

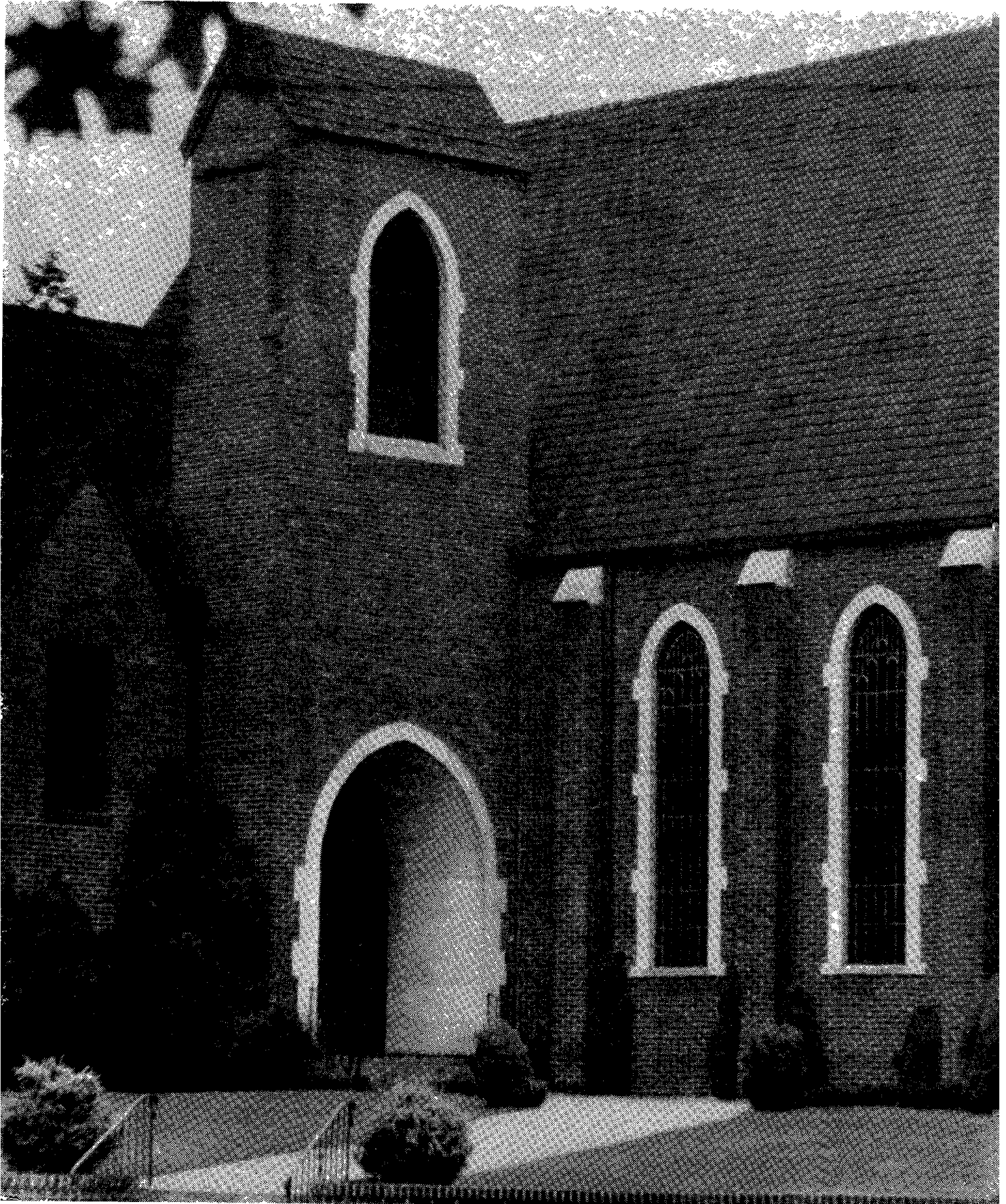
THE MINISTRY

FOR WORLD EVANGELISM

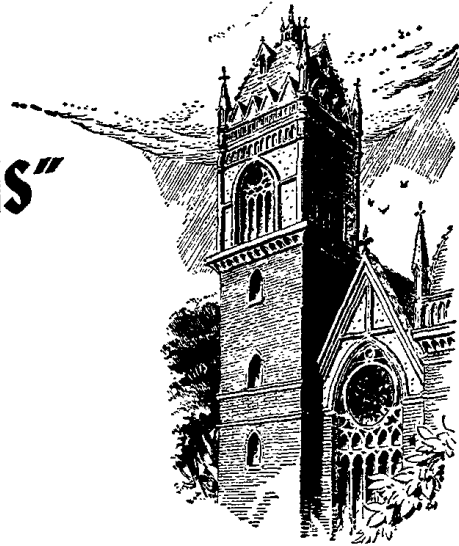
VOLUME XXVII

MARCH, 1954

NUMBER 3



"SEVEN DEADLY SINS" of Ministers



W

hat would you say are the "seven deadly sins" of ministers? Dr. Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley, California, has her own list. She calls them "occupational hazards." At the fifth annual ministers' convocation at the University of Southern California she described them as: "(1) spiritual pride; (2) feverish overactivity; (3) underactivity; (4) eagerness for praise; (5) accepting material standards of success; (6) bad night of the soul; (7) double-mindedness, in which one wishes to please God but also wants to please himself."

Ministers are frequently the object of analysis. They have got used to it. Nevertheless, their profession is so sensitive and idealistic that they can never afford to be wholly indifferent to criticism. Perhaps no profession undergoes greater self-criticism than does the ministry of the gospel. This is just as it should be. Dr. Harkness takes a crack at ministerial careerism when she says that ministers wish for promotion like anyone else, and often let this desire unconsciously set their standards. "A minister's pride often leads to restless activity without sufficient prayer or trust in God," she said. "He reacts by losing working efficiency and falls into spiritual frustration. For all these seven sins, God has a corrective if one is humble, earnest in self-examination, prayerful, and trustful."

Apart from criticism, we believe that the standard of the ministry ranks as high as any other professional group. But every minister, if he is to follow the pattern of the apostle Paul, will have to say frankly with him, "Not as though I had already attained, either were already perfect. . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."—*The Watchman-Examiner*.

THE MINISTRY

FOR WORLD EVANGELISM

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Editor:
ROY ALLAN ANDERSON

Associate Editors:
WILLIAM H. BRANSON, LOUIS K. DICKSON,
LOUISE C. KLEUSER, GEORGE E. VANDEMAN
ROBERT M. WHITSETT

Office Editor; Advertising and Circulation Manager:
BEN GLANZER



VOLUME XXVII

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MARCH, 1954

In This Issue

OUR lead article this month is from the inspiring pen, now stilled, of A. W. Spalding. Please turn to page 4.

On page 15 a thought-provoking article appears, bringing inspiration from the great evangelist of a past generation, Finney.

S. A. Kaplan's important series on Zionism continues in this issue on page 19.

In the Research section on page 22 we present a "Report on the Eleventh Chapter of Daniel," prepared by the group commissioned to make this important study. All of our readers will find this profitable.

The article in *Shepherdess*, page 28, joins the second feature article on page 6 in presenting the missionary's point of view.

Overseas ordinations for 1953 are listed, beginning on page 41.

Cover—Seattle Green Lake Church, Washington



The Seattle Green Lake church was dedicated December 31, 1949. Its chaste beauty and simple dignity combine to rightly represent the greatest cause on earth in the largest city of the North Pacific Union. It is strikingly situated on the east shore of lovely Green Lake in the heart of North Seattle.

Two laymen physicians, A. H. Grauman, M.D., and E. F. Ching, M.D., together with the former pastor, W. I. Unterseher, assumed heavy responsibilities in the erection of the building. These two laymen were chairman respectively of the committees on building and finance.

The city of Seattle's first church was downtown at Second and Thomas streets. From this parent church others developed. The first Green Lake church building was in the Green Lake district at North Seventy-second and Fifth streets, with a small membership. In 1923 the membership rose to ninety-five following a series of public meetings by Taylor G. Bunch. Another building was purchased at Forty-seventh Street and Interlake Avenue, which for twenty-two years was known as the North Seattle church. In 1930 the membership stood at 140. By 1945, the last year of E. N. Sargeant's pastorate, the membership had grown to 269, and the old building was sold. Later a beautiful lake shore lot at 6350 East Green Lake Way was purchased, upon which the new brick structure, seating 550 persons, was erected at a cost in excess of \$150,000. Within two years the congregation of three hundred members, with denominational assistance, had fully paid for its lovely church home. H. W. Lowe, C. A. Scriven, Don H. Spillman, W. I. Unterseher, and L. R. Alexander assisted in its dedication.

Growth has continued during the four years of the present pastorate, so that the membership has risen to nearly four hundred. J. J. ROBERTSON, *Pastor*.

The Bishopric of Judas

ARTHUR W. SPALDING

[Here is another characteristically thought-provoking message from the pen of Professor Spalding. We have appreciated his messages in THE MINISTRY from time to time, and we were all saddened by the news of his death last December. We know that the influence of his godly life and the inspiration of his many writings will continue to bear fruit.—EDITORS.]



TO AIM so high; to fall so low! Judas Iscariot, like Lucifer, aspired to set his throne above the stars of God. Money was one of his idols, but the god of his heart was pride and selfish ambition.

In the beginning he admired Jesus. He marveled at His power to heal the sick, to cast out devils, to raise the dead. He was attracted to the Man of Nazareth, who, coming from so humble and disreputable an environment, manifested such genius and originality and authority. His teachings were fresh and invigorating; and Judas, sensing something of his own lack, was drawn to Jesus as an iron filing is drawn to a magnet.

Judas joined the church. Soon he held office. His fellow disciples paid him deference; for was not Judas a scribe, a learned man, shrewd, capable, discerning? His vanity fed by their respect, he set his native cunning to work to attain to undisputed headship of the company. Skilled in dialectics, he taught the Bible class, weaving in many a misinterpretation and sophistry that he had learned from his rabbinical teachers and that he honestly believed.

The opposite teachings of Jesus offended him: since the prophecies plainly foretold the glory of the Messiah, who should sit on the throne of His father David, why did Jesus again and again declare that He was fated to die? Why should He counsel humility and self-denial and menial service? That was all good enough for Bartholomew and Thomas and Matthew and Simon Zealotes and Jude the Little. A dose of it would even be good for that brash fisherman, Simon Peter. And as for those ambitious sons of Zebedee, whose mother, Salome, was constantly feeding the wealth of their vulgar business into the treasury—well, of course she and they must be treated

with deference, so as not to dry up the stream of gold; but there were ways of circumventing their schemes. As for Judas, he was the diplomat, the statesman, the politician. He knew the way the cause should take; and he knew how to ride the crest of the wave of popularity. He would arrive!

Ambition to be the chief was rife among the twelve. There was rivalry; there were cliques; there was intrigue. The lesser attached themselves to the apparently greater; if any could not be chief, at least he might be the right-hand man of the chief. Judas often arranged provocative situations, drew out interests, interposed questions and subtle answers. He sat at the steering oar, while he let the other row.

Basic Law of Christ's Kingdom

Suddenly James and John made a surprise move. They were undeniably the majority in the triumvirate whom Jesus most often took into conference and confidence. With their mother they went to the Master and boldly asked for the two highest places in the kingdom. They were gently refused, but the episode set off a tremendous explosion. Judas, for once taken aback, led the chorus of condemnation; but all the ten "were moved with indignation against the two brethren."

Then Jesus called them all together and laid down the basic law of the kingdom: "Whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all" (Mark 10:43, 44).

Judas did not believe that. It was contrary to all common sense, all experience of man. Whoever would be great must strive to be great. He must scheme and contrive and maneuver, and when necessary and expedient use brute force, to get to the top. This whole campaign of Jesus was going wrong, because He, Christ, was too otherworldly, too lacking in ambition, too obtuse to perceive His opportunities. Judas must correct that, for the prize of being chief in the kingdom was not lightly to be discarded. From that day he set his course on a tangent. He aimed at being the prime minister in the Messiah's kingdom. He

would maneuver events into a crisis, when the Christ must manifest His divine power, smite His enemies, sit on the throne, appoint the kingmaker lord over all his brethren. Judas aimed, he thought, at a star, but his star was a firefly. He stumbled in the morass of worldly ambition, and his life went out in infamy. His bishopric was left vacant; let another take it.

Who is the candidate? "I," says one; "I am greater than my fellows. I have native ability, thorough training, grasp of essentials, keen judgment. I will take Judas' place." "No!" shouts another, "you are too much like Judas himself: crafty, underhanded, supercilious, covetous of power. Look at me! I am humble and meek and lowly of mind, like my Master. I have long cultivated the virtues of Christian life. This is my opportunity. Vote for me!" But the Master says: "Who will wash the dusty feet? Who will feed the famishing while he himself goes hungry? Who will put his arms around the little children and tell them stories, rather than stand in the pulpit and utter golden words? Who will husk the corn in the freezing weather, rather than sit in the plushy committee room and legislate upon his fellows? Who will find more satisfaction in comforting the widow than in being elected as bishop? He is my chosen one. For love is the standard and the measure and the test. Who so loves the fallen and the needy and the helpless that he gives himself to serve, though he knows it not, is the greatest in the kingdom."

How foolish are we to follow in the footprints of Judas! How little and mean are the honors men may give, compared with the gladness and the glory of being one with Christ! What is a *summa cum laude* against a "Well done, thou good and faithful servant"! Shall I reject the companionship of Christ to gain a superintendency? Shall I give myself to criticism of Peter and James and John, because they went up on the mount of transfiguration, while I was left with an epileptic boy on my hands? Shall I—oh, dreadful thought!—scheme to the point of selling my Lord for the price of a slave?

The love of God that comes into the heart of the Christian cuts down all selfish ambition, all desire for preferment, all temptation to compare ourselves to advantage against others. It fills us with a holy ambition to serve the needs of suffering humanity, with no thought of office or power. The

SPEAK THROUGH US

MAJEL ROSS

Teach us to speak true words, dear Lord,
To help poor souls distressed;
Not just our words, or platitudes—
Men long for courage, rest!

Send forth Thy words in sweet reply
To prayers of souls in need;
Thy blessed words to stir each heart—
Not theory or creed!

Give words to meet the buffeting
Of unbelief and doubt,
And may these serve as armor strong
To force the foe to rout!

Grant wisdom, insight, pity, Lord,
To them who sow the seed;
Thy blessed Word must speak through us,
Give us the Spirit's lead!

jangling and wrangling and criticism and scandalmongering that come from unconsecrated hearts are all eliminated when the Master girds Himself with a towel, pours water into a basin, and stoops down to wash my feet. My eyes upon Him, I see not myself, I see only the spotless Son of God, and through Him, purified and glorified, I see my brethren and the great multitude of earth's lost whom He came to save. All this, in blessed ministry, I see through Christ—unless I am Judas!

CULTIVATE THE ROSES HAMAN failed to keep his eye on the main events. He majored in the minors. The big things were forgotten or neglected by too much attention to the inconsequential irritations of his life. He made mountains of discontent out of molehills of irritation. . . . The equanimity of life can be maintained only so long as we are conscious of the really big projects of our lives and maintain a constant devotion to them. . . . It is easy to slip into the habits of a fusser with small things and to waste our energies on removing the thorns from the rosebush stems when we ought to be cultivating the roses.—
FRED PIERCE CORSON in *Pattern for Successful Living*, pp. 121, 122.

Qualities Indispensable to a Missionary

L. H. OLSON

Secretary, the South American Division



THE very word *missionary* thought to fill with satisfaction and inspiration the worker called to such a high ministry, for in fact God Himself sent His only Son to a foreign land as a missionary, and we also, following that sublime example, should respond joyfully to the invitation to go to faraway places if Providence so directs us.

Conviction of Divine Message

Moving indeed is the picture of the millions who are searching in the darkness for the Light of life. Many know nothing of a compassionate Saviour who came to earth to save us from our sins. But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). Let us thank God for His message of counsel and hope. It is an encouraging message. No missionary should go to a new territory without holding the conviction that he is carrying a divine message. Each one should be able to say with the apostle Paul, "I know whom I have believed." Besides, we should remember that we are not just another church, but that we have a message. Just as a voice prepared the way of the Lord at the time of His first advent, so now, in the last hour of the history of the world and on the eve of the second coming of Jesus Christ to the earth, another voice arises proclaiming a message of warning in order that all those who are sincere in heart may be prepared to receive their God. Those who have been set apart for this ministry of warning are not mere professionals, but missionaries charged with a sacred trust. The coming of the Lord is drawing near, and we have a message of good news for a world condemned to destruction.

Sometimes the missionary will arrive at his new field of labor alone, without experienced counselors who can guide his

first activities. Then he will have opportunity to practice moral integrity, maintaining immovable his faith in Divine Providence, and making the best of the circumstances.

