

# The Ministry

FOR GREATER POWER



AND MORE EFFICIENCY

March, 1949

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## THIS MONTH

KINDLY CORRECTIVES .....	3
Faults That Cry Out for Correction	
CHALLENGE OF A WORLD TASK .....	5
Recent Evangelism in Shanghai—Advancing Despite Repression in Spain	
THE BOOK SHELF .....	8
Malabar Farm—A Guide to Confident Living—A Brand-new Book for You —Barnes' Notes to Be Reissued	
MUSIC OF THE MESSAGE .....	9
From Medieval Church Music to Modern Hymns	
RADIO EVANGELISM IN ACTION .....	11
Shall We Use Music in Radio?—Music and Programming	
BIBLE INSTRUCTOR COUNCIL .....	13
Shinto, the "Way of the Gods"—Millennium, One Thousand Years (study outline)—Origin of the Bible Work—New B.I. Correspondence Course	
WITH YOUR ASSOCIATION SECRETARIES .....	18
The Sound of a Going—Gospel News From China	
EDITORIAL KEYNOTES .....	21
Contrasting Methods of Evangelism	
LITERATURE EVANGELISM .....	22
Sowing, Tending, and Reaping	
EVANGELISTIC OBJECTIVES AND TECHNIQUES .....	23
Israel's Failure to Evangelize—The Temple of Truth—Working Together in Soul Winning	
HEALTH EVANGELISM .....	27
Mealtime Physiology—Amazing "90%" Evidence—Soil Deficiencies and Health	
THE PULPIT AND THE STUDY .....	31
VI.—Office and Work of the Holy Spirit (The Anointing of the Spirit)	
REALM OF RESEARCH .....	34
How Long Is "Three Days"?—Meeting the Evolution Issue	
RELIGIOUS WORLD TRENDS .....	37
World Mission Conference	

## Notes and Notices

### Information and Sundry Items

¶ ARE we waiting for better, more stable, more predictable times to come back? Are we waiting for normalcy to return before launching out into that greater soul-winning action for God that we know is past due?

**NEW WAYS FOR THESE NEW DAYS** If so we shall wait in vain—for the normalcy of the past is gone forever. The

"good old times" will never return to this smitten world. The attitudes and reactions of yesterday are no more, and are permanently out of the picture. What we failed to do in days of peace, prosperity, and normal living, we shall now have to do under changed and forbidding conditions, and we shall have to do it quickly. Moreover, these conditions will grow worse instead of better. It is not a pleasing prospect, but it is exceedingly realistic. We must adapt ourselves to today with all its strain, fears, and difficulties. We must face new attitudes, altered conditions, and different reactions to our message for men. The well-worn methods of the past are no longer the gauge by which we can measure our own work today, or that of younger associates. Too many of us are living in the past, wondering why things do not work as they used to do. Our fundamental approach to the public, the number of subjects per week, the form of publicity, the wording of our topics, the emphasis, the techniques—all must be revised and adapted to these undeniably different days if we are to succeed. He who does not sense this is oblivious to the actualities. That perhaps accounts for the fact that some older workers do not have the success they once had. The world has moved on, and they have not kept up with it. They attempt to use the same old topics that used to draw the crowds. They preach the same old sermons that used to appeal in the past, and wonder why they do not appeal as formerly. These methods never will attract again, brother minister! Build new approaches around the new interests and concerns of the day. Build greater sermons than you ever conceived of in the past. God will help you. The challenge was never greater. The need was never more compelling. The Spirit-indited Word has a new meaning, a new power, a new force, a new magnetic pull for the weary, distraught, anxious men and women of today. Put Christ into the forefront in every doctrinal and prophetic sermon. Men want Christ and His salvation. He alone will meet the need of the hour. He will heal the broken spirit. He will assuage the grief and sorrow of the soul. He will make plain the way through these tangled times. He will speak peace to the sin-sick soul. This message, the

—Please turn to page 34

¶ "CHRIST'S MISSION" is the name of a unique organization with headquarters in New York City. Its staff is manned by converted Roman Catholic priests "primarily concerned with bringing their Catholic people into the knowledge of the saving power of the Lord Jesus." They help priests who resign from the priesthood, and aid them in going forth "to proclaim salvation solely through the finished sacrifice of Christ on Calvary." The other half of their burden is "to arouse Protestants to the need of safeguarding and passing on the great heritage of their faith and freedom." Their slogan is, "Re-Assert . . . Re-Affirm . . . Rê-Emphasize!" that is, "the saving power of Christ as the only antidote for the present sad condition of humanity." The official organ of this organization is *The Converted Catholic*, a dignified journal that "does not indulge in mud slinging against Catholic nuns and priests" but deals with fundamental principles and basic issues. (See announcement, page 39.) We as Adventists are deeply interested in such efforts to call God's children out of the old mother church, Babylon, and firmly believe that this will include a great many sincere Roman Catholic priests.

¶ THERE were 203 different contributors to THE MINISTRY in the year 1948, 78 of whom were new writers in these columns.

#### Rebirth of American Temperance Society

¶ THE first national convention of the American Temperance Society, held at Washington, D.C., January 2-6, was highly successful and, we believe, was destined to be epochal. This society has had a rebirth, and is "doing nicely." All our workers should rejoice over this blessed event. We should soon be prepared to assume our rightful place of leadership in this field. We are admonished to be the head, not the tail; the leaders, not the followers, in the great total-abstinence movement. This should be an integral part of the work and message of the church. Not only are we to be dry ourselves, but we are to throw the full force of our influence against the liquor traffic by voice, pen, and vote. Every worker should develop at least one exceptionally strong and appealing address that he can give before civic organizations, churches, clubs, and high schools. Our influence should be felt, and our place in the ranks of reform should be instinctively recognized. We should press the issue in our schools and churches. We should never conduct an evangelistic series without making true temperance an integral part of our message to man. We will win many friends for our cause, and find temperance, along with religious liberty and our health message, to be an effective entering wedge to the hearts of millions. Let us take our rightful place. The high lights and practical features of this convention, as they affect the worker, will be told in our next issue.



# The Ministry



FOR GREATER POWER



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Official Organ of the Ministerial Association of  
Seventh-day Adventists

Editor: LEROY EDWIN FROOM

Associate Editors: J. LAMAR McELHANY, R. ALLAN ANDERSON, LOUISE C. KLEUSER

Office Editor and Circulation Secretary: MABLE HINKHOUSE TOWERY

## Faults That Cry Out for Correction

By WALTER E. STRICKLAND, *President  
of the Kentucky-Tennessee Conference*

**T**HERE are several grave weaknesses that need to be brought definitely to the attention of our ministry; and in bringing them we do so humbly, with a prayer that through God's Holy Spirit we may have impressed upon us our need for greater love and kindness, and a positive desire to speak and labor as Jesus did.

Without doubt we are God's ambassadors, chosen to represent Him before the world. Therefore, we must not speak and act as others do. If we would be true; we must show forth His loving-kindness. We must be willing to go the extra mile. We must see every man in the light of the cross, and remember ever and always that we are undershepherds for Him who came to seek and save the lost. Let us consider briefly some faults, or weaknesses, that cry out for correction.

**ATTITUDE TOWARD OTHER MINISTERS AND CHURCHES.**—First there is the attitude, spoken or unspoken, that only Seventh-day Adventists are honest; that all other churches and their ministers belong to Babylon or her daughters, and are therefore lost; that they are enemies against whom we are to fight; that ministers of other churches know the truth, and having rejected it, are not to be trusted or considered as other than hypocrites, and that they sell their souls for hire, and are in a sense mere blind leaders of the blind from whom no good can come.

This is not only unfair but unjust, and there is small wonder that they in turn consider us enemies. Most of us who have ever had any real contact with ministers of other denominations will have to confess that they are men of God, men who love souls and know the power of salvation through Jesus Christ. That they do not see the truth as we see it is perhaps more our fault than theirs. It is possible that we have appeared to them as sheepstealers, rather than as shepherds. Would we not do well to look

upon them as brethren, pray for them and with them, and bring the truth forward in the light of the cross of Calvary, not in burnings of Sinai—in the kindness, patience, and love of Jesus Christ rather than the judging harshness of legalism?

**USING "MARK OF BEAST" AS A CLUB.**—Second, we should not condemn all Sundaykeepers to the lake of fire prepared for the beast and his image and those who receive his mark. This is being done by both ministry and laity. All over the world people are being told that they cannot be saved if they keep Sunday. The subject, "The Mark of the Beast," is a headliner in most evangelistic efforts, but often the curious Christian comes to hear the answer to a question that has been a curiosity and bother to him, only to be told that he, a Sundaykeeper, has the mark of the beast. The proof is submitted, and the listener either shivers in fear or turns away with questioning and doubt—doubt that grows larger with further thought, and drives him to reject the whole message.

The truth of the matter is that we know what the mark is, but do not know who has it. We do not win friends and influence people in the right way by giving them a punch in the jaw or a slap in the face. Nowhere do we find a record of the Master's using such tactics. Many, many times have we noticed how the attendance during a series of meetings has immediately taken a drop when the mark of the beast has been presented. Are we justified in saying that they could not stand the strong meat? Would we endure such if they turned the tables on us? Brethren, where have kindness, love, and tact gone to? Could we not do just as well and perhaps better if we forgot the drawing power of the headline subject, and remembered that it is not only against the law but very unsportsmanlike to dynamite fish—and are we not fishermen? Could we not give the subject better after the people have accepted

the truth, in a Bible-study class conducted for those who desire baptism? What think you?

**CAUSTIC CRITICISM OVER DIET.**—Third, interested people brought to our churches are confused by the spirit of criticism which they often find when one member questions another's integrity in the matter of diet, for instance. Many earnest workers honestly dissent from the belief that the use of clean animal foods is inherently wrong; others brand as dire sinners all persons who partake of any kind of flesh. This caustic spirit finds its way into other fields as well.

If there is to be successful soul winning, those evangelized and brought into our churches must see more love and hear less criticism—less criticism about our dress, our diet, and our habits. Some Seventh-day Adventists are very skillful in faultfinding. They find fault with our ministry, our church officers, our schools, and with everything Adventist. This has been caused or built up by someone's placing over-emphasis upon certain of our peculiar teachings.

It is possible to make people critical, rather than to convert them, by continually stressing material and outward manifestations instead of dwelling upon inward spiritual values out of which the true external grows. We, as Seventh-day Adventist workers, need to manifest more love, more patience, and more kindness of heart. In all too many instances we are cold, austere, and dictatorial. How can we bring salvation to others unless our hearts are tender, our spirits meek, and our tongues tolerant?

**COLDNESS VS. CORDIALITY IN CHURCHES.**—Fourth, our churches should be made places of warmth and cordial greetings. Why need strangers enter a Seventh-day Adventist house of worship and depart without being cordially greeted and made to feel at home? Yet this situation obtains. It is folly to close our eyes to it or seek to excuse it. Some system for making visitors welcome must be inaugurated among us if our soul-winning efforts are to be as successful as they should be. What is left to everybody is nobody's business. Here is a positive need in many, many of our churches. Deacons and deaconesses, with missionary officers carefully trained in this feature of soul winning, may do much in adding to local congregations.

**REACHING THE MIND THROUGH THE HEART.**—Fifth, let us more fully preach Christ. Show His love, His tenderness, His yearning after sinners, and His eager desire to forgive transgressors. This will win back backslidden Seventh-day Adventists. Stern, cold warnings may appeal to a few and strike terror to others, but terror does not save. "God so loved the world." The Elijah message is to "turn the heart of the fathers to the children, and the heart of the children to their fathers." Evangelistic preach-

ing must be heart touching, heart reaching, and heart changing. It is true, we dare not neglect the mind, but the mind may be reached after the heart has been touched.

**DISFELLOWSHIPING TO MAINTAIN GOALS.**—What is our objective—a high per capita, or souls? Can it be possible that workers are judged by their ability to raise money rather than by their zeal for souls? Should there not be a greater concern among us to develop as successful soul winners, rather than merely to be known for our high per capita? Is it not a sad fact that in some of our congregations discouragement is brought to many because of the willingness on the part of certain workers and church officers to withdraw church fellowship from the erring and discouraged ones, or from negligent persons, in order that the church per capita may be kept up? Are these per capita the reason we exist as a church? Can it be that we are more interested in money than in souls? Is that where God wants the emphasis? Do we find justification for that anywhere in the Scriptures, or in the Spirit of prophecy? Is it possible that there may be too much concern over clearing church records, and not enough real, positive interest in rescuing lost church members? Herein lies one of the grave dangers.

Our business as church leaders is to bring people into the church, but the responsibility does not end there. After they are brought in they must be fed, nourished, and cared for. It is necessary to bring in multitudes, but it is more necessary to keep those in who have already been won. True, some grow cold, but what father or mother cuts a child off when he is stricken down with some grave malady? Those who grow cold and indifferent and become more or less discouraged in our churches are sick spiritually, and it is our duty and privilege to care for them—to bind up the brokenhearted, to lift the fallen, to minister to the weary and discouraged, and to feed the hungry. My heart goes out to the churches which are just one of five or more churches in the district, cared for by one worker (of necessity) whose every visit means the promotion of some campaign. May God help us to be pastors of the flock, to feed them, to love and sustain them, and not to think solely of shearing wool.

**LACK OF PASTORAL VISITATION.**—As an aid to this end, a system should be inaugurated which will make it possible for ministers, district leaders, pastors, conference executives, and departmental secretaries to devote more time to their congregations and to personal visits so that they can go into the homes of the members, sit down by their firesides, discuss their problems, read the Word of God, and lead these dear souls in prayer in their own homes. We have been informed time and time again by

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# CHALLENGE OF A WORLD TASK

*A Survey of Mission Problems, Methods, and Relationships*

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## Recent Evangelism in Shanghai \*

By FORDYCE W. DETAMORE,  
*Evangelist, Shanghai, China*

OUR first series of evangelistic meetings in Shanghai (April 4 to July 25, 1948) was entirely in English, and was conducted almost exactly the same as we would in America, only I had to speak much more slowly, which was a difficult change. It was surprising, however, how quickly the audience would get a point. I had expected a slow, deliberate response. On the contrary, the reaction to a point was more spontaneous than in many cities in America.

The order of subjects was about the same as at home; only we gave two weeks of build-up subjects such as: "Who Is God?" "The Problem of Sin in the Universe," "A 6,000-Year History of the World in Forty Minutes' Time" (a general survey of the plan of salvation in relation to the history of the world). Some topics, such as "Evolution," "History of Our Bible," and "Inspiration of the Bible," were brought in during the early part of the meetings to build a foundation for future prophecy, doctrinal, and devotional studies.

We held meetings on Wednesday, Thursday, and Friday nights at seven-thirty, and Sunday evenings we had two services—at five-thirty and seven-thirty. After the Sabbath question we began Sabbath afternoon services, which in a few weeks grew into our new Shanghai English church. Roger Clausen is pastor, and is taking a real interest in the new members.

ATTENDANCE.—On our best nights we had twelve to fifteen hundred present. The week-night attendance was consistently steady, numbering about 175 to 300. Of course, we had low dips in bad weather, with the attendance going down to one hundred, and we also had nights with a much higher attendance.

OFFERINGS.—The offerings were interesting to follow. The largest evening offering was \$40 U.S., except for some larger individual gifts people handed in as special. We took up about \$1,200 U.S. in offerings during the entire series. As the monetary exchange situation grew worse in China, the offerings decreased in value, and advertising expenses increased. For instance, the last two or three weeks the

offerings would reach perhaps \$180,000,000 Chinese currency, and people felt as if they were giving a lot. But that offering had a value of only \$15 U.S.

Now China has changed to a gold dollar again, and it is helping the offerings considerably. Also it is much easier for the ushers to collect and count the money.

Three weeks ago we received an amazing offering. A Chinese lady who took her stand in the last series but had not yet been baptized handed Pastor Clausen a gift for our new Shanghai English church. Imagine our surprise when we counted it—\$7,300 U.S.

We made free literature offers every Sunday evening, and received an average of about 350 names of nonmembers. The names became the workers' visiting lists after we divided the city into zones. We encouraged as many as possible to take the Voice of Prophecy Bible Correspondence Course. If the English was too hard for them, they took the Chinese course, which has proved very popular and effective.

### Nationality of Workers and Audience

Half of our workers were Chinese who spoke some English, and half were American. We followed exactly the same platform approach and follow-up as we did in the States. Human hearts are the same everywhere. The Holy Spirit works the same everywhere, and now I never give it a thought what nationality I'm talking to in my visiting.

Our audience was about 80 per cent English-speaking Chinese, and 20 per cent foreign. The foreign included many Russians, Austrians, Germans, Jews, and a few French, English, and American. There were some Korean and Filipino people in attendance as well.

We tried to take an interest in the poor "displaced people" who attended. Shanghai is a city of many sorrows. The European and Russian refugees here present a cross-world picture of sorrow and near despair. At this writing (Oct. 14, 1948) there is a feeling of fear and unrest. People are crowded by fear of oncoming communism. Europeans and Russians want to get out quickly, but it is very difficult to get away. (Heavy fighting is now going on fifty miles from Shanghai.)

\* Written in the form of a letter. We are preserving the informality of the original writing.

**RESULTS OF FIRST EFFORT.**—Seventy-eight have been baptized from our first campaign, and others are preparing for baptism. So at least eighty can be counted from the English effort. About twenty of these were foreigners, and the remainder were Chinese. Many other interests are carrying over into our present campaign now in its third week. We had few interest leads to help swell our results, because most of our Shanghai members speak Chinese only, and the friends and children of church members had already been cared for and baptized by the various pastors.

Our meetings reached a very fine type of Chinese. I could tell of some of the miraculous conversions of the very finest type of people. One woman (now doing Bible work in the present campaign) is American educated, and the daughter of a former premier of China. Another's father is now a member of the national legislature. A lawyer and a doctor came in. Several United States educated Chinese have joined the church, and still others are interested. The former Chinese consul-general of Japan, and also consul to the United States and Canada, was baptized. (He is one of the greeters or receptionists in our current campaign.) One young Russian was put out of his home for keeping the Sabbath. He served the United States Army as a detective during the war. Of course, some weak ones came in also, and some will drop out. Yet it is encouragingly surprising what a high percentage are remaining firm.

The Sabbath is a real test in China, because 430,000,000 people are ready to fill your job if you won't work on Saturday. Schools run on Saturday here, even the colleges and universities; and students who take their stand face real obstacles in the matter of their education.

We find that it is not too difficult to get people to accept the truth here, but it is harder to get them to go all the way in preparation for baptism. I estimate that baptisms here were only about 65 per cent of what they would have been in a similar-sized campaign in the United States.

#### Similar Advertising Methods

We advertised the meetings just about the same as we did in America. Shanghai is an overcrowded city of about six million population. The China Division gave us an advertising and effort expense budget of \$2,500 U.S. for the first campaign, and \$1,700 for the second. The methods we used were as follows: billboards (four large ones which proved very effective according to our advertising census); posters (19" x 29") on the front of streetcars and busses (very effective), and similar posters (3,000 of them) on the walls all over the city at a very nominal cost; handbills (not so effective, because we did not know where to pass them out, except in stores); radio announcements (a Sunday noon and a Sunday night broadcast of a half hour each); display ads in

English, Chinese, and Russian newspapers (the Russian Consulate and the Orthodox Bishop succeeded in stopping our ads in all but one Russian paper).

In the first campaign we put our English ads in the Chinese papers. These proved very effective. In the present campaign they appear in Chinese. David Lin, head of the Voice of Prophecy in China, sent a letter to the Voice of Prophecy interests in the Shanghai area, inviting them to our meetings. The opening night we had about three hundred too many people for our auditorium, which seats one thousand, so the next week we began our double sessions.

**THE "TRANSLATED" CAMPAIGN.**—And now, a further word about the present translated campaign we are engaged in. In approaching the tabernacle, one can see a large brick Bible about 55 feet wide and 30 feet high. The tabernacle itself is 118 by 120 feet. The front of the tabernacle is well lighted. English, Chinese, and Russian characters tell of the meetings now going on. Our tabernacle is of brick and has a wooden floor. It is the best tabernacle I have seen. It cost about \$8,000 U.S. W. H. Branson and Claude Miller and their committee have done everything possible to make these meetings succeed. Almost the whole division staff served as ushers in the first campaign, and their wives and children sang in the choir.

As one enters the door he is impressed by the large numbers of ushers and greeters—Chinese, English, and Russian. Some of them can also speak French, Portuguese, and German, to take care of all corners. You can also take your choice of songbooks, for the singing is in different languages.

Henry Meissner, with his violin, presents an excellent musical program, assisted by his English-Chinese-Russian choir. Mrs. Clausen is at the grand piano; Mrs. Detamore at the vibraharp, and Mrs. Meissner presides at the Hammond organ, marimba, or piano. There is also group singing. A translator stands by Elder Meissner, and the congregation join in singing in unison the songs out of their booklets. Choruses cannot be used very well, but rather the old favorites in gospel songs.

The Russian group, under the leadership of Evangelist Rudianov, is in a glassed-in room, and my lapel microphone carries my voice into their room as well as into the main room. The Russian translator stands in the Russian room.

The Chinese translator is heard only in the large auditorium. We have an excellent Chinese translator, Brother Hsu Hwa—a local businessman and associate editor of *Signs of the Times*. He was educated in England and is very rapid in translating. Though I am prone to move about with my lapel microphone, he stands faithfully by his microphone, quickly putting the message into the Mandarin.

