Barnabas—Ministerial Recruiter

Doubts About Inspiration

Positive Evidence for Sabbath Observance in the New Testament

A Plea for More Awkwardness

Can You Wear the Mantle of Revival Leadership?
IN THIS ISSUE

GENERAL ARTICLES
Barnabas—Ministerial Recruiter
——————————— L. C. Miller 3
Easier Board Meetings? J. Hoffer 10
For an Effective Ministry L. W. Raymond 15
A Plea for More Awkwardness
——————————— L. B. Reynolds 17
“As Thy Days . . .” R. A. Anderson 20
Can You Wear the Mantle of Revival Leadership? R. H. Pierson 24
The Remnant Sinless—When? How? (Concluded) J. L. Shuler 27

EDITORIALS
Doubts About Inspiration? N. R. Dower 5
Wither Too or Whither To?—No. 2
——————————— J. R. Spangler 6

EVANGELISM
PUC Program Proves Evangelistic Classes on College Level a “Must” L. R. Van Dolson 34

PASTORAL
Don’t Do It All D. W. McKay 23

THEOLOGY AND RESEARCH
“Weeks of Days” for “Weeks of Years” (Concluded) W. E. Read 31

MEDICAL
The Minister and His Health H. C. Lamp 36

PREACHER’S PROGRESS
The Spectacular R. Runyan 30

BIBLE INSTRUCTOR
The Power of the Word J. T. Worth 38

FEEDBACK
16

SHOP TALK
41

BY HIS SIDE
The Minister's Wife in Relationship to Her Children M. S. Heppenstall 42

No Need to Starve (Concluded) D. Parfitt 43

NEWs BRIEFS
45

BOOKS
46

POINTERS
48
BARNABAS—Ministerial Recruiter

L. C. MILLER
Ministerial Association Secretary, Middle East Division

Are we directing our youth to the ministry?

BARNABAS is one of the lesser known of the apostolic missionaries who was scattered abroad from Jerusalem when persecution was begun against the infant Christian church, but judging from the few scriptural passages making reference to him, he must have been a successful trainer of ministers—young ministers.

Barnabas means “son of consolation” (Acts 4:36), and what a kind, compassionate, and understanding minister he must have been. First we find him successfully interceding for Saul of Tarsus when the other apostles feared to accept or believe in the conversion of the former persecutor of Christians (Acts 9:26-27). Later we read that it was Barnabas who traveled from Antioch to Tarsus “for to seek Saul” (Acts 11:22-26). Obviously it was Barnabas who recruited Saul for the ministry and helped foster his ministry until he became the “apostle Paul.” Although we find no record that Barnabas was a great winner of souls, yet how rich and fruitful was his work of preparing others (the chief of whom was Paul himself) to become effective soul winners.

Spirit of Prophecy counsel and the manuals of the Seventh-day Adventist Church tell us that young ministers are to be trained by older, successful, God-fearing ministers who are to foster the growth of the younger men in soul winning. Here we find Barnabas, son of consolation, to be an outstanding example. Youthful John Mark, the ministerial intern accompanying Paul and Barnabas on their initial missionary journey, got cold feet when the party encountered hardships in Asia Minor and turned back. To Paul this was an unpardonable act, and he refused the request of Barnabas to take Mark on another campaign. Paul saw in Mark no possibilities for the ministry, for he was unlike Paul’s favorites, Timothy and Titus. But Barnabas was a wise and compassionate veteran minister who saw in Mark, despite his defects, possibilities for the ministry. The last direct mention of Barnabas in Scripture is in Acts 15:39 where we read, “And so Barnabas took Mark, and sailed unto Cyprus.”

A Trainer of Ministers

Barnabas, son of consolation, was successful as a trainer of ministers where Paul failed. Paul took only those who showed good promise, but Barnabas took Mark, a young man who had failed once, and in a patient, fatherly way cultivated and trained him until he developed a minister of whom Paul could write to Timothy years later, “Take Mark, and bring him with thee: for he is profitable to me for the ministry” (2 Tim. 4:11).
Oh, that each of us now counted as ministers could be a Barnabas, diligently cultivating younger men to make them profitable for the ministry! Surely such efforts are greatly needed, for while the cause of God on earth can always use our financial support, our crying need is for men—men who will take the gospel of Christ and preach it to all the world. Truly we now see fulfilled before our very eyes the Master's prophecy, "The harvest truly is plenteous, but the labourers are few." We need to heed the Lord's counsel and pray the Lord of the harvest to send forth more laborers, for every division of our church organization is in need of ministers. In many instances the lack of ministerial workers holds back the advancement of God's work. Where can we find new ministers?

The Ministerial Association of the Middle East Division, after noting that in recent years few students at our Middle East College were studying for the ministry, sent out a questionnaire to each minister in the field to ascertain, if possible, what factors lead men to enter the ministry. While this division is relatively small in membership and number of workers, yet the results of the questionnaire may well parallel those of other areas.

Significant Results of the Questionnaire

1. Little, if any, difference was noted between questionnaires of national or overseas workers, thus indicating that men who find their way into the ministry tend to do so from the same basic factors.

2. On the average, a man is 16.5 years old when he initially entertains the idea of becoming a minister. Therefore, we must begin looking for prospective ministerial students before their college years, while they are still in academy.

3. In 35 per cent of those interviewed, father or mother were a major influence in helping men decide for the ministry. Therefore, we must begin looking for prospective ministerial students before their college years, while they are still in academy.

4. In indicating whether the influence of their own pastors upon their decision to enter the ministry was negative, neutral, influential, or very influential, it was shown that:

Three per cent were negative, 32 per cent were neutral, 26 per cent were influential, and 38 per cent were very influential.