Conviction of Divine Call

We can never overemphasize the importance of the missionary's feeling in the depths of his being his divine call, his vocation. When Paul, according to the record in Acts 9, saw Jesus Christ, he exclaimed, "Lord, what wilt thou have me to do?" At the time he received this vision of his Lord, he dedicated his life to proclaiming the message of God to the people, and years later, with this dominating sentiment still vivid, he exclaimed, "Woe is unto me, if I preach not the gospel!" (1 Cor. 9:16).

Health of Missionary and His Family

If there is anything supremely important for every missionary who goes to a difficult field of labor, it is his health and that of his family. If health is necessary for everyone, it is even more so for the missionary who must work under disadvantageous conditions. He must remember that rest is as important as work for God. He must use his good judgment to find an intelligent balance under the conditions of work in which he is to carry on for a few years.

Importance of the Homemaker

It is important that the wife and mother keep the home in the most comfortable and attractive manner, so that when the husband and father returns from his missionary journeys he may enjoy being there. Such a home will be a sure refuge for the children, which they will always remember with affection. And it will serve as an example to the neighborhood. It is indispensable that the wife know how to sew, for thus she will be able to clothe her family with economy and good taste.

With respect to nutrition, the missionary will encounter new fruits and vegetables. The wife then will have the opportunity of choosing and preparing those foods in a healthful and attractive manner, as much

Translated by Leona Glidden Running, from the Spanish *El Ministerio Adventista*, published by the Ministerial Associations of the South American and Inter-American Divisions.

for the satisfaction of the palate as for the conservation of health.

Perseverance

Once in the mission field, the worker should resolve to remain at his post of duty in spite of every difficulty and complete his period of service, overcoming every trial and obstacle, for just as God wants him to remain firm and true in his place of work, so the enemy would rejoice to see him discouraged and tempted to abandon the struggle.

Every worker will enjoy success while he fulfills his mission of lifting up Christ as the Saviour of the world, who transforms the hearts of men and teaches them to travel in the pathway of a holy life in the Lord. At the height of such a noble commission, the missionary, with his Bible in his hand, will be able to reach the goal marked by Heaven.

DUTY AND BLESSING IT is while at our useful occupations that we have the divine manifestations. Had those shepherds gone that night into Bethlehem and risked their flocks among the wolves they would not have heard the song of the angels. In other words, that man sees most of God and heaven who minds his own business. We all have our posts of duty, and standing there God appears to us. We are all shepherds or shepherdesses, and we have our flocks of cares, and annoyances, and anxieties, and we must tend them.—T. DEWITT TALMAGE.

MOODY'S CREED DWIGHT L. MOODY was asked up to London to meet a group of clergymen there. Some four hundred had gathered. In his quiet, quick, keen-witted fashion Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quickly came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody's having written anything. And the question came at once, "Where? What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said "Isaiah 53:5."—From *A Treasury of S. D. Gordon*, quoted in *Moody Monthly*.



"Having Great Power"

WE LIVE in an age of power—military power, political power, financial power, atomic power. The heart of the international problem is a struggle for power. In recent decades we have seen nations spring from obscurity and isolation to become world powers. The harnessing of industrial power, the aggregation of materialistic concepts—these have transformed the outlook of the whole world.

Mark Twain once said, "If I were a heathen, I would erect a statue to energy and fall down and worship it." He would not have needed to bother, for everywhere are statues of one kind or another to energy. No more fitting symbol could be chosen of this age than the symbol of energy and power. The release of energy by splitting the nuclei of atoms has uncovered a source of power beyond the comprehension of other generations. The prospect of destruction by that power is making the nations cringe in fear. Where fear is not a factor cynicism is, and only the power of God, the power released from the courts of glory, can meet the issue of our times. The apocalyptic picture of the climax of the third angel's message is "another angel . . . [coming] down from heaven, having great power; and the earth was lightened with his glory" (Rev. 18:1).

The loud cry of the third angel is possible because the power comes down from heaven. It is a spiritual power that springs from the throne of God. We all know it is not the mere power of organization, although it works through organization.

The record of the early church is: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all" (Acts 4:33). The context tells how the building in which

they met had been shaken with their prayers.

Fifteen centuries later, another group of men discovered the secret of power, and of them we read: "From the secret place of prayer came the power that shook the world in the Great Reformation."—*The Great Controversy*, p. 210. All the great leaders in God's cause through the centuries have been men of prayer.

Men of Prayer

Daniel, upon whose shoulders rested the burdens of an empire, took time from important interests to pray. Three times a day he communed with God. It was Jacob's night of wrestling that brought victory in his own life, and the nation of Israel bore the name that signified his change of heart. The subtle, self-interested Jacob emerged from that experience a God-ruled man.

The place of prayer must never be a thoroughfare, for we can never become really acquainted with God unless we take time. When we casually come and go we have no right to expect the power of God. Luther once said, "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day. I have so much business, I cannot get on without spending three hours daily in prayer." Bishop Asbury, the great Methodist leader, who guided the destinies of Methodism as it made its initial impact on this country two centuries ago, said, "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation." Robert McCheyne, recognized as perhaps the holiest and most gifted of all Scottish preachers, said, "I ought to spend the best hours in communion with God. It is my noblest and most fruitful employment and is not to be thrust into a corner. When I awake in the night, I ought to rise to pray."

David Brainerd, whose work and name have gone down in history, was a man of outstanding talents, whose ministry was suited to the most attractive pulpits, but he left the great centers of refinement and culture and went out alone into the savage wilds of America to teach the Indians the Word of God. Much has been written about the results of this man's work, but it could all be summed up in two words: holiness and prayer. He transformed the wilderness into a blooming garden for God. His diary is full of the records of fasting, meditation, and retirement until his soul was drawn

out and upward. "I have nothing to do with earth," he said, "but only to labor honestly in it for God. I do not desire to labor for one moment for anything which earth can afford." He lacked so much of the material things we possess, but he possessed so much of the things we lack. Here was a man whose power indeed came from heaven. And nothing is more needed today than saintly, God-devoted preachers.

Robert Cecil declares, "The leading defect in Christian ministers is a want of a devotional habit." Paul's constant prayer for the Ephesians was that they might be "filled with all the fulness of God." Money, genius, culture, buildings, policies, organizations—these are not the things that move the heart Godward. But, rather, holiness that energizes the soul gives us the power we all need. When the whole man is aflame with love and completely consecrated; when importunate prayer has seized the citadel of the soul, then we can know the secret of power.

The Coming General Conference Session

The whole world is to be lightened with the glory of God's last message, and this will be because the message represents a divine cause. When John said, "Therefore the world knoweth us not, because it knew him not" (1 John 3:1), he was speaking of an experience higher than we know today. Every one of us feels in his deepest heart that there is need for a deeper devotion.

In a few weeks the representatives of the movement from the world field will be gathered for another General Conference session. Far-reaching plans will be laid. What a wonderful organization is ours! We sometimes say with a pardonable sense of pride that there is nothing like it in all the world. And that is true. But are our delegates being chosen for this session because of their spiritual power? What should be the outstanding emphasis at this historic gathering? It is time, and far past the time, when the loud cry of the third angel should be sounding with great power in all the world. This will not be some supernatural power superimposed upon a great organization. It will be the outflowing of a divine unction from *individual* workers and leaders, each of whom is an uninterrupted channel for the great power that comes from the throne of God. As we near the opening of this great session, should we not

be praying that there will be in every division of the world field a reaching out for God?

If every delegate and everyone who attends this San Francisco meeting could, between now and then, spend a period of time every day, preferably in the early morning hours, pleading for the outpouring of the Spirit of God upon this gathering, only heaven could know the result. There is no substitute for true devotion. There can be no substitute for a preacher's character and conduct. And there never will be a substitute for heavenly power. The apostles shook the world, because God had shaken them—shaken them out of their littleness, their personal ambitions, their scheming, and their criticism. Only another such revival as that will ever bring apostolic power into the work of the remnant church. Great power is the result of great devotion. When worldliness, the low things of our human nature, have been replaced by the high things of the divine nature, then the world will feel the impact of our ministry and the loud cry of the third angel will resound through the earth.

R. A. A.

News and Announcements

Greater New York Conference Ministerial Association

A LOCAL conference ministerial association, which provides the latest study resources in Bible research and scholarship, is operating in the Greater New York Conference.

The plan, developed by F. E. J. Harder, Brooklyn, N.Y., the present chairman, was effected in the spring of 1951. A constitution was drafted and approved, providing for the election of a chairman, a vice-chairman, a secretary-treasurer, and a press relations secretary. The first Monday of each month between the hours of two and six P.M. is the meeting time. Annual elections take place at the time of the June meeting.

The objectives may be enumerated as follows: (1) To promote a more intensive study program among the conference ministry. (2) To make available the latest Bible research and scholarship findings. (3) To provide a fellowship among the ministry on a professional level.

The yearly program is planned by the elected officers. Special speakers are booked for the meetings in advance. In addition to the members of the association, who have presented the fruits of their study, many visiting speakers from the faculties of Atlantic Union College and the Seventh-day Adventist Theological Seminary and representatives of the General

Conference have made the program varied, informative, and inspirational.

The association meetings are strictly a study fellowship, and nothing that is not of this nature is permitted to encroach upon the time of the meetings.

After each study presentation opportunity is given for an open-forum discussion. Questions are invited and a free exchange of ideas and views follows.

Spiritual, intellectual, and social benefits have, we feel, been derived from this program that has resulted in a better-informed ministry in this conference.

A. J. HIRSCH, *Ministerial Association Press
Secretary, Greater New York Conference.*

Used Prophetic Charts Wanted

A REQUEST has come to us for used prophetic charts—particularly the set of thirteen charts in four colors, 25 by 36 inches, as produced by the Review and Herald Publishing Association. Other charts are, however, also acceptable.

If you have a set that has been used and should perhaps be replaced, your old set could be used to real advantage by native evangelists in the mission field. Please send your set to the General Conference Ministerial Association, Washington 12, D.C.

B. G.

"Third World War"

NEWSPAPERS and reporters are as alert as ever these days for unusual news. In the January 13 issue of the Portland, Oregon, *Journal* appeared the following item:

"Maybe it's prophecy but the big signboard in front of the Stone Tower Center, NE 30th avenue and Sandy boulevard, reads: 'Another World War. When? Sunday, January 17.'"

The reporter had seen the large signboard used in R. A. Anderson's meetings in Portland, and by giving the announcement a certain twist helped to bring additional free publicity to the cause, even though it was "in lighter vein."

"Me for the bomb cellar," was the reporter's cryptic conclusion to the item.

B. G.

London Evangelistic Center Publicity

BRITISH newspapers are just as interested in news as any other journalistic fraternity, and they are always on the alert for the unusual. This was evidenced by the unprecedented publicity given to the great overflow crowd at the opening meeting at the London Coliseum in September, 1952. Again at the opening meeting of the New Gallery, our newly acquired evangelistic center, the British papers gave the cause of God a great deal of free publicity.

Regarding the opening of the center in October, 1953, the *Sunday Chronicle* carried the following title, "This church is big business," with the lead

line reading, "All over Britain there are cinemas which used to be churches, but in London this week a church will open which used to be a cinema."

The *Eastern Daily Press* of Norwich titled their report, "Religious Sect Buys Big London Cinema." The *Daily Firm Renter* of London reported, "New Gallery Has 'Retired.'" Other titles were, "The End of a Cinema," "Regent Street Temple," "Hymns Now on Cinema Wurlitzer," "Sect Buys West End Cinema," "Now They Will Pray in 'New Gallery,'" "West End Cinema Bought for Religious Centre," "Cinema to 'Double' as Church."

The *Manchester Guardian* wrote under the title "U.K. Theatre to Be Church Centre," "Seventh-day Adventists have bought one of London's best-known mid-town movie houses for use as an evangelistic center, it was disclosed today. . . . The movie house, formerly known as the New Gallery Cinema, is located on Regent Street in the heart of London's smart shopping district."

The *Evening Standard* titled their report, "No Tea, No Coffee," and went on to say, "Many people are surprised that the Seventh Day Adventists, who are opening a temple in Regent Street . . . do not drink tea or coffee. The Adventists are strict on dietary matters. All are teetotallers and non-smokers. Many are vegetarians. . . ." Under a subtitle, "Their own cereals," they wrote, "In the United States, where the Adventists are much more numerous than here, they played a big part in building up the breakfast-cereal industry."

Regarding the recent showing of the film *I Beheld His Glory*, another tremendous burst of newspaper publicity was received. The *Sunday Chronicle* of December 6 reported, "Seats Free at West End Cinema for Parson's Bible Film." The *Daily Star* wrote, "Religious Film Has Dignity," and went on to say, "Clerical collars were predominant at this year's most unusual film premiere." The *Daily Mirror* wrote, "For the first time in the history of the cinema a London audience of more than 1,000 people yesterday saw AND HEARD a portrayal of Christ on the Cross at Calvary. It was one of the most impressive scenes ever screened."

Another paper editorialized, "The first religious film ever to be screened in London's West End on a three-shows-a-day basis opens at the New Gallery cinema today—and admission is free." Leonard Mosley, reporter, continued, "I saw it yesterday at a special showing and found it moving and, at times, harrowing." This *Times-Herald* reporter went on to say, "It is disconcerting at first to hear Biblical characters talking in a variety of different American accents, and conversation between Romans and disciples has been turned into Transatlantic idiom. . . . But the voice of Jesus itself is strong, vibrant, and effective. And the power of the tremendous story, plus the simple sincerity with which it is played, soon makes you forget both accents and modernisms." Then under the subtitle "One Briton" he concludes, "The only Englishman in the cast is Lowell Gilmore, as Pilate."—EDITORS.

"THE PREACHER'S BEATITUDES"

1. Blessed is the preacher who knows how to preach.
2. Blessed is the preacher who shortens his introductions.
3. Blessed is the preacher who modulates his voice and never shouts.
4. Blessed is the preacher who knows how and when to stop.
5. Blessed is the preacher who preaches at himself.
6. Blessed is the preacher who preaches on great themes.
7. Blessed is the preacher whose sermons are articulated and progressive.
8. Blessed is the preacher whose sermons are a unity, with a definite aim and every word cut out.
9. Blessed is the preacher who sometimes allows the congregation to sing an

entire hymn unexpurgated. (Why not get the time by cutting the sermon?)

10. Blessed is the preacher who rarely uses the pronoun "I" ("I shall read OUR lesson").

11. Blessed is the preacher who knows that the object is the end and the subject only the means to the end of the sermon.

12. Blessed is the preacher who knows how much of the sermon he is responsible for, and how much he may and must leave to the Holy Spirit.

13. Blessed is the preacher who is called of God, and called to *preach*.

14. Blessed is the preacher who, having fully surrendered his life to God, is inspired of the Holy Spirit and anointed with power to reach souls for God and to educate them once they are saved.



PULPIT *Pointers for Preachers*

How to Deal With Heresies—Part III

Heresy Among Seventh-day Adventists

EARL W. HESLOP

Pastor-Evangelist, Michigan Conference

WE WHO live in the present age can expect to find heresy among the remnant people. "God will arouse his people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."¹

The vision seen by Mrs. Ellen G. White concerning "A Firm Platform" indicated that heresies would arise that would attack the doctrinal basis of the denomination. She wrote concerning that vision:

"I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it, and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform, and exhorted those who had stepped off to cease their complaints; for God was the Master-builder, and they were fighting against Him."²

That this vision was fulfilled can be seen in the examples of the Messenger Party, Stevenson and Hall, Moses Hull, the Marion Party, D. M. Canright, the 1884 Movement, and the Shepherd's Rod movement.