It does not hold one up as much as you might think, doing evangelistic work through a trans-

lator. I really enjoy it. I only have to talk half as long, and now I get two responses—first from the English-understanding part of the audience, and second from the Chinese and Russian part of the audience.

When Brother Meissner sings his appeal song, I weave the words of the closing song into my appeal, so that his message is translated before he sings. The prayer and the calls for hand raising, for coming forward, and for surrender are all translated, and with very little inconvenience or disturbance. The other night we had our first aftermeeting—all translated. A wonderful spirit came in. Prayer was offered by the Chinese, the Russian, and the American pastors.

The workers' meetings are also translated to accommodate both the English-speaking and the Chinese-speaking workers. The whole city is divided into zones for these workers. Pastor Rudianov takes care of all Russian names. Last week a new gasoline restriction went into effect allowing only ten gallons a month for each car. Satan is trying to stop our visiting. We are hoping that the One who stretched the oil in days of old will help us in stretching our gasoline today.

We are trying something new in this campaign. We are preparing sermon outlines in English, Chinese, and Russian, for the whole week, and mailing these out to those present on Sunday night. This will help in gathering names, and will also provide study material for those coming regularly.

It all seems rather complicated to contemplate, but it is surprising how many obstacles can be overcome as we go forward in faith. Our attendance in this series is about the same as the first. However, the week-night attendance is better. Of course, it will probably drop when winter comes. It gets bitterly cold here, and there is no heat for our auditorium. Fuel is so expensive it is prohibitive.

Visiting is very interesting here. It is difficult to find the addresses, but after you weave in and out through narrow lanes and endless hallways, when you find a home, you invariably receive a warm welcome. These are wonderful people, and we love them dearly. Last night I had my first full visit in Chinese—about twenty minutes long. We are having a wonderful time here in China, and are more than glad we came. Our next city scheduled is Hong Kong, and we hope soon after, the New Jerusalem.

## Advancing Despite Repression in Spain

By "INCOGNITO," a Spanish Minister

THE war paralyzed our missionary activity in nearly the whole of Spain, because of the absence of many workers, national and foreign. Our chapels were closed, and only in one place could services be continued, because this was an isolated locality. During the time of the conflict our brethren gathered in their homes to read together the Lord's promises for such difficult times. The few remaining workers encouraged these small groups, and so the flame of our faith was maintained.

After the war there was an attempt to reorganize the activities of the church. Three times permission was requested to open our chapels, but this privilege was refused. Then we saw in our small groups of secret Sabbath schools the means to keep alive our work. The companies were multiplied all over the nation, but they moved about constantly from place to place to avoid discovery, and to escape the constant threat of exposure. Many times workers and members were threatened with death. Several of them had lost all they possessed, but not their faith.

This silent yet faithful activity, through our small Sabbath schools, permitted the holy fire to blaze up again, and to revive discouraged hearts. Thus were added groups of precious souls, who in the midst of adversity chose to

serve the Lord amid rebuffs and privations. Baptisms were held privately, some in homes and some in isolated rivers in distant mountains. While the ceremony was held a faithful lookout watched.

Due to the shortage of workers, several churches were left to themselves. Only four major places could be shepherded, but excellent results followed. Today we see fulfilled the words of God's messenger, who told us that that which was not done in time of liberty would be done in time of great difficulty.

Since 1945 we have been granted a certain tolerance which permitted us to open our chapels, and today they are proving to be too small. Our missionary campaigns, such as Ingathering and Big Week, are prohibited. Canvassing is done discreetly with health books written by authors outside the denomination, for we cannot receive a permit to publish our books or to sell them. The sale of non-Catholic Bibles is forbidden.

Public evangelism cannot be carried on, for all lectures or active promotion that would attract persons who are not already church members is prohibited. We are not permitted to speak of our faith outside our own church. Our work of evangelizing is done prudently on the basis of personal activity by visits to each per-



son whose name is known to us through friends or brethren.

Our colporteurs and members, similar to the Waldenses who left their mountain refuge to educate themselves, cautiously sowing the seed of the gospel, also spread the good news of salvation to every soul susceptible to receiving it. They brought such persons in contact with those of our workers who are gifted in personal work. In this manner better and more abundant fruitage has been obtained than at any previous time in our work.

Our services are being held without disturbances, but our young people's meetings on Sunday are undergoing difficulty, for there have been threats that they would be suppressed. Jail sentences and fines were suffered by some when such meetings were held. Our mission office is conducted as a private bookstore which exhibits only non-Adventist books.

To summarize, our church is tolerated, but it does not enjoy any liberty whatsoever that would permit us to extend our faith. Our literature comes to us with great difficulty, and our *Sabbath School Quarterlies* are confiscated upon arrival, if they are noticed.

Christians were never passive individuals. This is especially true at this time, when the end draws near and millions of souls are longing for the living water and the Christian life. How anxiously they seek the precious truth!

In spite of these difficulties our chapels are overflowing and the church of God grows and advances with no uncertain steps, for "whatsoever is born of God overcometh the world: and this is the victory which overcometh the world, even our faith." 1 John 5:4.

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## The Book Shelf

*Books, Reviews, and Discussions*

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**Malabar Farm,\*** Louis Bromfield, Harpers, New York, 1948, 405 pages, \$3.75.

This is a later account of the development in Pleasant Valley of the same farm, now called Malabar. When Bromfield first told the world how a tract of land in his native Ohio was reclaimed and made to bloom, he attracted wide attention. Year by year since then Malabar Farm has grown steadily richer and lovelier. In this latest book the author carries forward the narration of his life on the farm. It contains the story of day-by-day labor and planning at Malabar, told by a skillful writer who can make exciting drama out of the seeding of the field and blooming of a bare, weedy hill, the development of a fine strain of cattle, the creating of a populace farm pond from a useless marsh.

CARLYLE B. HAYNES.

\* Elective, 1949 Ministerial Reading Course.

**A Guide to Confident Living,\*** Norman Vincent Peale, Prentice-Hall, New York, 1948, 248 pages, \$2.75.

That Christianity is life itself, not a way of life, is the basic philosophy behind Dr. Peale's excellent book. The power of practical Christianity, or simple faith in God, to transform a person's entire life is unlimited. It can make an extraordinary person out of an ordinary one; it can solve difficult problems of personality; it can help a man overcome any obstacle.

Powerful and creative thoughts from the Bible will drive out the destructive negative thoughts that poison the life and prevent a person from living creatively. Fear is cast out by the assurance that God is always near. The deteriorating effects of past failures become nonexistent with the practical application of Paul's injunction to forget "those things which are behind" and to reach "forth unto those things which are before." An inferiority complex vanishes when one accepts the formula, "If God be for us, who can be against us?" The feeling of guilt, with its detrimental effect upon personality and health, can be removed by sincere confession and a knowledge of forgiveness. In short, applied Christianity integrates a disintegrated personality. It does what modern psychiatry attempts but so often fails to do unless practiced by a Christian psychiatrist.

Dr. Peale, who is the pastor of the Marble Collegiate church in New York City, leads his congregation to higher planes of Christian living by attempting to create an atmosphere in which a spiritual miracle can take place. In his services he has a time of creative silence, a one-minute period in which people are invited to put away all thoughts of themselves and their problems, and to conceive of God as recreating them.

He also gives his audience suggestions in the art of worship. Among other things he advises them not to bring ill will to church, for a grudge blocks the flow of spiritual power. But perhaps his greatest ministry has been through his personal consultation with hundreds of distressed people each year, helping them to find their way to personal happiness and success. He does not tell them to pray and have faith in God; rather he gives each one a specific spiritual prescription. It may be to attend church each week, to repeat often certain verses that are applicable to their special need, to pray for those they dislike.

It is a book which can be read not once but many times with profit. Ministers should find it of benefit to their own mental health as well as a challenge to a more effective and vital ministry, a ministry that will produce an environment in which their parishioners can become happy, confident Christians.

ARLENE MARKS. [Librarian,  
Emmanuel Missionary College.]

(The Book Shelf continued on page 20)

*The Ministry, March, 1949*



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# MUSIC OF THE MESSAGE

*A Discussion of Ideals, Objectives, and Techniques*

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## From Medieval Church Music to Modern Hymns

By R. CHESTER BARGER, *Teacher,  
Colman, South Dakota*

HAVE you ever wondered how long people have been singing hymns such as are common to the modern church service? It is really a complicated story.

For hundreds of years after the founding of the Christian church there was very little change in the type of sacred music commonly used, but near the close of the first millennium after Christ there began to be some development, especially in Flanders and France, far from the rigid control of Rome.

CHURCH MUSIC OF A.D. 1000.—Huchald (840-930), of Flanders, developed a custom of notation, probably in harmony with a growing tendency of singing, which he called *organum*, or *diaphony*. It consisted of a succession of fourths or fifths. He used also, at times, a continuous bass note, similar to present organ point. Other musicians added thirds and sixths to the unisons, fourths and fifths, producing combinations called *organum profanum*. This was followed by *faux bourdon*, in which thirds and sixths in three parts were used.

The next development was the hexachord. Since the octave scale had not yet been used, this was a big improvement. It consisted of three scales of six tones each, based on C, F, and G. When tones too high or low to be included in one hexachord occurred, another hexachord was used above or below the original one. The only half step was mi-fa. Compared with the previous notation, this system was quite simple, and musicians were able to read music with much greater facility.

DESCANTS OF MIDDLE AGES.—The church at the time (about A.D. 1000) used no musical instruments, although several instruments were in popular use. Stimulated by the Crusades, the four centuries following ushered in an era of widespread popular singing, martial, sentimental, or roystering, as the occasion demanded. During this period the descant became very popular. The melody of most songs of the time was carried by the tenor (or men's) voices. The descant consisted of another melody carried by other voices, often women's, sung at the same time. The perfection of the descant was largely melodic, but great practice enabled some startling and some pleasing harmonic effects to be produced. This type of music became

quite popular in church worship, a dignified sacred tune being carried to the accompaniment of a popular (even a dance or barroom) tune.

FORERUNNER OF MODERN HYMN.—In time the discordant elements always present in the descant began to be governed and eliminated by rules so as to make the effects more harmonious. The *cantus firmus* was thus developed. The fundamental melody was still borrowed from chants or secular songs, but the accompanying air was governed to eliminate discordant elements. In time more than one descant came to be used, not all beginning at the same time, but culminating in a climax. These later melodies became imitative of the original melody, culminating eventually in the fugue, which was developed more fully by J. Sebastian Bach. Eventually counterpoint had come to be achieved, where each of the accompanying melodies coincided in time, point by point, note by note, with the *cantus firmus*. During these centuries the prose part of the song began to be metrical and became the forerunner of the present-day hymn.

The years from 1000 to 1350 or 1400 were, therefore, years of experimentation, and necessarily of confusion. Counterpoint seems to have become fairly well formulated by 1200. Consecutive fifths were quite well eliminated; satisfying resolutions had been invented; thirds and sixths were common; and the value of oblique and contrary motion had been recognized. As music thus became more mathematically exact, it became more and more artificial and intricate. Monks in the monasteries made musical composition their pastime, producing very elaborate and theoretical effects, but their music became increasingly impractical and "unsingable."

FOLK SONGS ADAPTED TO CHURCH USE.—During this period of artificial and mechanical church music, folk songs became increasingly popular and gratifying. Many of these were adapted to church use; thus we find such masses as "The Armed Man" and "Adieu, My Love." The Renaissance brought with its increased mental alertness an era of less religious fervor, so such songs were not considered out of place in church use by very many worshippers of the time.

There were some leaders of reform, however. Palestrina (1525-1594), Goudimel (1505-1572), his teacher, Josquin Depres, Willaert, Andrea and Giovanni Gabrieli, and Tallis were among the leaders who brought greater spirituality, sweetness, and charm to the church music of their era.

**ALL A CAPPELLA CHORUS MUSIC.**—The music of this period differed widely yet from that of the present day. It was all chorus music, purely vocal, with more or less accidental harmony. It was on the long-used modal or hexachord basis, with no modulation into related keys. It was all in one key with almost no accidentals or key sharps or flats. There was little, if any, phrasing of the music, with no seeking after symmetry, balance, or building up the various parts. While the *cantus firmus* remained the fundamental part, the other melodies were yet conceived of as independent melodies. Palestrina's age left a definite trend for the parts to be balanced and of equal value.

A modern listener would find the music of that age at first dramatic and uplifting, with true worshipful values, but it would soon lose its appeal, and would become dreadfully monotonous and distressing, without restful cadences, climaxes, or pauses.

**INTENSE LOYALTY TO MARY.**—The chivalry of the period of the Crusades had a definite effect upon the music of the time, being seen especially in church music in an intense loyalty to Mary, with many songs composed in her honor and in many psalms written to her praise. Many hymns were written in honor of other popular saints.

The German people of this time began bursting the bonds of restriction that since the seventh century had limited the singing in the German church to the responses, "*Kyrie eleison*" or "*Kyrie eleis.*" By the twelfth century religious folk songs had been fully developed. A new tide of such songs arose in the fifteenth century, with the people participating less and less in the Latin songs of the church, and more and more in their religious folk songs. The clergy sang in Latin, but the popular response was in German. Many of the tunes of the latter were hunting and dancing tunes, but most of them were stately and not poorly adapted to religious use.

**LUTHER USES MUSIC TO EVANGELIZE.**—Huss encouraged a similar popular use of music in Bohemia. When Luther appeared in Germany he found the musical stage ready for a popular use of evangelization in song. He and his helpers, Johann Walther and Ludwig Senfl, soon had about a hundred evangelical church hymns, motets, and chorales in popular use, preparing the way for the later developments of Bach.

Of the thirty-six new hymns composed by Luther, only two or three are still used, because they were so transitional in character,

shifting from key to key, from minor to major, without warning. Luther, however, by his breadth of mind and definite musical taste, left a great and lasting impress upon German church music, which was developing along two more or less simultaneous lines—polyphonic chorus music and people's hymn tunes or chorals (later, pietistic folk songs).

**ZWINGLI AND CALVIN IMPOSE RESTRICTIONS.**—Zwingli succeeded in practically eliminating the use of music in his churches in Switzerland. Calvin was less extreme, but he did not allow the use of choral music, confining his congregation to unison singing of metrical versions of the psalms and canticles. Instrumental music and accompaniment were barred entirely.

Calvin began a collection of tunes for use in psalm singing. Other collectors and some adapters assisted him, so that by 1562 there were 125 tunes in the psalter. Changes, alterations, and additions were made, but by 1562 the psalter was fixed, being considered a sacrosanct and untouchable institution. Calvin did not follow any harmonization of the psalms, but other churches did. Greater development of music, therefore, occurred in countries and churches not under Calvinistic control.

In Germany the melody was given to the descant instead of the tenor; harmony was simplified and popularized; chromatic tones were used to produce richer harmony and greater variety. Some of the tunes developed in Germany about 1600 are still in use there as well as in Great Britain, the United States, and elsewhere. Much of the work of the musicians of this period, even of J. S. Bach, was not composition but arrangement and reharmonization.

**LIGHTER GOSPEL SONGS INTRODUCED.**—Near the end of the sixteenth century the chorals were syllabized and dance rhythm was no longer used. Much of the German music of the time was too heavy and slow to suit the tastes of other countries, but more than a hundred tunes made their way from Germany into the Scottish psalter, and as many reached psalters in the United States and Canada. A later German development of widespread influence was the pietistic folk song, somewhat akin to our own gospel songs, although not quite so artistic.

English church music was influenced somewhat by the Gregorian chants introduced by the Augustinian monks, but the ruder music of the Britons had more effect upon the music of the church, so that before long the church was using popular ballad tunes for its educational and propaganda purposes. In the monasteries the influence of the popular tunes was slight; but when Henry VIII destroyed the monastic orders and confiscated their estates, the popular music had no great discouraging opponent. The folk songs of the Lollards became especially influential.

FOUR-PART HARMONY APPEARS.—The popularity in France of metrical psalms led to their introduction into England and the other British domains. By 1549 a popular edition of the psalms had appeared in England. Most of the psalms were sung to one and the same tune; but by 1562 a psalter with sixty-five tunes had appeared. About the same time a separate edition supplied harmony in four parts.

The development of the Scottish psalter was independent of that in England, coming more directly from Geneva. All editions before 1629 gave nothing more than the melodies. In that year a psalter was issued with fifteen separate melodies harmonized in four parts.

The psalm tunes were syllabic, a note to every syllable, with rhythm plain and severe. There was a radical change of chord with every note of the melody (giving strong momentum and progress to the tunes). The harmony was contrapuntal, and the melody simple but well marked and symmetrical. Many of these tunes are still in common use.

WESLEYAN HYMNS OF PERSONAL EXPERIENCE.—Following 1629 there was no great development in music until the development of the Wesleyan movement. With the great impetus to the decadent religious life furnished by this movement, there arose a need for a new music. The psalms in common use had lost all consciousness of the worshiper and his need. A recognition of the greatness and holiness of God was emphasized, but often the worshiper was left depressed and despondent. However, the Wesleyan religion was a personal one, demanding a music of personal experience, joyful, inspiring, ecstatic, and deeply emotional.

DEVELOPMENT OF MODERN GOSPEL SONG.—Such music was furnished by Isaac Watts and the Wesleys, and a whole "school" of composers which arose to meet the demand of the hour. Much of the music produced was secular, complicated, and impractical, but our present hymnals have been greatly enriched by the better hymns and tunes produced then. The tendency started then has continued to change music until the modern hymn tune was evolved.

The development of the modern gospel song in Britain, and especially in America, shows great liberality and modernization, reflecting quite extensive influence of the American folk songs.

It is certain that our present sacred music is far removed from that of a millennium ago. The process of development has been involved but steady, bringing interesting contributions from nearly every country of Western Europe, as well as America.



#### Pet Peeve—No. 3

❧ LET us stand to our feet.—*The Denominational Curmudgeon.*

*The Ministry, March, 1949*

## Radio Evangelism in Action

*Plans, Methods, and Objectives*

### Introducing a Duo Discussion

*Our broadcasters welcome ideas for program continuity and format. There is no one perfect pattern in the changing field of radio that can be set up infallibly as the best and only way of broadcasting the message. Even in adjacent areas we find diversities of approach to the listening public. Such is the case in Florida. Allen Walker has presented his convictions for the type of broadcast that he feels meets the needs of his listeners in the Lakeland area. He leans to a maximum of the spoken word with strict doctrinal presentation, though couched in question-and-answer fashion. At Orlando, Fenton Froom for some time has conducted the Adventist Hour. He employs the handmaid of music in appeal to heart as well as mind. These two men herewith present views surprisingly different. Perhaps the reader can gain some suggestions that he may appropriate to his own radio viewpoint. Whatever style of programming our radio ministers adopt, they should first of all consider: "Is this my best natural self? Am I pleasing to the average listener in my station area? Do I compel and convict as well as please?" If so, be assured the result will be successful.*

H. J. SHAW.

### Shall We Use Music in Radio?

By ALLEN WALKER, Minister,  
Lakeland, Florida

SEVENTH-DAY ADVENTISTS have a distinct and definite message for the world today. It is the only message in all the world which fits into the times and prophetically answers the question, What do these things mean? The apostle Paul says that "if the trumpet" does not give "a certain sound," those listening will not know what to do.

In our radio messages we should preach present truth with such definite clearness that all who hear will understand what they should do. We should go before the radio "truth-proclaiming conscious," rather than "program conscious." In a fifteen-minute program it is possible to give a clear-cut presentation, with numerous proof texts, on most any present truth topic. But if half the time is taken up with songs, music, or poetry, what are the listeners learning about the solemn truths for these times? Such a program may be more or less pleasing and soothing to the ears, but will never bring the conviction that the listeners should be Seventh-day Adventists.

The listeners likely hear plenty of music, song, and poetry in the other religious programs, and often more skillfully and pleasingly done, but along with it they hear no message. Let us give the message vigorously and convincingly during the few moments we are on the air, and leave it to the others to put on the entertainment programs.

## Music and Programming

By FENTON EDWIN FROMM, *Pastor-Evangelist, Orlando, Florida*

GOSPEL music and the preaching of the gospel can hardly be separated. Since time immemorial music has had an outstanding place in worship. The Bible affords many examples of this. The angels of heaven were thrilled beyond expression at creation when the "morning stars sang together." Job 38:7. After sin, as Adam and Eve stood before their Creator in Eden, the plan of redemption was revealed to them. They heard the angels sing the story of the coming of the Redeemer. At the birth of our Saviour the heavenly Father sent His angels to the shepherds on the hillside, singing, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. Paul and Silas sang one night in prison just before they preached the gospel and won the jailer's household to Christ. Luther startled the world with his preaching and his hymns. Many Catholics said they feared his singing more than his preaching.

Gospel music often softens and breaks the heart of sin, which preaching cannot reach. It helps to prepare the heart for receiving the gospel message. Moody's success in soul winning was at least partially due to Sankey's ministry of music. Billy Sunday had Homer Rodeheaver associated with him for twenty years—probably the greatest living gospel singer. Certainly if these men, used of God in doing their work for Him, felt the need of music in helping to proclaim the gospel, we today who have been commissioned to give God's last message cannot fail to see the need, yes, the distinct advantage of using gospel music with the preaching of the Word.