A disturbing fact stands out in the above data: Thirty-two per cent felt their pastors had no influence on them and 3 per cent had a negative influence as far as leading these men to want to become ministers is concerned. How unfortunate! But hopefully it was clearly demonstrated that pastors played an important role in the lives of many men now in the ministry, for 64 per cent of those questioned credited their pastor as being a significant factor in forming a desire in them to enter the ministry. Thank God for those ministers who performed like Barnabas in making men profitable for the ministry.

The Barnabas in My Life

Part of a man's duty as a minister is to be like Barnabas by making young men profitable to do God's work. As you and I (ministers) review our own experience, we will most likely find some older minister who did that for us. From early childhood I dreamed of becoming a doctor, but when I was fourteen my childhood pastor, R. F. Bresee, became a Barnabas to me when he stopped me in the hall of Eugene Junior Academy. Placing his hand upon my shoulder, he solemnly said these words I will never forget, "Curtis, perhaps you should become a minister." Those words kept ringing in my mind, until two years later my pastor and Bible teacher at Loma Linda Academy, Charles Baker, asked me to share the Sabbath sermon hour at the Hill church with a young woman classmate. After I gave that initial sermon, that godly teacher called me into his office to offer words of encouragement toward my entering the ministry. I still declared myself for the practice of medicine, but I had met my second Barnabas.

The next year found me at Laurelwood Academy, with H. A. Peckham as pastor and Bible teacher. Somehow this man of God was impressed to become a third Barnabas to me. He got me involved in a Sabbath morning ministerial seminar, speaking in small churches, and even preaching at one or two of the evangelistic meetings he conducted near the academy. After giving a talk during the student Week of Prayer while a senior, I felt Pastor Peckham put his hand on my shoulder as he looked steadily at me and said, "Young man, your calling is to the gospel ministry." By now I, too, was convinced, and it was mainly because three ministers in my
life had been like a Barnabas to me. Fellow minister in Christ, I do believe that one of the best ways of influencing more young men to enter the ministry is to be found in us as ministers. Pastor, be like Barnabas as you inspire your young men by passing on to them the mantle of the gospel ministry!

EDITORIAL

Doubts About Inspiration?

IT IS a sad and disappointing thing to hear good men with great intellect expressing their endless doubts about the inspiration of the Bible. This ranges from questions about the whole of the Sacred Book to expressions of uncertainty about many particulars in the Book. The authorship of certain books or letters, the recording of certain miracles, the apparent lack of agreement between two authors of what is thought to be the same event, are examples, and there are many more that might be mentioned.

That such questions are raised by intelligent men is not surprising, but what is surprising is the extent of the influence of these men on intelligent and capable men among us. The ultimate impression is sometimes given that there are so many uncertainties about the Bible, its authorship, and its meaning, that there is little left upon which to safely build a solid faith. The great scholars, the various so-called authorities, the modern theologians, have doubtless done their best. They have searched and re-searched for help and information. They must not be censored for what they believed to be the facts. We must extend to them a sympathetic understanding of their problem and, indeed, it is not a small one. But thank God we have answers and information that they do not have.

Where do we find the answers; where can we safely go for help? In the various types of Bible criticism prevalent in theological circles today and throughout modern history, higher, lower, form, and others that have and will come along, we have man's best efforts to understand and explain the deep mysteries of God and divine revelation. We have man's best thoughts about His Word and its true meaning.

But we have an advantage. In the writings of Ellen G. White, the Lord's chosen messenger to His remnant church, we have revealed not what man thinks about God and His Word and its meaning, but what God thinks about these things. The author of the Holy Bible thus reveals His purposes, intent, and meaning by the same kind of divine revelation that brought forth the Word in its original form. We need not be in doubt what the Author meant or why He stated what He did. This, in most cases, and certainly the vital ones, He has revealed to us Himself. He has not left it to chance and to human discovery. This is the precious advantage we have that others do not have. For it we should be humbly and sincerely grateful. For us it provides an authoritative, safe answer to most of the questions that are raised about the Bible today.

But you say, you take away the thrill of discovery by such a final and simple conclusion. This I challenge. There are always discoveries to be made in the study of the Word of God and will be until the end of
time. The most thrilling discovery of all, however, is that God has given us an inspired, authoritative commentary on the Bible and its meanings. True, all problems are not solved. There will always be unanswered questions and room for doubt. But not on essential matters presented in the Word of God.

You may say this is great for an Adventist, but what about the rest of the world? I believe we have much to offer them in the writings of the Lord's messenger, and what is more, many will eagerly accept them and be satisfied by the beautiful, clear explanation of the truth about God, about Christ, about His Word, and the message that must be given to the whole world. Thank God the Holy Spirit, who inspired the writing of the Bible, has given to God's people in these last days answers that can satisfy the intellect, minister to the heart, and bring us into a richer fellowship with our Lord and Master.

N. R. D.

Wither Too

or

Whither To?

No. 2

EIGHTON FORD'S opening remarks at the recent U.S. Congress on Evangelism have particular bearing on the Advent Movement. He tells of the inscription found on a huge granite pillar erected over the grave of Karl Marx, the father of Communism. It declares, "The philosophers have interpreted the world. The point is to change it."

Adventists have been known as interpreters of times as related to Bible prophecies. We rightly emphasize doomsday. So does everybody else, now. Our stance is no longer unique. It is in the area of changing the world where focus is needed. Comparatively speaking, what Adventists are doing today to persuade the world in favor of Christ, as compared to our formative days, seems to be seriously reduced.

In the June issue we started an editorial with the same title as the above. We pointed out that in spite of our statistical gains, the world's vast majority still sit in ignorance, if not of Christianity, certainly of God's special message for this hour.