The Messenger Party

In 1855 at Jackson, Michigan, a paper called *The Messenger of Truth* was published. Filling it with slander and criticism of Elder and Mrs. James White, the publishers (H. S. Case and C. P. Russell) sought to discourage the other workers. Case claimed that James White had church property in his own name. When this charge was made in 1854, it was refuted through the columns of the church paper (*The Advent Review and Sabbath Herald*, November 21, 1854). Concerning this party, Ellen G. White wrote:

"I was pointed back to the rise of the advent doctrine, and even before that time, and saw there had not been a parallel to the deception, misrepresentation, and falsehood that has been practiced by the *Messenger* party, or such an association of corrupt hearts under a cloak of religion. Some honest hearts have been influenced by them, concluding that they must have at least some cause for their statements, thinking them incapable of uttering so glaring falsehoods. I saw that such will have evidence of the truth of these matters. The church of God should move straight along, as though there were not such a people in the world."³

Members of the Messenger Party, besides Case and Russell, included Wyman, Bezzo, Chapin, Lillis, and Hicks. Most of these men had been reproved by Mrs. White after she had seen in vision their wrongs.⁴ In 1857 the paper had ceased to function, and the opposers of Elder White, his wife, and the *Review* had become split among themselves. This fulfilled a prediction of Mrs. White in June, 1855, after the vision in Oswego, New York: "That paper will go down; and when they cease its publication, you will find that our ranks have doubled."⁵

The "Age to Come"

In 1855 J. M. Stevenson and D. P. Hall endeavored to alienate the believers in Wisconsin. They began to write articles on the "Age to Come" doctrine for the Messenger Party after November 22, 1855, when in vision Ellen G. White heard an angel tell them that God would suffer them "but a little while."⁶ Later they gave up the Sabbath and opposed it. Their influence was lost, and they could not labor effectively among the Advent believers. These men died insane.⁷

J. H. Waggoner, corresponding editor of *The Advent Review and Sabbath Herald*, recommended that the church oppose the "Age to Come" doctrine. He wrote:

"The wants and perils of the scattered flock demand that we promptly meet and expose the fallacies of the theory of the Age to Come; not from a desire for, and love of controversy; (for this we have avoided;) but from a desire to uphold the truth of God, and with a firm reliance on the power of the truth, and trust in divine aid to vindicate and sustain it."⁸

Moses Hull

In 1862 Moses Hull, a prominent Adventist preacher, began to be affected by the teachings of the Spiritualists whom he debated. The reason for his heresy was the "lack of consecration and vital piety," and relying upon his own strength when meeting the Spiritualists.⁹ Ellen G. White recommended that he get a knowledge of himself, and find time for meditation and prayer as a means for overcoming the error.¹⁰ Doubting the interest of the brethren in him, Moses Hull joined the Spiritualists in 1863.¹¹

The reasons for excluding him from fellowship with the believers were presented in the denominational paper. They are:

1. His rejection of the Bible, as a rule of life.

2. A denial of the divinity of Jesus Christ.

3. Rejection of the vicarious merits of the blood of Christ, and consequently the whole doctrine of the atonement.

4. Believes in the total unaccountability of man.

5. Maintains that every individual of the race of Adam will progress, until all will become good, happy, and saved.

6. Denies the doctrine of the physical resurrection.

7. Questions the existence of a personal Devil.

8. Discards the idea of future punishment to the wicked.

9. Denies the mortality of man.

10. Believes in the conscious state of the dead.

11. Rejects the Bible view of the saints' inheritance.

12. Disbelieves entirely the view of Christ's atoning work as a High Priest in the heavenly sanctuary.

13. In short, he has adopted the theory and philosophy of Modern Spiritualism almost *in toto*.¹²

The Marion Party

The Marion Party, organized in 1866 by B. F. Snook, first president of the Iowa Conference when it was formed in 1863, and W. H. Brinkerhoff, a lawyer and secretary of the conference, came to be known as "The Church of God (Adventist)." Snook and Brinkerhoff circulated false stories about Elder and Mrs. White. In 1865, when George I. Butler was licensed as

a minister and elected to the Iowa Conference presidency, these two men rebelled. The following year their Marion Party was started, with headquarters at Marion, Iowa.¹³ James White and his wife then went to Marion and unity was restored. Confessions were published in the *Review*, but "in a very few months they turned back to the same course again, and returned to the service of the 'one' they previously confessed they had been following."¹⁴

The 1884 Movement

In 1884 the writer of the tract "Another Angel Come From Heaven" urged "that the forty years' wandering of ancient Israel before they reached the Land of Promise was typical of modern Israel, who would wander for forty years after the disappointment in 1844. Consequently, the Lord would come in 1884. . . . We are glad to say that very few were affected by its vagaries, and this work soon came to nought."¹⁵

D. M. Canright

After twenty-eight years of holding membership in the Seventh-day Adventist Church, D. M. Canright left the church. He rejected the Sabbath, the doctrine of the two laws as taught by the church, and the work and teachings of Mrs. Ellen G. White. He had a good opinion of his own abilities, lacked patience, forbearance, and special regard for the opinions of others, made rash decisions, and opposed any opinion that did not agree with his own.¹⁶ Canright had previously had a series of lapses from the ministry. For seventeen years "he was lovingly labored with, and several times brought back into harmonious fellowship."¹⁷

In 1873 he received a message from Mrs. White advising him regarding his condition and peril, and he reformed for a short while. In 1880 he lectured on elocution and two years later was farming. The final break was made in 1887. He then wrote a book against Seventh-day Adventists.¹⁸

The Shepherd's Rod Movement

This movement was started about 1929 by V. T. Houteff, a layman in the Pacific Union Conference. He was a Sabbath school teacher, but because he held ideas of doctrine differing from Seventh-day Adventist belief, and insisted on teaching them during the study period in Sabbath school, he was denied the teaching responsibility. A small corps of sympathizers then gathered in the home of a member, Mrs. E. Hermanson, on Sabbath afternoons to hear him speak. He was advised on October 16, 1930, by four leading brethren, that his manuscript of

"The Shepherd's Rod" was erroneous.¹⁹ The manuscript was published in book form in November, 1930, and two years later a second volume appeared in print. The books were published by The Universal Publishing Association, an organization founded specifically to publish the writings of V. T. Houteff, with Houteff heading the group. Their headquarters was in Los Angeles, California, from 1930-35. During the summer of 1935 the headquarters was moved to a location near Waco, Texas, and the name of the site beside Lake Waco became "Mount Carmel Center."

At the request of the Fullerton, California, church a hearing was arranged with Mr. Houteff, during which he presented a study on "The Harvest." The special committee, after studying the stenographic report, pointed out errors in the presentation and urged that he renounce the teachings he had written. No refutation showing error in the committee report was made, and no repudiation was received.²⁰

(Concluded next month)

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THE ANCHOR IS HOPE HAVE a good, strong anchor. "Which hope we have as an anchor." By this strong cable and windlass hold on to your anchor. "If any man sin we have an advocate with the Father." Do not use the anchor wrongfully. Do not always stay in the same latitude and longitude. You will never ride up the harbor of eternal rest if you all the way drag your anchor.—T. DEWITT TALMAGE.

The Prayers of Paul

ADLAI ALBERT ESTEB

Editor, "Go," the Journal for Adventist Laymen

IN EPHESIANS we find two of the prayers of Paul. Paul never reached such sublime heights of thinking as those in his prayers. There is such a warmth and depth and fervor of experience. And, after all, religion is based upon two things—*experience* and *expression*; the one within, and the other without—internal and external. *Experience* is the warmth and the fire and glow within; *expression* gives outward evidence and witness to the inner experience and is revealed in all our patterns of living.

Paul's first prayer is in the first chapter, and the second in the third chapter. These are wonderful prayers. Now notice the first of these prayers: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know *what* is the hope of his calling, and *what* the riches of the glory of his inheritance in the saints, and *what* is the exceeding greatness of his power to us-ward" (Eph. 1:17-19).

In the third chapter we read the second prayer: "For this reason I bow my knees before the Father (R.S.V.)," and then he prays *that* ye may "be strengthened with might by his Spirit in the inner man; *that* Christ may dwell in your hearts by faith; *that* ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, *that* ye might be filled with all the fulness of God" (Eph. 3:16-19). Spiral after spiral he soars upward until he reaches the climax of all prayer in that thought-packed sentence, "That ye might be filled with all the fulness of God." What a daring prayer! No wonder that on one occasion Festus cried out, "Much learning doth make thee mad!"

Not many of us dare to pray it, yet what was Paul's prayer is Scripture for you and me and the desire of God for every one of His children. Jesus confirmed this by saying, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). Paul's prayers are wonderful. May they be answered in all our hearts.

The great *theme* of Paul's marvelous epistle is "the unsearchable riches of Christ." The

epistle has four divisions—*our wealth, our walk, our work, and our warfare*. We might think of it as our two R's—*our resources and our responsibilities*. *Riches*—eternal riches, unsearchable riches! The old Hebrew rabbis had a significant expression: "There is a mountain of gold in every tittle of Scripture." The nearest approach we have to a tittle in our English alphabet is the dot over an *i*. "There is a mountain of gold in every tittle of Scripture." Few of us have that spiritual concept. If we did, we would be multimillionaires. Paul puts a golden nugget right in the vestibule of this treasure house of Ephesians. "Blessed be . . . God . . . , who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). What are these unsearchable riches? In Ephesians 1:7 he speaks of "the riches of his grace," in chapter 3:16, "the riches of his glory." Therefore we find that He gives to us, first, "according to the riches of his grace," then, the "riches of his glory," and, finally, "according to . . . his mighty power" (Eph. 1:19). "Who hath blessed us . . . according as he hath chosen us" (Eph. 1:3, 4).

I mentioned key words. "According" is another key word in this wonderful book. If you will study Ephesians for that word "according"—"according to the riches of his grace," "according to the riches of his glory," "according to . . . his mighty power"—you will find it over and over again, fourteen times in this one epistle. He wants to mete out to us "according to his riches." A millionaire might hand you a few dollar bills, and that would be out of his riches, but if he would give you a book of blank, signed checks, and tell you to fill them in and cash them, that would be according to his riches.

Riches of grace, of glory, the unsearchable riches of God! Notice these three golden steppingstones—grace, glory, God—three G's. Grace: we all have received grace. "And of his fulness have all we received, and grace for grace" (John 1:16). We are beginning to catch glimpses of glory. But what will it be to see God? Job cried out that he would see God—not the gates of pearl, not the streets of gold—but he would see God. What a theme for a rhapsody! Oh, we have so much wealth that we are astounded!

Now let us notice the three *whats* of the first prayer, and then the four *thats* of the second prayer. What was Paul praying for? There is

a marvelous interdependence between these two prayers. The concavity and the convexity of man and God, how they fit together! The hollowness, the emptiness, of man and the fullness of God. How often "deep calleth unto deep"! The deep needs of man are answered out of the deep provisions of God. God has been so kind! In these prayers Paul recognizes that, and so he prays that "the eyes of your understanding [heart] . . . [may be] enlightened; that ye may know *what* is the hope of his calling, and *what* the riches of the glory of his inheritance in the saints, and *what* is the exceeding greatness of his power" (Eph. 1:18, 19).

"What is the hope of his calling?" Hope is to the Christian what the watch spring is to the watch—it sets all the machinery of the soul in motion. If we could only get a glimpse of that hope!

Second, "What [is] his inheritance in the saints?" No, that isn't it: "What [is] the glory of his inheritance in the saints?" No, even that is not how it reads: "What [is] the riches of the glory of his inheritance in the saints?" There must be something worth studying in an expression like that.

Third, "What is the exceeding greatness of his power?" Not only what is the power, or what is the greatness of His power—that language would be strong enough; but, "What is the exceeding greatness of his power?" We haven't time to touch that. What power! When you think that 287,200,000 cubic miles of ice could be melted in a second by the total power of the sun, what power! It is equal to 543,000,000,000 engines of 400 horsepower each. These words are pile drivers. "There is a mountain of gold in every tittle of Scripture."

In the first prayer it is "*that ye may know.*" That is the prayer—a prayer for *revelation*, that God may illuminate His people, give them discernment. The first prayer is a *petition for spiritual apprehension* of His unsearchable riches, of His grace, the glory and fullness of God. He reaches up to the throne of God. Remember, *he* is in the prison while he prays for the saints outside.

Notice the second prayer. It is the prayer for *realization*. 1. It is, "that ye might *be.*" He says, I pray to "the Father of our Lord Jesus Christ, . . . that he would grant you, . . . to be strengthened with might." That is a good step. 2. But take a step higher—"that Christ may *dwell* in your hearts"—not just a momentary power, but an abiding power. 3. "*That ye . . . may be able to comprehend with all*

(Continued on page 45)



PASTOR *Shepherding the Flock*

Lord, Send a Revival!

GORDON M. HYDE

Bible and Speech Teacher, Wisconsin Academy

ONE of the outstanding genuine revivalists of the nineteenth century was Charles Grandison Finney. His natural gifts were not phenomenal, yet under the mighty hand of God he was the instrument for bringing thousands upon thousands to the Lord. In the conservatism that has become almost typical of the Adventist Church today, we might be tempted to label such revivals as emotional excesses of religious fervor. However, there is a basic principle upon which Finney built his work that accords strangely with the delineation of true revivals given in the Spirit of prophecy.

In his unique biography of Professor Finney, Richard Ellsworth Day writes as though he were a reporter attending one of the Finney revival meetings:

"What is a revival?' he [Finney] asks. 'A revival is a renewal of First Love among Christians, and the awakening and conversion of sinners.'

"But' (he shouts now) 'a revival in the world is always conditioned upon a revival in the Church. . . . The first powerful action upon lost men is the looks, the earnestness and the daily deportment among Christians.'"—*Man of Like Passions* (Zondervan Publishing House, Grand Rapids, Mich., 1942), pp. 117, 118.

On the place of prayer in revivals Day reports:

"Prayer' [Finney speaking] 'is not to change God, but to change us. Prayer produces such a change in us, and fulfills such conditions in us as to render it consistent for God to do as it would not be consistent for Him to do otherwise.'"—*Ibid.*, p. 127.

With telling vividness Dr. Day (a Baptist minister) proceeds to picture himself as one of the objects of the burning words of the mighty preacher who stirred thousands back in the 1830's:

"Do you really want a revival in your age?"

"Yes, O man of God, more than all the world."

"Then, take pencil and paper again. Write down your individual sins, one by one."

"(Not that, surely! Someone might find the paper, and what a mess it would be!)

"Write them down, nevertheless. Your sins, your own sins; just like a merchant going over his books.' . . ."

"Ingratitude. Did you always thank God for His favors? (Please, Mr. Finney, my face is flushed with shame.) Write it down! . . ."

"Lack of love. Go over all the places where objects that perished with the using obscured His face. Go over all the instances where you gave your love to others."

"Neglect of the Bible. Record such times as you remember, when for days you had no real pleasure in the Word. . . ."

"Neglect of prayer. . . . Write it down! . . ."

"Envy. You wanted a revival, but you wanted to be the star of its appearing. . . ."

"Neglect of the home altar. . . ."

"Lack of concern for the lost. Be truthful now. Write it down."

"Cheap little sins you've cherished on the sly. . . ."

"Write it all down! Slander, lying, cheating, hypocrisy, bad temper, filthy mind. Write it down, and as you write, a thousand shades of shame arise. . . ."

"You say you wanted a revival. Now you can see why you never had one."

Let us sit with Reporter Day as the final blows of truth pound against his already breaking heart:

"Do you really wish for a revival? Will you have one? If God should ask you this moment by an audible voice from heaven, "Do you want a revival?" would you dare say, "Yes"?—"Are you willing to make the sacrifices?" Would your answer be "Yes"?"

"When shall it begin?" Would your answer be, "Let it begin today!—let it begin here! Let it begin in my heart! Now!"?"—*Ibid.*, pp. 131-133.

Here is evidence indeed that the secret of Finney's revival power lay in his insistence upon victory over every sin. Can we expect revival at a lower cost? Concerning the genuine revivals that preceded and included the great Second Advent awakening, the messenger of the Lord has written:

"Revivals brought deep heart-searching and humility. . . . Men and women prayed and wrestled with God for the salvation of souls. The fruits of

such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence."—*The Great Controversy*, p. 462.

Dear brethren and sisters of the Advent Movement, fellow workers, the Spirit of the Lord has assured us:

"Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times."—*Ibid.*, p. 464.

This revival is long overdue. It calls for the same stern work of dealing faithfully with our sins that marked those true revivals of bygone days. The "final visitation of God's judgments" cannot be far removed. To borrow a recent Churchillian phrase: "I must not lead you to suppose that time is on our side." Only the present is ours. Time is fast running out. Will we be in the promised revival of "primitive godliness"? We need to be reminded that the oft-proclaimed latter rain of the Spirit's power will fall only on those who have opened their hearts to the early rain of cleansing and reformation. Can we, shall we, dare we go to the Lord, with the Bible and the Spirit of prophecy in our hands, and ask Him to aid us in searching our hearts as with a candle? As the Lord points His unerring finger at the plague spots in our characters, will we be willing to pay the price of their removal? God grant us grace to deal earnestly with the sins *already* revealed to us, that swiftly, surely, He may bring His purifying work ever closer, ever deeper, in our lives. From our hearts let us pray: "Lord, send a revival . . . and let it begin in me." Thus will God's remnant be prepared to receive the latter rain and stand unconfounded before the Lord in the day of His great wrath against sin.

Suggested Group Guidance Techniques—Part II

Techniques for Group Guidance of Children

WILLIAM A. LOVELESS

Pastor-Evangelist, Upper Columbia Conference

The Vacation Bible School

THE Vacation Bible School affords an excellent opportunity to acquaint the community with the local church. Its objective should be to give spiritual food and Christian social experience to the children. It can become an ideal instrument for personal evangelism. If organized and advertised properly, the Vacation Bible School will draw many of the non-Adventist children of the community. One of our churches, after conducting a survey in the neighborhood, discovered an excellent response to the idea of a Sunday morning children's Bible class, and subsequently had a successful summer of neighborhood child evangelism.

The Vacation Bible School might best be scheduled for June or early July, so that it will be over before the height of the vacation season arrives. The ideal length would be about ten days—the ten weekdays in a two-week period. This would give the children adequate time to become acquainted with one another and with the teachers. Because the teachers are not paid for their services it is usually advisable to finish each day's activities by noon. A program continuing from nine to twelve o'clock is suitable.