Proclaiming the third angel's message over the radio today is one of the most difficult tasks on earth. In the field of radio the "shows" that succeed are those which are timed to the split second, and are filled with proper musical setting. The announcements and the rest of the program are geared to the most appealing salesmanship possible. The Adventist radio preacher who hurries to the studio to broadcast without proper preparation and timing must realize that he is doomed to failure. He should know that as sure as he stands before the microphone, listeners at their dials are ready to turn him off if he does not have a drawing, soul-satisfying, interest-holding broadcast. He may be so busy with evangelism, the church program, and pastoral duties that he says, "Well, anything will go." But will it? It may go over the mike before you, but that may be as far as it goes. We might as well face the facts: "We are religious propagandists. We are trying to sell the everlasting gospel to the public, if you please. If we do not make the proper impression and appeal

in our broadcast, our whole program is destined to fail.

The most popular radio programs are those which capitalize on music. First in consideration is the setting or mood. The program director senses this need and so creates the attitude of mind he wishes to capture. This I know from experience. The most successful radio programs today demand long hours of rehearsing.

Music is indispensable to the Adventist broadcaster. The theme song is very important. In my weekly broadcast I use the chorus song, "Turn Your Eyes Upon Jesus" which I feel arrests the attention and informs the listener that the program which follows is Christ centered. Carefully prepared, appropriate announcements, perfectly timed, give the program proper balance. Most stations have religious-music transcriptions which can be used. We resort to them on occasion, but with the help of the King's Heralds recordings, and by singing a song myself at each broadcast we use very little non-Adventist musical talent.

Why do I stress this fact? Somehow I believe that the Holy Spirit can use the consecrated music of the King's Heralds and the Adventist preacher better than other musicians and singers with all their training and skill. Singing in the spirit, and guided by the spirit, we may loose hearts of stone bound in sin. A variety in the program is most necessary. Vary the quartet numbers with solos, and if you have good local talent, use it. We have used our church choir a number of times.

Organ background is most helpful in creating mood, or atmosphere. Now, do not think I believe only in mood and atmosphere, but I ask the question: Why do we always have a song service before the preaching in evangelism? It is to take the many and varied lives and personalities before us and try by God's grace and His Spirit to melt their hearts, ideas, and desires into oneness, to be ready for the preaching of Christ and Him crucified. How important is the responsibility of the Adventist radio preacher to reach out into the dens and dives of sin, into the homes of society—yes, to try to bring all groups and classes into a spirit of oneness in tune with heaven for the reception of the spoken Word!

If ever there was a time when we who proclaim the gospel over the ether waves need to study how to make our program the most appreciated and most helpful to the souls of men, it is *now*! It is, of course, taken for granted that our preaching will be of the highest type, Christ centered, drawing men to Christ, uplifting Him in all our doctrinal presentations, so that hearts will be broken and men will fall on the Rock Christ Jesus.

But that is not enough. From the flashing of the red light telling us we are on the air, our theme, music background, announcements,

—Please turn to page 22

# BIBLE INSTRUCTOR COUNCIL

*Plans and Methods, Experiences and Problems*

## Shinto, the "Way of the Gods"

By HIDEO OSHITA, Pastor,  
Japanese Church, Honolulu, Hawaii

IN PRESENTING Christianity to the Japanese people one often meets the objection that Japan has its own ancestral religion, that Christianity is a foreign religion, and what was good enough for their fathers is good enough for them. The spirit of nationalism, which will doubtless be strong in Japan in the near future, accentuates this objection.

The particular purpose of this presentation is to show that Christianity is not a foreign religion, but that, by accepting it, the Japanese people are returning to the faith of their fathers. In an endeavor to accomplish this purpose I shall glean from Shintoism, the original religion of the Japanese race, the perversions of the truth as given by God to His chosen people Israel.<sup>1</sup>

In Shintoism we find many similarities with Judaism, though perverted. This is not surprising when we remember that the dispersion of Israel and Judah took place from 721 B.C. to about 582 B.C.,<sup>2</sup> and that the first emperor of Japan, Jimmu, is claimed to have acceded to the throne in 660 B.C.<sup>3</sup>

### I. What Is Shintoism?

The term *Shinto* is of Chinese origin. *Shin* is the Japanized pronunciation of *Shen*, which means "good spirits," *to* is the same as *tao*, the "way," in Taoism. The Japanese descriptive term for *Shinto* is *Kami no Michi*. *Kami* means the "deities," or "gods," *no* is the possessive, and *Michi* means the "way" or "road." Therefore it signifies as a whole, the "way of the gods."<sup>4</sup>

The word *Kami* gives the clue to the whole Shinto system. "It denotes that which is above, any power or influence which can accomplish what man cannot prevent."<sup>5</sup> Or as given by Motoōri, the great modern Shinto theologian, it is applied to those things "which deserve to be dreaded and revered for the extraordinary and pre-eminent powers which they possess."<sup>6</sup>

Several definitions of *Shinto* are given by different authors. Some are as follows:

OTIS CARY: "The early religion of the Japanese was Shinto. The name signifies the way of the Superior Beings. It combined nature-worship with reverence for ancestors."<sup>7</sup>

ROBERT E. SPEER: "Although based on ancestor worship, it is not an idolatry,—no images appear in its temple. It cultivated the idea of purity, or rather cleanliness. It practices prayer and in a sense, sacrifice. It is above all, the religion of loyalty."<sup>8</sup>

MR. KOZAKI, ex-president of the Doshisha University: "Shintoism as a religion has to do with the supernatural chiefly in its relation to the things of life."<sup>9</sup>

DR. INAZO NITOBÉ, an outstanding Japanese scholar: "Shinto is scarcely worth the epithet 'religion.' It is a cult. It is a cult with few moral precepts and fewer theological tenets."<sup>10</sup> This same authority summarizes the whole question thus: "Shinto, as we understand it at present, is probably a composite product of many faiths held by many tribes and races who were ultimately amalgamated into the Yamato people."<sup>11</sup>

Before turning to the specific points of similarity between Christianity and Shintoism, let us review briefly the history of Shintoism. According to Hume,<sup>12</sup> there are five periods in its course to the present time.

1. EARLY PERIOD OF ABSOLUTE SUPREMACY (660 B.C.-A.D. 552).—During this time Shinto held no notion of religion as a separate institution; had "no idea of any code of morals"; had no heaven, no hell—"only a kind of neutral tinted Hades"; and had a "rude sort of priesthood."

2. PERIOD OF BUDDHISM'S EARLY GAINS. (552-800).—At this time Buddhism was introduced into Japan from China by way of Korea. Although three foreign religions—Confucianism, Taoism, and Buddhism—were coming in, Shinto was still the strongest religion. However, the growth of the pure Shinto toward a religion was stopped. The term *Shinto* itself was coined at the time in order to distinguish the old native way of thinking from Buddhism.

3. PERIOD OF SYNCRETISM, OR MIXED SHINTO (800-1700).—The indigenous religion of Japan concisely intermingled with foreign religions.

"The Buddhist priest Kobo-Daishi (A.D. 744-835) successfully preached a doctrine, called Ryobu or Mixed Shinto, that the Shinto deities were only transmutations or incarnations of Buddhist deities."

4. INDIGENOUS REVIVAL OF SHINTO (1700-1868).—The emperor was so weak that the military regent usurped the power of the Mikado. "Four famous literati effected a notable revival of Shinto"—Koda (A.D. 1669-1736), Mabuchi (A.D. 1697-1769), Motoōri (A.D. 1730-1801), and Hirata (A.D. 1776-1843). This revival of faith in the Mikado led directly to the restoration of the imperial power in 1868.

5. RECENT VARIED READJUSTMENTS OF SHINTO (since 1868).—"A thorough rehabilitation of Shinto in its pure form" was attempted. "There has been some tendency toward reviving and reinterpreting Shinto in world-wide relations, especially since the World War [I]."

## II. Parallelism Between Judaism and Shintoism

Whatever the similarities in belief and practice, though the fundamental conception may be different, we discover in Shintoism as well as in Judaism that they are the "original witness" of the truths given by God to man as revealed in the Old Testament. But it is surprising that man has forgotten and perverted the true conceptions of God and salvation. Yet it is comforting to note that much of what man once knew remains to this day. I shall now briefly list the beliefs and practices in Shintoism which find their common origin with Judaism.

*God.*—"God is conceived of as a father and men as His children," however, "its conception of God, while clearly not deistic, does not distinguish sharply between theism and pantheism."—MR. EBINA, one of the ablest leaders of the "advanced school."<sup>13</sup>

This God is thought of as "a providence that watches over human affairs."<sup>14</sup>

*Trinity.*—"The rain-storm god, *Susa no wo*, has in modern times been made into a sort of trinity."<sup>15</sup>

Strange to say, the same rain-storm god "shows some tendency to represent the evil principle generally."<sup>16</sup>

*Theocracy.*—In practice Shintoism considers the emperor of Japan, "The Kami"; Japan, "the Holy Land"; and the Kami's will, the emperor's will. According to the report of Commission IV, World Missionary Conference: "The effect is that the government of Japan is regarded as a theocracy, and reverence is inculcated as the proper attitude of the mind of the individual in relation to the state."<sup>17</sup>

*Creation.*—Heaven and earth evolved "from a chaotic egg-shaped mass which contained germs. The purer part became thinly diffused and formed Heaven, while the grosser element sank down and became Earth."<sup>18</sup>

*Salvation.*—The term *salvation* is used both by Shintoists and Buddhists, but its meaning as used by Christians is very different. In Christianity salvation means deliverance from the penalty, the power, and the presence of sin. In Shintoism, as expressed by Mr. Kozaki, ex-president of the Doshisha University, Kyoto, it "means chiefly deliverance from the power of evil spirits."<sup>19</sup>

*Sin.*—Mr. Uemura, editor of the *Fukuin Shimpō*, president of the Japanese theological school, and one of the leading preachers in Japan, says:

"In the old Shintoism, the idea of sin as an offence against God is prominent. (The word for sin is composed of two words; one means disquietude, and the other self. Such a word has in it the idea of personal responsibility, a troubled conscience, guilt. Evidence of the same kind appears in Shinto prayers.) Still it must be said that even in the old and purer Shintoism sin is conceived of rather as ceremonial defilement. One is reminded of the Jewish conception of sin which the prophets condemned. If Shintoism had followed its

true bent it might have approached the deeper conviction of sin as moral evil; and therefore, from that point of view, there are occasions when the Christian preacher may properly call upon the Japanese to seek out the old ways. But the true development of Shintoism was checked and set back by the invasion of Buddhism and Confucianism."<sup>20</sup>

*Love and Mercy.*—Oracle of the gods of Kasuga: "We will surely visit the dwellings of those in deep mourning without an invitation, if loving-kindness is there always. The reason is that we make loving-kindness our shintai [bodies]."<sup>21</sup>

Oracle of Itsukushima in Aki: "Those who do not abandon mercy will not be abandoned by me."<sup>22</sup>

*Tabernacle System.*—Shrine: "The Japanese words for shrine indicate that it is intended as a house for the God."

*Miya* means an "august house"; a "palace." *Araka* means a "dwelling place." *Yashiro*: "*Ya* means house and *shiro* representative or equivalent. There is evidence that this word comes to us from a time when the *yashiro* was a plot of ground consecrated for the occasion to represent a place of abode for the deity."<sup>23</sup>

The shrine is divided into two chambers, something like the holy place and the most holy place of the Jewish sanctuary. The inner chamber contains the emblem of god. Only the priest may enter this inner room.<sup>24</sup>

The worship of Shinto is "centralized in Ise for the whole Japanese nation, somewhat as in Judaism the worship of Jehovah used to be centralized in Jerusalem. . . . Here the *Naiku*, or inner temple, is believed by the Japanese to date from the year 4 B.C."<sup>25</sup>

*Shekinah.*—Though it is not prominent, we find "the doctrine of the *mitama* (the Shekinah of the Jews)" in Shintoism.<sup>26</sup> There is a sort of ark of the covenant in the shrine—*Mikoshi*, or carriage of the god, in which he is promenaded on festival occasions, being carried by means of two poles on men's shoulders.<sup>27</sup>

*Laver.*—Before prayer at the shrine the worshippers must wash their hands. A laver (*mi tarashi*), hewn out of a solid stone, is provided to cleanse them.<sup>28</sup>

*Priesthood.*—The chief priest is the emperor himself. Other priests were called *Kannushi*, that is "*Kami*—*nushi* or God—Master."<sup>29</sup> When engaged in offering the morning and evening sacrifices the priests "wear a peculiar dress, which consists of a long loose gown with wide sleeves, fastened at the waist with a girdle, and sometimes a black cap bound round the head with a broad white fillet."<sup>30</sup>

*Day of Atonement.*—In Shinto this is known as *Ohoharahi*, or great purification ceremony, which is performed twice a year "to absolve the offences against the gods." The offerings of sacrifice "were thrown into a river or into the sea, and were supposed, like the scape-goat of Israel, to carry with them the sins of the peo-

ple." Ultimately they were transferred to the land of Yomi, Hades.<sup>31</sup>

*Offering of First Fruits.*—This ceremony, according to Chamberlain, occurred on October 17 each year.<sup>32</sup>

*Animal Sacrifices.*—"There are numerous indications that animal sacrifices were very common in the most ancient times." However, no special importance was attached to the blood of the animal.<sup>33</sup>

*Prayer and Worship.*—Bowling, kneeling, and squatting are practiced. The prayers in archaic style, called *Narito*, perhaps like the Psalms, are used.<sup>34</sup> According to Bishop Honda, of the Methodist Church, both Shintoists and Buddhists, while they offer prayers, "have little or no sense of moral responsibility to the objects of their worship."<sup>35</sup>

*Purity of Heart and Cleanliness.*—An oracle of Hachiman: "I refuse the offerings of the impure of heart."

An oracle of Temman Tenjin: "All ye who come before me hoping to attain the accomplishment of your desires, pray with hearts pure from falsehood, clean within and without, reflecting the truth like a mirror."

An oracle of the gods of Kasuga: "If you desire to obtain help from the gods, put away pride. Even a hair of your pride shuts you off from the gods as it were by a great cloud."<sup>36</sup>

From the very beginning Shinto demanded "sincerity of heart and ceremonial cleanliness." *Harai tamaye, Kiyome tamaye!* The worshiper cries out this plea as he washes his mouth and hands to prepare to present himself before the gods. President Harada of Doshisha, the foremost Christian university in Japan, argues that "there needs but the deepening of this requirement to fit the worshiper in purity of heart to come before that High God, whose name is holy, who seeketh pure in heart to worship Him."<sup>37</sup>

Shinto laid strong emphasis on cleanliness. "Pollution was calamity, defilement was sin, and physical purity at least, was holiness."<sup>38</sup> "The ceremonial purity of Shinto greatly resembles that of the Mosaic dispensation."<sup>39</sup> The following caused uncleanness:<sup>40</sup>

1. Magic, or witchcraft.
2. Menstruation. (Cf. Lev. 15:19.)
3. Childbirth. (Cf. Lev. 12:2-5.)
4. "A week after the birth the babe is presented at the temple (*miya mairi*) and put under the protection of some special deity."<sup>41</sup>
5. Disease and wounds.
6. Leprosy. (Cf. Num. 5:2.)
7. Bestiality.
8. Incest of parent and child, of a man with his mother-in-law or step-daughter.
9. Eating food prepared in a house of mourning.
10. Touching the dead body of a man or a beast.
11. Pronouncing or executing a capital sentence.
12. Attending a funeral.
13. Death.

"Anciently there were huts built both for the mother about to give birth to a child, or for the man who was dying or sure to die of disease or wounds. After the

birth of the infant or the death of the patient these houses were burned."<sup>42</sup> This custom continued in a few remote places as late as 1878.

Thus Shinto has numerous parallelisms with Judaism. Though they are weak and basically not like the Christian conception in many ways, they may be used to approach and show the Japanese people the superiority of Christianity.

(To be concluded in April)

## Outlines for Bible Studies

### Millennium—1000 Years

By ALMA DU BOIS, Bible Instructor  
Grand Rapids, Michigan

#### I. INTRODUCTION.

1. Word *millennium* does not occur in Bible.
2. Comes from two Latin words, *mille*, 1000; *annum*, a year.
3. Expression "a thousand years," as found in Revelation 20, equivalent to word *millennium*.

#### II. EVENTS BEGINNING THE MILLENNIUM.

1. Jesus comes without sin unto salvation. Heb. 9:28.
2. At this time the righteous dead are raised. 1 Thess. 4:16, 17.
3. Wicked destroyed with brightness of His coming. 2 Thess. 2:8. No funeral, no burial. Jer. 25:33.
4. All righteous ones translated. 1 Thess. 4:17. Jesus' promise now fulfilled. John 14:1-3.
5. Satan bound, no one to tempt or deceive. Rev. 20:2, 3.

#### III. SATAN DURING MILLENNIUM.

1. Earth utterly empty. Isa. 24:1-3. Why? Verse 5.
2. No man, no bird, no tree. Jer. 24:23-27.
3. Here on earth, in its chaotic condition, Satan roams.

#### IV. SAINTS DURING MILLENNIUM.

1. Reign with Christ. Rev. 20:4.
2. Attending marriage supper of Lamb. Rev. 19:9.
3. Judging wicked and angels. 1 Cor. 6:2-4.

#### V. EVENTS AT CLOSE OF MILLENNIUM.

1. Holy city comes down from heaven. Rev. 21:2.
2. City rests on Mount of Olives. Zech. 14:4.
3. Christ and His saints appear. Jude 14.
4. Second resurrection; that of the wicked. Rev. 20:5.
5. Satan is loosed. Rev. 20:3; last clause verse 7.
6. Wicked destroyed by fire as Satan



makes his last great attack upon God's people. Rev. 20:9.

7. Earth utterly burned. Same fire purifies earth. 2 Peter 3:10.

#### VI. APPEAL.

1. New heaven and new earth appear. Rev. 21:1.
2. Where will you be at the beginning of the millennium?
3. Where will you be at the close of the millennium?

## Origin of the Bible Work

### VI. Future of Our Bible Work

WITH the turn of the present century city Bible work received a new emphasis in our midst because of the repeated counsels of the Spirit of prophecy to open up a more intensive work in our cities. The cities of Eastern America were especially mentioned. And the needs of cities in other lands suggested that the time had come for a more concentrated effort in reaching the masses in these great centers. So the earlier decades of the twentieth century witnessed a great expansion of city evangelism.

During this era Elder and Mrs. S. N. Haskell made their distinctive contribution to city evangelism. The congested Eastern States of North America became their first training ground. Many a promising prospect from the lay ranks entered one of these "Bible training schools," and soon developed into a serviceable worker. This practical type of training greatly helped our home-foreign work in the larger centers. Even today one finds skilled personal workers who were trained by this method, and although the Spirit of prophecy definitely pointed to training workers in our denominational schools, it did not overlook a period of emergency, when workers had to be speedily trained for local work. Heaven endorsed this field training school plan.

We have now reached a period in our fast-developing work when each worker must think and plan constructively, with a clear vision for the work at large. Training our Bible instructors in the first two decades of this century was a different problem from what it is today. Our message has made great strides in every direction, and the world, too, has become more conscious of training and efficiency. Adventism is now in the spotlight. The debate and argument of former days has given way to modern Satanic attacks from within the church as well as without. It now takes more than an array of proof texts to beat off these assaults. Today a Bible instructor needs thorough Bible background and skilled methods. Bible instructors are not produced overnight; they must be trained.

With the need for a more intensive evangelism in earth's larger cities, there has come an increasing demand for skilled personal workers who are as efficient in meeting skepticism, argument, and confusion in the homes of the people as was formerly expected of the evangelist in bringing about the final decision for the truth. With hundreds, even thousands, of names for some of these evangelistic teams to look after, each member of the team must himself be well equipped with Bible knowledge.

Our modern evangelistic campaigns still feature the training-school idea adapted on the Haskell scale, but this field training does not allow for a protracted course. Today we must keep pace with the world around us, and everything moves much faster than it used to. With a few months' additional training during an evangelistic campaign, the less-experienced worker is now speedily directed in using his college-acquired knowledge and in accumulating up-to-date methods for an intensive work. It is this field training of Bible instructors, both men and women, that should develop our future working force. This directed type of training in association with an evangelistic team is invaluable to any Bible instructor's experience. The wisdom of such a plan has long been demonstrated among us, and is today increasing in recognition.

The growing interests of the Bible work for the finishing of the gospel message is a most important phase of our present-day evangelism. Truly the mission of the Bible instructor can be said to be in the ascendancy.

### Laymen's Part in Bible Work

At this point we should consider another feature. What about laymen who have been aroused through the Spirit of prophecy to take their Bible in hand and go forth to teach the message of a soon-coming Saviour? Are they not to fill their place as personal workers? Indeed they are! The noble laymen's movement must not be left out of the Bible-work picture, but there must be room for both groups. An overemphasis in one direction, or a neglect in another, will prove a handicap to our work as a whole, and for this reason our leaders today must see the whole plan of the Bible work, and not just one special phase of it.

What, then, is the right relationship of the lay Bible work to evangelism? Evangelists and Bible instructors should organize their evangelistic meetings so as to include the laymen from the beginning to the binding off of the interest. Our willing laymen are anxious to serve, but they await direction. Evangelistic workers need their services, but they must know when and where to use them. Nehemiah's work fittingly demonstrates the principle that wise leadership and direction must always be given to lay service. (Nehemiah 4.) In the training of future Bible instructors, laymen's training should not

be overlooked, but it should always be guided by our evangelistic workers. Enthusiasm alone is not guidance. In Nehemiah's day each family was assigned a definite place on the wall from which to defend the city, and each individual's work was well planned. The successful outcome of the whole work depended on just such a balanced distribution of workers. This blending of our professional and lay Bible work is imperative for success.

