-

ceed in causing them "to descend lower and lower in the scale."

The destruction of Christ and the enslavement of the human race was Satan's goal. He planned to secure control of the entire universe. He lost his battle with Christ and is now concentrating his entire efforts on the human race. The stakes in this conflict between Christ and Satan are terrific. Since man was created by God, and since fallen man was redeemed by Christ, Satan is determined that not one soul will ever be saved in the kingdom of God. His plan calls for nothing less than the complete destruction of the race. Such an act today is called genocide.

Genocide is an act of destruction—not of material possessions, property, or the like, but of a group of human beings. The implication is that the group to be destroyed is of no further benefit to humanity, and hence should be wiped out, massacred on a wholesale scale. The massacre may be inspired by racial, religious, cultural, or political fanaticisms. The means of massacre may vary. Any plan to liquidate a particular group of men, women, or children on a wholesale scale may be called genocide.

Efforts to destroy entire groups is no new thing. It has been attempted again and again. The massacre that preceded the destruction of Carthage, the efforts to destroy the Waldenses, the Christians under the Ottoman Empire, the Armenians, and more recently the Jews in Europe—all these are examples of genocide, the wholesale massacre of racial, religious, cultural, or political groups.

Genocide is the most heinous of crimes. It is the crime of crimes; and according to recent actions of the general assembly of the United Nations, and of the Nürnberg Tribunal, is a crime punishable under international law. The massacre of the Carthaginians, of the Waldenses, and more recently of the Jews was limited to a particular group of people. Satan's plan calls for the destruction of the entire human race. He is cunning, clever, ruthless, and unmerciful. He has but one desire, and that is to enslave and destroy all mankind. Satan is the greatest criminal in all history.

There are three basic phases in the development of the individual—the physical, the mental, and the moral. Any person, any organization, or any government that deliberately plots to weaken the physical powers of any group of people may be charged with attempted "physical genocide." Any one who deliberately plots to weaken the mental powers, to prevent the normal development of these powers, or to keep certain facts and information from a particular group can be charged with attempted "cultural genocide." Those who deliberately plot to curtail, restrict, or prevent the development of the spiritual or moral powers of any particular group of people can be charged with attempted "spiritual or moral genocide."

Satan is not content with merely weakening the physical powers; he is striking at all three. His purpose is to ruin the physical, the mental, and the moral powers, not of one individual or group of individuals, but of the entire human race.

Satan's proposal to convert the fruit of the vine, wheat, and other grains that God has given to man for food, into poisons, was a diabolical scheme to ruin man's physical, mental, and moral powers. He knew that if man would take these poisons in the form of alcoholic beverages, his physical powers would be weakened, his mental powers would be impaired, and his moral powers would be ruined. He knew that under the influence of intoxicating beverages men, women, and children could readily be led to commit all manner of crimes. Satan glories in crime, and the more crimes he can lead men to commit, the sooner his goal will be reached.

As we near the end of time Satan will do his utmost to enlist his agents, not only in manufacturing, distributing, and selling alcoholic beverages of all kinds, but in promoting their consumption on a large scale. His objective seems to be to make this world liquor conscious—a world of drinking men, drinking women, drinking boys, and drinking girls. As the manufacture, distribution, sale, and consumption of alcoholic beverages increase, crimes will increase, and men will sink lower and lower.

Surely the time has come when, as a people, we must make our influence felt in a more decided and positive manner in favor of prohibition and total abstinence, and do all in our power to hold back the forces of evil that are attempting to tear men down.

"How important it is that God's messengers shall call the attention of statesmen, of editors, of thinking men everywhere, to the deep significance of the drunkenness and the violence now filling the land with desolation and death! As faithful co-laborers with God, we must bear a clear, decided testimony on the temperance question."—*Review and Herald*, Oct. 25, 1906.

## Presenting Health Message in Inter-America

By WESLEY AMUNDSEN, *Departmental  
Secretary, Inter-American Division*

RECENTLY I made a trip through several of the local mission fields in Inter-America for the purpose of developing the work of lay evangelism. We have for our training program an arrangement of ten-day schools of lay evangelism, in which we teach not only methods of soul winning but also principles of health and how to give simple treatments.

In El Salvador we had opportunity to make a definite approach to the public through a newspaper article on the evil effects of alcohol upon the human body. We met the editor, who personally prepared a write-up more than a column in length, introducing us to the reading

public as representatives of the International Temperance Association. The manager of the paper made appointments at two boys' schools for me to demonstrate the evil effects of tobacco upon the system. He now wants to know more about our methods and principles of teaching. We talked to more than eight hundred boys and young men, and found them, as well as their teachers, profoundly impressed.

At our schools of lay evangelism we taught principles of hygiene, sanitation, healthful living, and simple facts about nutrition, and demonstrated simple methods of giving treatments. Our hearers were much interested in these principles and desired to know more.

Through the years there has been a tendency on the part of some to abstain from teaching health principles, especially those phases which deal with foods, thinking that our people in lands outside the United States are not able to adapt themselves to these teachings. However, the contrary is true. Our people are more than anxious to know how to live without the use of harmful foods.

I recall one of our ministers in Mexico, a man who travels in the most difficult places. A few years ago he told me that he had found material of inestimable value for his health in the writings of the Spirit of prophecy. He said, "Pastor Amundsen, for many years I have suffered from stomach trouble. My trips away from home were usually by muleback into the interior of the country. Food of the right kind was difficult to obtain, so I ate much flesh. But every time I returned home I was ill. Then I read what Sister White had written regarding the nonuse of flesh foods, and I said to my wife that I was going to cease eating flesh. That was a year ago. During this whole year I have traveled just as much as ever, but have not suffered one day of stomach illness, and I have not eaten any flesh foods."

On my trip we also visited Bluefields, Nicaragua, and there I was invited by the head of the Moravian school to speak to the student body. She asked me whether I expected to be there the following Sunday, saying that if so, she would be pleased to have me speak to the whole Sunday school of youth and adults on the principles of temperance and health.

My trip then carried me over to the Caribbean Union, where I conducted a ten-day school of lay evangelism at Georgetown, British Guiana. The brethren requested that I conduct the studies on health principles at night in order that more of the church members might have the opportunity of hearing the lectures. We had good attendance night after night. The question box was well patronized. I was careful not to enter into discussion of points of health which necessitated the attention of a physician.