Important to the success of the school is proper division of the children according to age and maturity. A child that is in the wrong age or maturity group will not enjoy or profit from the activities, no matter how well planned they may be. The number of groups will depend, of course, on the number attending. Here is a suggested breakdown that may be adjusted according to the school:

Beginner	3 and 4 years old
Kindergarten	5 and 6 years old
Primary	7, 8, and 9 years old
Junior	10, 11, and 12 years old
Intermediate	13, 14, and 15 years old

Often the mothers of the younger children will want to attend and observe. All the parents should be cordially invited to visit the school, and many of them should be given some responsibility in it. Children up to two years of age can learn much by imitation if they sit on the laps of their mothers outside the circle of three- and four-year-olds.

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Training of Personnel

When possible, the regular teachers in the Sabbath school could well be the teachers in the Vacation Bible School. Often non-Adventist children do not attend Sunday school or Sabbath school, and as a result of their association with an understanding and interesting teacher for ten days, they will want to continue the friendship thus formed. Sabbath school attendance in the children's divisions should increase materially after a successful Vacation Bible School.

The principal of the school should be chosen with care. A local church school teacher may prove to be available and competent in directing personnel toward effective ends in the Bible school training.

It is the pastor's task to function as chaplain and counselor. When he is not actively engaged in speaking or group discussions, he should be available in his office for counseling.

Each age group should have a separate room because of the diversity of the programs. The superintendent of the age group introduces to his group the nature of each new activity; then each teacher under that superintendent directs the group under his care. (Much of the activity can best be done in small groups; hence there should be a teacher for each six pupils.) For example, if the activity for the primary group is clay modeling, the superintendent would explain the activity and perhaps suggest possible creations for them to attempt. In many instances the superintendent may also serve as one of the teachers.

Several months before the vacation school begins, the faculty should be elected and notified of the responsibilities it is hoped they will carry. The faculty can meet at biweekly training sessions, where the curriculum and group guidance methods are thoroughly discussed. Because children of diverse backgrounds will attend the school, in the preschool training sessions four guiding principles should be stressed as the desires and need of children:

1. New experience—variety.
2. Affection—from parents, from teachers.
3. Feeling of security.
4. Recognition—feeling of belonging.

After each daily session the faculty might well meet for a fifteen-minute discussion of the problems encountered during the morning and for a briefing, if necessary, on the coming day.

Curriculum and Program

The differences in pupils' ages will not permit establishing a standard curriculum for the entire school. The teachers, with their

understanding of the children and their varying abilities in crafts, storytelling, and other pursuits, will help to determine the program most profitable and suitable for the children.

Being capable of only short attention spans and needing a variety of activity, the younger children would spend more time in sandbox activity, and with scrapbooks, coloring, and stories to occupy their changing interests. The wise teacher could promote citizenship and personal satisfaction in these activities.

Vocational guidance and the dissemination of occupational information can be made a definite part of the school program for the intermediate group (ages 13 to 15). It might be desirable to obtain the services of someone who is trained to administer vocational aptitude tests to this intermediate group.

The atmosphere of the Vacation Bible School should be stimulating but comfortable. There should be no pressure on the children in the form of grades that would compare ability or in the form of coercion. The ideal school will provide motivation to work at capacity.

The day's program, of course, is best arranged by the faculty and may vary in succeeding years as improvements are suggested. A suggested outline for the 3- to 9-year-olds appears below:

- 9:00- 9:15 Opening exercises (This worship period should include participation by the children.)
- 9:15-10:15 Sandbox activity, scrapbooks, clay modeling, or similar activities (crafts and handwork for older ones)
- 10:15-10:30 Singing, finger plays
- 10:30-11:00 Bible study (stories, memory verses)
- 11:00-11:15 Special events (This could be celebration of a birthday, special music, etc.)
- 11:15-12:00 Character stories; mission stories
- 12:00-12:05 Closing exercises
- 12:10-12:30 Faculty meeting

Here is a broad outline for the 10- to 15-year-olds:

- 9:00- 9:15 Opening exercises (Children can take part in this worship.)
- 9:15- 9:45 Problem-centered Bible study (This study should be in small groups in which personal problems can be discussed.)
- 9:45-10:15 Singing (If there are enough students in this group, a choir can be organized.)
- 10:15-10:30 Group activity (reports by the class on jobs or short talks by local individuals on job opportunities)
- 10:30-11:00 Character stories, mission stories, health study
- 11:00-12:10 Crafts and hobbies
- 12:10-12:30 Faculty meeting

There are many ways to vary this program. Moving pictures, special reports, and health demonstrations by nurses, doctors, or dentists, would vary the school program and make it more interesting.

A commencement program can be held at the close of the school, featuring the work that has been done by the various departments. This program would bring to the church many guests, some perhaps for the first time.

Advertising and Finance

For several weeks before the opening day an announcement should appear in the church bulletin regarding the school and its various activities. The pastor should write a letter to the church members and friends telling them of the school. Members might submit names of neighbors and friends. An attractive sign can be put up in the church yard a week in advance. The right kind of advertising ensures a good attendance in the school and a favorable impression on the community.

If the church board feels that the investment is worth while, it can vote funds from the church treasury for the school. The various departments of the church or Sabbath school could unite and finance the project. A special offering could be taken. A small fee could be charged for each child; this is, however, not the best plan, because some families cannot readily afford the fee, especially if there is more than one child in attendance from the family.

An excellent way to follow up the Vacation Bible School is to organize a Pathfinder Club. If such a club is already active in the church, it can be introduced to the new pupils before the Bible school is over. The pupils of the Bible school are tied in, by invitation, with the Sabbath school and the progressive class work, which is a very healthy program for young people.

[Pastors interested in conducting Vacation Bible Schools in their churches may receive additional guidance and helps from the Sabbath School Department of the General Conference, which has been charged with the responsibility of promoting this type of child evangelism.—EDITORS.]

Christianity Discussion Groups for Youth

The purpose of discussion groups on Christianity is to prepare Adventist children and youth for a wider service in the church and in the community through a practical understanding of the principles of Christianity. This activity might be termed "a problem-centered course

in Christianity" and could be used as an outline for a baptismal class organized at the close of a Week of Prayer in a church school, or with modification it could be used as an adjunct to a Week of Prayer series for such a group.

In the suggested outline *Steps to Christ* is used as basic reading. The success of the course depends upon the preparation and thought the pastor gives it before he begins. If the pastor lectures exclusively, the course will not be so successful as it will if he starts a group discussion on the topic for the day by presenting a problem. It is advisable at times to ask the group to prepare some problems for discussion.

To promote democratic self-supervision, the group should at each discussion elect a chairman for the coming discussion. It is the job of the chairman to keep order and to recognize those who want to speak.

The ideal size for the group is set with a top limit of from eight to twelve members. In a larger group there is a tendency away from free discussion. The pastor should encourage expression of opinions and should not show alarm at whatever might be said. He can subtly guide the discussion into the most profitable lines of thought.

The class should begin with a prayer, offered when possible by one of the youth.

Below is a sample of the kind of work the class could do, based on various chapters from *Steps to Christ*. The questions would, of course, vary according to the specific problems that the students themselves present.

Chapter: "The Sinner's Need of Christ"

PROBLEM: *Would you naturally be good if you didn't learn evil practices from other people? (The idea that it is necessary only to develop the good that exists in man by nature is a fatal one.)*

Discussion: . . .

"It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken."—*Steps to Christ*, p. 18 (pocket ed.).

PROBLEM: *If you inadvertently lose your temper and swear when the hammer slips and hits your finger, can you obtain merit and favor by helping someone when you have regained your temper?*

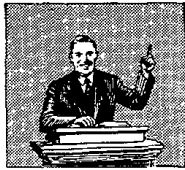
Discussion: . . .

". . . in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race."—*Ibid.*, p. 21.

Chapter: "Repentance"

PROBLEM: *Has anyone ever repented to you? Have you ever repented to anyone? How did*

(Continued on page 46)



E VANGELISM *Winning Men for God*

Shall We Revise Our Views on Zionism?—Part II

Does Zionism Fulfill Prophecy?

S. A. KAPLAN

Editor, Jewish Magazine, "The Sabbath Exponent"

MOST Protestants invest Zionism with an aura of prophetic significance. They assert that the establishment of the Israeli state came about in response to prophecy. All this is mere wishful thinking and has no foundation in fact. As for the Jews, very few attach any *religious* significance to the founding of the new little commonwealth of Israel. The father of modern Zionism, Dr. Theodore Herzl, conceived the movement as a purely *political* objective. In his pamphlet, *The Jewish State*, which electrified world Jewry fifty years ago and gave rise to the national movement, Dr. Herzl made these revealing statements: "It depends upon Jews themselves whether this *political* pamphlet remains for the present a *political* romance."—*The Jewish State*, p. 72 (published by the Zionist Emergency Council, New York, 1946). So completely was Zionism divorced from religion in the mind of its founder that he declared: "The theories of a *divine* institution, (and) of *superior* power, and the patriarchal . . . theories, do not accord with modern views."—*Ibid.*, p. 137. And again: "We shall keep our *priests* within the confines of the temples in the same way as we shall keep our professional army within the confines of their barracks."—*Ibid.*, p. 146.

The rank and file of Israel's citizenry are not at all concerned with prophetic interpretations, for they are wholly absorbed in such matter-of-fact problems as their daily bread and butter, their employment or lack of it, and the ominous political and economic situation that now prevails in Israel. Religion is the preoccupation of but a small minority of the Israelis, and these wield but little influence in the shaping of Israel's diplomacy.

If we compare modern Zionism with the Exodus movement or with the return of the Jews from the Babylonian captivity, modern Zionism's *unprophetic* character becomes still more painfully apparent. As we all know, the Spirit

of prophecy was intimately associated with the Exodus movement from its very inception. Moses was the divinely appointed prophet by whom the deliverance of the Hebrews from the Egyptian bondage was triumphantly consummated. "By a *prophet* the Lord brought Israel out of Egypt, and by a *prophet* was he preserved" (Hosea 12:13).

Similarly, the return of the Jews from Babylon was essentially a prophetic movement. A number of prophets, as Isaiah, Jeremiah, Ezekiel, Zechariah, et cetera, foretold the return of the captive Israelites to their homeland. Thus both these movements were based on the *sure word of prophecy*. As will be shown, neither modern Zionism nor the State of Israel has the remotest connection with Bible prophecy.

Protestants Misapply Pre-exilic Prophecies to Zionism

By a peculiar feat of prophetic jugglery Protestants take some of the pre-exilic prophecies and, wresting them from their chronological context, without rhyme or reason apply them to modern Zionism. One of the prophecies thus frequently distorted is that of the thirty-sixth chapter of Ezekiel, which was written several decades *before* the return of the Jews from Babylon. This prophecy was fulfilled in 457 B.C., when, by the historic decree of Artaxerxes Longimanus, the captives were granted permission to restore and to build Jerusalem.

In this prophecy of Ezekiel 36, note how many times God addresses Himself to the "mountains of Israel," pledging to wrest these mountains from Idumea, or *Edom*. During the Babylonian captivity the Edomites, the age-old enemies of Israel, occupied these commanding mountainous positions, hoping thereby to dispossess the Hebrews forever. The prophet Ezekiel, however, predicted an *early* deliverance of the land from the usurping foes: "But ye, O mountains of Israel, ye shall shoot forth your branches, and

yield your fruit to my people of Israel; for they are at hand to come" (Eze. 36:8). (Hebrew: *karov lavou*—"near to come.")

Within a few decades after this prediction was penned the Jews did indeed return to their possessions! The prophecy truly had an "early" fulfillment. To apply this prediction, which according to the prophet was "near to come," to modern political Zionism which developed *two thousand five hundred years later*, is an unpardonable anachronism. This is a typical illustration of the utterly inconsistent application of many of the other pre-exilic prophecies to modern Zionism.

Prophecies Concerning Spiritual Israel Likewise Misapplied

Side by side with the prophecies pointing to the return of *literal* Israel from Babylon, and frequently interwoven with these prophecies, may be found numerous predictions concerning the *final* gathering of *antitypical* or *spiritual* Israel, the "Israel of God," composed of individuals out of every nation who embrace the gospel message. Our Protestant friends, however, mistakenly apply all these prophecies to literal Israel and to present-day Zionism. A typical example is the well-known prophecy of Isaiah 11:10-16, which, for lack of space, we can only quote in part:

"And in that day there shall be a *root of Jesse*, which shall stand for an ensign of the people [Hebrew: *amim*—nations], to it shall the *Gentiles* seek. . . . And 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, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . . And there shall be an highway for the remnant of his people, which shall be left, from Assyria; *like as it was to Israel* in the day that he came up out of the land of Egypt."

This is clearly a prophecy of the Christian dispensation, for the "root of Jesse" and the "ensign of the nations," as we know, refer to Jesus the Messiah. The "Gentiles" and the "remnant" from Assyria, et cetera, and from "the islands of the sea," in this prophecy, constitute the *spiritual* Israel of every nation, for when the Jewish nation rejected the Son of God, Jesus, their Messiah, they forfeited their special privileges of being the chosen people of God. Said Jesus of them, "The kingdom of God shall be taken from you [the Jewish nation], and given to a nation [*spiritual* Israel] bringing forth the fruits thereof" (Matt. 21:43).

Another prophecy referring to *antitypical* Israel, which is similarly being distorted and

arbitrarily misapplied to modern Zionism, is found in Ezekiel 37, from which we quote in part:

"Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. . . . And shall put my spirit in you, and ye shall live, and I shall place you in your own land. . . .

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become *one* in thine hand. . . . Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: . . . and they shall be no more *two* nations, neither shall they be divided into two kingdoms any more at all. . . .

"And *David* my servant shall be king over them; and they all shall have *one* shepherd. . . . And they shall dwell in the land . . . *for ever*: and my servant *David* shall be their prince *for ever*. . . . My sanctuary shall be in the midst of them *for evermore*" (Eze. 37:12-28).

Most Protestants regard modern Zionism as a fulfillment, or at least as the initial stage of fulfillment, of this prophecy of Ezekiel; but there are too many factors involved that militate against such an interpretation.

First: the preceding prediction twice emphasizes (see verses 12 and 14) a *literal resurrection* of the righteous before God's people will be placed in their "own land." If there has been such a literal resurrection of the dead in connection with the establishment of the little state of Israel, or at the time of the return of the Jews from Babylon, the writer is wholly unaware of it.

Second: when this prophecy is fulfilled, the two sticks, representing Israel and Judah, will unite and form a kingdom that shall *never* pass away. In other words, it envisions an *everlasting* kingdom with "*David*" as their king reigning "*for ever*." This cannot be said to have taken place when the Jews returned from Babylon, nor have the other specifications of the prophecy been met by the founding of the Israeli commonwealth. It is evident, for example, that the ten tribes that composed the northern kingdom of Israel did not as a whole reunite with Judah at the termination of the seventy-year captivity in Babylon. Josephus, the ancient Jewish historian, and Graetz, the distinguished modern Jewish historian, as well as other scholars and authorities are agreed that the vast majority

of the ten tribes remained in Babylon at that time. This is substantiated by the Spirit of prophecy. We quote:

"To the ten tribes, long rebellious and impenitent, was given no promise of *complete restoration to their former power in Palestine. Until the end of time, they were to be 'wanderers among the nations.'* But through Hosea was given a prophecy that set before them the privilege of having a part in the *final restoration that is to be made to the people of God [spiritual Israel] at the close of earth's history, when Christ shall appear as King of kings and Lord of lords.*"—*Prophets and Kings*, p. 298. (Italics supplied.)

This statement from the messenger of the Lord makes it clear that the reunion of the two houses of Judah and Israel has not yet taken place and that it will not be realized until the second coming of Christ. To date, only one tenth of the total Jewish population of the world is settled in the little state of Israel. The other nine tenths, comprising some eleven million Jews, are scattered among more than eighty nations throughout the world. Nowhere is there now discernible any mass exodus of Jews to the little republic on the Mediterranean shore. Immigration to Israel has reached its "high water mark" of popularity and is fast drying up at its source. At the same time the number of

Jews leaving Israel every month is creating uneasiness in government circles, for contrary to the popular conception, Israel is still largely an *empty* country in its northern and southern sections, and is in urgent need of a constant influx of Jews in order to become a stable government.

In view of these facts it is absurd to claim that modern Zionism fulfills the foregoing prophecies. Indeed, as has been shown, modern Zionism has no prophetic significance whatsoever.