We are happy to note that our church leadership recognizes the problem and there are movements on foot which, if fully developed, will redirect some of the church's financial and physical energies into avenues of more direct communication of our message to the masses.

Our editorial invited responses of ideas, concepts, and plans that will help the church fulfill its evangelistic mission.

Names of contributors have been withheld from the following responses, since there has been duplication of suggestions.

Surprisingly Simple Means

"Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning... God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use"—Testimonies to Ministers, p. 300. (Italics supplied.)

The above well-known paragraph was called to our attention. In connection with it one correspondent asked: "In view of such counsel and the fact that your editorial admits that the multitudinous plans of men have produced mostly treadmill exercises, is it not about time that we plead with the Lord to verily take the reins into His own hands, and that we especially plead for revival and reformation in our own hearts so that we may be fit vessels to be used by Him as His plans shall be revealed? Why propose or ask for more man-made methods, ideas, and plans?"

The writer pointed out that revival and reformation cannot come until we meet the conditions so clearly outlined by the Spirit of Prophecy. The writer asks and answers, "How can the teachers of the people, whether lay or conference-paid, expect wisdom in laying their plans when so many are knowingly going contrary to God's instruc-
tions in regard to health reform? Why ask for such power while we deliberately ignore God's own stated conditions? Is it not mockery of God to do so? May we not be like the heavenly cherub of whom it is written, 'Lucifer desired God's power, but not His character.'—The Faith I Live By, p. 68.”

We readily confess that the concerned individual who made these remarks has put a finger on one of the most important factors related to the Advent Movement’s advance.

Since this magazine goes principally to our ministerial brethren, we in the Ministerial Association make a plea that deep heart searching will take place on the part of all of us.

Are we overrating our spiritual condition? Or are we clinging to some pet sin and indulging desires that separate us from Christ? Has love of the world gained a foothold in our hearts? Are we daily locking the door to Satan and his friends with the keys of prayer and Bible study? Do we sense that our individual actions prevent the outpouring of God's Spirit?

Youth Respond

We had several excellent responses from college young people. You didn’t have to read between the lines to get the message. Among other things there was a plea for letting youth participate in every phase and level of the church program. For instance, Why can’t some of our responsible, dedicated young people be included in our church board meetings? Let them see the planning and organization of a church. In church business meetings, couldn’t we encourage our young people to attend and let them express their ideas and concepts of how we can reach the world with our message?

One person made a strong plea for planning a program where youth could participate. Someone must take the lead in these plans. Neither Creation nor evangelization comes via evolution. We truly have an army of youth, but just holding conventions and preaching to them is not enough. There must be definite planning and definite approaches made to groups of young people in order to win their action and support.

Handfuls to Hundreds

It was suggested that we greatly expand our student-missionary program from a mere handful to hundreds. I can testify to the importance of this suggestion. A few years ago, while I was conducting meetings in Hong Kong, the Mormons were an unknown entity. Five years later I was again assigned to Hong Kong. Shortly before my meetings opened, the Mormons sent in scores of young people who literally blanketed the city with their doctrines. We did not visit a single home the Mormons had not already visited. The amazing thing is these youth do this on a missionary basis with little or no support from their church. Are our youth any less dedicated? Never! They need leadership! We have hundreds, yes thousands, of young people in this movement who if trained and equipped could make an impact for Christ both at home and overseas. Proper plans and execution of those plans are the necessary ingredient.

ACT

One young man sent in an excellent document diagramming a strategy for reaching the world. He pointed out that a group of students decided to get serious about their responsibility of finishing the work. They read every book they could get their hands on concerning evangelism and missions. It was not until they delved into Ellen G. White’s writings that they found the answers. They took a rather dim view of our present evangelistic textbooks and literature from departmental programs. They felt these productions weren’t really serious about getting the job done. But in the perceptive writings of Ellen G. White they found strategies that are being adopted by the most advanced opinion molders and social-change experts in the world.

It was pointed out that the Adventist Collegiate Taskforce (ACT) is doing a job of research in the area of evangelism. Reports of their findings will be made available in the near future.

I was interested in the comment of this writer relative to some dangers in developing a new strategy. He is for a new strategy, but he stated it would be “terribly unscientific and plain stupid” to declare that evangelistic meetings are out of date, et cetera. He went on to explain that there is a crucial role for every method of evangelism we now possess. But there is an equally crucial role for many new methods of evangelism the church seems to shy away from at the present.

In conclusion he stated that our problems are not really with methods, but with
strategy. "Armies—God's or man's—cannot simply tell every person in each detachment to go and 'do his own thing.' Picture an army that has all artillery and no infantry. Picture an army where each company decides to spend all of its fighting resources on one kind of weapon all the time. The nation that army is defending would soon fall. We must (1) introduce strategy as an element in our evangelism; (2) improve all areas of our methodology, but especially declares that many will turn away from hearing the truth. "The apostle Paul declared, looking down to the last days: 'The time will come when they will not endure sound doctrine.' ... That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the descriptions which they love." —The Great Controversy, pp. 594, 595. (Italics supplied.)

MINISTERIAL COUNCIL—June 7-11

Plans are rapidly taking shape for what could well be one of the most important ministerial councils ever held in the history of this church. It will be held in Atlantic City, New Jersey, June 7 to 11, just preceding the General Conference session.

Topics of vital importance to the growth and prosperity of the ministry and the church will be discussed. Careful and prayerful study is being given to the selection of speakers and all others who will participate. Representatives will be in for this meeting from all over the world.

We are praying it will be a time of great revival and blessing to all our workers as we meet together to seek God for victory in our lives and for the mighty power of the Holy Spirit to enable us to truly, literally finish God's work and thus hasten the coming of Jesus.

Our auditorium is able to seat approximately five thousand, so there should be ample room for our ministers and their wives.