It was of interest to me to see the large attendance on the two Sunday nights. Some of the ministers thought we ought to preach a doc-

trinal evangelistic sermon; but I stated that if they would permit me, I would like to present the principles of health on those nights as well as on the others. Why should not Sunday nights be used in health-evangelism preaching? People are profoundly interested in health. They spend millions of dollars every year on medicines of various sorts. The hospitals are filled to overflowing with the sick. God has committed to us the greatest message on healthful living that has ever been given to the world since the days of Moses. We do well to pass it on to others.

Those Sunday nights stand out in my mind as mileposts along the pathway in the presentation of health principles. Not only were our own people present, but many nonmembers crowded into the building, and some stood on the outside. At the close of the presentation I asked how many had enjoyed the lecture and demonstration, and practically every hand was raised.

In Port-of-Spain, Trinidad, we again had the opportunity of presenting lectures on the evil effects of the use of tobacco before student bodies. In one school we talked to five hundred young men, and in connection with the same school we gave the lecture to six hundred young women. The newspapers played up the affair; and, as in El Salvador, photographers took pictures which were printed in the dailies. (The newspaper in El Salvador gave us two thirds of a page showing a picture of me and my cigarette-smoking apparatus demonstration. This appeared on the front page.)

Our time did not admit of carrying on a more extensive program, for we had so much other training work to do for our laymen. Nevertheless, we have demonstrated to our entire satisfaction, and to the satisfaction of many of our ministers and administrators, that it is possible to bring our message on health and temperance out into the open and give it to the public. This is the time to move forward in a stronger way.

Percy Manuel, who accompanied me on the trips in the Caribbean Union, has also taken hold of this program and used the cigarette demonstrator in connection with our ten-day school of lay evangelism in the French West Indies, at Martinique. Others of our ministers expressed themselves as being much interested in the presentation of health principles.

Medical missionary work does not mean that we must have trained doctors and nurses to do all the work. It means that ministers should also enter this field, and prepare themselves as best possible for the business of presenting the principles of health to the people.

"Let our ministers, who have gained an experience in preaching the word, learn how to give simple treatments, and then labor intelligently as medical missionary evangelists."—*Testimonies*, vol. 9, p. 172.

"Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*Ministry of Healing*, p. 147.

"We have come to a time when every member of the church should take hold of medical missionary work."—*Testimonies*, vol. 7, p. 62.

How are the members to be taught unless we all unite in this work—doctors, nurses, and ministers? The work is not to be left to our hospitals and sanitariums and clinics. It is to be done by *every church* and *every church member*. Too long have we neglected this important phase of evangelistic service, and I, personally, who am an ordained minister, a secretary of various departments, with a multitude of things to do, nevertheless, believe that we should *now* take hold of the counsel that the Lord has sent us regarding this work, and *do it*.

Why, oh, why are we so slow to follow the counsel of the true Witness? What is it that holds us in a state of lethargy and carelessness, when we are told that "there is a message regarding health reform to be borne in every church"? Will not God hold us responsible for failing to pass on this light to those who sit in darkness—the darkness of error regarding physical, mental, and moral health? The world awaits our coming with the message of true temperance and the teaching of health principles. Let us not keep the people waiting longer.

#### Health Education Series Lessons

The following is a list of the subjects which I have arranged, for the purpose of teaching health principles in our schools of lay evangelism, as well as in our churches. In the introduction I quote a number of statements in regard to the World Health Organization, the charter of which was signed by representatives of sixty-one nations. That signing was said to be one of the most "historic events in the history of public health." The objective of the organization, says Article I, "shall be the attainment by all peoples of the highest possible level of health."

#### I. THE MAKING OF A MAN.

Dealing with the creation of man; his physical constitution being made up of the elements of the earth which God made in beginning. Consideration given to laws of nature which govern healthful functioning of body.

#### II. HOW THE BODY IS SUSTAINED.

Consideration given to provisions made for sustaining the body, indicating that "if man and beast are to live and thrive, they must take unto themselves the same substances as those of which they are composed."—DR. ARNOLD.

#### III. HOW THE BODY WORKS.

Physiology of digestion, including right attitudes at eating time. Food from mouth to assimilation, and/or elimination.

#### IV. BUILDING SOUND BODIES.

Classification of foods: carbohydrates, proteins, fats, minerals, vitamins, etc.

#### V. YOU ARE WHAT YOU EAT.

How much should we eat? How to choose

foods for health. Nutrition and simple diet. Building strong, healthy bodies.

#### VI. WHY PEOPLE BECOME ILL.

Major causes of illness. Sanitation and Hygiene. Control of communicable diseases. Why disease?

#### VII. HOW TO KEEP WELL.

Eight essentials for good health: sunlight, fresh air, proper food, pure water, proper exercise, physical rest, peace of mind, obedience to natural law. Natural remedies, etc.

#### VIII. OBEDIENCE TO LAWS OF HEALTH.

Man's diet influences his well-being. Foods to avoid. Dangers of pork eating. Natural remedies better than drugs.

#### IX. DESTROYING THE TEMPLE (first part).

Harmfulness of alcohol upon human system.

#### X. DESTROYING THE TEMPLE (second part).

Harmfulness of tobacco upon human system.

#### XI. HEALTH WITHOUT FLESH FOODS.

First direct approach, in negative way, to question of nonflesh diet. Endeavor to present positive angle before this lesson closes.

#### XII. FAITH ACCEPTS THE BEST.

Mental attitudes affect our eating and digestion of foods. "Courage, hope, faith, sympathy, love, promote health and prolong life."

Effects of proper relationship between mind and body. Encouraging each one to discipline the mind at mealtime in order to obtain full benefit from eating.



## Tributes to The Ministry

READS EVERY LINE.—"I would like to say how much I appreciate THE MINISTRY. I read every line of every issue."—M. H. WHITTAKER, Minister, Sydney, Australia.

APPRECIATES HEALTH DEPARTMENT.—"The health department had some encouraging articles, and so helpful. I believe it is the finest paper we have today."—DR. L. A. MARTIN, Malden, Massachusetts.