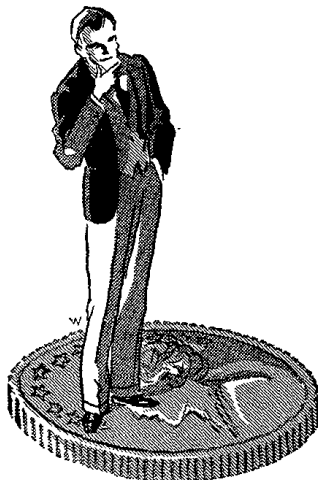
When and in what manner these predictions of Ezekiel 37 and Isaiah 11 will be fulfilled in every specification, and who constitutes God's chosen people today, will be discussed in the remaining article of this series.

(Concluded next month)

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Report on the Eleventh Chapter of Daniel

With Particular Reference to Verses 36-39

THE study group appointed by the Committee on Biblical Study and Research to give study to Daniel 11 gave careful consideration to a number of manuscripts placed in their hands by its chairman. These included the following:

1. *Pioneer Views on Daniel Eleven and Armageddon*, by Raymond F. Cottrell.
2. *Notes on Daniel Eleven and Armageddon*, by Raymond F. Cottrell.
3. *The King of the North*, by Jean Vuilleumier.
4. *Diagram of Final Events*, by Jean Vuilleumier.
5. Editorial in the *Review and Herald* of May 13, 1862, by Uriah Smith.
6. Editorials in the *Review and Herald* of November 29, 1877, and October 3, 1878, by James White.
7. *The Eleventh Chapter of Daniel: a Paraphrase and a Partial Interpretation*, by Edward Heppenstall.
8. *A Literal and Historical Application of the Explanation of Daniel Eleven*, by William Hyde.
9. *The Papacy in Daniel Eleven*, by Edwin R. Thiele.
10. *A Study of the King of the North*, by John M. Kennedy.
11. *A Letter from L. H. Christian to M. E. Kern re Daniel Eleven*.
12. "He Shall Come to His End," by L. L. Caviness.
13. *The Power That Comes to Its End Without Any Help*, by L. L. Caviness.
14. *The Period of the End*, by C. D. Colburn.

After a careful study of these manuscripts and a free discussion of the points at issue, the study group presented to the full committee the following report as their considered judgment and conclusion pertaining to the problems presented in reference to the interpretation of Daniel 11, verses 36-45, in its relationship to the historical Seventh-day Adventist position regarding these verses.

I. Daniel 11:1-35. These verses, it was felt, present no great problem. There have been among our Bible students some minor differences of opinion concerning the interpretation

of certain verses and the application of some of the prophecies to past history. However, the committee felt that on the whole there is quite full agreement among our Bible expositors on this section of the chapter and therefore there would be no point in covering these verses in our report.

II. Daniel 11:36-39. It was recognized by the committee that this passage has been variously interpreted by our Bible students both in the past and in the present, and therefore presents a problem that demands careful consideration.

The committee, having studied at some length the various opinions held and also the teaching of the pioneers of this movement on the interpretation of these verses, presented the following observations:

1. The pioneers of this movement were for the first twenty-five or thirty years of our history unanimous in stating that papal Rome is the power referred to by the prophet Daniel in these verses. No other conclusion could be reached after a careful study of the literature of the church during this period.

William Miller held this view as far back as 1842 (see *Evidences From Scripture and Prophecy*, by J. V. Himes, pp. 97, 98). This was the interpretation presented by James White on many occasions, the first being in *A Word to the "Little Flock,"* published in 1847, pages 8, 9. He says: "Michael is to stand up at the time that the last power in chap. 11, comes to his end, and none to help him. This power is the last that treads down the true church of God. . . . This last power that treads down the saints is brought to view in Rev. 13:11-18. His number is 666." Later, in the *Review and Herald* of November 29, 1877, James White defends this exposition of the text as follows:

"Let us take a brief view of the line of prophecy four times spanned in the book of Daniel. It will be admitted that the same ground is passed over in chapters two, seven, eight, and eleven, with this exception that Babylon is left out of chapters eight

and eleven. We first pass down the great image of chapter two, where Babylon, Persia, Greece, and Rome are represented by the gold, the silver, the brass, and the iron. All agree that these feet are not Turkish but Roman. And as we pass down, the lion, the bear, the leopard, and the beast with ten horns, representing the same as the great image, again all will agree that it is not Turkey that is cast into the burning flame, but the Roman beast. So of chapter eight, all agree that the little horn that stood up against the Prince of princes is not Turkey but Rome. In all these three lines thus far Rome is the last form of government mentioned.

"Now comes the point in the argument upon which very much depends. Does the eleventh chapter of the prophecy of Daniel cover the ground measured by chapters two, seven, and eight? If so, then the last power mentioned in that chapter is Rome."

Elder White at the same time advised caution in giving a positive interpretation of unfilled prophecy. He also warns against "removing the landmarks fully established in the advent movement." This article leaves no doubt that James White considered in 1877 that the power referred to in Daniel 11:36-39 is papal Rome and that this was a landmark "fully established in the advent movement."

Even Uriah Smith, who later departed from this view, in an editorial in the *Review and Herald*, May 13, 1862, under the title "Will the Pope Remove the Papal Seat to Jerusalem?" refers to the Papacy as the power in Daniel 11:45. He quotes a statement from the Liverpool *Mercury* in which it is stated that a certain plan was under way which "points to the realizing of Pio Nono's favorite plan of removing the seat of the Papacy to Jerusalem." This is commented on by Uriah Smith as follows: "Is not the above item significant, taken in connection with Daniel XI, 45?" This statement confirms the fact that there was virtual unanimity among the leaders of the church with respect to our denominational teaching; namely, that Rome in its papal form is the power referred to in Daniel 11:36-39, and that papal Rome is also one of the powers referred to in the later verses of Daniel 11.

2. Adventists take for granted today what James White emphasized in 1877 and 1878: that the prophecies of Daniel, chapters 2, 7, 8, and 11, show remarkable parallels in treating of Rome. The committee felt that the evidence that there is a parallelism between chapter 11 and the earlier chapters of Daniel has been established beyond a reasonable doubt. The eleventh chapter presents a literal exposition of the symbolic prophecies of Daniel 2, 7, and 8. It is generally agreed among Seventh-day Adventist Bible students that the "king" of Daniel

7:24, 25, and Daniel 8:23-25 refers to the Roman Catholic power, which accurately fulfills the prophetic symbols. It was the conviction of the committee that where the "king" is again mentioned in Daniel 11:36 and described in almost identical language it could not represent a new power like France or Turkey not previously presented by Daniel in his prophetic outline, and that it would be most reasonable and in harmony with the prophetic outline of the rest of the chapter to conclude that the "king" in these and following verses also refers to papal Rome.

The committee felt that a careful study of Daniel 11:36-39 reveals outstanding characteristics of the Papacy and a remarkably clear picture of the cunning flattery and deceit of this power in its historical activities and its religious practices. These verses parallel not only the above-mentioned verses in Daniel 7 and 8 but also 2 Thessalonians 2:4 and Revelation 13:5, 6. It was therefore the unanimous conclusion of the committee that, both historically and according to a sound exegesis of the text, Daniel 11:36-39 must refer to the papal power, and further, that these verses are parallel to Daniel 7:24, 25, and Daniel 8:23-25, which have always been considered by the Seventh-day Adventist ministry as referring to the Papacy.

3. The committee also studied the possible causes that prompted Uriah Smith and others to depart from this historic denominational interpretation, substituting the history of France during the French Revolution for papal Rome as fulfilling Daniel 11:35, 36, and Turkey as the power in later verses, as well as the results of this shift of position in our denominational teaching. Some of the causes for the shift of position were found to be:

a. The complete loss of temporal power by the Papacy in 1870, resulting in Pius X proclaiming himself a "prisoner in the Vatican." For example, Uriah Smith states in the 1873 edition of *Thoughts on Daniel* in referring to the events of 1870, which he believed knocked "the last prop from under the papacy": "Victor Emmanuel, seizing his opportunity to carry out the long-cherished dream of a United Italy, seized Rome to make it the capital of his kingdom. To his troops, under General Cadorna, Rome surrendered, September 20, 1870. Then the last vestige of temporal power departed, nevermore, said Victor Emmanuel, to be restored; and the Pope has been virtually a prisoner in his own palace since that time. . . . The last vestige of temporal power was swept from his grasp."—Pages 146, 147.

b. The conviction expressed in the secular and religious press that the Papacy had fallen

to rise no more. This led Uriah Smith to state in the 1883 edition of *Thoughts on Daniel*: "The attempt which some make to bring in the Papacy here (that is, in Daniel 11:36-45) is so evidently wide of the mark that its consideration need not detain us."—Page 383.

c. The bringing of France, Turkey, and Egypt into the interpretation of these verses, and those following, seemed to bring a series of current events into the fulfillment of the prophecy, which to those who advocated it gave "great confirmation of faith in the soon loud cry and close of our message." (Comment by James White on the new theories, *Review and Herald*, November 29, 1877.)

d. Russian armies seemed about ready to close in on Constantinople, and the world press was full of declarations that the "sick man of the East" would soon be expelled from Europe. Uriah Smith, it seems, reflected the popular Protestant and secular viewpoint as he wrote under the title, "Turkish Empire's Downfall," and similar titles, during the last quarter of the nineteenth century.

e. Earlier Protestant commentators, such as Bishop Newton, Adam Clarke, and others, had generally held that the Ottoman Empire was one of the powers designated in Daniel 11:40-45, and events in the decade from 1870 to 1880 seemed undeniably to substantiate this line of reasoning, with current history pointing in the same direction.

f. Uriah Smith was evidently not in agreement with James White, who gave definite warnings that the positions being taken on the Eastern question were based on prophecies that had not yet met their fulfillment. White said, "But what will be the result of the positiveness in unfulfilled prophecies *should things not come as very confidently expected*, is an anxious question." (Emphasis his. James White in *Review and Herald*, Nov. 29, 1877.) He then proceeded to point out the parallel between Daniel 11 and the prophecies of Daniel in earlier chapters that were to him convincing proof "that the last power mentioned in that chapter is Rome."

James White's position was clearly stated in 1878 as follows:

"And there is a line of historic prophecy in chapter eleven, where the symbols are thrown off, beginning with the kings of Persia, and reaching down past Grecia and Rome, to the time when that power 'shall come to his end, and none shall help him.' If the feet and ten toes of the metallic image are Roman, if the beast with ten horns that was given to the burning flames of the great day be the Roman beast, if the little horn which stood up against the Prince of princes be Rome, and if the

same field and distance are covered by these four prophetic chains, then the last power of the eleventh chapter, which is to 'come to his end and none shall help him,' is Rome. But if this be Turkey, as some teach, then the toes of the image of the second chapter are Turkish, the beast with ten horns of the seventh chapter represents Turkey, and it was Turkey that stood up against the Prince of princes of the eighth chapter of Daniel. True, Turkey is had enough off; but its waning power and its end is the subject of the prophecy of John and not of Daniel."—*Review and Herald*, Oct. 3, 1878, p. 116.

The committee therefore concluded that the change from the earlier views held by the denomination came about largely under the direction of Uriah Smith. In light of current political developments of the time, together with the apparent recession of the Papacy into a position of nonpotency in the political and religious world, he presented very ably and with deep conviction what seemed to him the more reasonable interpretation of the text in question.

This view, as taught by Uriah Smith, was published in our periodicals and more permanently in the book *Thoughts on Daniel and the Revelation*, written by Smith about this time. This book had a wide circulation and was a large factor in bringing possibly thousands into the truth. Its interpretation of the prophecies was very largely in harmony with former Seventh-day Adventist teachings. It became, therefore, to a large majority of our ministers and laymen the accepted interpretation of all the prophecies of Daniel and Revelation. During the years it came to be looked upon as our official denominational teaching. The fact that it differed in some respects from the position of the pioneers was almost lost from view.

Not until the events so confidently predicted did not materialize, and the Papacy, instead of having "fallen to rise no more," again became a decisive influence in international affairs with a resumption of temporal power in 1929, did our Bible students undertake a re-examination of our denominational interpretation of these prophecies.

Our earlier teaching was then rediscovered, together with the explicit warnings given by Elder White and others concerning the newer views advocated by Elder Smith. These findings, with the realization that current historical events had failed to develop along the lines expected, convinced many of our ministers and Bible teachers that those texts demanded a careful restudy. This study has resulted in again placing the Papacy rather than France as the power referred to in verses 36-39, by many of our Bible students. That this is the correct and historical denominational interpretation was the

conviction of the committee, who were in complete agreement in this conclusion.

The difference of opinion among Seventh-day Adventists begins with the 36th verse, with the introduction of "the king" who "shall do according to his will" and "shall exalt himself."

In deciding who this "king" represents, it is well to remember that in verses 33-35 there is a slight break in the sequence of thought, where the faithfulness of the honest of heart, and their sufferings, and the brief respite brought to them are described.

That Papal Rome is included in the prophecy is made clear in verses 30-32, where its relationship to the "holy covenant," "the daily," and "the abomination that maketh desolate" is presented. Then in verses 33-35 the papal persecutions, together with the Reformation, are presented. "The people" that "instruct many" are "holpen with a little help," "even to the time of the end."

The power causing the people of God their trouble is not mentioned after the 32d verse, but is implicit in the troubled experience of the faithful. When is this persecuting power again referred to? It is "the king" of verse 36. It must be noted that the reading "the king" is found in the accepted Hebrew text, and translated thus in the King James Version and nearly all standard versions of the Scripture. After carefully weighing translations of the Hebrew on this question, we feel that the weight of evidence is on the side of the generally accepted rendering, "the king."

It helps in the identification of this "king" to notice that the power introduced as Rome is usually spoken of as "he" or "him," but in verse 21 it is called a "kingdom," and in verse 27 the "he" and his opponent in the battle are spoken of as "both these kings." When, therefore, the prophet again refers to "the king" in verse 36, it is most reasonable to apply the text to the king already mentioned. In verse 36, without a break in the thought, and without even a new sentence in some translations, "the king" is again presented and his activities further explained. It would, therefore, seem to be but reasonable to conclude that the power here set forth is the same as in previous verses.

4. This is further emphasized by the fact that verses 36-39 so nearly parallel other texts that have always been applied to the Papacy by most Protestant commentators. Note the following:

Daniel 11:36

"The king shall do according to his will; and he shall exalt himself and magnify himself above every god."

Daniel 8:23

"A king of fierce countenance, and understanding dark sentences, shall stand up."
Daniel 8:11. "Yea, he magnified himself even to the prince of the host."

2 Thess. 2:4. "Who opposeth and exalteth himself above all that is called God."

Daniel 7:25

"He shall speak great words against the most High."
Daniel 7:11. "Because of the voice of the great words which the horn spake."

2 Thess. 2:4. "Shewing himself that he is God."

Rev. 13:5, 6. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

Daniel 11:36

"He shall . . . speak marvellous things against the God of gods."

Daniel 11:36

"He . . . shall prosper till the indignation be accomplished: for that that is determined shall be done."

Daniel 11:35

"Even to the time of the end: because it is yet for a time appointed."

Daniel 7:25. "They shall be given into his hand until a time and times and the dividing of time."

Rev. 13:5. "Power was given unto him to continue forty and two months."

Daniel 11:37

"Neither shall he regard the God of his fathers, . . . nor regard any god: for he shall magnify himself above all."

2 Thess. 2:4

"So that he as God sitteth in the temple of God, shewing himself that he is God."

Daniel 7:25

"He shall . . . think to change times and laws [of God]."

Verse 38: "But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things."

The translation here seems to be obscure and in the King James Version there are three marginal readings indicating the lack of agreement on the part of the translators as to its correct rendering. The first marginal reading indicates that this power would, while seated in "his," or God's, seat, "honour the God of forces." The word "forces" is again obscure. One marginal reading gives "munitions," another "Gods protectors." Some translators do not translate the word but retain the original *Mauzzim* in the text. This word implies "protection," or a "protector," as used in Psalms 27:1; 28:8; and 31:3. Claiming therefore to be God, or at least from God's "seat," he points to a "god whom his fathers knew not" for protection and help. Surely the prayers directed to the saints of the church and to the virgin Mary would accurately fulfill this verse. Also the gifts of "gold, and silver, with precious stones, and pleasant things" point directly to the priceless gifts that the church has bestowed upon the images of the saints. Here the Hebrew word "Namadeth," used also in Isaiah 44:9, signifies the costly ornaments where-with the heathen decked their images. This has

been fulfilled thousands of times in Catholic churches where images of the virgin Mary and of the saints have been decked with gifts of untold value and robed in priceless garments woven with gold and silver and precious stones.

Verse 39: "Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain."

Again the translation is obscure. William Lowth would translate this verse, "And he shall make the strongholds of the Mauzzims jointly with the strange (or foreign) god." In other words, in the temples and religious places he shall mingle with these "protectors" or saints, the worship of "a strange god, whom he shall acknowledge and increase with glory." The exaltation of the pope as God and his power to "rule over many" is evidently here foretold. Furthermore, he "shall divide the land for gain," or "distribute the earth for a reward." The pope's assignment of whole provinces and kingdoms to certain princes, and his granting of the whole overseas world to the Spanish and Portuguese crowns, certainly accurately fulfills this verse. Also his assignment of titles and honors and benefices as a reward to kings or princes for their support and protection is no doubt applicable here.