If the time has fully come when people will not endure sound doctrine, then we need to devise means and methods of reaching the remnant in these masses who are willing to listen to truth. It is suggested that we have a giant seed-sowing campaign so that, when public meetings are conducted, we will at least get a decent hearing.

True, our church is using a number of methods, but we are doing so on a fragmented, limited basis. There is a growing number of dedicated ministers among us who feel that the church is not doing a tithe of what it could and ought to be doing in placing the everlasting gospel before the public. Let's consider several suggestions.

International Evangelistic Journal

I admire the enthusiasm and vision of the creators and promoters of The Plain Truth magazine. Many of their doctrines are contrary to Scripture, but the efficiency of their organization in producing two multilingual international journals, plus their radio program that saturates the nation...
with a pull-no-punches approach is making a terrific impact on the world.

Their creationism articles, complete with four-color pictures, make some of us sit up and think. It seems we may be spending time and money looking for problems and answers while Mr. Armstrong repeatedly affirms belief in a God who is the Creator and backs up this belief with unique evidence and articles that sound convincing.

Their four-color, fifty-page monthly journal, beautifully illustrated and vividly written, has now passed 2-million circulation. And the journal is free for the asking! They started a second journal similar in format but with a direct religious approach. In three months the circulation jumped from 125,000 to a quarter of a million. This is nearly half the circulation of our three American evangelistic magazines.

Think of what could be done in this area if our movement subsidized a program whereby an international journal could be directed, not to 600,000 homes a month, but to 3 or 4 million. Think of the greater welcomed response to our public meetings in a city where five hundred people instead of fifty are receiving our journal!

A giant project of this sort would require planning and support, but if we claim to have the final message for the world we will stand condemned in the judgment unless we do far more in this direction than we have ever done before.

Radio and TV Programs

Non-Adventist-owned-and-operated religious radio stations generally refuse to broadcast our programs, even for pay. China, the most populous nation on earth, desperately needs to hear the Advent message. Think of the tremendous possibilities of the church's building or acquiring at least one high-powered, short-wave station to beam our message to vast segments of the human race who are walking the lanes and paths carrying transistor radios but who, because of political barriers, are totally deprived of the personal witness of Adventists.

These are just a few suggestions that have come in. We urge our ministry around the world to pray earnestly that God will impress our church leadership to make those plans that will be best suited to carry the gospel to the vast multitudes around the earth. This will require a vision and faith commensurate with the importance of our

Introducing . . .

New Ministerial Association Secretaries

Robert R. Johnson, a graduate of Union College in 1947, began his ministerial work as a singing evangelist in the Nebraska Conference. Since then he has served in pastoral and evangelistic work in the Nebraska, Kansas, Northern New England, and Kentucky-Tennessee conferences. We welcome him to his latest assignment as Ministerial Association secretary of the Kentucky-Tennessee Conference.

Lyndon DeWitt graduated from Walla Walla College in 1951 with a B.Th. degree. After four years in the Texas Conference he was called to Carolina, where he was ordained May 4, 1958. Shortly thereafter he accepted a call to Iran as pastor-evangelist. In 1966 he joined the workers of the Chesapeake Conference, where he labored for almost three years, most of the time as conference evangelist. We are pleased to introduce him now as the Ministerial Association secretary for the West Virginia Conference.

Kenneth M. McComas has been in pastoral and evangelistic work since 1944. He has labored in the Illinois, Ontario-Quebec, Potomac, and Kentucky-Tennessee conferences.

In May of this year he accepted a call as Ministerial Association secretary of the Iowa Conference. We welcome him to this important ministry.

May God grant the wisdom and determination necessary to place men and means into those channels whereby the greatest benefit in terms of souls won will be reaped.

J. R. S.
Easier Board Meetings?

JAMES HOFFER
Pastor, Ohio Conference

AFTER pastoring a certain church nearly three years, it was evident that many of the urgently needed building repairs were not being done. This, along with disagreement as to just what projects should be done and how, shoddy workmanship on some past projects, lack of proper supervision, and other related problems, gave rise to a bold new idea—new at least to us.

The following idea was spontaneous at a board meeting. Why not appoint men to be in charge of such projects, a committee made up of those skilled in various lines, to free the church board for more pressing things? The idea was enthusiastically accepted, with the following results:

A committee of five men was nominated by the board and voted upon by the church. These men became known as the building trustees. The chairman was made a member of the church board, and the committee was considered a subsidiary of the board. Each year one member was to drop off and a new one nominated to take his place. The committee would select its own chairman each year.

Between board meetings, the newly formed trustees committee met and formulated their plans for 1969. At the following board meeting the chairman was ready with his report. He presented (1) a master plan for 1969—the projects needing attention, listed in the order the trustees felt they should be carried out, to an extent appropriated for by our 1969 church budget; (2) a project to be done the very next Sunday morning and a plan to carry it out; and (3) a statement of policies.
relative to church repairs. Item three was a by-product of this committee’s first meeting. I hadn’t asked for or expected such a report!

This has now put a whole new light on our church board meetings, freeing us from investigating the normal yearly upkeep of the church (the building is an old one, by the way). The board simply approves the projects of the trustees, suggests further programs, and appropriates the money. Thus this type of work is put into the hands of those who are best fitted.

Interested readers may wish to know the policies that were adopted: (1) All jobs done on the church shall have a supervisor, as designated by the trustees; (2) no repair work of any kind shall be done without the knowledge and approval of the trustees; (3) when a contract is let, there will be at least two church members appointed to inspect the work as it progresses; (4) all contracts shall contain a clause prohibiting Sabbath work and smoking on the premises; (5) a contractor may be allowed no more than 50 per cent of the contracted amount as an advance, and 40 per cent at the completion of the job, the remaining 10 per cent to be paid in 90 days (to see whether the work is satisfactory).