Since the better organization of our Bible work during more recent years, our ministry should now be presenting a well-unified Bible-instructor program to the entire church. God has spoken, and He has set the pattern for our Bible work. If we are to measure up to our great possibilities in evangelism, we shall need to study closely the divine blueprint in the Bible and the Spirit of prophecy. We must avoid biased methods and tangents, and then guard well against overemphasis of method and wrong training trends that always result from confusion. Let us now go forward with clear vision to develop a strong Bible work, which will result in the largest harvest of souls we have yet experienced.

The hour is due for our message to triumph gloriously in every corner of the earth, and many personal workers are needed. Using the helpful book *Evangelism* and the new manual, *The Bible Instructor*, as our guide, let us pattern our Bible work according to God's plan, and unitedly cooperate as workers to develop a veritable army of well-trained, consecrated Bible instructors.

L. C. K.

## New B.I. Correspondence Course

THE Home Study Institute is now featuring an eighteen-lesson Bible Instructor's Training Course. These lessons, prepared by Miss Louise C. Kleuser, Bible instructor secretary of the Ministerial Association, grew out of her long association with the work of our evangelists and pastors. The course is of special interest to all Bible instructors and personal workers. Though the course makes a strong appeal to younger workers, its expanding ideas also present a great challenge to our more experienced Bible instructors.

This correspondence course meets a long-felt need for all field Bible instructors. It is not just a training course for those interested in learning the art of giving Bible readings; rather, it sets forth the peculiar skills which make Bible work a positive soul-winning profession in Adventist ranks. The course builds on up-to-date evangelistic techniques in a most progressive way.

Beginning with the divine plan of the Bible work, these lessons give the heavenly call to the worker in audible tones. One who has a conviction to serve God in this capacity may

hope to become a most successful soul winner. Step by step this course leads the student into greater exploits for the Master. Lessons in constructing logical and vitalizing Bible readings provide drill work and stimulate much initiative. There are also lessons on making contacts for the message, building and guiding the interest into fruitage for present truth. Special emphasis is also given to the follow-up work of an evangelistic series.

The beauty, as well as the service, of the Bible work has not been overlooked in this course. Musical, artistic, dietetic, and secretarial skills may be blended into a greater Bible work. The city training school, the public Bible class, and the community Bible school are all projects with which the modern Bible instructor must become thoroughly familiar.

There are Bible instructors in our ranks who have never had the background of training in one of our denominational schools. Such workers would be greatly helped by the broadening ideas of Bible work as set forth in this recognized course. Other workers have not been privileged to participate in a refresher course for many years, and they would find these lessons highly stimulating. Again, there are isolated workers in many sections of the world where furloughs are not frequent. They have long wished for our seminary training, and will be pleased to have instruction such as this brought to them by means of these simple, clear-cut, informative lessons.

Each lesson suggests a broad reading plan for continued research. As the worker enters upon his studies he immediately becomes conscious of more successful plans and better methods of soul winning. Each lesson enhances the profession of the Bible instructor, and its mastery provides new poise and confidence for the work.

In the preparation of this course the author has given special thought to brevity, for she realizes from experience the busy life of the personal worker. Very little writing of any kind is necessary, and the instruction in each lesson is clinched by a few thought-provoking questions answered by underscoring, checking, or arranging. With such a wonderful opportunity to improve our methods of Bible and personal work in so helpful and simple a way, our workers should enter into these progressive lessons enthusiastically.

Write to the Home Study Institute, Takoma Park 12, D.C., and begin your Bible Instructor Training Course immediately. By concentrating on the completion of one lesson a week, this course will not become a burden to any busy worker.

✱ ✱ ✱

Pet Peeve—No. 4

¶ LET us sing the last verse.—*The Denominational Curmudgeon*.

# WITH YOUR ASSOCIATION SECRETARIES

*Headquarters Staff and Overseas Divisions*

## The Sound of a Going

**SOUTHERN ASIA.**—Secretary A. E. Rawson reports eighty-eight evangelistic campaigns held in the Southern Asia Division in 1948.

**NORTHERN EUROPE.**—Secretary Axel Varmer passes on this cheering word: "Here in Europe usually every minister, including the conference president, is holding at least one effort every year. I believe that this year most of our departmental secretaries and our conference presidents will take part in direct evangelistic work. In September I leave for Iceland, to attend a conference and conventions as well as conduct a spearhead effort in Reykjavik for four or five weeks. I am looking forward to it with great expectation and hope. I have been invited to conduct one or two more spearhead efforts during the coming winter months, and I hope my time will permit me to produce fifty radio sermons in Copenhagen to be used for the Danish broadcasting from Luxembourg, so you see I have plenty of work for the coming months."

**CENTRAL EUROPE.**—Secretary A. Minck writes: "The prospects for soul winning are promising in all our fields. This is confirmed by the success in the first six months in 1948. In this time we baptized 1,660 souls in the East German Union, 880 in the West German Union, and 813 in the South German Union, making a total of 3,353. A short time ago a minister of the South German Union, who is working in a larger town, reported: 'A special lecture I announced concerning "The Future of Europe in Apocalyptic View" was attended by nearly two thousand persons. I received over two hundred names and addresses, which will be visited during the next weeks with the help of a number of co-workers. Thus our gospel workers and church members are eagerly at work to proclaim the message of the soon-coming Saviour to suffering mankind. Although our times are full of strain and unrest, we are of good courage.'"

**SOUTH AFRICA.**—Secretary A. W. Staples, in his Sunday night meetings in a theater in one of the suburbs of Cape Town, has had an attendance ranging from five hundred to nine hundred. On the first night eight hundred people attended. Nearly five hundred people are receiving literature, and are being visited by the evangelistic workers. The people have

known from the beginning that Pastor Staples was a Seventh-day Adventist.

On the west reef, near Johannesburg, four evangelistic efforts are being conducted simultaneously. The president of the conference, Pastor J. van de Merwe is conducting one, and his hall has been packed nearly every night. Pastor J. Raubenheimer has also had a large attendance at his meetings.

Two of the Bantu efforts have been outstandingly successful. One was conducted by Pastor E. A. Buckley in Roodepoort, near Johannesburg. His attendance has been from three hundred to five hundred. Pastor I. E. Schultz reports an attendance of four hundred on the first night of his meetings in the Ermelo locations. It was a rainy night. The next night he had five hundred present, and he writes that he will have to run two sessions each night for some time. As to the Voice of Prophecy in Africa, between September 6 and 10, new enrollments totaled 544, of which 319 were Bantu. During this same period 2,394 lessons were corrected. Twenty-five Voice of Prophecy students requested baptism in those few days. Six persons were also reported as having been baptized.

**EVANGELISTIC WAVE IN SOUTHERN EUROPE.**—"I am glad to be able to tell you that evangelistic campaigns are carried on in Austria, Czechoslovakia, Italy, France, Belgium, Switzerland, North Africa, as well as in the Indian Ocean Union. I do not have any definite reports of these meetings so far, but I do know that there is much interest shown everywhere, and our evangelists are full of courage and are determined to do great things for God. We hope to make this year's campaigns the best ever.

"In Marseilles, the headquarters of the South France Conference, lectures are being held in a cinema on the main street. In Paris we have large audiences, as well as in Lisbon and other cities in Portugal. In Vienna lectures are being held in five different places. We thank the Lord for the attending success. Recently we started a series of efforts in several of the main cities in Switzerland."—A. MEYER. [M. A. Secretary.]



A. Meyer

**SOUTH AMERICA.**—Secretary Walter Schubert sends this good report: "In the South American Division 158 efforts were held in 1948. Most of them were small. The reports I collected from the five unions indicate that the baptisms for this present year will be about a thousand more than last year, which was a banner year. During 1947, 3,844 were baptized and in 1946, 3,069; and we will have around 4,800 or 5,000 baptisms this year if the calculations are correct.

"Constantly I receive letters from different evangelists and presidents, telling me of the joy and great blessings they are receiving through the results of their new vision in evangelism. Several workers have written me that they have never in their lives had so many baptisms as this year. The other day I received a letter from a worker in our São Paulo Conference informing me that he had baptized eighty-nine souls. 'Never in my twenty years of service in the work have I had such great success,' he said."

Concerning his own effort in Arequipa, the Rome of Peru, Pastor Schubert says: "Our effort was held in our church. This was done because if it had been held in a hall, the Catholics would have brought such pressure to bear on the owner of the hall that we would have had to leave two or three nights after our opening. Therefore, we removed partitions from our own church in Arequipa, and brought the seating capacity up to 286. Every night during the entire time I was conducting the effort, people were standing, and the attendance was between 300 and 350.

"The Lord blessed our efforts despite the terrible persecution of the Catholics. I was in Arequipa two and a half months, and the effort is still going on under the direction of a fine evangelist. Two days before I left we baptized twenty-five. Our goal was one hundred, and I know that before the end of the year this goal will be reached. After my third lecture on the Sabbath question, 230 people signed the card to keep the holy Sabbath.

"After the effort had been going on for two weeks, the Catholic Church became very active against us and remained so until I left Arequipa. Every night a Catholic Jesuit priest, dressed in his long robe, stood in front of the church door, with young men of Catholic Action, distributing literature of a defamatory nature. They told the people not to enter, because we were Protestants, heretics, companions of Luther, devils, and so forth. Altogether they printed sixteen leaflets against us.

"I had four young men and two sisters who helped part time in Bible work."



REPORTS from several division secretaries are lacking at this writing. We hope to include them next month.

*The Ministry, March, 1949*

## Gospel News From China



C. I. Meng

THE year 1948 has seen the greatest program of evangelistic endeavor ever promoted in the China Division. It has also been a year filled with many perplexing problems. But God has in spite of every obstacles, enabled His servants in this field to herald the Second Advent message from churches, halls, and auditoriums throughout the nation. Never before have so many efforts been conducted at one time in this division.

These twelve months of the year have been divided into two evangelistic periods. The spring efforts began on April 4, and the fall efforts opened September 19. At this writing the second period is nearing its close. Surely we praise God for giving us the liberty to witness for Him in this mighty way. For just as this outstanding campaign for Christ is closing, we are made aware of the fact that this may be our last opportunity to give the third angel's message such wide publicity. Although present civil strife has made it necessary for the division offices to move temporarily to Hong Kong, we are of good courage. Evacuations may be necessary at this time, but our faith is steadfast.

And now I would like to make a brief report of that which God has wrought in China during this evangelistic year. During the spring period of 1948 a total of 357 evangelistic meetings, large and small, were conducted. Baptisms as the result of these efforts numbered 1,085. Over three hundred others were also baptized who were not the direct fruitage of public evangelism.

Many were the instances of God's miraculous leading. The gift of healing was manifested on numerous occasions. The loving heavenly Father answered many requests of informed listeners, as their cases were brought to the throne of grace in earnest prayer.

During the evangelistic series in one place a deaconess of another Christian organization testified that she had been given a dream in which she saw a shining light from a north-easterly direction. A voice cried out, "Come here." She set out in that direction after awaking, and was led to our meeting hall. She went in and listened attentively. Later on she led ten other members of her church to hear the lectures. All of them finally accepted the message and joined the remnant church.

The Detamore-Meissner effort in Shanghai last spring had a nightly attendance of nearly one thousand. One evening an elderly lady made her way to the rostrum and exclaimed, "I truly respect the truth you preach." She

handed Brother Detamore an envelope in which was enclosed \$400 U.S., and expressed her wish that this money be used in furthering the gospel message.

One evening during the meetings in Hankow, four young women pledged \$10,000,000 Chinese toward effort expenses. Forty-two were baptized at the close of this series, and three of these were influential board members of a large Protestant church in the city. Their pastor felt that he must not oppose their decision to join the Adventist Church, and even attended the service when they were baptized.

The Peiping effort was conducted in an ancient hall within the imperial forbidden city. Hundreds attended the lectures faithfully, and eighty-six were baptized.

The communist-encircled city of Changchun was not neglected during the spring campaign. The night of April 4 found a packed church of eager listeners. Later the services were held in the afternoon because of dangers after dark. The average attendance was about five hundred, and a loud-speaker was installed outside the church entrance to accommodate those who could not find seating inside. Since the occupation of that city by the communists no word has come through regarding the outcome of their meetings.

—Please turn to page 33

## The Book Shelf

(Continued from page 8)

### A Brand-new Book for You

**Y**OUR Ministerial Association organization exists for one purpose only—to aid and serve our workers in their high calling. It functions solely to help them to become better informed, more efficient, and more fruitful in their work. To this end new books of vital worth to all workers are sought out. A large group of experienced counselors are ever on the alert to spot new titles of exceptional merit as they appear. Or they may suggest needs that should be supplied by the specific production of new worker books prepared by the best-equipped workers in our ranks. These are brought forth to meet specific needs which no existing book supplies, and which would not be produced without special arrangement. Publishing houses would never bring them forth spontaneously, because of the limited worker circulation. They issue them only at the request of the association, and the assurance of a reading course circulation in that particular field.

A review of the titles comprising the Ministerial Reading Course during the past five or ten years exemplifies this statement fully. Some of the books produced have taken years to write, and back of that lies a long period of specialized preparation. One such brand new title is *The*

*Bible Instructor, in Personal and Public Evangelism*, by your General Conference associate secretary for Bible work, Louise C. Kleuser. Attractive in appearance, convenient in form, comprehensive in scope, and intensely practical in content, it has not only a highly useful index but even a colored frontispiece—as the publisher's gratuity—showing two types of Bible instructor capes. We of the association feel proud of this product by one of our associates, who is esteemed by our workers everywhere.

Here is a work that is a credit to both the course and the cause, and it is destined to be a priceless boon to our Bible instructors. But, more than that, it is a book equally vital to every minister, and appropriately belongs in the reading course. The matter of relationships between minister and Bible instructor, and the many ways in which the Bible instructor may become an ever greater asset to the public effort are here set forth. There are scores of other features.

### Barnes' Notes to Be Reissued

**T**HE Baker Book House in Grand Rapids, Michigan, has just released the announcement that it will commemorate the tenth anniversary of its founding with the republication of the *Barnes' Notes on the New Testament*. This will be a reprint of the latest and preferred edition of the *Notes* as edited by Robert Frew. This will be the first time that these notes will be published in a clear, enlarged, readable type.

The *Notes* of Albert Barnes have enjoyed international distribution, and interdenominational acceptance and acclaim for more than a century. Translations have been made into a number of languages, including the Welsh and the French. It is estimated that well over two million copies of the *Barnes' Notes* have been issued since this work originally came from the press.

The *Barnes' Notes on the New Testament* have consistently remained a favorite commentary for the use of mission workers, ministers and Bible classes.

The eleven handsome volumes will appear in a high quality, reinforced, deep-gray binding. The titles on the individual books will be attractively stamped in gold on a red background. The fifty-six illustrations depicting authentic views of places mentioned in the New Testament, will be faithfully reproduced to render the set even more attractive. Each volume will have an average of 380 pages of clear, double-column type. For further particulars see page 42.

The first volume in the republication project will appear in February. Thereafter one volume will be issued each month until the eleven-volume set is complete. This book-a-month schedule will facilitate the purchase of this anniversary set by the buyer of moderate means.



## Contrasting Methods of Evangelism

**T**WO evangelists conduct comparable efforts in different cities. Both ministers faithfully and forcefully present the message of God for today, though in distinctly different ways. Both have substantial results in fruitage. Both of them stir the respective cities in which they labor, though in vastly different ways.

One arouses violent antagonisms on the part of other ministers, the radio, the press and the public. Resultant challenges to debate make the air electric. Charges and countercharges ensue, and there is a "scrappy" time. Public debates or newspaper discussions often take place. Scorching, searing words are sometimes used. Fire is met with fire, and blast countered with blast. The evangelist gives as good as he gets. It is tit for tat, or a little better. The challenges are answered, the sword of Goliath is wielded, the giant slain, the honor of the cause defended. It is a stirring time. Sometimes there is friction with our own local pastors.

When the evangelist departs, and the tumult and the shouting die, the clergy, the radio, the press, and the public have been alienated, and such antagonisms have been aroused as to make another evangelistic effort in that city extremely difficult, if not indeed impossible, for some time to come. The city has been burned over, evangelistically. Even the converts have a militant attitude. They, too, are belligerent, which is easily understood. They are fighters, having come out of the scorch of fire and the smoke of battle. This is the "scorched earth" policy. The message has been declared, the city warned, and the very dust of the city, figuratively speaking, has been shaken off the garments of the evangelist, as a witness against it. His work is done, and so is the city.

That is one way. We are all familiar with the pattern. It does get results, but do such conflict and tension necessarily have to be? Is it part of God's plan and desire for the presentation of His message of entreaty to men? And is such conflict altogether the fault of a hardened populace, an apostate clergy, an unreasonable press, a prejudiced radio management, Catholic influences, or other factors? Not necessarily, and probably not likely. Much depends on the fundamental approach made by the evangelist, the wording of his publicity materials, the tenor and emphasis of his topics, even the

very tone and inflection of his voice, as well as the dominant spirit and emphasis of his meetings.

**T**HE second evangelist operates quite differently. He puts his emphasis on the positive side. He makes an appealing, tactful approach. He faithfully presents the same messages but makes Christ their center and circumference. He is a pleader for God, seeking for men's hearts. Without hiding his message one iota, he presents the everlasting gospel as the radiant heart of all his sermons. They are not simply a series of lectures that indoctrinate, logical addresses that flatten all counter arguments, and force home the truth. He is a preacher of the full-rounded everlasting gospel. He sets forth the beauty, and simplicity, and winsome appeal of the truth of God, rather than parading the perversions of error and expatiating on the guiltiness of the holders and purveyors of such error. He does not strut and defy, or condemn and castigate. He exemplifies the spirit of Christ in his utterances, and in the very tone and inflection of his voice, as well as in his relationships toward those who differ. He is ever the Christian gentleman. He does not walk around with a chip on his shoulder. He wins respect by his sincerity and integrity, and by the kindliness of his life and utterances.

He envisions God's children scattered throughout all churches, waiting for the light. He is determined to win them, not alienate them through needless offenses. He sees the unchurched multitudes that need a Saviour. He sees in many of the clergy sincere but misguided victims of wrong concepts and training, earnestly but mistakenly serving God—many of whom will yet see the light of this special message and join the remnant people in the crisis hour of decision and separation. He forms their acquaintance. He prays for and with these men. He places his emphasis on the needs of the unsaved—the unprepared in the community, as well as in the churches. He wins the respect of these men, even though there are fundamental differences of belief. They are constrained to feel that we are sincere Christians, even though they conceive us to be in error on certain points. Nevertheless, they look upon us as messengers of helpfulness to the community, as exalters of the Word of God,

and as earnest preachers of Christ, despite our differences.

There are no resultant debates, no acrimony. This evangelist's approach has been open and frank. He and his company have not hidden their identity. They have come as Seventh-day Adventists, with an imperative message for that city. They have preached Christ crucified, Christ ascended, Christ risen and ministering, and Christ coming again soon. They have emphasized the highest morality, and have pressed obedience to the laws of God and man. They have presented salvation solely through Christ, our all-sufficient sacrifice and priestly Mediator. They have taught temperance, sobriety, honesty, and better living. They have rescued victims of drink, tobacco, and vice. They have made men and women better citizens and better neighbors. The public is led to respect Seventh-day Adventists for their very work's sake. Their presence has been a blessing to the community. The converts of such an evangelist are different. They are not scrappers, but evangelists for their new-found faith. They are soundly converted men and women, gladly and unswervingly following the example and the precepts of their Master.

**F**ELLOW minister, this is the better way. It is all explicitly set forth in the blessed volume *Evangelism*, the Spirit of prophecy blueprint for the better way of evangelism. There is no compromise, no lowering of standards, no watering of the truth, no retrenchment in objectives. It is merely good sense and good Christianity applied to our commissioned task. It is simply avoiding unnecessary offenses and needless frictions. Such an approach and method attracts a superior type of convert. It also provides the way for continuous evangelism—one series following another without embarrassment, in city centers, bringing cumulative results, and building good will and good Adventists. It is God's method of evangelism for today. If you have not tried it, do so. If you have followed the "good old way," switch to the better way of the blueprint given for our guidance. L. E. F.

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## Literature Evangelism

*"The Right Arm of Our Strength"*

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### Sowing, Tending, and Reaping

By L. G. JORGENSEN, *Pastor,*  
*Pueblo, Colorado*

**T**HE colporteur-evangelist may not always see the results of his work while he is in the territory visiting families with truth-filled literature, but the influence of our books can

never be overestimated. Many of our faithful church members read themselves into the message through the books sold them by the faithful colporteur. After he has left the territory the books are still there, doing their work of bringing people into a fuller knowledge of the last gospel message for a dying world.

One of our very successful colporteur-evangelists was able, during the past two years, to sell over \$20,000 worth of our good books in a rural area comprising two counties in eastern Colorado. It was sparsely settled in certain sections, and the people were miles from town or a church. Some were struggling to keep Sunday schools going in the little schoolhouses, and many asked our brother to help them interest some minister in coming to their territory to help them spiritually.

The colporteur felt a deep burden for these people, for some of them seemed hungry for the truth. Often he would share his burden with the publishing department secretary, and they prayed together that God would send someone to follow up and develop the interest, and truly help those needy people.