VERY HELPFUL.—"I find THE MINISTRY very helpful in bringing me up to date on the latest and best tactics of giving Bible studies and soul winning in general."—JUNIS LUSK, Lay Preacher, Oakland, California.

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WANTS EVERY ISSUE.—“I trust that I may get every issue of this fine magazine.”—C. E. SMITH, Pastor, Boulder, Colorado.

BETTER SERVICE.—“We are very grateful for the fine material supplied to us in that wonderful little paper, and I wish you much of God's blessing as you endeavor to help the workers of God in all lands to do a better service for Him from day to day. THE MINISTRY magazine certainly helps to bring that about.”—N. B. NIELSEN, Superintendent, Ethiopian Union Mission.

COMBINES SPIRITUAL AND PRACTICAL.—“It has been my intention for some time to write and express my gratitude for receipt of THE MINISTRY. The more I read it, the greater my appreciation of it becomes, because of its general tone of uplift and advancement,

because of the admirable manner in which it combines spiritual counsel with the essentially practical, and by reason of the fact that it upholds and endeavors to keep constantly before the worker the principles upon which our denomination has been built.”—LETTIA ASHLEY, Nigeria, West Africa.

HELPFUL AND TIMELY.—“Although no longer engaged in public ministry, I find THE MINISTRY magazine very helpful. I thought the articles on ‘Modernism in Sheep's Clothing,’ by Dr. Duffie, particularly timely.”—H. F. DE'ATH, Retired Minister, Watford, England.

GREATLY APPRECIATED.—“We greatly appreciate the fine things that are constantly coming through in THE MINISTRY, and the efforts being made to promote evangelism.”—W. C. MOFFETT, President, West Pennsylvania Conference.

APPRECIATED IN BURMA.—“Those of us in this far corner of the Lord's vineyard appreciate very much the monthly visits of THE MINISTRY magazine.”—FRANCIS R. SCOTT, Missionary, Burma.

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## PASTORAL PRINCIPLES AND PROCEDURES

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*A Discussion of Opportunities, Problems, and Responsibilities*

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### Pastor's Part in Field School

By HERBERT R. THURBER, *Pastor,*  
*Asheville, North Carolina*

ASHEVILLE, North Carolina, was the first place the Southern Missionary College Field School of Evangelism was conducted. Attending these classes in evangelism, and assisting in the evangelistic work were eight married couples and five single men from the college. Toward the end of the field school Dr. Wayne McFarland taught and applied health evangelism. To teach the group, coordinating them into a strong working force, was no small task. Although there are always new lessons to learn when stepping into new fields of endeavor, no one could say that the work was not well done.

Since there are numerous details in connection with public and personal work of this kind, I felt, from the very beginning of the work, that the best help I could give as the local pastor would be to fit in wherever needed, after viewing the over-all plan of the campaign. A man who has the leadership of such an undertaking deserves to feel that he can call on the pastor for the help he needs. Some evangelists might use a pastor's willingness to help as a tool to build his own house. This did not happen in Asheville's “Crusade for Christ.” We crusaded for Christ *together*. An evangelistic team doing otherwise is crusading for Satan.

Upon request I acted as financial manager of the company. This was done through a local checking account. With but few exceptions I attended all the night meetings and Monday morning workers' meetings. In the night meetings I was able to follow the evangelistic trend. This helped me to know better how to carry on

the meetings later. In the workers' meetings I kept informed with the progress of the personal work. A record of interests was kept, and reports were given, making it possible for thorough follow-up work.

The evangelist and I kept in close touch with each other week by week. We each tried to keep the other informed of needs and plans for the work. Indeed, Evangelist Banks was so co-operative that when I think of it now, attempting to analyze where his work and mine were separate, I cannot find a dividing line. Surprising as it may seem, he even asked me to baptize the new converts. When I did not refuse I found that was actually what he wanted me to do!

The work for the summer was not easy. Each day's program was intense. Only a brief time for the evangelistic company to stay in the field, an early move from the high school auditorium to the church, and the closing of all public gatherings for two weeks because of a polio epidemic, present a picture that will impress experienced workers with some of the summer's problems. Nevertheless, God converted twenty-one people to this message. More are to follow.

After the group of workers from the college returned to school, we carried on the meetings in the church. One of our ministerial interns is assisting us. Mrs. W. H. Anderson is working as Bible instructor. We look forward in faith, and back with pleasant memories, to the first field school of evangelism of Southern Missionary College. We believe greater happiness in soul winning is achieved when we come to the place where we are not concerned over which man receives the credit.

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## Challenge of a World Task

*Mission Problems and Methods*

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### A New Evangelism in China—1

By *FREDERICK LEE, Associate  
Editor of the "Review and Herald"*

WHEN our missionaries went to China forty-five years ago they followed practices in gospel evangelism that had been carried on by other mission bodies for many years. The general plan was to secure some store front on a main street of a town, and open a "chapel." Then a Chinese Christian who had some ability in speaking to groups of people was employed and set to work. Daily the shutters were taken down, and half the chapel front was opened to the crowds who passed by during the day. Songs would be sung to attract the people, and sometimes a bell would be rung and people invited into the place as they hesitated a moment at the sounds they were hearing.

The meetings were a sort of continuous performance. They went on just as long as the evangelist felt at all able to speak, and it was astonishing what ability some of these men manifested. Furthermore, they were not at all affected by the number in the audience. They seemed just as willing to preach to one as a dozen. And apparently it mattered not whether the people stayed to listen for any extended period or not. The audience was constantly changing. This went on day in and day out for months and years. The message preached was just what the man was impressed to speak about at the moment. There was no list of subjects, no time to begin or close.

Besides this type of work one more can be added—temple preaching. The evangelist would enlist some members, and they would go to the temple courts on special occasions when they could expect large crowds. Then they would stop at some point and begin singing. As the people gathered round, someone would address them. After this tracts would be handed out. Of course, the listeners were invited to the chapel. But no attempt was made to secure names of interested people, either at the chapel or on these expeditions, and little personal work was done.

This is the kind of evangelistic work that was carried on for many years in the large and small towns throughout China. But later some of us launched out on a new program of evangelism, based quite largely on methods used in other countries where regular evangelistic campaigns have been conducted with such success in a suitable hall or in a well-ordered tent.