The church membership is not large (about eighty-five members), and as stated, the building is not new (1886 cornerstone). But we believe that God will bless this plan. I can see, too, that its success is directly related to the fact that our church is on the systematic budget plan. “And there shall be with thee for all manner of workmanship every willing skillful man, for any manner of service” (1 Chron. 28:21).

THE GOD OF ALL GRACE

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.
Ephesians 2:8.

Is Grace an Attitude or an Attribute?

The grace of God is the character of Christ (Christ’s Object Lessons, p. 271). It is an attribute not extended to angels who have never fallen (Testimonies to Ministers, p. 519), but which abounds in plenteous flow where sin exists (Rom. 5:20; Gospel Workers, p. 157), and is symbolized by the living water causing the desert to bloom (Patriarchs and Prophets, p. 412). Grace is an attribute bestowed by Christ on all who hunger (Testimonies to Ministers, p. 519), making possible the covenant ordaining man’s adoption and exaltation to heirship with Jesus (Christ’s Object Lessons, p. 250), though entirely unmerited by him (Selected Messages, book 1, pp. 331, 332). Its exercise is a positive necessity in the restoration of undeserving man to God’s original plan (ibid., p. 347). It is vouchsafed to sinners in ever-increasing measure (Christ’s Object Lessons, p. 123), binding heart to heart (Gospel Workers, p. 468), creating and perpetuating the peace of Christ (The Desire of Ages, p. 305). It is exhibited in the transformation of human hearts so amazing that they are to Satan an impregnable fortress (Testimonies to Ministers, p. 18), thus enabling the soul to receive a new endowment of physical, mental, and spiritual power (The Ministry of Healing, p. 159). It is Christ’s gift (The Desire of Ages, p. 762), planted by the Holy Spirit, working from within, quickening the lifeless faculties of the soul (Steps to Christ, p. 18), and overcoming the corruption that is in the world (Counsels to Parents and Teachers, pp. 251, 232). It becomes the foundation of the Christian’s hope (The Great Controversy, p. 256), and makes the partaker as precious to God as His own Son (Counsels to Parents and Teachers, p. 60). It is the power of God, enlarging and multiplying the faculties of those longing for the salvation of souls, enabling them to do the deeds of omnipotence (The Desire of Ages, pp. 827, 297). It is freely given by the Holy Spirit in response to the slightest prayer of the sinner (Christ’s Object Lessons, p. 206), as he pleads for a clean heart and a right spirit (Testimonies, vol. 1, p. 158). Without it every soul would have been bankrupt for eternity (Testimonies to Ministers, p. 166).

LYNN H. WOOD

NOVEMBER, 1969
"I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

Editorial Note:
This article was presented to, and approved by, the General Conference Biblical Research Committee, H. W. Lowe, chairman. References to Matthew 24:20; Romans 14:1-7; and Colossians 2:16, 17 are not considered in this article inasmuch as these passages were given to other individuals as specific assignments.

BIBLICAL theology and anthropology envision God as Creator and man as creature, and the supreme goal of man's existence to be to apprehend God, to enter into a vital relationship with Him, and voluntarily to fulfill the Creator's purpose for him. To this end God ordained a special revelation of Himself, a special place where man might commune with Him, and a special time for such communion—the Scripture, the temple, and the Sabbath. In this study we are concerned with the attitude and practice of Christ and His followers with respect to Sabbath observance in New Testament times.

The New Testament accepts the God of the Old Testament as the true God; it does not reject Him and substitute another in His place. Similarly, it accepts the Old Testament as a special revelation of the true God, and amplifies it. In like manner, the New Testament accepts the seventh-day Sabbath as the norm of Christian practice. This basic relationship between the Old and the New is evident in the Sermon on the Mount, in which Jesus declares that He had not "come to abolish the law and the prophets; . . . but to fulfil them" (Matt. 5:17, R.S.V.). He came, as foretold, "to magnify his law and make it glorious" (Isa. 42:21, R.S.V.). In this fundamental statement of the principles of the new covenant Jesus cites and amplifies six precepts from the Torah.

In the former revelation emphasis seems to focus on the negative aspect of the Sabbath, on what was not to be done on that day. In the new revelation emphasis is placed on its positive aspect, on its nature and purpose. Popular religion in Christ's day portrayed God as an austere and exacting taskmaster, and man as a hapless bondservant indentured for life to a regimen of jots and tittles by the punctilious ob-
servance of which he could earn merit before God. It emphasized the mortifying letter of the law and was blind to its life-giving spirit.

The fourth command of the Decalogue has both negative and positive aspects. It specifies that on the Sabbath "thou shalt not do any work," but it also affirms what is to be done: "Remember the sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day" (Ex. 20:8, 11). The word shabbath means "cessation." Man was to cease from his own round of activities, not as an end in itself, but in order that he might have time to remember his Creator and to cultivate a right relationship with Him. But the day was not intended to be a vacuum; cessation was not its ultimate objective, but a sine qua non to an infinitely more important objective. Man was to forget his own immediate concerns in order that he might remember his Creator.

The Sabbath Was Made for Man

By His own precept and example our Lord affirmed the continuing relevance of the Sabbath. His declaration recorded in Mark 2:27, that "the sabbath was made for man, and not man for the sabbath," reflects the theology and anthropology of the Sermon on the Mount. Man was prior to the Sabbath, both in point of time and in importance. God did not have a sacrosanct day hedged about by an infinite number of restrictions, and therefore created someone to observe it. Mě genoito! It was designed to lift man's eyes from temporalities to things of eternal value, to fix his eyes on his Creator and on the infinite purpose that gave him being.