In a very short time a brother in another State, who had for years been a faithful lay preacher, was impressed to move into this very territory for the sole purpose of winning back to the fold one of his brothers who lived there. He settled in the territory and began to work, not only for his brother, but for others, including many who had purchased our books from the colporteur.

Soon he was holding cottage meetings every night, and a group of thirty or more attended Sunday school. In the course of time the Sunday school became a Sabbath school, and several of these people took a definite stand for the truth.

I recently had the pleasure of baptizing three earnest converts. As a result of this teamwork of the colporteur, lay preacher, and evangelist, we expect others to be ready for baptism soon.

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## Music and Programming

*(Continued from page 12)*

choice of appropriate songs, poems, and remarks, our presentation of the message, the appeal song at the close, the last announcements, the book offer or invitation to the evangelistic meetings or church, the closing theme—all must be timed, planned, and be the result of earnest heart-searching study and prayer. Then the humble efforts of feeble clay in the hands of the Potter will be able to mold and break the hearts of men, calling them back to Christ and to His final message for this hour.

Gospel music and the preaching of the gospel cannot be separated. Let us use this divinely ordained agency to help prepare hearts for the preaching of the gospel.



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# EVANGELISTIC OBJECTIVES AND TECHNIQUES

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*Devoted to Soul-Winning Plans, Problems, and Methods*

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## Israel's Failure to Evangelize—II

By PAUL E. QUIMBY, *Educational and M.V. Secretary, China Division*

### 5. China Seeks More Complete Life in Ethics

MAKING another flight over the greatest physical barrier of cultural and intellectual intercourse, the Himalayas, and descending down into the Hwang Ho valley of North Central China, we find, in the sixth century, another thriving, fertile civilization. Here man, despite his mundane limitations and handicaps, is also reaching out in his ever-continuous search for the true philosophy of life. In 604 B.C. the mystical Lao-tzu was born. Due to his tremendously inquisitive, speculative, and adventurous intellect, he was ever asking what, why, and how? His life's effort was devoted to seeking the *Tao*, or "way of the universe." At last, at the end of a fruitless, lifelong search, he became physically exhausted. He then abandoned all and determined to withdraw into obscurity. Being halted at the frontier by the captain of the garrison, he was asked to write his philosophy of life before finally going into exile, and there wrote the ever-since-famous *Tao Tê Ching*, the Bible of the Taoists.

In the midst of this most brilliant galaxy of intellectual and spiritual giants of the phenomenally interesting sixth century B.C., and not in the least inferior to any of the brightest intellectual lights that blazed forth to lighten the mind and heart of man, appeared Confucius. Born in 551 B.C., this most intellectual and honest sage of the period set himself to a life task of evolving an ethical philosophy of life. The subject of the future life was totally baffling to him. On one occasion a disciple appeared before him with a question concerning the future life. In response the master replied, "Not being able to fully understand the present life, how can I understand the future life?"

Because of the neglect of ancient Israel, and their lack of missionary zeal, the myriads of Chinese who have come and gone from the days of Lao-tzu and Confucius have had to satisfy their soul longings to a large extent with the mysticism of Lao-tzu and the cold, ethical philosophy of Confucius. A mission sent from Jerusalem to China in the days of this spiritual arousalment was entirely possible because it was achieved, under equally difficult travel conditions, by the famous Nestorian missionaries who journeyed to China in the seventh century A.D.

### 6. Israel's Evangelistic Indolence

As we have now completed our brief survey of the great spiritual and intellectual stir and mental turmoil in all these important centers of ancient civilizations, all coming within the span of one hundred years, let us retrace our sweeping flight back over Asia, to the land of Judah and Israel. What is the spiritual state of God's chosen people at this unprecedented day in the history of human thought? With the most abundant heritage of truth and light, the richest spiritual and intellectual ancestry, the wealth of the wisest in their possession, the sixth century B.C. finds them situated in the most striking contrast to all the searchings for light and life amazingly manifest in all the other centers of ancient civilization. They were willfully rejecting all their abundant heritage of the past, tragically abandoning their national prestige and spiritual leadership, and being taken captive by a much inferior people, nevertheless to possess their racial and national significance in the cultural, intellectual, and spiritual world.

It was in the scope of this one-hundred-year period, and from the teachings of the geniuses mentioned, that most of the great non-Christian religious faiths of the Orient sprang. Only through the wildest flights of our imagination can we, in the slightest sense, appreciate the unnumbered millions of Asia that have sought spiritual solace and salvation from these false religions. In the light of these futile human attempts to bring present spiritual contentment and ultimate escape to the great peoples of the Orient, how pertinent is Isaiah's inference, written almost contemporaneously with the lives and labors of these giant founders of the great Oriental religious systems: "Behold, all ye that kindle a fire, . . . : walk in the light of your fire, and in the sparks that ye have kindled." Isa. 50:11.

And too, when we trace the calamitous effects on these races, both physical, social, and spiritual, of their ritualistic requirements; bodily mutilations; and darkened, mystical deceptions, that only bring pain, sorrow, and anguish; how literally true is Isaiah's analysis: "This shall ye have of Mine hand; ye shall lie down in sorrow." Can it be that ancient Israel had any responsibility in this tragic spread of error and spiritual gloom? Has God's chosen people, His royal priesthood, any moral relationship to the long story of heathen deception that has come in the wake of the teachings of these doubtlessly honest truth seekers?

# The Temp

By R. W. ENGSTROM, Past

Isaiah prophetically presents this entire picture of the ancient task of Israel with that of the modern one. "It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people." Isa. 11:11. What a lamentable scene we have observed in Israel's total failure to cooperate with God in His first plan "to recover the remnant of His people" from these ancient centers of population, where there was a manifest desire and craving for a more complete comprehension of truth.

The lesson is apparent to modern Israel. Once more the world is tremendously astir. God has today "set His hand again the second time to recover the remnant of His people" from, in many cases, these same great centers of modern culture, along with all the nations and races of men. "Again the second time" Isaiah's message comes to us: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."



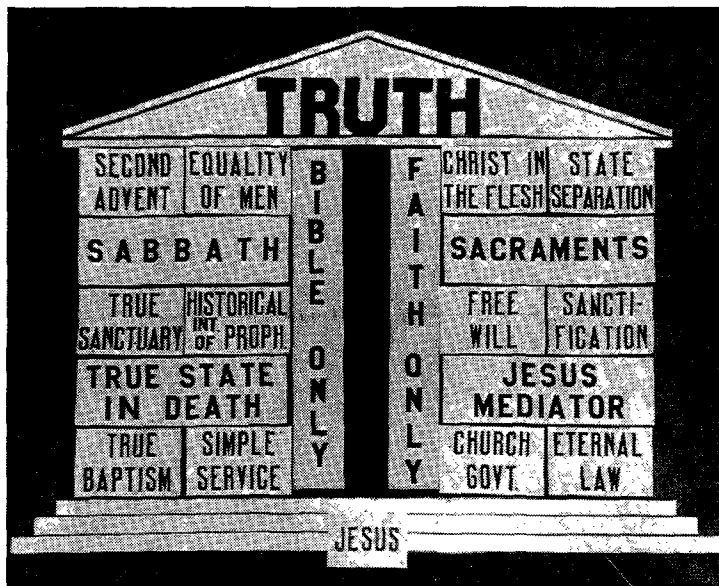
❑ CHRIST is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began.—*Testimonies*, vol. 9, p. 168.

❑ THE secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him. We must press together against obstruction and difficulties, shoulder to shoulder, heart to heart.—*Christian Service*, p. 75.

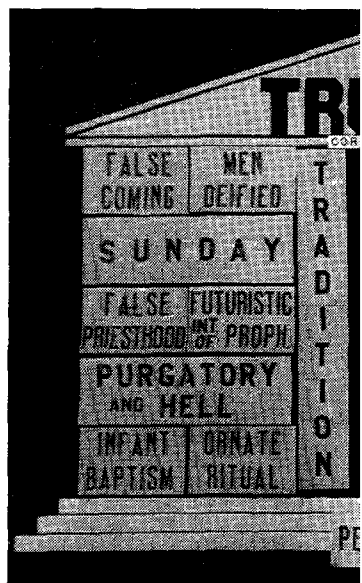
THE Temple of Truth is a device used by our evangelistic group in Portland to present the Advent message more convincingly. The public's response was so favorable that we thought our fellow workers might desire to share it with us, adapting it to suit the personal approach. The Temple of Truth is designed to depict four truths: first, the doctrines of the apostolic church; second, how these truths were virtually all corrupted after the first century; third, how and by whom the gospel truths were restored in Reformation times and later; and fourth, the church today that follows and teaches these restored truths as they were in the first church.

Figure 1 shows the temple as it depicts the first church of the apostles. In this temple the main portion is our basic display board, 6 feet high and 10 feet wide, made up of four sections, each 3 by 5 feet. These sections are a light wood frame covered with beaverboard, and this board is covered with black wool cloth. The sections are bolted together.

Incidentally, this basic display board is so versatile that it can be used at almost every lecture. For small displays one section may be used on a tripod as a felt board. For a long, narrow display (2300 days, millennium, etc.) the four sections are bolted end to end, making a felt board 20 feet long by 3 feet wide. For the Armageddon map we place the sections vertically, 10 feet high by 6 feet wide. Future sub-



1. Temple of Truth



2. Temple of Tradition

# le of Truth

or-Evangelist, Portland, Oregon

jects are sometimes advertised on the felt board with 12-inch letters. Two heavy tripods raise the board about three feet off the floor to make it more prominent.

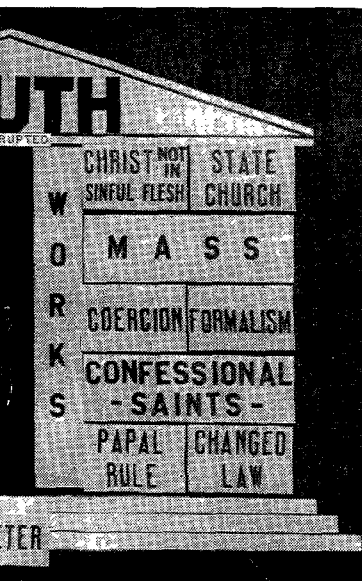
The Greek type of temple roof is added in two sections (wood frame and beaverboard, painted white). This, with variations, could also be used to illustrate other subjects. The steps of beaverboard are painted white, with simulated steps in black outline.

In presenting the Temple of Truth theme, we reviewed briefly the woman of Revelation 12 (previously taught in a sermon). Then the curtain parted revealing the temple as shown in figure 1. We alluded to each point of doctrine printed on each brick or pillar—the Sabbath, baptism, and so forth. These various truths were familiar to the audience through previous studies. Next the leopard beast of Revelation 13 came on the stage, and we discussed the coming of the great apostasy. Then the assistant evangelist took his place beside the temple, as we described how this power embarked on her millennium-long crusade against truth. As each pure Christian doctrine was corrupted, the brick or pillar representing it was pried out of the wall (each brick had two punched holes and hung on brads), and a false brick (lettered in bright red on buff background) placed in its stead. The pillars were the first to be substituted, then the foundation.

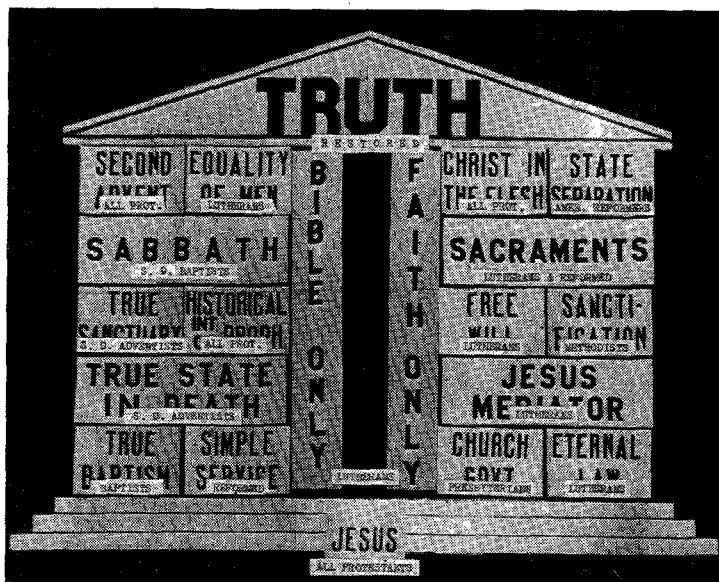
When all the bricks of error had been substituted, the temple appeared as figure 2, and was now labeled "Truth Corrupted." Next, the coming of the Reformation was briefly sketched, noting its purpose—to restore the bricks of truth removed by antichrist so long before. We emphasized especially which church or reformer made the various restorations; and as we spoke the false bricks were removed one by one, and the true ones restored. At this time the assistant evangelist placed a small placard on each brick or pillar with the name of the church that made the restoration. (Righteousness by faith, Lutheran; true baptism, Baptists; Sabbath, Seventh Day Baptists; etc.)

As we came to the close of the restoration, finally restoring the true sanctuary by the Seventh-day Adventists, the temple resembled figure 3, with the addition of the denominational names on each brick. "Truth Restored" took the place of "Truth Corrupted." Then came our climactic question: "Is there in Christendom today any church that follows and teaches these restored truths in their entirety as they were in the days of the apostles?"

In closing we offered to all a small mimeographed replica of the three stages of the temple and a printed copy of the subject to all who would sign a card. The usherettes quickly passed out the cards as we made the appeal, asking all who believed they had found the truth and who wanted to follow it to place a cross after their names, before the cards were collected. Many testified that the truth had been unforgettably impressed on their minds, and we had a completely fresh list of almost every interested person in the audience.



tion—Truth Corrupted



3. Truth Restored

# Working Together in Soul Winning

By WILLIAM O. REYNOLDS, Pastor-  
Evangelist, Miami, Florida

**I** BELIEVE that our work in the vineyard of the Lord will be sealed with marked success if we will follow the blueprint in detail. But on the other hand, very meager results will be seen if we try to cut corners. The great problems of apostasy and other related church problems would be largely solved if the laymen were properly trained for service, and urged to work for the salvation of souls.

"There are hundreds of our people who ought to be out in the field, who are doing little or nothing for the advancement of the message."—*Testimonies*, vol. 9, p. 134.

"The work of God in this earth can never be finished until the men and women comprising our church-membership rally to the work, and unite their efforts with those of ministers and church officers."—*Ibid.*, p. 117.

In every city where I have held meetings I have found that with a few stirring, Spirit-filled sermons the members of our churches were ready for a mass lay movement to take place. O that we as God's servants would begin to sense the mighty power for service that to a large extent has been lying dormant in our army of laymen! Let us now tap this great reservoir of power.

"Many of God's people are not growing in grace. . . . If they were busily engaged in seeking to know and do the will of God, they would feel such a burden for perishing souls, such an unrest of mind, that they could not be restrained."—*Ibid.*, p. 39.

We as workers must have this same burden, this same fire kindled in our hearts, if we are to lead the way in the finishing of God's great work. Because "a most solemn obligation" rests upon the laymen "to do all in their power to open the way for the Lord to work," it is our duty as workers to direct their efforts in the proper channels so that the work of God may soon be finished, and Jesus can come for His own. It is only as we lead our laymen into a spirit of genuine conversion that we shall see the deep movings of the Spirit of God among our churches. It is then, and then alone, that they will feel such a burden for perishing souls that they cannot be restrained. This program is the will of God for this people today. God is ready to use Spirit-filled men and women.

There is no more inspiring program than to have the laymen, properly trained, prepare the way for an effort by getting enrollments in the Bible correspondence school. Four weeks before the opening meeting I have someone who understands the city, cut the city map up into about fifty districts, and paste them on separate sheets of paper. These sections are duplicated on a large map for a permanent record.

After the districts are made up, I then have band leaders appointed for each district, and every member in the church is enlisted in one

of the bands. The band leader is responsible for seeing the members of his band, and working every home in his district by hanging Bible school enrollment cards on the door knobs. Four week ends are given to this work, until every home is visited. On each week end of this work small 6-by-12-inch advertisements of the free Bible course appear in the newspapers. As the enrollments come in, small red pins are placed on a large map in the church to point out just where the enrollments are from. Thus every church member can observe the progress made in his territory.

Just before the opening meeting in the evangelistic series we send a special invitation letter and reserved-seat offer to every enrollee. At this point the evangelistic program is connected with the Bible correspondence school, and both are carried on in a simultaneous manner. Thus the people receive the message in two ways.

In addition to this pre-effort work by laymen, a triplicate card, advertising the meeting, the free Bible course, and reserved-seat offer, is addressed to every name in the phone book, and mailed one week before the opening meeting. In the past four years I have never seen this plan fail, and the Lord has greatly blessed beyond measure. For example, in Birmingham we had about 2,000 enrolled in the Bible course before the meetings began. Fourteen hundred people requested reserved seats, and 2,000 attended the opening meeting. Before the evangelistic series closed in that city, 3,500 had enrolled in the Bible course. Here in Miami 1,575 had enrolled in the course before the opening meeting, and every seat was reserved in the auditorium. An overflow crowd resulted in an audience of more than 200 on the outside listening to the message from the loud-speaker.

Our laymen greatly rejoice when they see the blessing of the Lord resting upon their efforts. Good results will come when they unite their efforts with the ministers'.

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# HEALTH EVANGELISM

*Our Health Message a Part of Our World Mission*

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## Mealtime Physiology

By C. H. BIGGINS, M.D., *Instructor  
in Physiology, C.M.E., Loma Linda*

THROUGH the years the Spirit of prophecy gave much instruction on diet and health. Included among the many major details of dietary instruction are a number of smaller points which have been largely overlooked. I would like to review a few of these in the light of present-day concepts in physiology.

Some food faddists have advised the prolonged chewing of food for health, but the Spirit of prophecy has prescribed a middle-of-the-road course. While advising that food should be chewed thoroughly to be mixed with saliva,<sup>1</sup> it has at the same time warned against the use of porridgelike food.<sup>2</sup>

The incorporation of dry food is advised in place of porridge.<sup>3</sup> The reasoning for this is clear. First, dry food excites a much greater flow of saliva than does liquid or soft food. Second, the taking of much soft food makes the digestive process much less efficient. Normally, solid food is mixed with saliva in the mouth and enters the stomach to form a bolus, or ball. As more food enters the stomach, it is deposited in the center of the mass. For some time the acid gastric juice comes in contact with only the exterior of this bolus of food, so that the alkaline saliva is permitted to act for thirty or forty minutes. Saliva was formerly thought to have little digestive function, yet it is now considered to have definite value in starch digestion. If the swallowed food is too fine or liquid, it will not form a bolus, but is at once mixed with gastric juice, neutralizing the alkaline saliva and stopping its function.

As the food enters the stomach and stretches the walls, the muscle is stimulated to contract and carry the food to the pylorus, or lower end. Usually there are some coarse particles present in the food which will irritate the pyloric mucosa (the lining of the lower end of the stomach) and cause it (the pylorus) to contract, thus closing the exit. The food is held in the stomach and churned with the digestive juice secreted until it becomes smooth and liquid. As soon as it becomes smooth enough not to scratch the pyloric mucosa, it is carried out of the stomach into the small intestine. However, if the food has been chewed or cooked very fine, it will be carried out of the stomach at once, and gastric digestion will not have a chance to occur. This chemical digestion by the gastric juice is quite important.

Another point stressed in the writings of Mrs. White is that food should be appetizing and palatable,<sup>4</sup> and that our individual cares and responsibilities are to be laid aside at mealtime, and that we should take adequate time to eat and enjoy our food.<sup>5</sup>

When studying digestion with dogs, the Russian-physiologist Pavlov showed that the amount of saliva produced by a dog was in direct proportion to how well the dog liked the food. Thus, whereas most dogs produced more saliva with meat, one dog that preferred bread to meat, always produced more saliva when given bread than when given meat. Later studies indicate that the same is true for stomach secretion. Carlson, in applying these studies to a man with an opening from the stomach to the outside of the body (gastric fistula), has proved that man secretes more digestive juice when fed favorite, tasty foods. Because digestion is in proportion to the amount of digestive juice secreted, palatable food will be more completely digested and utilized than tasteless food, although it may have the same nutritive value.

The need for a pleasant, attractive environment while eating has been shown in demonstrating that emotional stress will inhibit the function of the digestive tract. A low-grade annoyance (such as a nagging wife) will usually, on the other hand, overstimulate the digestive tract, causing spasm with an inhibition of movement, but with an excessive production of hydrochloric acid and other secretions. Preparation of a tasty, nourishing diet served in pleasant surroundings is good physiology.

### Mechanisms Which Inhibit Digestion

There are two possible mechanisms which might inhibit digestion. First, water would make the meal into a much thinner, smoother paste, and thus unduly hasten the emptying of the stomach, and markedly lessen the duration of both salivary and gastric digestion. Second, water is not absorbed in the stomach, but stimulates the production of hydrochloric acid there.<sup>6</sup> This might be an undesirable action if too much acid is produced. An additional factor against drinking liquid with meals is that the liquid is usually taken extremely hot or extremely cold. Either extreme of heat or cold alters the normal motility of the digestive tract.<sup>7</sup> Both tend to cause a spasm of the muscles of the intestine with a decreasing of motion. Warm food, on the other hand, stimulates the digestive tract to more efficient action.