Gradually we launched out into more ex-

tended efforts with a regular evangelistic company. The people were gathered into the meeting, not from the curious crowds on the streets, but through well-chosen advertising and announcements taken from door to door. We soon found that we could fill our halls with people who came to listen, and stayed through the service to the end. Calls to consecration and the acceptance of truths were made. Names were handed in. The workers were organized to do personal work.

Such meetings as this were conducted in most of the large cities of China in the Chinese language. During some of these meetings institutes were held with special workers who had been invited to participate in the meetings. These men then were encouraged to go on and hold a series of meetings in the same manner.

THIS type of work was getting a good start when the wars that have afflicted China for twelve years broke out. Now this new evangelism is being revived and greatly extended in China. All our able workers are being encouraged to participate in it. At the beginning of 1948 a large evangelistic institute was held in Shanghai, and a goodly number of evangelistic workers were able to attend this meeting. Every aspect of a well-ordered evangelistic effort was discussed. Plans were then laid to begin at least fifty efforts of this type in all parts of China. Each effort was to be conducted with a systematic course of subjects for not less than three months.

In connection with this widespread campaign I was invited to come to China and conduct an effort with my son Milton, in the city of Peiping (Peking). This effort was typical of the new evangelism that is reaping such excellent results all over China.

The first matter of consequence was a suitable place of meeting. What was wanted was not some place on a crowded thoroughfare where only the passers-by might fill the place for a little time each evening. We looked for a central location, and a place of good repute whether or not it was near the crowds. We wanted a place where the meetings could be held in an orderly manner and under strict control. This we settled by securing a large national auditorium in a memorial park of the Forbidden City. It was one of the most popular places of assemblage in the city, but it had never before been used as a place for Christian services. The name of the place would help attract the best people.

The auditorium was a long way from the main thoroughfare, and inside a park, entrance to which was gained only by ticket. The big question was, Could we fill the hall and have a good regular attendance for three months? This objective was met in a number of ways.

One month before the effort church members were divided up into groups and assigned to



Reproduction of Poster Advertising Pastor Lee's  
Evangelistic Meetings in Peking

certain sections of the city. The members then went out with invitations soliciting students for the Bible correspondence school. About one thousand names were secured before the meetings began. Letters were sent to these names, announcing the meetings and asking them to send in for tickets for themselves and their friends. Our best response came from this group. Before the meetings were half through we had 2,500 enrolled in this Bible school, and these people were our best source in keeping up a regular attendance at our meetings. We had two rallies during the series, especially for them, more than 1,200 attending each meeting. At the close of the series we had a graduating exercise, when 155 diplomas were handed out to those who had completed the Bible lessons. Many of these people were among those baptized.

Another drawing factor was a large and striking poster. This was put up all over the city. You could not go more than a block or two on the main streets of the city without taking note of this poster. It gave the first subject, which was "The Atom Bomb and the End of the World." It announced that two Americans, father and son, would speak in the Chinese

language and present Bible truths that everyone should know. It stated that entrance would be by ticket only, and that tickets could be secured at such-and-such places.

A large banner was put up before the park entrance. Announcements were handed out from door to door by members and workers. Several modest, well-placed advertisements were put in three leading newspapers. With this special emphasis at the beginning, and with the use of the ticket method, we were able to keep up a most excellent attendance. At the first meeting 1,600 were in attendance. The hall was more than crowded. For the first month or two we had audiences from 800 to 1,000, and at times 1,200. Later the attendance went lower, after some of the testing truths were presented. We found that one third to one half of our audience at first was made up of Christian people. They reacted the same as such people do in other countries when they first hear about the Sabbath. Opposition then began in all the churches, and the members were warned not to attend the meetings. However, we estimated that our *average attendance* for the whole effort was 500 a night.

So far as the meetings were concerned we had little to attract the people except the Bible truths we were presenting. A half-hour song service was conducted. My son and I alternated in conducting this service. The night I gave the lecture he led the song service. The night he spoke I conducted the service. Now and then we would have some special music.

We used the projector mostly for showing the words of songs, the texts, and a few illustrations. That which appealed to the people was the way we presented our subjects in a consecutive series and used the exact Bible texts to give authority to the truths we were presenting. The reading of the text on the screen by the audience while it was being read by the speaker tended to keep up the interest during the lecture.

The ticket feature definitely helped to keep up a regular attendance and increased the interest of many who finally accepted the truth. On the border of the ticket numbers 1 to 60 were printed, representing the number of subjects on which we were going to speak. These tickets were handed out on the third night of the meeting to those who requested them. As the holders of these tickets came to the door each evening,

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## IV. Office and Work of the Holy Spirit

### Gifts and Fruit of the Spirit

By TAYLOR G. BUNCH, *Pastor,*  
*South Lancaster, Massachusetts*

WHEN Jesus ascended to heaven He took with Him "a multitude of captives and gave gifts unto men." (Eph. 4:8, margin.) These were the prisoners of the grave who were resurrected at the time of Christ's death. (Matt. 27:51-53.) They were the first fruits of His victory over death and the grave, and were taken to heaven to assist Him in the heavenly sanctuary service, since only redeemed beings "taken from among men" could serve as priests. It was Christ's earthly experience that qualified Him to be our High Priest. (Heb. 2:16-18; 4:14, 15.)

The gifts referred to are enumerated and their purpose is set forth in Ephesians 4:11-15 and 1 Corinthians 12. It is very evident that their mission in the church has not yet been accomplished, and that the gifts will be needed until the gospel work is finished. These gifts will remain in the church until "all of us arrive at oneness in faith and in the knowledge of the Son of God, and at mature manhood and the stature of full-grown men in Christ." Eph. 4:13, Weymouth. That they will play an important part in preparing the remnant for translation is evident from 1 Corinthians 1:5-8 and Revelation 12:17; 19:10. The gift of prophecy will be the chief cause of the final wrath of Satan.

These gifts of Christ to the church are called "spiritual gifts," or "the gifts of the Spirit," because they are bestowed and ministered by the Holy Spirit, who, as Christ's representative, is head of the church in His stead and has been "sent down to direct the battle on earth." The Spirit distributes these gifts "to every man severally as He will."