Man is therefore more important than the Sabbath; he is greater than the Sabbath. The Sabbath was designed to provide him with time for entering into the vital relationship with God that his Creator intended, not to deprive him of time for his own temporal activities. In thus ceasing from his own activities he would be complying with the principle enunciated in the Sermon on the Mount, of seeking first the kingdom and righteousness of God, assured that temporal necessities would be his as well (Matt. 6:33). Emphasis on the negative aspect of the Sabbath makes it a burden; on its positive aspect, a blessing. In Mark 2:27 our Lord sets the Sabbath free from the negative shackles forged for it by narrow, legalistic minds, in order that it may serve man as the Creator originally intended.

In the kingdom of divine grace our Lord established at His first advent there was no room for a negative, legalistic observance of the Sabbath, but there was as much need as ever for the positive blessing the Sabbath was designed to afford. Furthermore, He is "Lord . . . of the sabbath." By placing the day under His own jurisdiction He removes it from all human tampering, either to place additional restrictions upon it or to remove those that He attached to it. The purpose of the Sabbath as set forth in Mark 2:27, 28 affirms its continuing validity for Christians.

The Seven Sabbath Miracles

Like the grainfield incident out of which the declaration, "The sabbath was made for man, and not man for the sabbath," grew, the Sabbath miracles of our Lord illustrate the principle it sets forth. The seven Sabbath miracles were all miracles of healing: (1) the invalid at Bethesda, John 5:2-15; (2) the demoniac in the synagogue, Mark 1:21-28; (3) Peter's mother-in-law, Mark 1:29-31; (4) the man with a withered hand, Mark 3:1-6; (5) the man born blind, John 9:1-41; (6) the crippled woman, Luke 13:10-17; and (7) the man with dropsy, Luke 14:1-4.

Five of these miracles incurred opposition from the religious leaders of the day and provided Jesus with an opportunity to defend His course of action and explain the purpose of the Sabbath. In each instance He points to the principle set forth in Mark 2:27, about the Sabbath being made for man, that is, for man's benefit. In contrast, those who objected to the Sabbath miracles took the position that man was made for the Sabbath—that is, to keep it. In effect, they made the Sabbath out to be against man's best interests. Jesus, however, declared that whatever needs to be done on the Sabbath to benefit man is in harmony with its purpose.

The Sabbath thus became one of the major points of conflict between Jesus and the religious leaders. All were in complete agreement as to the validity of the Sabbath as an institution, and its identity with the seventh day of the week, but they disagreed fundamentally as to its purpose, and thus as to the way it should be kept. When the
religious leaders accused Jesus of breaking the Sabbath. He pointed out that His Father was still at work on the Sabbath day to bless men. It was therefore appropriate for Him, as the One sent from God and as man's example, to work on the Sabbath day to bless men (John 5:17, 19).

To the invalid healed at Bethesda Jesus said, “See, you are well! Sin no more” (John 5:14, R.S.V.). Physical healing was accompanied by healing of the soul as well as the body, and both were appropriate to the Sabbath day. By heeding Christ's command the invalid found healing of body. In a similar way, those who heed His words will pass from spiritual disease and death to spiritual health and life (verse 24). All who, like the invalid, “‘hear the voice of the Son of God . . . will live’” (verse 25, R.S.V.).

Jesus challenged the self-appointed guardians of the Sabbath who were on hand when He healed the man with a withered hand, “‘Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?’” (Mark 3:4, R.S.V.). This question set the issue in sharp focus: to heal the withered hand would be to “save life,” to neglect the opportunity to do so would, in effect, be “to kill.” A letter-of-the-law observance of the Sabbath kills, whereas a spirit-of-the-law observance imparts life. In hardness of heart—deliberate obtuseness of mind—these punctilious guardians of the Sabbath refused to recognize its life-giving purpose, and began to lay plans to kill the Lord of the Sabbath (verse 6).

“He does not keep the sabbath,” the religious leaders complained once more when Jesus restored sight to the man born blind (John 9:16, N.E.B.).* Their letter-of-the-law attitude toward the Sabbath led them to excommunicate the blind man from the synagogue and to reject Jesus as not “from God” (verse 16, R.S.V.). Jesus' concept of the Sabbath led to an appreciation of God's infinite goodness; the legalistic concept of the Sabbath alienates men from God by leading them to misconstrue His character and His dealings with men.

The ruler of the synagogue was indignant when Jesus set a crippled woman free from her infirmity on the Sabbath day. Jesus accused him of hypocrisy, in that he would provide for the needs of his ox or his ass on the Sabbath, but not for the needs of a human being. He would loose his ox or his ass in order to lead it from the manger to water, but he was unwilling to see a daughter of Abraham loosed on the Sabbath day from the bond that crippled her. He was a hypocrite for pretending that God is less interested in the wellbeing of His earthly sons and daughters than He, the ruler of the synagogue, was in the well being of his domestic animals. In the home of a Pharisee Jesus again raised the same question of lawful Sabbath conduct prior to healing a man of dropsy, and defended His course of action by citing the case of an ox or an ass that had fallen into a well and needed rescue. If animal needs were to be supplied on the Sabbath, how much more, human need?

In each of these altercations the basic question was not the validity of the Sabbath as a divine institution, but its nature and purpose. The Creator intended it to be for man's good, both physical and spiritual. Jesus was clearly for the Sabbath, but against all negative human restrictions that hinder the attainment of its positive objectives.

*(To be continued)


SPEED, REAPERS!
The setting sun in western sky,  
On ripened harvest ear,  
Sheaves waiting for the gleaner©s hands,  
Tell dark©ning night is near!  
So much to do! So little time  
Ere fall the shades of night!  
Come, reapers, speed the task in hand,  
There's harvest joy in sight!  
The fields are wide, there's many a row  
To mow, to bind, and store;  
But willing hands make labor light,  
Brace nerve and muscle more!  
There's place for all, and work enough  
For many a harvest hand;  
Speed, reapers, speed! Crowd well the hours—  
Then join the happy band!