The instruction relative to the taking of large amounts of sugar has, until recently, been diffi-

cult to substantiate from the scientific point of view. When high concentrations of sugar are taken into the stomach, the sugar is held there until it can absorb enough water from the lining of the stomach to dilute it. Gastric movements are inhibited, and the stomach is distended by the large volume of sugar solution for hours before the stomach slowly empties itself.<sup>8</sup> This will slow digestion as well as be a source of irritation. Also, this delaying of the emptying of the stomach will be still further increased if there is a large amount of fat associated with the sugar, as in some candies and pastries.

When carbohydrates or sugars are taken in excess of what can be readily absorbed, they are liable to undergo acid fermentation from the intestinal bacteria and produce acetic acid, lactic acid, butyric acid, succinic acid, carbon dioxide, alcohol, and hydrogen. When sugars are in excess in the diet or when there is poor digestive absorption, the large production of these acids may lead to irritation of the intestine, giving rise to symptoms such as diarrhea.

Until very recently there has been no direct proof that diet had anything to do with the production of diabetes mellitus (sugar diabetes). Dohan and Lukens<sup>9</sup> have reported that the prolonged administration of sugar solution by intraperitoneal injection can produce diabetes in normal cats. Although this is very suggestive, more work will be required to prove the exact relationship of large amounts of sugar to human disease. It is true that large amounts of sweets diminish the appetite for more balanced types of foods, and thus may lead to a nutritional deficiency. We must remember, however, that the testimony is against *excessive use of sugar*. Sugars are good in reasonable amounts, and need to be included in the diet in normal amounts.<sup>10</sup>

In conclusion, I wish to point out the harmony of these statements, given years ago, with the results of recent research. "To the really wise, scientific research opens vast fields of thought and information. The ways of God as revealed in the natural world and in His dealings with man, constitute a treasury from which every student in the school of Christ may draw."<sup>11</sup>

<sup>1</sup> *Ministry of Healing*, p. 305; *Counsels on Diet and Foods*, pp. 106, 166.

<sup>2</sup> *Counsels on Diet and Foods*, pp. 319, 105.

<sup>3</sup> *Ibid.*, pp. 314, 319.

<sup>4</sup> *Ministry of Healing*, p. 303; *Counsels on Health*, p. 136.

<sup>5</sup> *Counsels on Diet and Foods*, p. 107.

<sup>6</sup> C. J. Wiggers, *Physiology of Health and Disease* (1945), p. 848.

<sup>7</sup> *Testimonies*, vol. 2, p. 603.

<sup>8</sup> Sampson Wright, *Applied Physiology* (1945), p. 772; Cyril Long, *Cyclopedia of Medicine, Surgery, and Specialties* (1946), p. 22; *Testimonies*, vol. 2, p. 369.

<sup>9</sup> *Science*, vol. 105 (1947), p. 183.

<sup>10</sup> John Fulton, *Textbook of Physiology* (1946), pp. 1074, 1075; *Ministry of Healing*, p. 299.

<sup>11</sup> *Testimonies*, vol. 8, p. 325.

## Amazing "90%" Evidence

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

YEARS ago the messenger of the Lord indicated that "nine-tenths of the wickedness among the children of to-day is caused by intemperance in eating and drinking";<sup>1</sup> and that "nine tenths of those who are taken to prison are those who have learned to drink."

When we of the American Temperance Society first read these statements we wondered whether they were true to fact today. Was it really true that nine out of every ten in prison today are there because of alcohol? Could alcohol actually be charged with 90 per cent of the crimes committed in this country? Furthermore, if we were to charge the liquor interests with 90 per cent of the crimes of this country would the liquor industry accept the challenge and demand that we bring forth the evidence to substantiate our claims? We decided, therefore, to do some original research work on this subject, and discover, if possible, the amount, extent, or percentage of crime that could be charged to alcohol.

The results were amazing. We started what we called our "Ninety Per Cent File," and placed in it every authoritative statement we could find on the subject. We are averaging approximately one new statement each week, and we are confident that the results of the extensive survey which we plan to make at a little later date, with the assistance of a large number of prison officials, will be far more enlightening than this preliminary study of the subject. We are of the opinion that the statements appearing in the *Spirit of prophecy*, giving the percentage of those who have been put in prison because of drink, can be amply verified.

The following statements taken from our "Ninety Per Cent File" will, we trust, impress our readers with the terrific price that the American people are paying for the privilege of indulging in an appetite that is not only ruining men's physical, mental, and moral powers but is also filling our prisons, our reform schools, our poorhouses, and our insane asylums.

Let us, first of all, quote from a statement Roland Burr made to the Canadian Parliament at about the time Sister White made the foregoing statements. Roland Burr was justice of the peace in Toronto, as well as the commissioner of jails for nearly twenty years. He examined nearly two thousand prisoners in the jails throughout Canada, and in a statement to the Canadian Parliament made this report:

"Nine out of ten of the male prisoners, and nineteen out of twenty of the female, have been brought there by intoxicating liquors. . . .

"In four years there were 25,000 prisoners in the jails of Canada, 22,000 of whom were brought there by intoxicating liquors."<sup>2</sup>

Mr. Burr must have been an interesting character. He kept a record of one hundred liquor dealers on a single street in Toronto, over a period of fifty-four years, and reported to the Canadian Parliament:

"In these families there have been 214 drunkards, 45 widows, and 235 orphans left, 445 sudden deaths, 13 suicides, 203 premature deaths by drunkenness, 4 murders, 3 executions, 1,915 years of human life estimated to have been lost by drunkenness and a loss of property once owned in real estate amounting to \$293,500."<sup>4</sup>

**N**OW let us turn our attention to conditions in the United States. We shall begin with a statement made by Judge Joseph T. Zottoli, of Boston, and close with a statement made by Judge William R. McKay, of Los Angeles.

**Massachusetts.**—Judge Joseph T. Zottoli, who served as chairman of the commission that had been appointed to study crime in Massachusetts, reported, "Over ninety per cent of the adult population in prisons in Massachusetts to which people are sent for misdemeanors are there for offenses caused by drunkenness."<sup>5</sup>

**Washington, D.C.**—George Kennedy in reporting on conditions at the workhouse in Washington, D.C., said, "Ninety per cent of the workhouse population has been drunkards and their maintenance comes to almost \$500,000 a year."<sup>6</sup>

**West Virginia.**—The Grand Jury of the Common Pleas Court of Cabell County, West Virginia, handed Judge H. Clay Warth the following resolution after surveying the crime record: "It was found that about 90% of felonies, exclusive of forgery, were committed directly or indirectly as the result of consumption of alcoholic beverages."<sup>7</sup>

**North Carolina.**—Wilson Warlick, a superior court judge, said, "I have seen so many drunk men and so much misery caused by liquor that I would like to have a bill passed to do away entirely—lock, stock, and barrel—with the stuff."<sup>8</sup>

Judge Warlick referred to a statement he made in a Greensboro superior court to the effect that 90 per cent of the cases coming before him were caused by liquor, either directly or indirectly. He said a Greensboro newspaper had taken exception, saying the percentage was too high. The judge said that the next week he and the solicitor kept a strict account of all cases heard during the time, and found that not 90 per cent but 100 per cent of the trouble came directly or indirectly from liquor.

**Alabama.**—An Alabama citizen changed his opinion about the liquor business when he became sheriff. He said:

"I had always believed that every man had a right to drink if he wanted to, and that it was nobody's business. But my work as sheriff has convinced me that it is somebody's business, and that it is every citi-

zen's solemn duty to prevent his neighbor getting anything that will ruin him. . . .

"Ninety per cent of all crime in Jefferson County and Birmingham is caused by liquor directly or indirectly."<sup>9</sup>

**Missouri.**—Judge George J. Grellner, of Saint Louis, said that "92% of the 10,000 peace disturbance cases on his docket last year were attributable to 'too much alcohol.' . . . The current wave of crime has been induced by alcohol."<sup>10</sup>

**Illinois.**—Myles J. Walker in a recent letter to the *Chicago Daily News* wrote as follows:

"The writer is not a prohibitionist, but recently I had occasion to be present at a session of the East Chicago Avenue Police Court and was astounded to learn that out of 55 cases on the court call that day, 50 or approximately 90 per cent of the defendants were charged with drunkenness. I was informed that this was the usual percentage of those charged with intoxication.

"In other words, 90 per cent of the time and attention of the police department and the court's time and attention and likewise taxpayer's money is utilized in combating the evils of alcohol."

**Minnesota.**—Philip L. Griffin, chief probation officer of the municipal court of Minneapolis recently made the following statement: "We adjudicated approximately 20,000 cases last year. . . . Practically 90 per cent of the cases that come through the court, whether it be assault and battery, petit larceny, or traffic cases, are as a result of drinking. Most non-support cases are results of the same thing."<sup>11</sup>

Judge Paul Jaroscak in a report presented before the Mayor's Committee on Alcoholism, stated, "Out of 1,099 cases heard this last month, 906 involved alcohol."<sup>12</sup>

**Wyoming.**—A dispatch from Wyoming quotes the municipal judge as saying, "Nine tenths of the cases coming before him in six years originated in saloons and gambling halls."<sup>13</sup>

**Washington.**—In an article written for the police journal of the Lower Columbia River Peace Officers' Association, Sheriff Robert E. Brady, of Washington, makes the remarkable statement:

"Ninety-five per cent of the persons who come to the county jail at Vancouver, Washington, are arrested as the direct or indirect result of liquor; these include the drunken driver, third degree assault cases and sex cases."<sup>14</sup>

**California.**—Judge William R. McKay, for two years presiding judge of the criminal department of the Superior Courts of Los Angeles County, announces:

"Ninety per cent of the entire criminal calendar in the courts of Los Angeles County is dealing with liquor and the liquor traffic.

"A high official in the Los Angeles County Coroner's office reports that virtually every case investigated by the coroner has liquor at the source. Sixty of such cases, all involving liquor, were in the county coroner's office in one day."<sup>15</sup>

Space will not permit us to present a similar array of statements from judges, law-enforcement officers, and others in official circles,



showing that from 75 to 90 per cent of the broken homes, divorces, insanity, juvenile delinquency cases, as well as traffic accidents, appearing before our courts can be charged to alcohol.

"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 collaborators with God, we must bear a clear, decided testimony on the temperance question. . . .

"Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls."<sup>12</sup>

<sup>1</sup> *Review and Herald*, Oct. 21, 1884.

<sup>2</sup> *Ibid.*, May 8, 1894.

<sup>3</sup> *Footprints of Satan*, p. 187.

<sup>4</sup> *Ibid.*

<sup>5</sup> *You and Alcohol*, p. 20.

<sup>6</sup> *Washington Evening Star*, Feb. 15, 1947.

<sup>7</sup> *National Voice*, July 11, 1946.

<sup>8</sup> *Ibid.*, April 8, 1948.

<sup>9</sup> *Union Signal*, Nov. 24, 1945.

<sup>10</sup> *The Foundation Says*, March-April, 1947.

<sup>11</sup> Temperance League of America Research Service, *Nuggets*, no. 30, L-48-5.

<sup>12</sup> *Pastor's Monthly Bulletin of Temperance Facts*, May, 1948.

<sup>13</sup> *Denver Post*, March 19, 1948.

<sup>14</sup> *The ClipSheet*, March 8, 1948.

<sup>15</sup> *National Voice*, Sept. 9, 1948.

<sup>16</sup> *Review and Herald*, Oct. 25, 1906.

## Soil Deficiencies and Health

By T. F. ABERCROMBIE, M.D., *Director,*  
*Georgia Department of Public Health*

THE soil has exactly the same chemical elements in it as the human body. The human body depends on these soil elements to maintain its well-being. If the elements in the soil are lost or depleted through soil erosion or crop removal, then the human body suffers.

We say that if we eat certain foods in certain quantities at certain times, the human body will be nourished. However, since most of our soils have been in the process of erosion for many years, they do not contain the mineral elements in sufficient amounts that the human body requires. Therefore, we have developed an undernourished population. This fact was forced to our attention when the draft boards turned down so many selectees as a result of nutritional disturbances.

We tell our people if they eat fresh vegetables—green, leafy vegetables—drink clean, wholesome milk, and eat a certain amount of meat,\* they will be healthy. If the vegetables, milk, and meat eaten do not contain the proper minerals and vitamins, then the human body cannot be maintained at maximum health and vigor.

The minerals and inorganic materials that

must be supplied by the diet include sodium, potassium, calcium, magnesium, iron, copper, manganese, sulphur, phosphorus, chlorine, iodine, and many others in small amounts. Of these, only four—calcium, phosphorus, iron, and iodine—are likely to be deficient in our ordinary diets.

Calcium forms a large part of the bones and teeth, and it is necessary for normal blood clotting, the steady working of the heart, and normal muscular activity. Phosphorus is also liberally used in the bones and the teeth, and it plays a vital part in some of the delicate chemical activities of the body, notably those that release energy from foods. Children need a generous supply of these two minerals to meet the requirements of normal growth. Evidence indicates that many people of all ages do not get nearly enough calcium.

Our soil, particularly in the southeast, is deficient in calcium. Due to the fact that our summers are long and our rainfall is heavy, the humus content of the soil is dissipated rapidly, with consequent loss of mineral content. From north to south, the rate of destruction of organic matter in the soil doubles and trebles for every rise in temperature of 18°F.

Iron is necessary for the formation of hemoglobin in the blood. Iodine is essential in the making of a secretion of the thyroid gland—thyroxin, which helps to regulate the heat production of the body.

Many of the vitamins so far discovered are known to be vital to the health, even the life of human beings. The question might well be asked, "Does a well-balanced diet prevent disease and sickness?" It certainly does. I maintain that if all human beings were well nourished, every cell in the body as God intended it should be, we would have most of our public health and medical problems solved.—Reprinted from *The Land*, vol. 3, no. 4. (Organ of Friends of the Land, 1368 N. High Street, Columbus 1, Ohio.)



THE test of any journal is its continuity of excellence. *Listen* enters upon its second volume with the same high standard and impressive style that marked the first issue of volume 1. It is a credit to the American Temperance Society, to the publishers, and to the denomination. It is representative, and, therefore, worthy of wide circulation. The cause it champions is vital to this movement. It is a fine pathfinder, an impressive entering wedge, a friend maker. It will create respect for our movement, and pave the way for the respectful consideration of other phases of our message. It should find its way into the finest homes and offices. Evangelists, put it on your literature stands. Doctors and dentists, put it on your waiting-room tables. Let's place this valuable magazine in every open hand.

\* Written by a non-Adventist medical authority who does not hold to our view on vegetarianism.

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# THE PULPIT AND THE STUDY

*Biblical Exposition and Homiletic Helps*

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## VI.—Office and Work of the Holy Spirit

### The Anointing of the Spirit

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

**A**NOINTING is one of the most important of the various phases of the work of the Holy Spirit. "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John 2:20, 27. "You have an anointing from the holy One and have perfect knowledge." Weymouth.

After being born of the Spirit we need the anointing of the Spirit, the chief purpose of which is to give knowledge of the plan of redemption as revealed in the Scriptures. How much knowledge? The "perfect knowledge" so that we know "all things" does not make us omniscient, for the members of the Godhead alone are "infinite in wisdom" in whom "are hid all the treasures of wisdom and knowledge." The anointing of the Spirit brings all the knowledge needed for salvation and ministry. It makes "the path of the just as a shining light, that shineth more and more unto the perfect day."

Anointing is the secret of steadfastness and union with Christ, and is also the prerequisite of the sealing. "But He who is making us as well as you steadfast through union with the Anointed One, and has anointed us, is God, and He has also set His seal upon us, and has put His Spirit into our hearts as a pledge and foretaste of future blessing." 2 Cor. 1:21, 22, Weymouth.

Not only was the anointing of the Spirit the secret of the wisdom of Christ, but also of His miracle-working power and ministry. In Acts 10:38 we are told that "God anointed Jesus of Nazareth with the Holy Ghost and with power" so that He "went about doing good, and healing all that were oppressed of the devil; for God was with Him." Spiritual anointing is an evidence of the presence and favor of God.

"THE TWO ANOINTED ONES."—The vision of the fourth chapter of Zechariah presents a beautiful picture of the work of Christ and the Holy Spirit in redemption. The oil that feeds the seven golden symbolic lamps comes from

the two olive trees, which are interpreted to represent "the two anointed ones, that stand by the Lord of the whole earth." "Sons of oil" is the marginal reading. It is evident to all students of the Scriptures and of the writings of the Spirit of prophecy that the two anointed ones are Christ and the Holy Spirit, the second and third persons of the Godhead who are so closely associated in the work of redemption. After reproving certain ministers because their sermons were "destitute of the dew and rain of heaven," the messenger of the Lord said:

"They evidenced that the anointed ones described by Zechariah (see chapter 4) had not ministered to them that they might minister to others. When the anointed ones empty themselves through the golden pipes, the golden oil flows out of themselves into the golden bowls, to flow forth into the lamps, the churches."—*Testimonies to Ministers*, p. 337.

Thus the church becomes the light of the world, for her divine mission is accomplished, "not by might, nor by power, but by My Spirit, saith the Lord of hosts." Note also the following on pages 509-512:

"The continual communication of the Holy Spirit to the church is represented by the prophet Zechariah under another figure, which contains a wonderful lesson of encouragement for us. . . . So from the holy ones that stand in God's presence, His Spirit is imparted to human instrumentalities that are consecrated to His service. The mission of the two anointed ones is to communicate light and power to God's people. . . . From the two olive trees the golden oil flowing through the golden pipes has been communicated to us. But those who do not cultivate the spirit and habit of prayer can not expect to receive the golden oil of goodness, patience, long-suffering, gentleness, love. . . . The dispensation in which we are now living is to be, to those that ask, the dispensation of the Holy Spirit. Ask for His blessing. It is time we were more intense in our devotion. To us is committed the arduous, but happy, glorious work of revealing Christ to those who are in darkness. We are called to proclaim the special truths for this time. For all this the outpouring of the Spirit is essential. We should pray for it. The Lord expects us to ask Him. We have not been wholehearted in this work. . . . We can not depend upon form or external machinery. What we need is the quickening influence of the Holy Spirit of God."

(Read also *Testimonies*, volume 6, pages 11, 12.)

"Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform, but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply

the force and the power. That is His work."—*Testimonies*, vol. 6, p. 123.

The imagery of the first vision of the Apocalypse is drawn from that of Zechariah. Jesus is described as the High Priest of the heavenly sanctuary, ministering before the Father and at the same time through His Spirit to His church on earth, as symbolized by the seven lampstands of gold.

"Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth."—*The Desire of Ages*, p. 166.

Commenting on this apocalyptic vision the messenger of the Lord wrote:

"This figure illustrates the eternal vigilance of our Saviour. Christ is in the midst of the seven golden candlesticks walking from church to church, from congregation to congregation, from heart to heart. If the candlesticks were left to human beings they would soon flicker and go out, but God has not given His church into the hands of men. Christ is the Watchman of the house. He is the Warden faithful and true."—*Watchman Magazine*, May 19, 1903. (See also *Acts of the Apostles*, p. 586.)

### The Promised Spiritual Anointing

Jesus promised His disciples that the Holy Spirit would teach them "all things" and guide them "into all truth." (See John 14:26; 16:12, 13.) He said that when they would be brought before civil or religious tribunals to answer for their faith, they were not to worry, "for the Holy Ghost shall teach you in the same hour what ye ought to say." (See Luke 12:11, 12.)

In 1 Corinthians 2:9-16 the results of spiritual anointing are beautifully set forth. The eye has not yet seen, nor has the ear heard, the wonderful truths and blessings the Lord has in store for His people, "but God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God." It is stated that "the things of God knoweth no man, but the Spirit of God," and that "the Holy Ghost teacheth; comparing spiritual things with spiritual." It is impossible for man in his natural sinful state to receive "the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

In the light of these statements we cannot expect unspiritual people to comprehend deeply spiritual truths, and we must therefore exercise patience when they, like Nicodemus of old, seem to have no idea as to what we are talking about. The new birth is still an enigma to those who have not been born again, and righteousness by faith sounds strange to formal, legalistic members.

"The only way in which we can gain a more perfect apprehension of truth is by keeping the heart tender and subdued by the Spirit of Christ. The soul must be cleansed from vanity and pride, and vacated of all

that has held it in possession, and Christ must be enthroned within. Human science is too limited to comprehend the atonement. The plan of redemption is so far-reaching that philosophy cannot explain it. It will ever remain a mystery that the most profound reasoning cannot fathom. The science of salvation cannot be explained; but it can be known by experience."—*The Desire of Ages*, pp. 494, 495.

### Anointing Needed by the Remnant

The remnant will in a special sense need the anointing of the Spirit, and to them it has been promised. The Laodicean message recorded in Revelation 3:14-22 is Christ's last appeal to His remnant people. It is "meat in due season" for the church in its present lukewarmness and self-complacency. The importance of this message and the necessity of preaching it to our people is emphasized in hundreds of statements in the Spirit of prophecy written throughout the prophetic ministry of God's servant.

In *Early Writings*, page 270, we are told that "the straight testimony called forth by the counsel of the True Witness to the Laodiceans" will result in some rising "up against it, and this is what will cause a shaking among God's people." It is then stated that "the testimony of the True Witness has not been half heeded," and "the solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded." The purpose of this message is to "work deep repentance," and the assurance is given that "all who truly receive it will obey it and be purified." Then follows a description of the latter rain.

This is the message "upon which the destiny of the church hangs," because all who reject it will be shaken out, and all who accept it will receive the latter rain during the loud cry. Those who study this message carefully and accept its counsel will have no difficulty in recognizing its importance, and will regulate their preaching accordingly.