It takes all these spiritual gifts to make a perfect spiritual body, or church, and even those "which seem to be more feeble, are necessary" in order "that there should be no schism in the body." 1 Cor. 12:22, 25. Because of the necessity of these various gifts in the successful operation of the church in its divinely appointed mission of world evangelism, Christians are counseled to "covet earnestly the best gifts" so that they can serve the more effectually.

"God hath given to every man his work" and in order to fulfill His divine commission the Holy Spirit gives to every member one or more

talents or gifts. If every member made full use of these gifts the church would function normally and would soon complete the appointed task. This was the secret of apostolic success during the Pentecostal showers of the early rain, and this experience will be repeated during the latter rain. Note these statements:

"All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised. . . . The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God. The promise of the Spirit is not appreciated as it should be. Its fulfillment is not realized as it might be. It is the absence of the Spirit that makes the gospel ministry so powerless. Learning, talents, eloquence, every natural and acquired endowment, may be possessed; but without the presence of the Spirit of God, no heart will be touched, no sinner be won to Christ. . . . None need lament that they have not received larger gifts; for He who has apportioned to every man, is equally honored by the improvement of each trust, whether it be great or small."—*Christ's Object Lessons*, pp. 327, 328.

"The Spirit of God, received into the soul, will quicken all its faculties. Under the guidance of the Holy Spirit, the mind that is devoted unreservedly to God, develops harmoniously, and is strengthened to comprehend and fulfill the requirements of God. The weak, vacillating character becomes changed to one of strength and steadfastness."—*The Desire of Ages*, p. 251.

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. . . . We cannot use the Holy Spirit. The Spirit is to use us. . . . Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its train."—*Ibid.*, p. 672.

"The apostles and their associates were unlettered men, yet through the outpouring of the Spirit on the day of Pentecost, their speech, whether in their own or a foreign language, became pure, simple, and accurate, both in word and in accent. . . . The humblest worker, moved by the Holy Spirit, will touch invisible chords, whose vibrations will ring to the ends of the earth, and make melody through eternal ages."—*Ibid.*, pp. 821-823.

"The outpouring of the Spirit in apostolic days was the 'former rain,' and glorious was the result. But the 'latter rain' will be more abundant. All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature

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comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—*Ibid.*, p. 827.

In the light of these quotations it is evident that the gifts of the Spirit will never be able to function perfectly and thus fulfill their mission until the church prays for and receives the Holy Spirit "in the fulness of divine power." Then every gift will work harmoniously for the accomplishment of the divine purpose, and "every truly honest soul will come to the light of truth."—*The Great Controversy*, p. 522.

Jesus made it clear that the only safety against false prophets who come "in sheep's clothing," while in character they are "ravening wolves," is to judge them by their fruits, or works. "Wherefore by their fruits ye shall know them." (See Matt. 7:15-20.) In this respect judging is not only permitted but absolutely necessary. We have a right to draw conclusions from what we see in the lives of others as revelations of their characters.

Profession, position, or missionary activity are not sufficient in themselves as bases for judging. The Pharisees excelled in these respects, as do the Moslems and many of the heathen in their religious devotions. It is sometimes difficult to identify flowers, shrubs, and trees until the fruit appears. "Be sure your sin will find you out," is a Scriptural expression which might be translated, "Be sure your fruit will find you out," or tell on you. It required millenniums for the fruit to reveal fully the character of Lucifer to the angels and unfallen beings so that they saw what God had known from the beginning. The selling of his Lord for the price of a slave was the ripened fruit of covetousness in the character of Judas which finally opened the eyes of the other disciples.

The Scriptures describe two great character harvests called "the works of the flesh" and "the fruit of the Spirit." (See Gal. 5:16-25.) At the present time it is often difficult to distinguish between genuine and professed Christians. It is for this reason that the statement is made regarding the wheat and the tares: "Let both grow together until the harvest." Then the separation can easily be made, because the fruit reveals the character of both. "The line of demarcation between worldlings and many professed Christians is almost indistinguishable."—*Testimonies*, vol. 8, p. 118. But when the fruit is fully ripe, it will be different. (See Mal. 3:18.)

These two harvests are described in Revelation 14:14-19. The sickles are not applied until both harvests are "fully ripe." In one class character is fully developed in righteousness, so that they "reflect the image of Jesus fully"; and in the other iniquity and rebellion have fully matured after the similitude of Satan. There can, therefore, be no question regarding the rewards received.

The fleshy fruits constitute a terrible harvest which is the result of a former seed sowing. (See Gal. 6:7-9.) This harvest is visible everywhere in the world today, and is fast maturing for the sickles of the angel reapers. It is the latter rain that fully ripens both harvests, just as the natural rain causes both wheat and tares to grow and ripen together. The rejection of God's final offer of mercy under the convicting power of the Holy Spirit is the last act in rebellion that ripens iniquity to full maturity preparatory to destruction.

On the other hand, the fruit of the Spirit



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13. The Lord's Day in the New Testament
14. How Sunday Keeping Started
15. The Wages of Sin
16. The Second Death
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18. Spiritism
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is a beautiful harvest. (See Eph. 5:9.) God's people are called "trees of righteousness" in Isaiah 61:3. In Psalms 1:1-3 His saints are said to be "like a tree planted by the rivers of water," which "bringeth forth his fruit in his season." Every Christian is a tree of life bearing twelve manner of fruit. He is therefore like Christ, the spiritual tree of life.

"Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit-bearing—the reproduction of Christ's character in the believer, that it may be reproduced in others. . . . As you receive the Spirit of Christ,—the spirit of unselfish love and labor for others,—you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. . . . Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, pp. 67-69.

"The works of the flesh" indicate something done by man for which he is responsible. They are a human product. But "the fruit of the Spirit" indicates that the beautiful harvest is not the result of our own works, for which there is no room for boasting. This harvest is the natural result of the indwelling of Christ through His Spirit, which imparts to man the "divine nature." Just as fruit is the natural product of the tree, so the "fruit of the Spirit" comes without human effort.