LOUISE C. KLEUSER

THE MINISTRY
For an

EFFECTIVE MINISTRY

LOWELL W. RAYMOND*

WHAT priorities do seminaries maintain in training ministers? Do scholarly concerns eclipse spiritual values and curtail evangelism?

While dining at a religious conference one day, I was startled by what I saw on a place mat. It was an advertisement for a prominent Protestant seminary, and in big print it said, "For a Learned Ministry." As I read further I found out that this seminary was preparing men and women for a vocation that is "scholarly and effective." The advertisement pointed out the academic qualifications of faculty members, boasting that they had "written fifty-eight books and numerous scholarly articles" and that they "lecture frequently at conferences." Then came the climactic tribute, apparently intended to be overwhelming: "Their creativity has already made a significant impact on the theological thinking of this age."

Now I am certainly not opposed to scholarship in the seminaries. There have been great scholars in the Church—Augustine, Luther, Calvin, Hodge, and many more—and the product of their minds blessed by the Holy Spirit has been invaluable in the proclamation of the Gospel and in the progress of Christianity. What disturbed me about this advertisement was that there was no reference to spiritual values, to the faith and dedication of students and faculty, nor was there any suggestion that these things are important. There was no hint that this seminary tries to prepare students to witness for Christ or to preach the Gospel. One must conclude that its objective is to turn out learned graduates well trained by teachers who write scholarly books and lecture frequently.

As I reread the place mat, I remembered a letter I had recently received from another seminary; it stated that the seminary had no creed, and the accompanying brochure said, "It is time to reaffirm that the very core of the seminary is its concern for the scholarly pastor. . . ."

All this brought a barrage of questions to my mind. What do they mean by a "learned" ministry? By an "effective" ministry? What does a trophy case filled with fifty-eight books and numerous scholarly articles prove about a faculty's fitness for preparing students to proclaim Christ's message of salvation? And what kind of books and articles were these? Did they have spiritual as well as scholarly value? Do "published" teachers rate higher in this seminary than those who might witness for Christ in less erudite ways?

What does "creative activity" include? What kind of "significant impact" has it made on theological thinking? Has it been good or bad? Have the faculty members of this seminary, directly or indirectly, led fifty-eight people to Christ? Have they led one? Have they tried to? Do they believe in apostolic evangelism and preaching the Gospel? Or are they trying to substitute scholarship for the gospel message proclaimed in the power and the presence of the Holy Spirit? Do they use their learning for the honor of Christ and the extension of his kingdom?

While pondering these questions, I re-
membered that the greatest teacher of all time never went to college, never wrote a book or an article, never delivered a formal lecture. When he talked about God to a little child or to a politician, he didn’t use five-syllable words and hundred-word sentences. Most of the apostles he chose were amazingly successful evangelists who went everywhere preaching the Gospel courageously and wisely. None of the twelve would be considered “learned” or “scholarly”—yet they certainly were “effective.” What was their primary qualification? It was this: They knew what they proclaimed, and they proclaimed it in the power of the Holy Spirit. The rulers and elders at Jerusalem, “when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, . . . marvelled; and they took knowledge of them that they had been with Jesus” (Acts 4:13).

A minister’s scholarly attainment is of great value when used for the glory of God and for the forthright proclamation of the Gospel. Many great preachers were scholars. And many scholars witness very effectively for the faith they hold. But scholarship must never be considered the most important qualification for the ministry, or the primary goal of the seminaries.

What a wave of evangelism would cleanse this country if every Protestant seminary gave top priority to turning out those who clearly “had been with Jesus.” —Copyright 1968 by Christianity Today; reprinted by permission.

Dear Editor:

Since January I have been receiving THE MINISTRY magazine. Each month I find something in it that thrills my soul, but this month I found an article that stirred me to action. I am referring to your editorial entitled, “Wither Too or Whither To?” I began to realize anew that the time is not ten years from now but that the time is NOW to finish the work God has given us to do. I agree with everything you said in your editorial and I hope the responses you get will be such that something can be done.

One of my suggestions (if you don’t mind a college student’s suggestion) is that the older church members give the young people a chance. The saying goes, “Give them an inch and they’ll take two miles.” We may not only take a mile; we may take two miles. The young people are searching for something. Maybe we have found it but we don’t have the opportunity to put it to practice yet. We want to finish this work. We want to go and live with our heavenly Father. We are tired of all the strife, sorrow, sickness, and everything sin has to offer.

Come to the campus sometime and talk with the young people and ask them their opinions on how to get the work done. I am sure you will repeatedly hear the cry, “Let the young people get started.”

We have been told all our lives that we were the young people who would take over the work. Give us a chance and let us start now. If I may quote from your editorial, “The battle is ours. Victory is assured if a converted church gets involved in witnessing.” If you don’t mind I’d like to add three more words to that statement. “Victory is assured if a converted church gets together and gets involved in witnessing.” The young people are not given the responsibility, consequently we cannot get together (as a church) and get involved. It seems as though the older members of the church are doing one thing and the younger members are doing another in witnessing but we cannot get together as a whole group. We have modern ideas.

We are not living in Mrs. White’s time. Mrs. White wrote for the modern age. We must realize that today is 1969 and not 1901. There are many different ways to do things. All I’m asking is that the older members of the church give an ear to what the young people are saying and once they hear what we are saying, give us an opportunity to do the things we’d like to do in getting the work finished. We cannot sit back and let the older members of the church do everything and not allow us to take part.