Therefore, from the foregoing, we conclude that verses 36-39 of Daniel 11 accurately set forth in prophetic language the work and history of papal Rome, which we believe has specifically fulfilled these predictions in the theological claims of the Papacy and in its history as a church. In the exegesis of the 36th verse, to name France, which is only one of the ten tribes, and not strikingly influential in spiritual matters, either *pro* or *contra*, is to strain more than one point. Everything that can be said about France here can be said with equal accuracy about Russia. But neither can be introduced with propriety, for to do so breaks the continuity of thought in chapter 11.

But to apply the prophecy in verses 36-39 to the Papacy is to continue the thought logically, and also to retain the parallel with chapters 7 and 8. The terms of verses 31-39 fit the Papacy better than they do any other power of history.

III. Daniel 11:40-45. The committee spent considerable time and study in a consideration of these verses. It was agreed that in light of the foregoing conclusions this passage must largely be considered as unfulfilled prophecy.

It was the considered opinion of the committee that the expression in verse 40, "at the time of the end," need not refer to a specific date at

the beginning of "the time of the end," but could refer with equal accuracy to any time in or during "the time of the end." Therefore, we need not necessarily look for the fulfillment of verse 40 and following texts in 1798, but rather to events subsequent to the beginning of "the time of the end," and yet prior to the close of probation or the standing up of Michael in Daniel 12:1.

The committee were not fully agreed as to the interpretation of the "king of the south" and the "king of the north" in these verses. It was agreed, however, since all through the eleventh chapter of Daniel these terms apply to powers geographically located in the eastern Mediterranean, that the powers indicated here as "king of the north" and "king of the south" must play their part in the final history within this area. However, the committee agreed it would not be advisable to attempt to identify these powers too specifically as yet. They would not, however, limit the application of these terms to Egypt and Turkey. Without doubt the Papacy, if it is the power of Daniel 11:36-39, must also play a part in the historical fulfillment of these verses, for the pronoun "him" in verse 40 must refer to the power brought to view in verses 36-39.

With the rapidly changing situation in current world history; with the developing power of Russia lying to the north, which evidently has national ambitions in the Middle East; with the determination of the Western powers to restrain the power and growth of Russia; and with the vital and strategic position of the Papacy in the conflict looming up between the two opposing ideologies, one of which is the avowed enemy of the Catholic Church, whereas the other recognizes the Papacy as the greatest spiritual force in the world, it seemed to the committee that these verses need to be studied in the light of present-day developments and may rightly refer to a larger and more extensive conflict than a local contest between Egypt and Turkey.

There may be here in this passage also a parallel with Daniel 7:26, "And they shall take away his dominion, to consume and to destroy it unto the end." Some members of the committee felt that Revelation 17 and 18 should also be studied in relation to the final events of Daniel 11.

Inasmuch as it is the definite conviction of the committee on Daniel 11 that this portion of the prophecy refers to events that are largely in the future, we conclude it would be the better part of wisdom not to make any definite pronouncement at this time as to the exact ap-

plication of Daniel 11:40-45. The purpose of prophecy is not that one should outline the details of world events for the future, but as the Saviour said, "that, when it is come to pass, ye might believe" (John 14:29). It is our opinion that the counsel given by Elder James White in 1877 concerning these very texts might well be recognized as still applicable. He said:

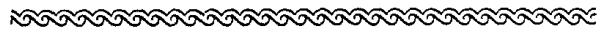
"Fulfilled prophecy may be understood by the Bible student. Prophecy is history in advance. He can compare history with prophecy and find a complete fit as the glove to the hand, it having been made for it. But in exposition of unfulfilled prophecy, where the history is not written, the student should put forth his propositions with not too much positiveness, lest he find himself straying in the field of fancy. . . . Positions taken upon the Eastern question are based upon prophecies which have not yet their fulfillment. Here we should tread lightly, and take positions carefully, lest we be found removing the landmarks fully established in the advent movement."—*Review and Herald*, Nov. 29, 1877.

This has been well stated by Sir Isaac Newton, who was a devout student of the prophecies of Daniel and the Revelation. He said that "the folly of interpreters has been, to foretell times and things by this prophecy (the Revelation), as if God designed to make them prophets. By this rashness they have not only exposed themselves, but brought the prophecy also into contempt."—*Observations Upon the Prophecies of Daniel and the Apocalypse of St. John*, p. 251.

The committee, therefore, feels that where the Bible and the Spirit of prophecy are both silent as to the details of future events, we

should exercise extreme care in setting forth dogmatically the course of human history, lest we assume the role of prophets ourselves, by attempting to dogmatize on the exact outcome of international events that still lie in the future.

Therefore we conclude that it would be well to hold in abeyance any positive interpretation of Daniel 11:4-45 until the events foretold can be clearly seen and identified as the fulfillment of the prophecy. Then we can with assurance and without embarrassment proclaim these events as signs of the approaching standing up of Michael and the coming of the Lord as presented in Daniel 12:1-3. •



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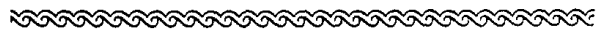
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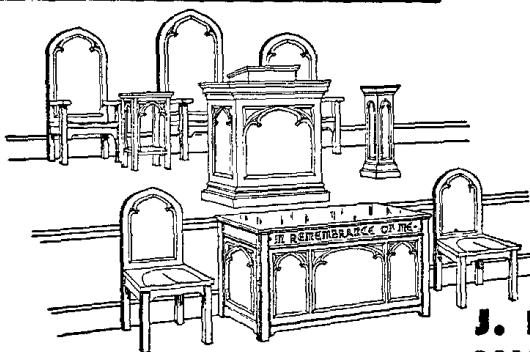
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Returned Missionary, Broadview Academy, Illinois

SEVERAL years ago when my husband and I went out to the mission field I thought I had tasted the depths. When we climbed aboard that train in Niles, Michigan, and looked down into the faces of our sons, it seemed that we were draining the cup of woe to its last bitter dregs. For through our tears we saw those two young men gazing up at us bravely at that hard good-by, and we thought we had paid a great price. We had worked early and late, never despairing, never wearying, to give them their chance, even though the depression was biting deep and every victory exacted a price. And now we could not see them graduate; we could not hear them sing or play the organ or play in the band or preach for a long, long time. We were putting seven years between our dearest possessions and us. It was hard, but we had been schooled in a hard school and had learned to "endure hardness."

It was not long until we were on the sea. I began to wonder whether I had brought the right things in the big packing boxes stacked down in the hold of the vessel. I had tried to imagine and anticipate, and had sorted, disposed of, and added to, as well as I could. After I reached Africa I thought of things I had given away that I would have been glad to have, and I had brought a few absurdly worthless things. But when I got into my work I learned to my deep pleasure that the indispensable equipment of a good missionary does not take up a foot of packing space. I learned that a knowledge of the utter worthlessness of things, the deceitfulness of outward appearances, and a capacity for patience, love, and understanding were worth more than the thousands of pounds of things we had packed to use out there.

Worthlessness of Things

There were innumerable occasions when we thought we would have enjoyed some of the luxuries that are so abundant in America. We missed the radio, newspapers, electricity, gas,

and comfortable furniture. But we learned that they were not necessary to happiness. We were there for eight months before our boxes arrived, and the other missionaries lent us sheets, blankets, and a few dishes. The mission house was furnished with things that wouldn't sell at a secondhand store here. Our first bed was void of springs, unless you would call the laced cowhide by that name. Later, when our boxes arrived, we were glad we had brought a mattress and springs, even though we set them up on boxes for several months because we had no bedstead.

When I saw the queer, dilapidated "parlor suite" apportioned to me, I thought of my living-room furniture that I had sold for a song, but even then I realized that happiness and usefulness need not depend on beautiful furniture. It was a matter of making the most of what we had. Soon we had covered the unattractive khaki material on the davenport and chairs, and had put down rugs and hung pictures. The ugly sitting room, big enough to seat a conference committee, began to be home. We did not let *things* discourage or dominate us, but we subjugated them and made them serve us. It is amazing, though, how much doilies, scarves, rugs, vases, and books can do for a room. Our very life and health depended on screens, dry floors, and mosquito netting, but in addition we could do much to make things homelike and even beautiful, with little or no cost.

Deceitfulness of Outward Appearances

During my first few days on the mission I thought I had never before met such a poor, ragged, and sorry lot of people. I had never seen so much poverty, nakedness, and need in all my life. Then I saw Christians—women, in particular—terribly scarred, with blackish designs cut into their faces and chests. Ear lobes were slit and stretched. Such marks of heathenism can never be erased in this life. It was not

a prepossessing picture, not a bit of beauty to ameliorate ugliness. But, oh, how soon I learned that—

“That which fairest is, but few behold;
The mind adorned with virtues manifold.”

For there, walking the mission roads, living in simple mud huts, and sitting in our humble schoolrooms, were many people who will one day sit down with the great men of the kingdom in the better land. Kings and princes, joint-heirs with Christ, now in rags and bare feet, but they have laid hold on promises that will make them great in the kingdom of our Father.

I have knelt and washed black feet in the ordinance of humility—feet so rough and so harsh that I had the feeling for a minute that the communicant had forgotten to take off his shoes. I thought of the lush fields of the new earth, of golden streets these poor feet would one day tread—so different from the harsh, rocky barrenness of Central Africa. I have seen tears streaming down black cheeks, for hearts were touched by the blessed ordinance that shows forth the Lord's death till He comes. I have marveled in my heart, knowing how far these poor ones have climbed out of the depths of terrible heathenism.

If you want to question appearances, take Amai Jessie, who always sits about eight seats from the front in the Malamulo church. She has never owned a shoe, and she would not know how to use a stove if she had one. Her bed is a mat, and her house is built of just plain mud. Yet cold, damp, rain, or fog does not keep her away from church. For Amai Jessie has tasted the providence and mercy of God. She spent years in our leper colony, for she was once a leper. She endured the excruciating pain of the chaulmoogra oil injections for years, hoping and praying that she would be made clean. The Lord rewarded Amai Jessie's faith, and she is clean, one of the elect awaiting the glad day when every valley shall be exalted and every mountain and hill shall be made low. Jessie, scarred by years of leprosy, will soon be changed “in a moment, in the twinkling of an eye, at the last trump.” Her scars and heathen deformities will be transformed into the likeness of the glorious body of Jesus our Saviour. Her rags will be exchanged for the spotless robe of His righteousness.

Need of Patience, Love, and Understanding

We learned over there on the other side of the world to be patient, to wait, and to try not to murmur. Things go so slowly, oh, so slowly, until we feel like jumping up and down in our eagerness to get things done. “These people

count not time by years,” I once told my husband. We learned that primitive people cannot be hurried. Elder W. L. Davy, up at Luwazi Mission, always said that in order to be a successful missionary a person has to learn to wait. Africans believe that tomorrow is also another day. In staff meetings the native teachers delay progress by extensive, searching discussions of what we, in our impatience, would consider trivial. But people's feelings and rights are worth a great deal more than time or things, so we learned to wait and wait and wait and to be sweet about it. We had to remember that these people were schooled in a different environment, and had a vastly different background than we enjoy. We learned more fully what Paul meant when he said, “For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.”

In my missionary work I found that one *must* take time to be kind and sympathetic. No one is ever won by a “brush-off” and a “rush-off.” It is the personal work that counts. Effort and time are required to do this, but it always pays. If we study the life of Jesus, we find that what He did informally bulks larger than what He did formally. Some people try to keep strict office hours and will not see people at other times. When I used to get weary of the constant press of people coming to me for help, I thought of the times when they sought Jesus out. Nicodemus went and searched out the Saviour at night, and received a lesson that has echoed through every generation.

In my contact with even humble villagers on the mission road I realized that I could witness for Him by cordiality, friendliness, and happy smiles and greetings. For it is very true that however casually Jesus met a person, there was nothing casual about the way the meeting ended. The stranger went on his way with greater courage and strength to bear his load along life's weary way.

One day I was speaking in a heathen village. I noticed in the group who were listening a man with large brass earrings who frequently came to my door selling cabbages. Before I began to talk he whispered loudly and excitedly to his friends, “Let us listen carefully to what this Mamma says. She is always very kind to me when I go to her house to sell the vegetables.” Oh, how glad I was that I had not passed the poor vendor of vegetables by as worthless! Jesus treated all with utmost kindness and courtesy. He recognized the dignity of humanity, and men longed to be worthy of His confidence.

A missionary's wife has a mighty work to do!

She can—she must—stand by her husband with the tolerance, the patience, the love, sympathy, and understanding required to deal with primitive people. For “Christ came to break down every wall of partition.” “By the gentle touch of grace, He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence. . . . No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies. That which appealed to His heart was a soul thirsting for the waters of life.”—*Gospel Workers*, p. 46.

And I have learned in my years as a worker for God that the biggest realities have to be tested and tried in one's own life and experience. It is hard to tell anyone that the truth will make him free unless one has tasted that sweet experience of freedom in his own life and experience. And it is useless to advocate patience unless that virtue is one's own. Only by dying daily are we worthy of the blessed experience of being co-workers together with God.

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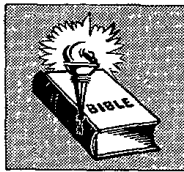
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BIBLE INSTRUCTOR

Training Bible Instructors

BIBLE instructors as well as ministers are called of the Lord. They need to be trained for their work, even as the minister is trained. There should be a wise selection of men and women for ministerial and evangelistic work. These workers should by nature indicate good judgment and a true understanding of humanity. It requires more than zeal to fill such sacred offices; working constantly for those who must first be led into an unpopular message calls for a strong personality, a decisive character.

Those who must guide young people into various professions in our work should be conscientious in dealing with the convictions of the student. The Holy Spirit selects gospel workers of every kind, so that God's work will be well balanced and completed. Too often the future of His work is handicapped because faculty advisers fail to study a balance for training workers for the three main divisions of gospel service: the ministerial, the educational, and the medical. Again, faculty members are influenced by trends, and sometimes by pressures. It requires great wisdom to see God's over-all program for training workers. Conferences must recognize the need of workers for every type of gospel service. They must guide our college faculties to hold in balance the various types of training. There must be symmetry to our system of education. Without a wise study of this problem some departments might develop into unwholesome monstrosities that could bring embarrassment to God's work, while other needs would remain inadequately supplied.

A Survey of the Bible Work

It might be helpful to survey our present Bible instructor training. Those who prepare for this profession have no difficulty in being placed, for there is a great demand for women to fit into field Bible work. Because of a shortage of college-trained women, conferences have had to resort to emergency training.

We must expect that many young women who enter the theological course will become

ministers' wives. To say that our more recent training has done much toward developing better prepared ministers' wives would be stating it mildly; our colleges are doing an excellent work as they guide young people of personality by polishing their education. Here many are made conscious of what culture and training can do for ministerial work! Bible instructors and ministers' wives must be women of superior personality. A course in human relations is most important during these days of preparation, and this training should be begun in our colleges.

Some advisers who are not aware of the requirements and qualifications of a Bible instructor would like to fit into this line of service the misfits of other courses. This is poor planning, and it does not work. However, we must admit that some young people are confused when a definite course of training must first be planned. It is necessary for them to begin somewhere, and it takes time for teachers to observe the bent of such students. Today we seem to discover in any college a handful of maladjusted young people. Failing to fit in elsewhere, they seek counsel about the Bible work. They may have begun a business course, or may be training in elementary education, or some other line of service. Still somewhat unadjusted, these types are restive and sometimes even unhappy. We would suggest to these young people that they complete the course they have begun. We know that if the urge for Bible work is genuine, they will discover a way to enter this service when their course is completed.

We consider that either a training in business—typing, stenography, bookkeeping, et cetera—or a preparation for teaching children and youth is also very essential for the Bible instructor. Today we are doing a larger Bible work in our Bible correspondence schools, where a training in office organization is of advantage. Again, good teaching methods taught in elementary education are needed in the Bible work. But more than teaching ability is needed; there must always be an earnestness, a Christian experience, and a readiness to help those who

must be shown the way to Christ by means of this message. Consecration is paramount in Bible work.

Soul-winning Bible Work

Though college courses may help to train young people for service, the urgent need at present is for women with a true soul-winning personality—women who have had some experience in soul winning. In almost any conference we find women who can be drawn from the lay ranks, and when these are given a concentrated course of training they soon develop into fruitful Bible instructors. Though perhaps limited in some phases of technical education, they may have learned much in practical life. Today we may need business-trained women for our Bible correspondence schools throughout the world, and we may also utilize the ability of those who have the gift of teaching, but without a soul-winning zeal and a desire to go forth to win souls to the message, the worker is still handicapped. Souls are hardly won behind desks or pulpits. There is a difference between Bible instructors and the auxiliary helpers who work in offices. Bible work is no easy task, but one who has been called to it prefers contact with the people. Eventually every lesson corrected by workers in our correspondence schools must be followed up by personal work. For this there is no substitute.