"The Saviour does not bid the disciples labor to bear fruit. He tells them to abide in Him. . . . The life of Christ in you produces the same fruits as in Him. Living in Christ, adhering to Christ, supported by Christ,

drawing nourishment from Christ, you bear fruit after the similitude of Christ."—*The Desire of Ages*, p. 677.

"God does not ask them to make an effort to shine. He approves of no self-satisfied attempt to display superior goodness. He desires that their souls shall be imbued with the principles of heaven, and then, as they come in contact with the world, they will reveal the light that is in them. Their honesty, uprightness, and steadfast fidelity in every act of life will be a means of illumination."—*Testimonies*, vol. 7, p. 143.

This harvest of the Spirit is also called "the fruits of righteousness" in Philippians 1:11. "And the fruit of righteousness is sown in peace of them that make peace." James 3:18. Righteousness is first of all right being, which leads to right doing.

"You must be good before you can do good. You can not exert an influence that will transform others until your own heart has been humbled and refined and made tender by the grace of Christ. When this change has been wrought in you, it will be as natural for you to live to bless others as it is for the rose-bush to yield its fragrant bloom, or the vine its purple clusters."—*Mount of Blessing*, p. 183.

Webster defines *righteousness* as "purity of heart and rectitude of life; conformity of heart and life to divine law." It is a condition of heart and character which is manifested in good deeds, "the fruits of righteousness."

"Righteousness is holiness, likeness to God; and 'God is love.' It is conformity to the law of God. . . . The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. Not by painful struggles or wearisome toil, not by gift or sacrifice, is righteousness obtained; but it is freely given to every soul who hungers and thirsts to receive it."—*Ibid.*, p. 34.

The fruit of the Spirit is also the result of seed sowing. In 2 Corinthians 9:10 the counsel is given: "Multiply your seed sown, and increase the fruits of your righteousness." Reaping what is sown is the unchanging law of production in both the natural and the spiritual realms, not only in quality but also in quantity. The harvest may not come till "after many days," but it is certain in the end.

Through the transforming power of the Holy Spirit, the fruits of the flesh can be decreased to eventual elimination and the character fruits of righteousness increased to a full harvest. The maturity of this beautiful harvest, the first fruit of which is love will come as a result of the latter rain, and for this time of refreshing every leader in this movement should most diligently pray.



## Tributes to The Ministry

(Continued from page 32)

LIVELY AND CHALLENGING.—"I have always felt that THE MINISTRY was the liveliest and most challenging special magazine in this denomination. I feel that it brings something worth while to our premedical students."—H. F. HALENZ, Head of Science Department, E.M.C., Berrien Springs, Michigan.

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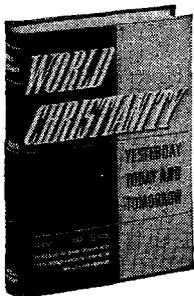
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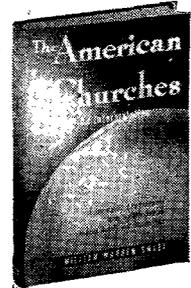
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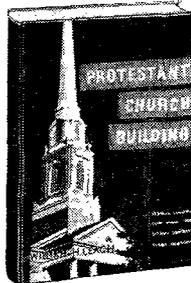
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**ATOMIC FUTURE.**—It is an increasing tragedy that the world's introduction to atomic power has been by means of military destruction. This great discovery, which could be employed to increase the comforts of mankind and add inestimably to the benefits they might enjoy, is now so feared as to be hated. Just now, atomic energy is the possession of the militarists. There is world-wide dread creeping into the hearts of men in many lands. The story of Nagasaki and Hiroshima has gone around the world. In comparison, little has been said as to the benefits which the great invention can bring to us. Some day, atomic energy will become a means of commercial power. When that time comes, our whole economy will be metamorphosed. But as things are now, we are looking upon atomic energy as a means of war.—*Watchman-Examiner*, Oct. 28, 1948.

**AMERICAN BIBLE SOCIETY.**—The American Bible Society seeks to increase its normal distribution of Scriptures by 1,750,000 Bibles, 2,750,000 Testaments and 5,500,000 Gospels annually for the next five years, Eric M. North, executive secretary, announced here this week. The step-up in circulation will be the society's share in the five-year expansion program of overseas mission work being sponsored by the Foreign Missions Conference through its 108 Christian foreign mission boards of the U.S. and Canada. Approximately four times the current annual expenditure of the society will be needed to finance the program. Principal areas to receive the increased supply of Scriptures are Latin America, China, the Philippines and Japan. The

program also includes training of colporteurs, improving translations and methods for translators at work in tribal languages, introducing the Scriptures to new literates, supplying raw materials to countries with critical shortages, conducting gospel campaigns and buying new motor vans for use in Bible distribution.—*Christian Century*, Oct. 20, 1948.

**MATERIALISM RAMPANT.**—There is ample evidence to indicate that America no longer values its birthright. A declining church membership, the dearth of revivalism in evangelical circles, the rise of secularism in our schools, the flooding of our homes with popular literature definitely antagonistic to religious faith—all testify to the relinquishing of the grip upon the birthright. Instead we see the hand of our America reaching out eagerly for that savory meal so tempting to each new generation. Material wealth seems the most desirable thing in the world right now. In the scuffle for a larger share of material rewards (in which too often the Christian is found adding his bit as well), the spiritual heritage becomes increasingly expendable.—*Christian Digest*, November, 1948.

**ROMANIA CANCELS CONCORDAT.**—The Romanian government has cancelled its official recognition of the Catholic Church by annulling a law of June 12, 1929, which approved a concordat with the Vatican.

A cabinet communique said the action had been taken "to insure full freedom of religion guaranteed by the Constitution of the Popular Republic."

Commenting upon the action, *Universal*, official publication, declared:

"The concordat gave Catholics a privileged position. It not only placed the Orthodox Church in an inferior position but constituted a grave blow to state sovereignty, giving Catholics unlimited power to organize and administer their schools and other institutions."