Although the Laodicean message constitutes a terrible indictment, it is nevertheless a love message from One who dearly loves His people. It is the rebuke of love. The people reproved by Christ are "the apple of His eye" and "the supreme object of His regard," not a rejected people. The same great Physician, who so accurately diagnoses and frankly describes the disease of His present-day church, also provides a complete remedy, which is an undeniable evidence of His love.

### The Remedy for God's Church Today

The entire situation in modern Laodicea will speedily change when the members who seem unaware of their true spiritual state accept the counsel of Christ, and purchase with the price of surrender and submission the gold of faith, love, and truth, the robe of His righteousness, and the spiritual eyesalve. Although the anointing is placed last it is in one sense first in importance, since the application of all the other parts to the remedy depends on its potency.

We are told that "where there is no vision, the people perish," and this applies with special force to spiritual vision, without which there is no hope of salvation. The anointing convinces us of the need of having the Spirit shed abroad the love of God in our hearts, and guide us into unknown truths, thereby increasing our faith. Our eyes are open to behold vast fields of hidden treasure in the inexhaustible mine of truth, so that we no longer feel "rich, and increased with goods," and in need of nothing, when spiritually, in God's sight, we are "wretched, and miserable, and poor, and blind, and naked" and desperately in need of all that the Merchant of divine blessings has to offer. It is also the eyesalve anointing that reveals to Laodicea her state of spiritual nakedness. While strutting about as if on dress parade, she is clothed in the filthy rags of her own righteousness, which is not sufficient covering in the presence of a holy God. Adam and Eve doubtless felt rather proud of their workmanship in making fig-leaf aprons, or girdles, to cover their nakedness until God entered the garden, and then they fled into hiding. A complete covering was provided for them by the Lord through the death of the lamb, which was symbolic of the Lamb of God whose death has made available a beautiful character garment which is freely given to all who will accept it by faith.

The remedy for the Laodicean condition is beautifully summed up on page 233 of volume 5 of the *Testimonies*:

"Again and again has the voice from Heaven addressed you. Will you obey this voice? Will you heed the counsel of the True Witness, to seek the gold tried in the fire, the white raiment, and the eye-salve? The gold is faith and love, the white raiment is the righteousness of Christ, the eye-salve is that spiritual discernment which will enable you to see the wiles of Satan and shun them, to detect sin and abhor it, to see truth and obey it."

God's remnant people living in these perilous times greatly need to have their eyes open to the multiplying deceptions of the enemy so as to avoid them. Thus will they be able to detect sin in all its modern alluring forms, and be given a divine hatred for that which is too often fondled and highly regarded. And thus will they accept and proclaim the truths that are now meat in due season for the church. We especially need to see ourselves as Christ sees us, so that we shall be willing to accept His counsel and repent.

Let us as leaders pray earnestly for this promised spiritual anointing that will bring all other blessings in its train, including a new endowment of faith, an infilling of love, a revelation of truth, and the imputed and imparted righteousness of Christ, the wedding garment that prepares the church for the return of the Bridegroom.

Say you saw it in **THE MINISTRY**

*The Ministry*, March, 1949

## Faults That Cry Out

(Continued from page 4)

various Seventh-day Adventist members that years have elapsed without the presence of any of our ministers in their homes. One dear soul said to me some time ago, "Elder, I have been a member of the church twenty years, and you are the first minister who has ever called on me." An isolated case? Well, hardly.

We have been trained to believe that our work as ministers is to preach, to evangelize, to warn the world, and to press on, and have overlooked the great fact that we are shepherds, and have been definitely commissioned to feed the sheep and the lambs. Talk about evangelism! Here is a fruitful field for it. If this work were given careful attention, you would find that many of our members would receive courage, and there would go forth from our churches such a mighty company of lay preachers as would stir our communities. Evangelism is to be accomplished, not merely by the preaching of some few eloquent, especially trained men, but it will be done and that quickly, if all the latent forces of God's remnant church are pressed into service, with our laymen emulating the examples set forth by the apostolic church, and with our ministers directing their labors.

These are strenuous times. Great opportunities are before us. Let us lay aside every weight, and run with patience the race before us, looking ever unto Jesus, who alone can save us from our shortcomings.

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## Gospel News From China

(Continued from page 20)

The city of Taiyuan has been surrounded by Red troops for more than a year. The population is at present getting much of its foodstuffs dropped from the air. But in spite of the dangers the church there has opened its second effort this year. During the month of November shells burst continuously in the city, but as yet none of our church members have been harmed. Every person in Taiyuan is expected to join the resistance movement. Our members have been permitted to join first-aid units, and the mission director is in charge of this work.

From seventy-one places come reports of efforts being held this fall. In Shanghai the present series has been continuing for three months. But it is still too early to give a complete picture of actual results from the fall campaign. This period gives every promise of being as successful as the spring period. It is our hope that at least two thousand more new believers will be added to the China Division membership from this last six months of work.

C. I. MENG. [M.A. Secretary.]

## New Ways for These New Days

(Continued from page 2)

glorious light that pierces the gloom of earth's night, the solitary gleam that illuminates the road through to the better world to come, is to stand out as the only answer to man's questions. We have the answer to man's questionings. With the endowment of power and the message of God we have everything we need. This is a sobering, testing, exacting, but glorious time in which to minister for God.

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### Realm of Research

Historical and Scientific Findings

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#### How Long Is "Three Days"?

—No. 3

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

WE MODERN Occidentals are so accustomed to the widespread use of our own methods of reckoning time that we are unaware of the fact that simple phrases like *three days* or *five years old* do not mean the same period of time in opposite quarters of the globe even today. We are also surprised to learn that the ancients, without watches and clocks, were necessarily less exact in their time statements. Further, the method of counting *inclusively*, taking in the parts of years or days at both ends of a period—a method which has already been shown to explain certain supposed contradictions in the Bible—seems to have been a common mode of expression in various ancient nations even after astronomers and mathematicians found that it could not be employed in exact computation.

**GREEK AND EGYPTIAN USAGE.**—That this usage occurred in ancient Egypt is demonstrated by an ancient inscription which records the death of a priestess on the fourth day of the twelfth month and the arrival of her successor on the fifteenth. Since four from fifteen leaves eleven, we should today call this an eleven-day interval, but the Egyptian scribe reckons it "when 12 days had elapsed."<sup>1</sup>

There is evidence that, in some periods, at least, the Egyptians reckoned the king's reign inclusively, counting the remainder of the year in which he came to the throne as his *first* year, not his "accession year" as in the more exact Babylonian system, which thus avoids the inclusive overlap of reigns. But this need not detain us here, for the conventionalized regnal-year schemes are not so much forms of reckoning time intervals as calendrical systems. In any case, the common inclusive phraseology

would be used in speaking of the end of a reign. A king who died in what was called, in either system, his twentieth year, was said to have ruled twenty years, just as Noah in his six-hundredth year is called six hundred years old.

The Greeks also seem to have counted inclusively in common parlance. It is surprising to learn that Herodotus called the Great Panathenaea, which took place in the third year of every Olympiad, a "five-yearly" festival, and that the Olympiad itself, which is familiar to the modern world as the four-year interval between the Olympic Games, was reckoned likewise a *pentaeteris*.<sup>2</sup> Censorinus, a Roman writer, explains the Greek *pentaeteris* (five years) as a cycle of *four* years, and the *hennae-teris* (nine years) as really *eight* years.<sup>3</sup>

Educated Greeks knew that inclusive intervals were not mathematically exact. The Greek-Egyptian astronomer Ptolemy, for example, never uses inclusive reckoning in his eclipse intervals in the *Almagest*, for he gives complete years plus the odd days, and even the hours.<sup>4</sup>

**ROMAN USAGE.**—The Romans also seem to have employed inclusive reckoning in common speech. Censorinus himself, after calling attention to the mathematical inaccuracy of the Greek names for the two-year and four-year cycles, slips into the common idiom in Latin when he explains that a hundred years ago a certain Egyptian era began, and adds, "Thus we see that we are today really in the hundredth year" of this period.<sup>5</sup> But in our modern idiom "a hundred years ago" does not mean that we are "in the hundredth year" after an event, but that the end of the hundredth year has passed already. Thus it is clear that he is reckoning inclusively, and that he means what we would call ninety-nine years ago. That he does this, and that he counts similarly when he calculates from several different epochs the year in which he writes, can be proved by reference to the Roman consulships by which he dates the years in question.<sup>6</sup>

The Roman calendar had an odd way of numbering the days, counting backwards inclusively from the calends, nones, and ides of each month. The Greeks also counted in reverse in the latter part of the month. Thus the 25th of December was called by the Romans "the eighth day before the calends" of January, not the seventh day before the first of January, as we would say.<sup>7</sup> The nearest Roman equivalent to the week was marked off by the market days, which came every nine days, as the term *nundinae* indicates. The interval was actually eight days, in modern terms, as is shown on the marble fragments of the Sabine Calendar, which lettered the days in cycles of eight, from "A" through "H."<sup>8</sup>

It is amusing to find that the Roman office-holders of Julius Caesar's time were no more erudite in interpreting astronomical terms than are some of their modern counterparts. Cae-

sar's reformed calendar of 365 days, designed for him by Sosigenes, an astronomer from Egypt, was intended to be kept in step with the seasons by the intercalation of a 366th day every four years, as the astronomer's prescription must have run. But Caesar did not live to put this leap-year scheme into operation, and the politicians evidently interpreted "every four years" inclusively, as the man in the street understood it, and thus took it to mean in the fourth year, instead of at the end of four years, as an astronomer would reckon it. The result was that they had a leap year every *three* years instead of *four*, until the mistake was rectified in the time of Augustus."

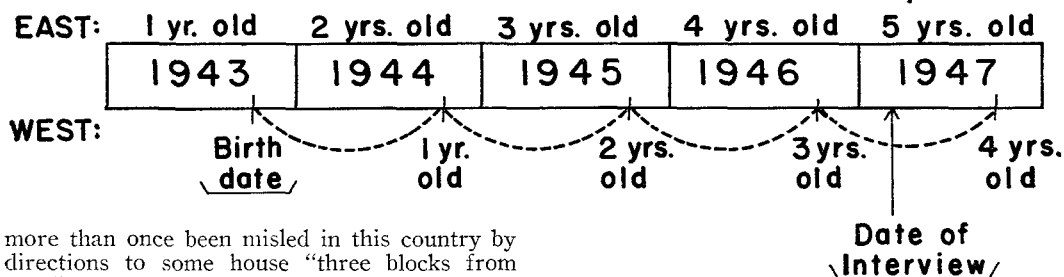
**MODERN USAGE.**—In 1947 I interviewed a number of Seminary students and other nationals of foreign countries now resident in Washington, D.C. These conversations revealed that some parts of Europe today (France, Germany, and Scandinavia) retain, as a nonliteral idiom, the phrase "eight days" for a week. The French has also "fifteen days" for "two weeks" (compare the English "fortnight," or "fourteen nights"); and in German and Scandinavian languages the expression "three years" can mean "in the third year." Of course, such expressions are rather on the colloquial, or at least the non-mathematical, level. No one would interpret them as serious and exact quantitative statements.

While these personal interviews were in progress, someone remarked to me that he had

vey. It was merely an interesting side light.

It would seem that the inclusive mode of reckoning time persisted longer in the Far East, not, however, in the Arabic usage. It can still be found in Japan, although school children are taught not to use it in computation. It is current in China also, where a guest arriving on Monday and leaving at the same hour on Thursday would be said to have stayed four days. Oriental Christians, therefore, have no reason to argue regarding the three days between the crucifixion and the resurrection, or about Noah's being six hundred or six hundred and one years old during the Flood, for age is counted inclusively. Age is reckoned by the calendar year rather than by anniversaries, with the result that personal birthdays, at least among those who have been under little or no Western influence, are largely ignored. In the East a child born only a few days before the end of the year is considered a year old, that is, in his first year. He becomes two years old as soon as his second year, his second calendar year, begins, even though in the actual interval he has lived only a few days.

In one of the interviews I held, a Japanese father replied that his little girl was "three years old, American style." Born late in 1943, she was not yet four years old by American count, yet by Oriental inclusive reckoning she was aged five, because she had lived in five different calendar years. The two modes of reckoning are illustrated in the following diagram:



more than once been misled in this country by directions to some house "three blocks from here" when the guide actually meant "in the third block," and suggested that an investigation of American usage might reveal an unsuspected prevalence of inclusive counting in the common idiom. Accordingly I questioned a different group one day—a random sampling of people encountered during the noon hour in a cafeteria, on the street, and in the bus. These included students, domestic workers, nurses, telephone operators, secretaries and others. The question was: "If I told you on Sunday that I was going to leave on a trip in four days, when would you expect me to leave—Wednesday or Thursday?" Eighteen out of twenty-one replied, "Thursday," and only three said, "Wednesday." The result would point to a very small percentage for the inclusive count, although this single sampling on one occasion could not by any means be considered an adequate sur-

What, after all, does "three years old" mean? To the Occidental it means three full years completed from the date of birth, numbered by three anniversaries, disregarding the fraction of a current year which has elapsed since the third anniversary, even though a new year may have begun since then. To the Chinese or Japanese it means three calendar years, including the year of birth and the current year. Neither is an entirely exact reckoning. Which is correct? It is all a matter of one's point of view.

And what does three years mean? or five years? or eight days? That, it has become clear, may differ depending on where or when one lives. Obviously the phrase must be accepted according to the meaning intended. It has been seen that an Olympiad can be five years; a week can be eight days; and the three-year

siege of Samaria, what we would call two years. Why, then, should anyone quibble over the three days between the crucifixion and the resurrection?

**THE THREE DAYS IN THE TOMB.**—We Occidentals, unaccustomed to the inclusive mode of reckoning, are not aware of its use in other times and places unless we happen to delve into relatively obscure areas of research, or stumble inadvertently upon bits of information while looking for other things. But a knowledge of its widespread use in common expression in ancient and modern times, and in the Bible itself, renders absurd the contention that Jesus could not have been crucified on Friday afternoon because it was not three days between then and Sunday morning; and it shows up the lameness of such defensive explanations as that labored argument that Jesus was “in the heart of the earth” from some earlier time when He came into the power of His earthly enemies.

Further, it becomes clear that no straining of the meaning is necessary to interpret “after three days” as “on the third day,” counting from the day of crucifixion itself. Indeed, there should be sufficient proof of this in the interchangeable use, in the New Testament, of the terms “on the third day,” “in three days,” and “after three days,” to denote the same period of time. Even the expression “three days and three nights” is used by a single Gospel writer, Matthew, to refer to the same interval which he calls variously “in three days,” “after three days,” and “on the third day,” and which he specifically designates as extending from the preparation day to the first day of the week. This is complete proof that the three terms mean the same. When Scripture usage is tested by other Scripture usage, the reasonable conclusion is that the Gospels are employing the ordinary colloquial terms to express time inclusively.

	“In three days”	“After three days”	“The third day”
MATTHEW	26:61 27:40	27:63 12:40 [and 3 nights]	16:21; 17:23 27:64
MARK	14:58 [within]	8:31	
LUKE			24:21; 9:22 24:46
JOHN	2:19-21		

References

<sup>1</sup> James Henry Breasted, *Ancient Records of Egypt* (Chicago, 1906), vol. 4, p. 505, secs. 988 G, 988 H.  
<sup>2</sup> Herodotus, *History*, book 6, chap. 3 (in Loeb Classical Library, *Herodotus*, vol. 3, pp. 266, 267); Censorinus, *De Die Natale*, translated by William Maude (New York, 1900), chap. 18, p. 23. The latter translator, who seems to be unaware of the inclusive usage, quarrels with the text through several footnotes, and regards such statements as “very bad arithmetic” or interpolations.

<sup>3</sup> Censorinus, *op. cit.*, chap. 18, pp. 20, 21.  
<sup>4</sup> Claudius Ptolemaeus, *The Almagest of Ptolemy*, translated by R. Catesby Taliaferro, books 1-5 (Chicago, 1948), book 4, chap. 6, pp. 124, 129; chap 7, pp. 134, 136, 137.  
<sup>5</sup> Censorinus, *op. cit.*, chap. 21, p. 33.  
<sup>6</sup> *Ibid.*, pp. 31, 32. For the 99-year interval between the consulships, see Theodor Mommsen, *Chronica Minora, Saec. IV, V, VI, VII* (Berlin, 1892), vol. 1 (in *Monumenta Germaniae Historica; Auctores Antiquissimi*, vol. 9, pp. 58, 59).  
<sup>7</sup> Charles E. Bennett, *A Latin Grammar* (Boston, 1908), secs. 371, 372; H. J. Rose, “Calendar: Greek,” *Encyclopaedia Britannica* (1945), vol. 4, p. 578; Robert Leo Odom, *Sunday in Roman Paganism* (Washington, D.C., 1944), pp. 218, 219.  
<sup>8</sup> Herbert Thurston, “Dominical Letter,” *The Catholic Encyclopedia*, vol. 5, p. 109. See illustration of the Sabine Calendar, Odom, *op. cit.*, p. 79.  
<sup>9</sup> John F. W. Herschel, *Outlines of Astronomy* (Philadelphia, 1853), p. 530.

Meeting the Evolution Issue

By ERNEST S. BOOTH, Professor  
of Biology, Walla Walla College

THERE is a growing belief among Seventh-day Adventists that the theory of evolution is in a state of decline, and therefore merits little attention. Some say that worldly scientists are coming to acknowledge God and creation, albeit their interpretation of Genesis 1 may differ from ours. To those whose definition of evolution is that man sprang from monkeys, I would say that angle of evolution has declined; in fact, it has been obsolete for many years. But unfortunately, evolution did not die with that belief; it has grown tremendously, and spread its tendrils into all branches of biological science.

In my research during the past few years I have had occasion to visit fifteen of the largest museums in the country, and many universities. In these scientific institutions I have become acquainted with scores of scientists who are experts in the field of biology. These men, without exception, are firm believers in evolution. No one today is considered scientifically well trained if he believes in the idea of creation, for scientists are convinced that plants and animals evolved through the operation of natural forces entirely apart from any supernatural work by the Creator.

I believe we should recognize this attitude in the schools of the world, for it is found everywhere from the first grade of our public schools to the colleges and universities. In many of the public school systems it is required of the teachers to teach evolution in their classes. Evolution is fast becoming a religion in our country. Every subject one encounters in graduate work is interpreted from the premise that evolution is a fact, not a theory.

We must admit that the theory of evolution today is based upon scientific principles. It is



far removed from the fanciful ideas of a hundred years ago. Biologists have been hard at work for the past twenty-five years perfecting the details of our knowledge of heredity. This is now the basis of modern evolution. It is based on hundreds of real facts which we cannot deny, yet through it all are fallacious arguments apparent to the one who is trained in biology.

Is it not important that we know the up-to-date facts about evolution, and the fallacies among these facts? They cannot be found in the antiquated books and theories of a generation ago. We must keep up to date, or else refrain from discussing evolution. If we are ever to reach the educated university people of our country, we must fortify ourselves with arguments and facts regarding both creation and evolution. We must be able to explain how the Flood, not evolution, can account for the numerous layers of fossils; how the ice age could result from the Flood, and accomplish its work in a few thousand years, rather than the millions of years commonly taught. There are many arguments in the theory of evolution which are lacking in adequate facts. We should know these arguments and how to meet them.

Discussions of some of these questions are found in nearly all the issues of *The Naturalist*:

"A Creationist Looks at Paleontology." (Richard Ritland, Atlantic Union College. No. 3, 1946.)

"Neo-Creationism." (Harold W. Clark, Pacific Union College. No. 1, 1947.)

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"Radioactive Age of Minerals." (Lyle H. Jensen, University of Washington. No. 3, 1947.)

"Age of the Earth as Based on Radioactivity." (Harold W. Clark, Pacific Union College. No. 3, 1947.)

"A Study of Flood Legends as Bearing on a Confirmation of the Genesis Record." Arnold Kurtz, Idaho Conference. No. 4, 1947.)

"Age Dating Creation With Geology and Nuclear Physics." (Clifford L. Burdick, Tucson, Arizona. No. 2, 1948.)

"Evolution or Creationism." (Frank L. Marsh, Union College. No. 3, 1948.)

The editors of *The Naturalist* are all science teachers in Seventh-day Adventist colleges. They feel that this material is of vital importance to every minister and lay member of our church. We wish to urge each one to support us as we try to combat some of the erroneous theories of our time. You can help by giving publicity to our work, and by subscribing to our journal. Back numbers are available for all the issues mentioned above. We will appreciate your criticisms, your comments, and helpful suggestions. By united efforts we should be able to bring out a theory of creationism which could be recognized as based on sound, scientific facts as well as on the story of Genesis.

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*The Ministry*, March, 1949

## Religious World Trends

Import of Leading Press Declarations

### World Mission Conference

By T. R. FLAIZ, Secretary  
of the Medical Department

FROM Africa, Mesopotamia, India, the South Seas, China, all parts of the Western Hemisphere, and from Europe, 3,500 delegates were gathered in the memorial hall of Columbus, Ohio, October 6-8, 1948. The occasion was the Annual World Missions Conference. Every race, color, and shade of Christian creed was represented.

The chairman of the American Foreign Policy Association gave the conference a general picture of the tense international situation. Top policy men, she declared, have only one hope; namely, that the powers working for peace may have time to consolidate the peace-loving world into a solid progressive bloc, which because of its strength will be too dangerous for any aggressor to attack. She declared it to be her conviction that the Christian church is the strongest force in the world working for such unity among world peoples today, but she did not feel that the present influence of the church was measuring up to its possibilities.