In the selection of women who make excellent Bible instructors we have long ago discovered that those who have had training in colporteur work rank high. They are already trained to meet people and to get decisions—both important qualifications for the Bible work. Conferences may well watch the colporteur ministry for Bible instructor possibilities. Again, our literature is a true training agency for non-Adventists to learn the message. Colporteurs know how to use it wisely.

There is still a place for the training of evangelistic workers to connect with our larger evangelistic campaigns. Occasional field training schools are operated for developing Bible instructors for immediate service. Also there are courses given at our Seminary in Washington. Refresher courses there conducted have much value for missionaries on furlough and for experienced field workers. These agencies will be continued for the training of personal workers. Nor should we overlook the Home Study Institute course in Bible work. Many become very enthusiastic as they pursue Bible instructor training by means of these lessons.

It has been suggested in some circles that the average young woman just out of college is too

immature for field Bible work. Although the profession calls for experience, with few exceptions college-trained women are ready for their tasks. Observing this problem, we can assure our conference leaders that they need not hesitate to employ young women who are thoroughly trained. However, they may each need a few months of real field evangelism before their work has a more practical stamp.

We should bring another emphasis on the college-trained Bible instructor. Before her lies a larger field of service than that of the worker who has been speedily prepared at the home base. The work today needs women who are well qualified to train native talent in our overseas divisions. There are fields of specialization on the horizon, where the need is for the better educated persons.

Bible instructors are still in great demand. Right now eight conferences are inquiring of the Ministerial Association where good Bible instructors can be found. It is well for us to take a long and broad view of our evangelistic needs by training workers especially for our large cities. Already the elements of doom and destruction suggest that it is earth's last hour. Conferences will do well to guide our college faculties to fill an urgent need for training the necessary and varied talent that will fit into our city-center plans. Here personal workers of every type will be needed.

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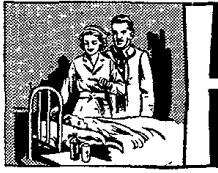
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HEALTH EVANGELISM

Alcoholism--A Self-inflicted Disease

W. A. SCHARFFENBERG

Secretary, International Temperance Association

THE alcoholic beverage industry, as well as fellow travelers of the liquor traffic, have placed great emphasis on the theory that alcoholism is a disease, that the alcoholic is a sick person, that alcoholism is not due to alcohol but rather to the psychological or pathological make-up of the individual, and that the trouble is not in the bottle but in the man. The fact that the medical profession, generally speaking, refers to alcoholism as a disease brings great comfort to the liquor interests. The alcoholic is held up as Exhibit A against the industry, not only by the dries, but by the public at large. This naturally brings great embarrassment to the industry. The disease theory, on the other hand, diverts the attention of the public from the industry to the alcoholic. Needless to say, this theory receives the endorsement and support of the liquor interests.

The following statement by Max L. Simon, in the *Beverage Retailer Weekly* of July 24, 1950, indicates that the efforts of the liquor interests in promoting the disease theory are paying off and absolving the industry of blame:

"The fact is that, whether we like it or not, the alcoholic is held up as 'Exhibit A' against the industry not only by the dries but by many well intentioned people as well. However, over the past few years the public generally is beginning to understand that the alcoholic is a sick person suffering from a disease, and as such he is a public health problem. *Acceptance of the disease theory absolves the industry of blame.*"

My attention was called to a recent study made by the Commonwealth Club of California on alcoholism. The members of the Commonwealth Club of San Francisco are not professional temperance workers or clergymen, but hard-boiled businessmen. I have had the privilege of meeting a number of these men, and of discussing the problem of alcoholism with them.

This is the second article in a series of studies, calling the attention of our evangelists to the subtle teachings that are being promulgated by the alcoholic beverage industry that will, if not boldly met, undermine one of our basic denominational doctrines—total abstinence.—EDITORS.

They had listened to Seldon D. Bacon, of the Yale School of Alcohol Studies, promoting the idea that alcoholism is a disease, and suggesting that the city fathers recognize alcoholism as a public health problem and erect a clinic for the rehabilitation of the alcoholics in San Francisco, which has more alcoholics per capita than any other city in the United States.

After listening to this lecture they appointed various subcommittees to discuss the problem. Questionnaires were prepared, reports were rendered, live discussions took place. Space will not permit us to publish the entire report—we will include in this article only a few brief extracts from the Transactions of the Commonwealth Club of California as reported in *The Commonwealth*, the official journal of the club, of April 24, 1950. The following statements will give our readers an idea of how the workers of the Commonwealth Club of San Francisco reacted to Seldon Bacon's theories:

"This majority report is offered to the membership of the Section on Liquor Problems because we fully believe that the other report is based on entirely wrong premises and that the limitations of its findings are unworthy of a report to the entire membership of the Commonwealth Club of California.

"The Minority Report concentrates on a fragment of the entire liquor question, the down-and-out chronic alcoholic, who, while an obvious nuisance and expense to government, and a source of much grief to his or her relatives and close friends, does, after all, play a very minor role in the entire drama of evils directly chargeable to liquor.

"The Minority Report chooses to dwell arbitrarily on only rehabilitation of the alcoholic and quotes with great profusion from the findings of the Yale School for Alcoholic Studies.

"Doctor Bacon, of the Yale School, in his discussion of the Yale School of Alcoholic Studies before the Liquor Problems Section said, 'The Yale School is divided into five parts: first, Research Division; second, Division of Publications; third, Summer School; fourth, Clinics; fifth, National Committee on Alcoholism.' Not one part is devoted to a study for prevention. Where else in all the annals of scientific studies of disease (they claim that alcoholism is a

health problem), have they tried to cure the results and ignored the cause or prevention?

"With this almost incredible omission on the part of the Yale School of Alcohol Studies, the liquor industry has free sway towards making the so-called social drinker an alcoholic—40,000 additional each year—and to this program we offer vigorous opposition."

That is a wholesome statement, coming from a group of businessmen interested in preventing the rise and spread of alcoholism.

"We are not willing," continues the report, "to accept the findings of the Yale School of Alcoholic Studies as final, or incontrovertible, or unbiased. It is interesting to note that Doctor Bacon is a fatalist, who said, 'The problem of inebriety, as of poverty, is ever with us.' Doctor Bacon was raised in an environment of vigorous opposition to the 18th or Prohibition Amendment."

And now note another interesting statement taken from that same report:

"For every so-called authority on alcoholics, who says that alcoholism is a disease to which five per cent are subject (some say mental, others physical—they differ amongst themselves), we are prepared to offer equally reliable authorities who definitely state that alcoholism is due only to drinking of liquor, wine or beer to which anyone may succumb, or become a victim."

This is strong doctrine and blasts the popular theory that alcoholism is a disease. Here is another challenging statement:

"We are not prepared to accept alcoholism as a disease, mental or physical, confined to an unfortunate few. The liquor interests would have us think that the Almighty has pre-ordained or afflicted these unfortunates, and they only are liable to become alcoholics; that the other 95 per cent or so-called social drinkers are entirely immune; that to legislate against the free use of liquor in order to protect the comparative few—3,750,000 is the estimated number of probable alcoholics, with an additional 40,000 each year—is unjust and in restraint of individual liberty.

"Dr. Horatio M. Pollock of the New York State Department of Mental Hygiene says: 'The great majority of persons who develop alcoholic mental disease are average citizens who showed no marked abnormality prior to the formation of the alcohol habit. The taproot of alcoholism is not neuroticism but the drinking custom. It is not to the discredit of any person if he is neurotic—neuroticism is common among men and women of high intelligence. The stresses of our complex modern civilization uncover latent neuroticism. If no degree of neuroticism is latent in the individual psychology, the possibility is that the subject is a stupid clod, whose intelligence is dim and whose basic ganglia is reptilian. Alcoholism, in the majority of cases, has many basic social roots. The best way to 'cure' it is to prevent it. The way to prevent it is to stop the use of alcohol as a beverage. If it cannot be prevented, it

can be reduced in extent by reducing the consumption of alcohol and probably in no other way. 'Teaching moderation' won't do it, and we know this because it never has done it—teaching abstinence will help.

"They, the liquor interests, would also have us believe that the down-and-out alcoholic, the skid road bum, for whom the other report pleads, is the only liability chargeable to the use of alcohol, and that, after all, they are not responsible for even his or her miserable condition. Is not he or she, they would have us reason, a predestined victim, doomed by his or her Creator to become a bum and a disgrace to society?

"Let's look at the facts. These so-called authorities have a bad habit of confusing the casual drinker and his misdeeds with the actions of the alcoholics—with charging the poor old alcoholic, the down-and-outer, with all the crimes and misdeeds that are chargeable to the use of liquor. This is a preposterous attempt to get public attention away from the real, criminal, results of the use of liquor.

"If, as is concluded by Yale and other authorities, alcoholism is a disease, then it should be treated in all respects as a disease. Its studies should not minimize, discount nor by-pass the vital phase of prevention. No other disease is regarded so triflingly."

I will conclude my discussion on alcoholism as a sickness with the following statement by Dr. Haven Emerson, distinguished Professor Emeritus of Public Health, Columbia University, and a member of the New York Board of Health:

"In speaking of alcoholism as a sickness, we have led into a slovenly cutting of corners in language and are deceiving ourselves as to the truth.

"The currently popular theory that alcoholism is simply a sickness and hence that no one is responsible for excessive drinking, is misleading and mischievous.

"A great deal of muddled thinking and writing and lack of clear definition has resulted, with frequently unhappy effects.

"The use of the statement, 'alcoholism is a sickness,' came out of the Yale School of Alcohol Studies. Such a position tends to remove all sense of personal responsibility, choice, or even participation.

"This attitude is welcomed by the liquor industries because with it to build on they appear before the public as blameless, claiming merely to 'serve the universal needs of the people,' a few of whom are found to be unfortunate in respect to personality and emotional development and become medical and social problems as chronic alcoholics.

"Misjudgment as to the facts about alcoholism based on the sickness idea has done much harm to the educational campaign to teach people self-restraint, choice, and intelligent abstinence.

"True it is that some people are prone to resort to alcohol as a means of self-deception, as an escape from their own inadequacies and frustrations, and as a social custom that they find gives them a temporary but deceptive escape from their inferiorities and anxieties.

"Acceptance of alcoholism as merely one other

kind of sickness, which society is troubled with and must provide for, has had some probable useful effects. There has been an enormous increase in provision for ambulatory and bed-care, rehabilitation, and other services at the taxpayers' expense, so that human and medically adequate care of the 'sick,' i.e., the alcoholic, can be had.

"The cause of alcoholism is, of course, the excessive and persistent drinking of beverage alcohol. Probably more than half of all alcoholics began their use of alcohol without any physical, mental, or personality deviation from normal.

"This group became abnormal chiefly because of their excessive and in the first place 'moderate' and socially acceptable use of alcohol, which created for them many problems similar in character to those seen in psychoneurotics who make up somewhat less than half of the chronic alcoholics.

"The susceptible, weak, willing, selfish or otherwise devious and deviate person is not an alcoholic until after he succumbs to example, repetition, and the habit of alcoholic excess.

"True, an alcoholic, acute or chronic, occasional, continuous, compulsive, habitual, or as a victim of his addiction is a sick person. Alcoholism is a form of intoxication due to the presence of ethyl alcohol in the body.

"The state of alcoholism, a sickness, is self-induced and so different from the common conception of a sickness as not to be properly described as such, but as a *self-induced poisoning by a narcotic drug.*"

If alcoholism is a disease, then those who produce the germs have been given a free hand to perpetuate the disease and do their work under the protection of the government. Laws are passed that permit the organization of a great industry that manufactures germs that breed a disease. The germs are bottled up in attractive containers, and are then placed on sale in groceries, supermarkets, and other stores. The labels on the containers deceive and mislead the public, as they do not indicate the dangers inherent in the product in the container. Millions are expended to advertise these products over

the radio and television, in the newspapers and magazines, and on the billboards along the highways. Every man, woman, and child is urged to purchase these goods that contain the germs that breed the disease of alcoholism. It just doesn't make sense! If alcoholism is a disease, why not tackle alcoholism in the same manner as we have tackled typhoid, malaria, or yellow fever?—locate its source and then destroy the germs, or isolate the patient from the germs that breed the disease. The trend in modern medicine is toward prevention and not merely cure.

The men that are lying around the streets and alleys on skid row were once normal men, in the possession of wealth and holding important positions, but they started to drink. One drink led to another, and before long they were helpless to resist temptation. They lost their jobs, their homes, and finally wound up in suffering, misery, and physical disease. Alcohol is a vice that leads to many diseases. It is a self-inflicted disease. Men may not be able to cure themselves of typhoid, smallpox, or yellow fever without the aid of a physician, but they can cure themselves of alcoholism with the aid of the Great Physician.

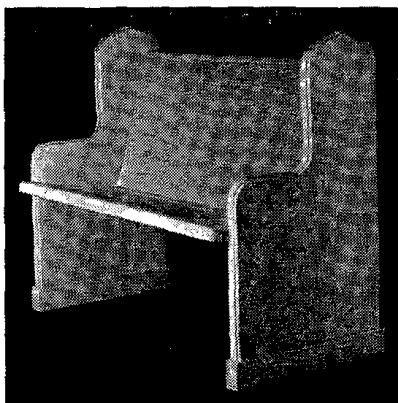
"When temperance is presented as a part of the gospel, many will see their need of reform. They will see the evil of intoxicating liquors and that total abstinence is the only platform on which God's people can conscientiously stand."—*Temperance*, p. 238.

All the alcoholic needs to do to get well is to stop drinking—to stop taking in the germs that make him sick.

"Press home the temperance question with all the force of the Holy Spirit's unction. Show the need of total abstinence from all intoxicating liquor."—*Evangelism*, p. 534.

According to the *Connecticut Review on Alcoholism* there is no basis for the claim that

(Continued on page 16)



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This Question of Clean and Unclean Meats

DEAR EDITORS:

A copy of the September, 1953, issue of *THE MINISTRY* was recently given to me for the purpose of evaluating the article on page 26 of that issue. The article is entitled "A Scientific Appreciation of Leviticus 11 and Deuteronomy 14," by Dr. David I. Macht.

This article decidedly does not prove that "unclean" flesh is scientifically proved to be toxic to human beings. All this article proves is that muscle extracts from certain vertebrate animals are toxic to the tissues of the European white lupine to the extent that its growth is retarded, the amount of retardation depending upon the type of animal tissue extract used. Even this information may be questioned because of certain methods the author has used in presenting his data. Let me illustrate.

The author has three tables of data for two groups of quadrupeds and some birds, but when he discusses fish he does not tabulate his data but categorically states that "the muscle extracts from fishes without scales and fins were highly toxic for the growth of *Lupinus albus* seedlings. Such fishes were catfish, eel, moonfish, puffer, skate, shark, stingaree, toadfish, and porcupine fish." It seems that if a division is going to be made between fish that do have scales and fins and fish that do not have scales and fins, and then an important conclusion drawn on the basis of this division, the author should at least know whether or not the fish studied have scales and fins. Eels, moonfish, porcupine fish, and puffers do have fins and scales. Also the shark, skate, and stingaree have fins and scales, but the scales of these fishes originate in the epidermis rather than in the dermis. The catfish and the

toadfish possess fins but have no scales, and are therefore unfit to eat according to the Bible. You may check this information by referring to any competent authority on the subject. I can give you four who are in like agreement: *Field Book of Marine Fishes of the Atlantic Coast*, by C. M. Breder; *American Game Fishes*, by Jordan and Evermann; *Fishes, Ascidians, etc.*, by Cambridge Natural History; *Fieldbook of Natural History*, by Palmer.

Also, in Table III, on birds, the swan and the coot are apparently cleaner than the chicken, according to the experiments. They have a phytotoxic index of 87 per cent and 88 per cent respectively, while the chicken has a phytotoxic index of only 83 per cent. According to the new *S.D.A. Bible Commentary*, a swan is still a swan and not some other type of bird because of difference in translation of the word. It therefore is not clean, if I read my Bible correctly.

The plant used for these experiments is itself a toxic plant, being poisonous to plants and animals alike. It contains the alkaloids lupinine and sparteine, which are most toxic in small quantities, causing such symptoms as labored breathing, nervousness, frothing at the mouth, and convulsions. These alkaloids are similar in nature to caffeine, morphine, strychnine, and nicotine.