"Withdrawing these privileges which placed Catho-



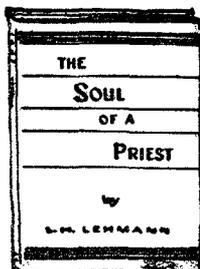
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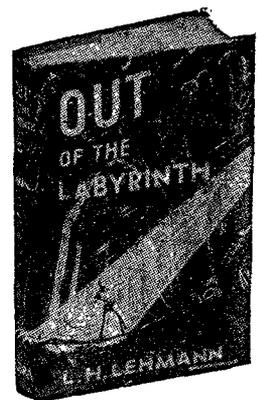
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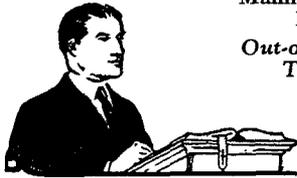
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lics under control of Rome, a foreign power," the article concluded, "is elementary in respecting equality of cults and assuring full sovereignty to our state."

BUCHAREST [RNS]—Beginning with the current school year, religion will be no longer taught in Romanian schools. At the same time, the new cults law prohibits the use of icons or other religious symbols in schools.

An exception will probably be made for the two remaining Orthodox and other seminaries.—*The Churchman*, Nov. 1, 1948.

UNITED CHURCH.—Providence, R.I.—Dr. E. Stanley Jones, evangelist, said here he met such an encouraging response on his second crusade for a United Church of America during September that a national convention to promote the federal church union plan will be held next fall.

He said next year's convention would be preliminary to calling a constitutional convention to effect an organization.—*Zions Herald*, Oct. 21, 1948.

CATHOLIC CHURCH MUSIC.—Our readers will remember the rumpus in our correspondence department when Dr. Richard T. Gore, of the College of Wooster, suggested that much of the music in Protestant services borders on the blasphemous. (June 11, 1947, *et passim*.) It may comfort the purists in Protestant ranks to be told that their Roman Catholic brethren have as much trouble over the same questions, and debate them with equal heat. Thus the National Catholic Music Educators Association, which held its convention in Rensselaer, Indiana, early this month, came out boldly for the elimination of all operatic music from wedding services—good-bye Lohengrin and the Midsummer Night's Dream march, to the relief of others besides Catholics!—and voted to "banish forever" the Bach-Gounod, Schubert and Rosewig "Ave Marias." "Only approved liturgical music" will be tolerated hereafter, and no women in the choir!—*Christian Century*, Sept. 22, 1948.

RIGHT TO KEEP SABBATH.—An Orthodox Jewish woman who refused a job because it would have required her to work on Saturday, the Jewish Sabbath, has posed a thorny problem to the State Superior Court of Pennsylvania. She has challenged the decision of the State Unemployment Compensation Board of Review denying her unemployment compensation. Her case has been placed before the high court by the American Jewish Congress.

In its appeal, the congress said that the ruling violated constitutional guarantees of freedom of worship, and we are inclined to agree. The congress further contended that, in denying the woman's claim, the board of review violated the Constitution's guarantee of equal protection of the law and no "deprivation of liberty or property without due process of law." The congress also alleged that the board's ruling had "grave implications" for religious persons of other faiths. . . .

What the court will decide does not appear at this writing, but we are convinced that no person should be urged or required to violate the dictates of his conscience by working on a day that he holds sacred.—*Christian Advocate*, Oct. 14, 1948.

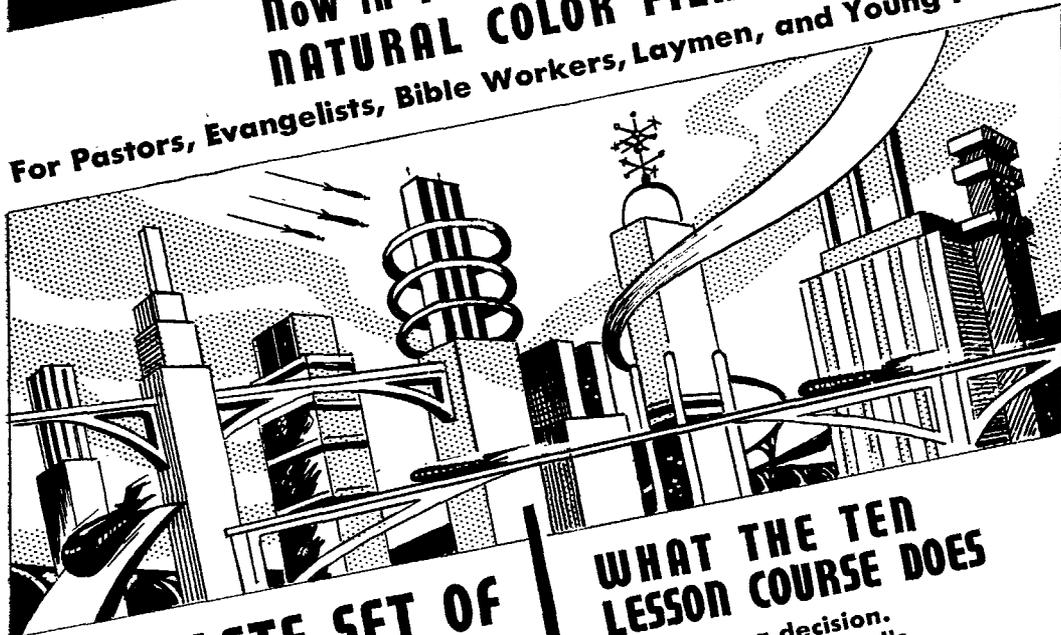
PROTESTANT WEAKNESS.—Present-day Protestant Christianity, the Christianity that ought to represent our best American leadership, is weak in the face of a spiritually sick world and the aggressive program of Romanism and Communism. It is weak, not for want of piety, or elaborate organizations, or growing liturgical feeling. Nor yet because it lacks beautiful buildings and bulging budgets. It has all these. But it needs to know "All this, and Heaven too"!—*The Lutheran*, Oct. 13, 1948.

TESTAMENTS FOR INDUCTEES.—The Gideons have purchased 500,000 New Testaments especially designed for the new peace-time army. These are being supplied to inductees who are inducted under the new draft law. They are being supplied by the local Gideon Camps around the country.—*Christian Digest*, November, 1948.