Bishop G. Bromley Oxnam, under a great burden to convey the spirit of Amsterdam to this conference, outlined the responsibility of the church in materializing the kingdom of God on earth within the foreseeable future. Such was his hope, in spite of the obvious fact that the church is not at the present time holding its own against pagan influence in the world.

The president emeritus of the New York Theological Seminary, Dr. Henry Sloane Coffin, has had a very wide experience in educational institutions in the Orient. During a recent tour of China he was much impressed with the demand of the country for the gospel. When he was in northwestern China, the governor of the province called him to his residence for conference. He met the commanding general, who told him he wanted his army of 40,000 soldiers Christianized, and asked that he speak to his six hundred officers. After this appointment the commander of the air force sent him urgent word to come and convert his army. He addressed the four hundred officers; and as in the previous address to the officers of the land forces, he gave them the essence of Christian teaching, closing with the Scriptural injunction to soldiers: "Do violence to no man, neither accuse any falsely; and be content with your wages."

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tized. The incident was a significant indication of the readiness of the people of China to receive the Christian religion. Millions of Chinese driven from their homes by the communist advance look to the various Western relief agencies for help. Christian missions are aiding in supplying and distributing food and clothes, and yet it is but a token of what should be done. Dr. Coffin's appeal was for a united front and a common voice in our appeal to the peoples of the Orient.

Kyung Chik-han, chairman of the National Christian Council of South Korea, told of the heroism of the Korean Christians throughout their fifty years of occupation by Japan. He told of the almost total collapse of anti-Christian sentiment in Korea, and the readiness with

which Koreans are accepting Christ. He emphasized the need for a strong Korean church independent of foreign leadership or support. The political uncertainties ahead of the Korean people make this particularly desirable.

From South India came the clear, courageous note sounded by Paul Rameseshari, principal of the Church of South India Bible School. India is a land of great freedom of thought and worship. Hinduism is very tolerant of other faiths, and is friendly to Christianity as seen in Mr. Gandhi's frequent references to Christ and His teachings. Hinduism is, however, assuming new strength and drive as a result of the new status of India. Christian missions particularly, as revealed through education and medicine, are much welcomed in India today. The sentiment toward Christianity is more friendly than at any other time in history. Unfortunately, the Christian church is not measuring up to her opportunities. The emphasis is on institutions, not on preaching.

Hinduism is rejuvenating more rapidly than we are taking up the slack in our program. The fifty million outcasts are being ardently wooed by the new Hinduism. Christianity is no longer the sole champion of the cause of the outcaste. Under the new government it will be necessary for the convert to appear before a magistrate, and explain doctrinally why he is changing his religion. Is the young church in India going to be superseded by the revitalized Hinduism? What of our own very slowly growing, and as yet unstable, church in that land?

Dr. John Bodion, president of the American University of Cairo, drew a sullen picture of Arab resentment of Western materialism. The Western powers are in the Middle East for airfields, communications, oil, and economic concessions. American politicians played havoc with Arab good will by magnanimously demanding sanctuary for a hundred thousand Jews in Palestine, while refusing shelter to Europe's displaced persons. Political pull with New York's three million Jews was placed above the good will of the Arab world. The harvest from such blunders may be reaped in loss of many American lives. Conversions in the Middle East are at an exceedingly low figure, and the few being recorded are not from among the Moslems.

One of the most searching analyses of mission activities was that by Emory Ross, secretary of the African committee. Mission work in Africa crystallized thirty years ago, and for the most part little new planning or thinking has been evidenced in this time. He states that among none of the missions is there any adequate plan of education whereby the African is brought above the old village-teacher level. The result is continued lack of native leadership and a persistent failure on the part of the mission bodies to develop a strong African church leadership.

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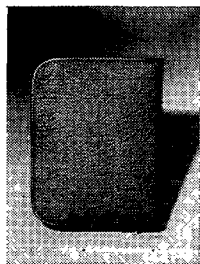
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Mr. Ross outlined plans being developed for strengthening village evangelistic work. He pointed out the tendency in all missions to fail to integrate various phases of the work for soul-saving purposes. Schools were teaching merely the secular subjects. Hospitals were merely dispensing and operating, with no proper integration of the various phases into a strong soul-winning force. How do we stand before this criticism, not only in Africa, but in every land? This speaker told of measures put into effect, under his direction, to inaugurate well-directed laymen's evangelical campaigns in various parts of the country. He mentioned the Adventists as among those participating in this program.

One thought that was stressed is worthy of our consideration. The speaker pointed out the desirability of mission societies, when opening up new schools or other work, seeking out virgin territory, and not moving in on territory where such work will be in competition with already established work. His reasoning was sound. If there is a totally unentered village or district available where the love of God and the gospel have not been preached, how do we justify our action in passing up this virgin field to work in a village where another society has

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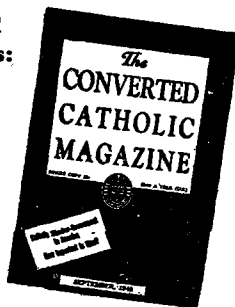
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established itself, and where the presence of another church only brings in confusion? Our experience in every field emphasizes the fact that our strongest congregations are in communities where our work pioneered the gospel.

Gonzalo Comargo, representing evangelical Christianity in Latin America, appealed for greater emphasis on circulation of the Scriptures. All Christian literature is good, but the plain unvarnished Scriptures by the hundreds of thousands bring more people to Christ than any other agency. Surely we can champion his earnest plea in this matter. Adventist colporteurs should be first in sales of Scripture. I doubt if we are placing the emphasis on Scripture distribution which this worthy enterprise calls for.

Walter H. Judd, M.D., was formerly a medical missionary to China. So impressed was he with the misunderstanding of China by the West, that he returned to America and has given his greatest effort to lecturing and representing the cause of China before Americans high and low. He is a member of the staff of the Mayo Clinic and a representative in Congress, where he has been able to do much to represent China's interests favorably. America has lost prestige in China of recent years. Dr. Judd pointed out that America has given China reason on many occasions for loss of confidence and friendship. The most staggering blow to our accord with them occurred in 1945, when secretly and in violation of previous agreements we gave China's northern province of Manchuria to Russia, which country proceeded to turn over vast war supplies to China's enemies. Then when China refused to surrender to these Russian-supported enemies, we cut off supplies to China. The vast patience and perseverance of the Chinese are seen in the fact that they are able to survive at all, and that they still attempt to be friendly to their disloyal and blundering "friends" across the Pacific.

Dr. Judd warned against large expenditure on physical facilities in China at this stage. The probability is that the communists will spread themselves much farther and will destroy all Christian institutions, which may be a total loss. But if we spend our money on evangelism, and on training men for the ministry this will be an investment which communists cannot destroy. Might this not be a good thought for lands other than China? What of other unsettled parts of the Orient? True, we must have institutions. It is often in institutions of an educational nature that our training for the ministry must be carried out. Dr. Judd's challenge to the Christian world to swing to a strong emphasis on evangelism should be taken seriously by our people in every land. China is not alone in her state of internal confusion. In many lands there is evidence that the time may come when the only assets to survive will be our fine loyal Christian people. We have seen

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this happen in China, in Burma, and in various countries of Europe.

It is heartening to see among other Christian groups a realization of the significance of the world's ills. It is inspiring to hear from these fine Christian people a clarion call to greater earnestness in preaching the Word. The impression of those of us from the General Conference office who attended this missionary conference was that Christian peoples everywhere are becoming more aware of the futility of material means and instrumentalities, and that they are looking for a greater manifestation of the power of God in the finishing of the gospel commission.

## The Religious Press

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TAYLOR'S MEDAL.—President Truman has conferred the Medal of Merit on Myron C. Taylor. We are not sure what the Medal of Merit is or is for. . . . But a medal with this name should be a reward for distinguished service to the nation of some sort, and the citation released at the time Mr. Taylor was decorated indicates that in this instance it mainly had to do with his service as "the personal representative of two Pres-

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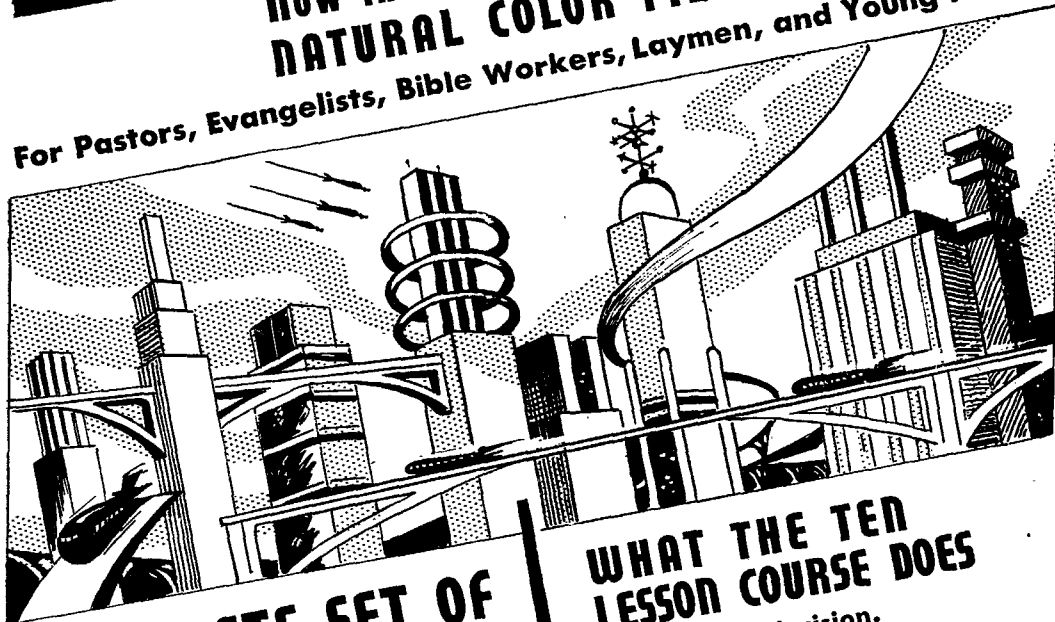
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idents of the United States to His Holiness the Pope with the rank of ambassador." "On many missions to His Holiness," the citation reads, "and to other leaders in church and state throughout Europe . . . he has carried out his manifold and arduous duties with selfless disregard of incessant demands upon his own health and strength." . . . We would like to know a lot more about what his "manifold and arduous duties" at the Vatican have been. Mr. Taylor himself once tried to enlighten a skeptical public on that point when he published the letters he had carried back and forth between President Roosevelt and Pius XII. But that slim volume served only to mystify, since all it disclosed was that Mr. Roosevelt told the pope he was for peace and was glad to learn that the pope was for peace, and the pope told Mr. Roosevelt that he (the pope) was for peace and was glad to learn that Mr. Roosevelt was for peace, and then both agreed that everybody should be for peace. . . .

The most significant thing about the granting of the Medal of Merit to Myron C. Taylor was its bearing on the continuance of his anomalous mission. Was the award an indication that the Taylor embassy was about to be terminated? The usual "reliable White House source" said No. . . . The state department has acknowledged that the Vatican embassy costs the country around \$40,000 a year. It should . . . be ended, and without further delay.—*Christian Century*, January 5.

**HEBREW BOOM.**—The revival of Israel as a nation has spurred on a boom in the study of the Hebrew language by Americans. A number of high schools and colleges are offering special courses in Hebrew.—*Jews in the News*, November, 1948.

**ILLITERACY DECREASED.**—The number of those over 14 years of age in the United States who can neither read nor write has been reduced to the lowest on record, the Census Bureau reported last Sept. 23, according to a dispatch from Washington, D.C. in the *New York Times*. The present rate of illiteracy is 2.7% compared with the rate of 4.7% in 1930, and 20% in 1870.—*Converted Catholic*, January.

**R. C. ADVERTISEMENTS.**—A new series of advertisements designed to explain Roman Catholic teaching to those "who would not voluntarily enter a Catholic church to hear it" is scheduled for publication in a number of national magazines beginning in January. The series will be sponsored by the Supreme Council of the Knights of Columbus.—*Watchman-Examiner*, Dec. 9, 1948.

**MISSIONS CONFERENCE.**—Indianapolis was host in mid-November to the largest in the series of meetings in the interest of foreign missions advance sponsored across the country by the Foreign Missions Conference. Bishop Raines declared that charges that Protestant mission work in South America consists largely in proselyting Roman Catholics are unfounded, pointing out that half of the Latin Americans are without religious connections of any kind. He said that, of all the influences at work in Latin America today, Christian missionaries constitute the greatest force for the Good Neighbor policy.—*Christian Century*, Dec. 29, 1948.

**PHILANTHROPIES, U.S.**—Although our national income is in excess of \$211,000,000,000, American people are giving less than 1.5% of that figure to support their churches, charities, and colleges, according to *How Tax Laws Make Giving to Charity Easy* by J. K. Lasser. The income tax law allows up to 15% of net income for contributions to religious and charitable organizations.—*Watchman-Examiner*, Dec. 9, 1948.

**FORBIDDEN FOODS.**—A devout Jew may not eat the following: The flesh of animals whose hooves are not cloven and which do not chew the cud (such as the horse and pig). The hind quarters of permitted animals. Fish that lack fins and scales. Fowl which are birds of prey and therefore unclean. All creeping things and insects, except for certain types of locusts.—*Jews in the News*, November, 1948.

**ALTARS FOR PLANES.**—KIM, the Royal Dutch Airlines, announced late last month that for the first time in the history of commercial aviation, portable

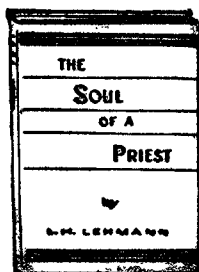


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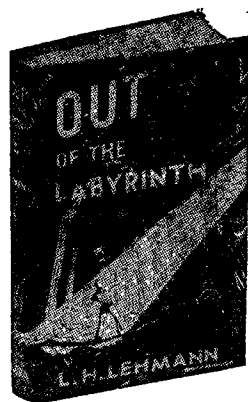
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altars will be carried on all planes of that line. Beginning March 15th, the altars, contained in special carrying cases, will be available for use by Catholic priests at any time. In addition to the altars, the cases will contain all the equipment used in the celebration of the mass.—*The American Protest*, May, 1948.

**UNTOUCHABILITY OUTLAWED.**—One of the most important social reforms of modern times was launched last week when the Indian Constituent Assembly outlawed the system of segregation called untouchability. The assembly is engaged in writing a constitution for the nation, and its action will become a part of that document. Declaring that "untouchability is abolished and its practice in any form is forbidden," the lawmakers made it "a punishable offense in accordance with the law." More than 50,000,000 persons are immediately affected, and the social, economic, political and spiritual consequences are incalculable.—*Christian Digest*, Dec. 15, 1948.

**SYNAGOGUE LOSES HOLD.**—Those who are acquainted with the spiritual status of world Jewry know that the synagogue has lost its hold upon the Jewish masses. There is a dearth of knowledge among the Jews concerning their religion and history as God's chosen people.—*Jews in the News*, November, 1948.

**GREEK ORTHODOX PATRIARCH.**—Archbishop Athenagoras of New York, a United States citizen, was elected Patriarch of the Greek Orthodox Church in Istanbul (Constantinople) last November 1. Next to the pope of Rome, he will rule the largest single Christian group, numbering over 200 million members, most of whom are Russians. His official title is "Archbishop of Constantinople, New Rome, and Ecumenical Patriarch." Theoretically, the new patriarch is the superior of Patriarch Alexei of Moscow, and is known as a confirmed anti-Communist.

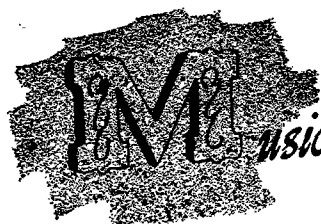
The new patriarch was born of Greek parents in Istanbul, and on his return to his native land will have to renounce his United States citizenship and become a citizen of Turkey, according to the Treaty of Lausanne. For the past thirteen years he has been in New York as the primate of the Orthodox Church in North and South America.—*Converted Catholic*, January.

**INFANT BAPTISM.**—Many pedobaptist church bodies need to rethink their attitude toward the baptism of infants. . . . Recently, we heard a visiting Anglican rector declare the same thing. The baptism of infants is, in our view, a perversion of New Testament baptism. It leads to all sorts of misconceptions. The Anglican referred to stated that the duty of the church is the conversion of sinners, and you cannot convert an infant.—*Watchman-Examiner*, Dec. 23, 1948.

**RELIGIOUS TEACHING.**—A Jewish Rabbi has raised somewhat of a storm by complaining that the giving of religious instruction in public schools in some cases is affording opportunity for teachers to try to convert Jewish pupils "to Christianity." On the other side loud protests have been made denying the Rabbi's allegation.

In this instance we are on the side of the Rabbi. It is no part of the function of the State to teach religion; and to introduce religious teaching in the schools in any form is almost bound to involve infringement of the rights of conscience.—*Gospel Witness and Protestant Advocate*, Dec. 16, 1948.

**PAGAN SUPERSTITIONS.**—A definite stand against the reemergence of pagan influences in Christian worship was taken by the Rev. R. Hood, Vicar of St. Stephen's Church, Lambeth, England. At a ceremony attended by five hundred people a copy of the new volume of "Canon Law of the Church of England" was publicly burned by the Vicar to the accompaniment of cheers from the congregation. Prior to the burning, Mr. Hood declared that fables which were totally dismissed as gross superstition and blasphemy at the Reformation were now being preached again by half the clergy in Britain.—*American Protest*, December, 1948.



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**READING!**—Reading is an art—including the reading of Week of Prayer messages. When audience attention is deflected by dreary monotone, by failure to enunciate clearly, by mistakes and mispronunciations, or other reading faults, the effectiveness of the message delivered is discounted 25 to 50 per cent. Laymen may be pardoned for stumbling along, but there is no excuse for professional speakers, public proclaimers of truth, ministers of the gospel. To cling to a handicap that cuts the effectiveness of one's public messages is more than merely regrettable. It is an affront to the audience or congregation, a deterrent to high efficiency, and an inexcusable handicap that can be corrected. It is like a violinist playing an instrument without first tuning up, and insulting the ears of the musically trained; like a surgeon performing a delicate operation with dull instruments; or like a carpenter planing a board with a dull, nicked plane. The human voice is a wonderful instrument. It can be perfected and made pleasing, musical, flexible, and impressive. But it takes training, coaching, and practice. Go to a good voice teacher. Ascertain your defects, and then persist in correcting them until your voice becomes the instrument that it should be for the pleasing, forceful, effective conveyance of truth, a fitting medium for persuasion, and a channel for moving souls Godward.

**WRITE!**—Write out your thoughts to increase your clarity and precision of utterance, as well as your logic and sequence of reasoning. Writing points up, rounds out your thinking. It also brings to light the hidden weaknesses in your argument or presentation. It discloses unknown gaps in your study, the barren spots in your investigation, and the missing links in your chain of reasoning. So, to strengthen your mental processes and to augment your knowledge, write out your thoughts. (Caution: Do not try to publish all that you write. Write several items on a given theme and choose the best. Not all that anyone writes will be worthy of reproduction.) Again, try out your products on candid friends, who will frankly point out their weaknesses and fallacies. Thus you will grow as a writer. Never cease trying to improve. The more you write, the easier it should be to write, the more cogent will be your thinking, and the more forceful and characteristic your style. Do not seek to imitate someone else. Develop your own personality on paper. Write!

**SACRED CONCERT!**—My heart was a harp the other night, and the gospel singer in his sacred concert was a skilled harpist plucking its strings, bringing forth an answering melody in unison with fifteen hundred other hearts. It was an ideal sacred concert—sacred song at its best. It did something more than merely please or even edify. It awakened a tangible response. It was like a hallowed revival service in its effects. It lifted the soul Godward. Everyone said it was good to have been there. And what made it effective? It was the choice of songs, and their skilled rendition by a consecrated voice. They were simply and effectively done, with no ostentatious display. The selections were songs with a message, sacred lays with a purpose. Certain of the songs, as rendered, were sermons in miniature. There was sufficient variety, so that the audience did not tire. The songs were tuneful, and spoke to the heart as well as the head. They were well done, with just enough dramatic artistry and grace to make them winsome and effective. Give us more concerts of this kind that lift the soul heavenward. We need more real singers of the gospel. Effective gospel singing must come into its rightful place.

**HANDICAPPED!**—Dress has a reflex influence upon our own conduct, as well as the respect one is accorded, declares Emily Post, eminent writer on deportment and social custom, in a recent public-press release. Sloppy dress makes for sloppy manners, she avers; a gentleman is not likely to act crudely at the table when he is properly dressed for dinner, she adds. Is there not a germ of truth here that we can apply to our own case as ministers? A minister garbed as a clergyman is not so likely to deport himself flippantly or unbecomingly in the pulpit. Tan shoes, colored socks, bright ties, striped suits, and even a colored shirt, tend to make a man common and secular in his speech, bearing, and deportment. He is secularized, handicapped, and cheapened at the outset. If we dress like businessmen, sports, or fops, we are likely to be treated as such by others. And why not? For our own sakes, for the sake of others, and for the sake of our high calling in the church, let us dress appropriately, and rightly represent our part as ministers of the gospel of God. Our people want us to look the part and act the part, and most of all to *be* in every sense ministers of the remnant church, witnessing to God's great judgment hour.

L. E. F.