Very truly yours,

LESTER E. HARRIS, JR.,

*Head, Biology Department,
Washington Missionary College.*

[“The seed of this plant, esp. of the white lupine of Europe (*L. albus*), used as food from earliest times.”—*Webster’s New International Dictionary*, second ed., unabridged. “The lupine

[This forum is dedicated to candid discussion between workers. Though the ideas set forth in this section do not necessarily reflect the opinion of *THE MINISTRY*, yet we are glad to make our columns available for the exchange of progressive thinking. Contributions are therefore invited from the field, but these should not be more than about five hundred words in length. Expositions of points of view which may differ from those of contributors to the Forum section are always welcome.—EDITORS.]

of the ancient Greeks and Romans was probably *L. albus*, which is still extensively cultivated in Mediterranean countries for forage, for soil enrichment, and for the round flat seeds, which form an article of food."—*Encyclopaedia Britannica* (14th ed.), art. "Lupin."—EDITORS.]

As a teacher of plant physiology and as an S.D.A. scientist I regret that this material has been placed before our ministers as proof that unclean animals are unfit for human food. Unfortunately, it does not necessarily have any bearing whatsoever upon what is or is not fit food for man.

Sincerely yours,

FRANK L. MARSH,

*Head, Biology Department,
Emmanuel Missionary College.*

EXTRACTS FROM A LETTER WRITTEN IN ANSWER TO
A PRIVATE INQUIRY:

In response to your letter asking my opinion of the validity of Dr. Macht's findings as reported in *THE MINISTRY* for September, 1953, I wish to discuss the matter briefly as follows:

Dr. Macht is supposedly a reputable scientist. But unfortunately, to my knowledge, no one has checked the work of "this author and his school," as he himself refers to himself and his co-workers, in this study of the toxicity of animal extracts in nutrient solutions for plants. Most unfortunately, with one exception, he quotes no one except *himself* in his citation of relevant literature. In our day that immediately places a scientist under suspicion. This fact along with his reference to "his school" *could* indicate a philosopher rather than a scientist.

But for the sake of discussion, let us assume that his work and data are valid. What has Dr. Macht proved? He has proved merely that certain substances, when placed in nutrient solutions for *plants*, have a toxic effect *upon plants*, an effect that apparently varies with the source of the material.

But does this prove that these substances are toxic to man? Unfortunately, not at all. It is common among plants to find substances that are toxic for plants but not for man. For example, distilled water is very toxic to plants. Some of the simple water plants that we call algae will die in it in just a few minutes. Does that prove that distilled water is unclean for man? Not at all. We can drink it by the pint and not suffer healthwise from the experience. [One would not want to continue using distilled water, however, as his source of drinking water, since ordinary tap water contains mineral salts that are essential to nutrition.]

Dr. Macht's data do not necessarily bear any relationship with what would be clean or unclean for man. Furthermore, he limited his study to the lupine plant. It is possible that some other plants would react in exactly opposite ways under the same conditions. Individual plants do vary markedly in their reaction to solutes in the soil water. Like man with all his allergies, what is one plant's food is literally another plant's poison.

DEAR EDITORS:

I have read the article in the September *MINISTRY* about testing clean and unclean meats by using an extract to pour over the roots of lupines. I thought it was a most novel method, indeed, but have not questioned the technique involved. I do not see that the results are outstanding, particularly, for while they show greater toxicity in the unclean meats as listed in the Bible, yet some meats show almost no toxicity at all, and I feel that the Spirit of prophecy is almost as strong against all meats as against the unclean. So the results would almost seem to imply that it was really all right to eat the clean meats, but I don't believe that it is all right at all.

I do not believe the article can be taken as proof of much of anything, but it was most interesting, and I do not criticize *THE MINISTRY* for publishing it, for I understand it to be merely one man's idea—and his experiment. The reader can take it for whatever he wishes. At least, that is my attitude. We might even go so far as to admit that no one has any way to check on the accuracy of his results or the soundness of his theory, for it is a brand-new idea. I have no criticism on the publication of it, just as long as we do not come to attach any great significance to it.

I think *THE MINISTRY* is doing a wonderful job. Please keep up the good work!

Sincerely,

ERNEST S. BOOTH,

Head, Biology Department, Walla Walla College.

THE BELL ROPE OF HEAVEN PRAYER pulls the rope below and the great bell rings above in the ears of God. Some scarcely stir the bell, for they pray so languidly; others give an occasional pluck at the rope; but he who wins with heaven is the man who grasps the rope boldly, and pulls continually, with all his might.—C. H. SPURGEON.

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News

From Current Journals

[Unless otherwise credited, the following news items are taken from Religious News Service.]

¶ The American Bible Society is seeking a record amount of \$3,271,250 in 1954 for its 138th year of activity in the publication and distribution of Scriptures to all parts of the world. \$2,701,000, or \$150,000 more than in 1953, will be devoted to the regular work of the society, while \$570,250 has been allocated to a "program of advance." Under its ongoing activity, the society is planning to produce 365,000 Bibles, 474,500 Testaments, 13,227,000 portions and 30,000 volumes for the blind. The "program of advance" will include \$159,250 for the Far East, \$163,500 for Europe and the Middle East, \$122,000 for Latin America, \$40,500 for translation of Scriptures, and \$80,000 for expanded work in the United States.

¶ Drinking among Americans has increased twelve-fold since repeal of the 18th Amendment, the Methodist Board of Temperance said in a statement in Washington, D.C., marking the 20th anniversary of the repeal of prohibition. "In 1933 the per capita consumption of alcoholic beverages in the United States was 1.59 gallons," said Dr. Caradine R. Hooton, executive secretary. "In 1943 it was 14.07 gallons and by 1952 it was 18.66 gallons per person. Arrests for drunkenness increased from 831 per 100,000 population in 1932, the last year of prohibition, to 2,066 in 1952. Drunken driving arrests increased from 65.7 per 100,000 population in 1932 to 203.5 per 100,000 people in 1952," Dr. Hooton said. "Approximately 75 per cent of the time and energy of our metropolitan police forces are devoted to offenses stemming directly from liquor or alcoholism," he added. America has 7,000,000 "problem drinkers," the highest crime bill in the world, and the highest rate of alcoholic consumption except for France, Dr. Hooton said. "All of this is in sorry contrast," he said, "with the promises with which the Repealists beguiled the American people two decades ago when they promised that repeal would greatly reduce crime and reduce the burden of taxation."

¶ The second international development project sponsored by industrialist R. G. Letourneau was launched when "Letourneau's Ark," a converted 2,000-ton war-surplus Navy landing ship, left Vicksburg, Mississippi, for a Peruvian town on the headwaters of the Amazon. The town, Pucalpa, is to be the base for clearing 1,000,000 acres of jungle and swampland that Mr. Letourneau plans to open to cultivation by building a superhighway from it across the Andes to a Peruvian Pacific coast port. The project is similar to one that Mr. Letourneau, manufacturer of earth-moving equipment and one of the country's leading evangelistic laymen, instituted in Liberia last year. Aboard the "ark" as it

headed down the Mississippi toward New Orleans and the Gulf of Mexico were Roy Letourneau, 24, son of the industrialist, who will direct the expedition, and some 30 other persons making up its staff and their families. Lashed aboard the ship's decks and in its holds were small airplanes, jeeps, autos, huge storage tanks, and tons of the heavy machinery for land clearing and road building.

¶ The Methodist Church is conducting a special church attendance crusade beginning in early January and running through Easter. "Give God a Chance Now!" has been adopted as the slogan for the crusade. Pastors and laymen are visiting the homes of inactive church members and families who belong to no church in a special effort to increase attendance at Sunday schools and church services.

¶ IN BRIEF.—More than 25,000,000 copies of the Scriptures will be published or circulated throughout the world in 1954, but the actual need is for twice that number, the Advisory Council of the American Bible Society was told at its 35th annual meeting in New York. . . . Scriptures valued at \$65,000 were destroyed when the Bible House at Pusan, Korea, was burned out by a fire that swept the city. According to a cable received from Tokyo, 30,000 Bibles, 53,000 Testaments, and 600,000 Gospel portions were lost in the conflagration, the worst in Korea's history. . . . Roman Catholic Church membership in England and Wales increased 60,100 during the past year to bring the total to 2,939,900, according to estimates in the Catholic directory for 1954. . . . Membership of the Methodist Church in the United States and possessions now totals 9,151,524 according to figures for 1953, representing a drop of 28,904 from the 1952 membership and reflecting a ruling of the 1952 General Conference that inactive members no longer were to be listed. . . . Pope Pius XII received 381,584 persons in private, special, and general audiences during 1953, in spite of the fact that he was indisposed from an attack of influenza from January 22 until March 12. . . . In the course of 1953 the Pope made 84 major speeches and radio addresses, 34 of which were in Italian, 29 in French, 8 in German, 5 in English, 4 in Latin, 3 in Spanish, and 1 in Portuguese.

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Coral Sea Union Mission

PASTOR HIBO, sub-district leader, Vilirupu, P.O. Box 86, Lae, New Guinea.

PASTOR PAIVA, sub-district leader, Abau, P.O. Box 86, Lae, New Guinea.

Trans-Commonwealth Union Conference

ARCHIBALD LAWRENCE HEFREN, evangelist, South Australian Conference, 82 Angas Street, Adelaide, South Australia.

WILLIAM JOHN COLE, evangelist; STANLEY JAMES EG-GINS, evangelist; PERCY ALEXANDER DONALDSON, secretary-treasurer; WALTER FREDERICK TAYLOR, Book and Bible House secretary, all of Victorian Conference, 8 Yarra Street, Hawthorn E.2, Melbourne, Australia.

CHARLES RAYMOND STANLEY, evangelist, West Australian Conference, 48 Havelock Street, Perth, West Australia.

Trans-Tasman Union Conference

CECIL A. J. OGG, evangelist; JONATHAN PERCY HOLMES, evangelist; JOHN RAYMOND KENT, departmental secretary, all of North N.S.W. Conference, P.O. Box 27, Hamilton, N.S.W., Australia.

JOHN FREDERICK COLTHEART, evangelist, and KEITH EDWARD SATCHELL, evangelist, both of North New Zealand Conference, P.O. Box 8541, Upper Symonds Street, Auckland, New Zealand.

FRANCIS ALFRED BENHAM, evangelist, and KEITH DEVILLE, evangelist, both of Queensland Conference, 19 Eagle Terrace, Brisbane, Queensland, Australia.

GEORGE CARTWRIGHT BEST, evangelist, and CLIFFORD CHARLES WINTER, evangelist, both of South New Zealand Conference, P.O. Box 1231, Christchurch, New Zealand.

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South German Union Conference

OTTO GUTWALD, pastor, Landshut/Bayern, Lehbuehlstr. 4, Germany.

KARL STRASDOWSKI, pastor, Heimenkirch/Allgäu, Riedhirschstr. 23, Germany.

West German Union Conference

ERICH PLAMBECK, pastor, Itzehoe/Holstein, Graf-Rantzau-Str. 7, Germany.

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The Prayers of Paul

(Continued from page 14)

saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." 4. "That ye might be filled with all the fulness of God." So the second prayer is for realization, "that ye might be." It isn't enough to know; we must become. God gives us *something to be* and *something to believe, something to become* and *something to do!* We will take up later what it will do for us in our characters, our conduct, and our conflict:

The First Prayer

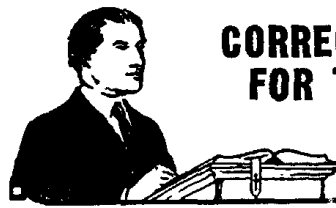
For enlightenment
For light
To know what you are
To know the power of God
Praying for power working for us
That you might be in Christ
That ye might see

The Second Prayer

For enablement
For life
To be what you know
To experience the fullness of God
Praying for power working in us
That Christ might be in you
That ye might be

May the prayers of Paul be answered in my life and yours!

MARCH, 1954



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Group Guidance of Children

(Continued from page 18)

you feel before and after? How do you feel toward someone who repents of something done against you and then repeats the offense? Does God turn His back on us until we have repented?

Discussion: . . .

"The Bible does not teach that the sinner must repent before he can heed the invitation of Christ. . . . It is the virtue that goes forth from Christ, that leads to genuine repentance."—*Ibid.*, p. 26.

"Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrong-doing will bring suffering upon themselves. But this is not repentance in the Bible sense."—*Ibid.*, p. 23.

Chapter: "Confession"

PROBLEM: *If you took money from your mother's purse and she didn't know it, and you felt sorry, to whom would you confess, your mother? God? or both?*

Discussion: . . .

"If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God."—*Ibid.*, p. 37.

PROBLEM: *Is saying, "Forgive me of my sins," enough when we pray to God?*

Discussion: . . .

"But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Ibid.*, p. 38.

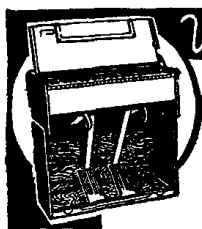
PROBLEM: *After you have confessed to God, how do you know that you are forgiven?*

Discussion: . . .

"And it is written, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"—*Ibid.*, p. 41.

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[End of Series]



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Alcoholism

(Continued from page 36)

anyone, apart from total abstainers, is safe from the dread condition of alcoholism.

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(In the next article of this series we will discuss the subtle doctrine that is now being promoted by the liquor interests that drinking can no longer be considered a moral problem, but rather a public health problem.)

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HOLIDAYS AND HOLY DAYS MANY of the so-called holidays in the Christian calendar such as Christmas, Easter, and sometimes even Thanksgiving, have been seized upon by commercial interests and used as seasons of all-out advertising with the objective of selling more and more merchandise to more and more people. The first has become a day for giving and getting, the second a time to acquire and display new clothing, and the third a day of feasting; although much might be said in favor of a special day of thanksgiving. There is nothing wrong with the singing of carols or the giving of gifts at Christmastime or the buying of new clothes in the springtime, but the fact still remains that there is no divine command to observe such days as holy.

There is a day, however, that does deserve our special attention and observance. That is the day of the communion service. Here we have a divine command for the celebration of the ordinance of humility and the spreading of the table for the Lord's Supper. Jesus said, "This do in remembrance of me" (Luke 22:19). All the strength and beauty of the life of our Lord Jesus Christ rise before us when we sit at the table and hear Him say, "This is my body which is given for you"; "this cup is the new testament in my blood."

The day that the church celebrates the communion service ranks above all other days. It is the central act of worship in the Christian Church. Of all the expressions of God's grace to men it is the most significant. It is the complete interpretation of the Christian gospel expressed in symbolic acts. In no other form of worship does God draw so near to men, and men so near to God. It is the greatest memorial in history. On the Sabbath day of this special service every church member should be in attendance.

Today, after more than sixty-five generations have come and gone, we do this in remembrance of Jesus. We take bread and break it, and remember the body that was broken; we take wine and pour it out, and remember the blood that was shed. We do all of this at the command of our Lord, for it was He who ordained the celebration of the Lord's Supper. Here, then, is a holy day that deserves special attention.

Many areas of the world are witnessing a decided trend toward larger and larger attendance at our quarterly communion services. This is as it should be. But there are other sections where many members still avoid it, hurrying home to the noonday meal or otherwise absenting themselves. As ministers let us strive to put so much emphasis on this important service that none who are physically able will fail to be present.

It was not by His incarnation, His baptism, His

temptation, His transfiguration, His miracles, His resurrection, or His ascension, nor by any great service He wrought or by any sermon He preached that Jesus asked to be remembered. It was by His sacrificial death! It is, therefore, the greatest of all holy days, and should be so considered by all who call Him Lord and Saviour. R. M. W.

TELEPHONE EVANGELISM DURING the opening days of the Portland, Oregon, evangelistic field school conducted by R. Allan Anderson, Harold E. Metcalfe, one of the Oregon evangelists, supervised the program of having our members telephone every name listed in the directory. A telephone book was purchased and taken apart and a certain number of sheets from the book assigned to various church members who volunteered for this work. This type of advertising has often been used by evangelists, but this note may serve as a reminder to those who have never used the plan. With each sheet of names the following information was given in mimeographed form to each member who volunteered to take part in the project:

"Telephone Assignment

"Telephone Directory: Page ____ to ____ inclusive.
Page ____ Column ____.

"*Notice:* Endeavor to call each person you have been assigned. If the line is busy, call again. If the number does not answer at one time, call later. **DO NOT CALL BUSINESS PHONES.** Be sure to call only residence phones.

"*Suggested Telephone Conversation:* Good morning (good afternoon, or good evening), Mrs. Blank? This is _____ (your name) _____. I am personally inviting you to attend the opening evangelistic meeting at the Stone Tower Center, located at N.E. 30th and Sandy Blvd. Services will be held at 11 A.M., 3:30 P.M., and 7:30 P.M., Sunday. R. Allan Anderson, of Washington, D.C., will be speaking at each service on the subject, "Why God Will Not Permit World Destruction by Hydrogen Bombs." I am sure you will enjoy this service at the Stone Tower Center, N.E. 30th and Sandy Blvd."

The laity took hold of this plan enthusiastically and had some very interesting experiences telephoning individuals and inviting them to the meetings. On the whole these telephone messages were very well received by the public. Telephone advertising is receiving more and more attention in the commercial world, and perhaps people are coming to accept this type of telephone call. Anyway, it worked successfully in Portland and should do so in other cities.

B. G.