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COMMITTEE FOR C.O.'s.—Philadelphia.—A Central Committee for Conscientious Objectors with headquarters at 2006 Chestnut St. here, has been formed to assist those who violate the draft law by refusing to register and those who in World War II would have been classified as c.o.'s but are not so classified under the narrowed definition of the 1948 law. The committee plans to set up a lawyers' panel, to develop means for providing bail, to publish information, to fight for the release of any c.o. inducted into the army, and to cooperate with local agencies.—*Christian Century*, Oct. 6, 1948.

JESUITS BARRED.—Switzerland still bars Jesuits from that country. Dr. Enrice Celio, President of Switzerland and a Roman Catholic, recently deplored this ban which is a part of the Swiss constitution of 1874. He stated: "One big shadow overhanging our constitution is the provision that the Jesuit Order and its affiliated societies may not be admitted in any part of Switzerland." Sweden is the only other country that bars the Jesuits. As a result, both Sweden and Switzerland have been without wars or internal upheavals for over a hundred years.—*Converted Catholic*, November, 1948.

COLLEGE CHAPLAINS ORGANIZE.—More than 150 college religious leaders from all parts of the country recently organized the National Association of College and University Chaplains and Directors of Religious Life. The association will seek to promote the cause of religion on college and university campuses. Staff members from all institutions of higher learning in the United States and Canada are eligible to join the new organization.—*Understanding*, September, 1948.

**A New Evangelism in China**

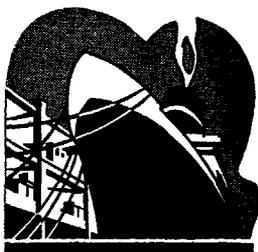
*(Continued from page 34)*

an usher punched a hole in the number that represented the number of the subject to be given that evening. The people were thus encouraged not to miss a meeting. Every so often we would ask the people how many nights they had attended. We promised those who did not miss more than ten nights of the sixty a special remembrance.

From the very first week calls were made for signatures and addresses of people interested in securing literature on some subject, and opportunity was given to those who were willing to take some step in accepting truths that had been presented to them. Thus a large list of names was gathered in, and soon we had several hundred addresses. These were divided among the workers assisting in the efforts, and each one was visited. If someone revealed a special interest, this was indicated on a certain list, and one of the evangelists visited that person. Bible readings were given to clarify certain truths that had been presented.

Thus as the weeks rolled by, we began to see a goodly group being separated, as it were, from the crowds who attended the services. The ushers noted their presence each evening, and before the service began, some worker would converse with them. It was an inspiration to note the large number who attended regularly.

—To be concluded in February



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**RITUALISM!**—Why do some seem to feel that the closer we can come to the decorum and formality of the nominal churches, the more ideal will be our own service? The Wesleyan movement broke away from the pomp and ceremonialism of the Anglican Church—which has an abundance. Go with me to the famous Westminster Abbey, London, with its morning matins, its “Choral Celebration of the Holy Communion,” and its evening service. Listen to its *Te Deums*, its chants, its ancient anthems translated from the Latin Catholic originals, its processions, and its recessionals. Consider its lighted candles, its stations, its altar, and its sanctuary. Ponder its hymns from John Keble, High churchman who, with John Henry Newman and others, led the way back to Romanism through the Oxford Movement, which paralleled and countered the great Second Advent awakening, which was stirring all Britain and parts of the Continent in the early decades of the nineteenth century. What separation principles are in conflict? What trends are palpably in evidence? Whither does it all lead? Where is Protestantism going? Do we want its ritualistic trends? Ought we to imitate or even draw upon them? Is there any kinship therein with our message, our worship, our simplicity? Is this our ideal of worship—worship performed by clergy and choir in behalf of the people, with the people as mere spectators and passive recipients? There are those who would go far in that direction. Let us think this through. What has it done for the nominal churches? Is their worship our ideal? Is it a pattern for worship acceptable to God? Let us keep this movement intact, distinctive, ideal—meeting the mind and revealed expectation of God.

**CONFIDENTIAL!**—This is just to young preachers' wives; others need not read beyond this point. (Now, just confidentially: You are sincerely interested in your husband's success and future. You want him to grow in value to the cause and in its service. You want him to grow in the confidence and esteem of the brethren, and in responsibility. But are you helping him to succeed to the full, or are you unwittingly impeding his prospects? Under all normal circumstances the wife should be at the husband's side, helping him in his work, assisting in the visiting, giving Bible studies, aiding with the music, keeping the books and records of the meetings, or helping with the radio Bible correspondence school—but ever at his side. Of

course, there may be family duties and children to care for. When the wife takes a job outside, and works, possibly to get things she might not otherwise have, does she realize just how this reacts on the local church and community, and on the conference committee? You would be surprised if you knew the concern and disappointment that it brings. Better seek the counsel of some faithful friends who will be frank with you. Better go without some things rather than to jeopardize your husband's future or retard his progress, and prevent the church from having its share of your talents and interest and service. Please think it through. Take the long-range view. Singleness of service includes ministers' wives as well as the ministers.)

**VULTURES AND BUZZARDS!**—What a strange and revolting life a carnivorous critic must live—existing to find something wrong, something contradictory, something suspicious, something gossipy, something smelly, something to pick over and chew on—however small or inconsequential it may actually be. Often these morsels are half-truths, fabrications, or whole lies. What a vocation for a man made in God's image, made to uplift his fellow men! Such remind one of the vultures soaring high in the blue dome above, with eagle eye and inordinately acute nostrils, ever on the alert for something dead, something putrid, some fetid carrion on which they can feed. Vultures never sing. They perform little useful service in the economy of nature. They bring no joy to anyone. They are not pleasant to look upon. They never fraternize with noble birds. They are scavengers, and are themselves smelly. They are ostracized by the rest of the family of birds. They will often hover around a sick or dying animal, waiting for it to expire. When very hungry they will kill a feeble lamb or a wounded hare. Such is their valor and sense of sportsmanship. There are many varieties of these unsavory creatures—vultures and buzzards, as well as falcons and diversified types of hawks. The latter often attack their prey stealthily, and commonly live on smaller defenseless mammals and lesser birds. Some have great wingspreads and are armed with curved beaks, powerful legs for striking, and wicked claws for seizing and rending their prey. They rise to great heights, outsoaring other birds, only to swoop down upon their defenseless prey. What a life a religious vulture must live!

L. E. F.