We are the young people of the church, the core of the church. We are going to get the work finished. “The battle is ours.” Please give us a chance. We are not going to wait until it is too late to get involved. As Elder Pierson once said, “NOW IS THE TIME—YOU AND I ARE THE MEN.”

Lynita Mayer

Dear Editor:

I was so hungry to hear the Word of God read audibly that I stopped buying and reading the newspaper, listened less to the radio news, and as I am an early riser, got up at 3:00 a.m. almost daily to listen to the tapes. Some evenings I listened till twelve o’clock. I finished the whole Bible in two weeks. My soul is once more set aflame with the Word of God.

J. B. Combrinck

Dear Editor:

I have just completed reading the July issue of THE MINISTRY and I want to commend you for dedicating almost the entire issue to youth evangelism and their part in the world work. When one considers the vast number of young people both in our church and in the world population, I think even more emphasis ought to be given to this age group.

You are doing a good job with THE MINISTRY. I enjoy reading every issue.

H. J. Harris
A Plea for More
AWKWARDNESS

LOUIS B. REYNOLDS
Associate Secretary, General Conference Sabbath School Department

WE HEAR innumerable pleas for balance and symmetry. But like most other theories symmetry does not always perform all the wonders we expect, simply because we do not realize the rather unsymmetrical process by which symmetry comes to be. For life gets on by jerks and bounces quite as much as it does by the gliding process.

Bushnell said that a superior prose style "ought to have a good thumping motion," and not contain simply mild, sweet-sounding, and agreeable terms that have an even beat. John Fiske has spoken of the ordered way of nature that has cast such a spell over the average mind as to make it almost oblivious to the leaps and jolts for which she is preparing and the new enterprises upon which she sometimes embarks. And our own lives speak to us of greater things to come though not always in that way of regular unfolding upon which we have set our hearts.

A scientist prepared a long and carefully written discourse on the reasons why as a scholar he found it difficult to believe in immortality. But he concluded by saying that he did believe in it after all, though he admitted that in so doing he felt the awkwardness of his position. The reader goes unmoved through all the pages of his consistency, but just at that moment of the author's awkwardness he feels he is really beginning to get at something. He wishes that instead of closing the book there the writer would go on and produce another volume from this uncomfortable point of view.

The apostle Paul is the finest example of life that frankly and early accepted the principle of awkwardness as a vital and creative one. If he was convinced of a truth that was too great for language to express, he let go the language and grasped the truth. If a great liberating experience was coming upon him that was illogical in the light of his past experience, it was the past which he made to endure the embarrassment rather than the new joy.

Few minds pass in regular stages from the lower experience to the higher. There is most often a break, a cutting loose. At the very beginning Paul accepted the fact that he would have to stand again and again in what seemed a ridiculous position before the whole world if he were to attain the high purpose God intended for him.

The modern man, if he is to achieve his plan for a better world will need Paul's frank doctrine of foolishness. All around us belief yearns for expression, but it is suppressed simply because it cannot be voiced without some manifest inconsistency with one's habitual way of speaking. Many are weary of their skepticism about everything, yet they still keep it up because they have a record for that sort of thing. They move under the tyranny of what people expect of them. Inwardly many have long since departed from their negativeness, and they wish with all their hearts to come out with some cordial affirmation. An awkward thing to do, certainly.

The morbid dread of departing from a traditional position keeps many from speaking out their substantial agreement with some significant truth of which they have long since become convinced. Thus
everywhere men who belong together are standing apart from one another. A little awkwardness would mend the rift.

The Captive Listener

Of another sort is the awkwardness of the person who is a captive listener to stories reflecting unfavorably on some minority group. At a dinner occasion to which a few members of a particular Southern congregation were invited some years ago, one woman known for her racial arrogance had such an anecdote to tell. A grotesque story, heavy with dialect, it appeared to have been put together solely as a means of ridiculing a minority group. Its glum disclosures were amusing in a wry and absurd way. As the story proceeded, the face of the hostess registered pain, others fidgeted. But when the tale was done, all laughed boisterously except for one man.

Turning to him, the storyteller said, “I see you are not laughing. Perhaps you don’t like my sense of humor.”

“To be frank,” he replied, “I don’t. I don’t like the philosophy of it. I think it is unbecoming to a Christian to promote sentiments of this kind against other people.”

Commenting afterward, he said that he knew that his words were not what politeness would have called for, but he knew also that by laughing his approval he would have lent his influence to this tortured point of view. When he remarked to the hostess upon leaving that he regretted the unpleasantness but felt he had to stand up for conscience, she replied that she too did not appreciate the story and was relieved that he had the courage to speak out.

The apostle Peter in his early days was apparently a strong racialist, a narrow nationalist who lived behind barriers of border and breed and birth. Then the experience of the years took him into a larger world, more ample than the Hebrew world. A new planet swung into his ken, the world of the Gentiles, and the larger world of humanity. That world could not be enclosed by old fences. So he discovered a larger vision; large enough to fit the expanding experience into which his Lord had brought him. The dimensions of this larger faith are recorded in his words: “Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him” (Acts 10:34, R.S.V.).

The surest evidence for Christian belief is in the Christian believer. When Columbus returned to Spain from his first voyage, he had to prove he had reached another world. His crowning evidence was the new kind of people who returned with him, American Indians. The crowning evidence of Christianity is a new kind of people. But the realization of a changing attitude, the coming joy of a new kind of conduct, the touch of a new leading—all have embarrassments as well as profound delights. Which shall we make paramount? When such a problem confronts us, we can best serve our fellow men by choosing that course which will bring us the greatest joy, rather than the one which will give our friends the same satisfaction of still finding us consistent. Symmetry may become an awful delusion and a very pure form of selfishness, unless it is seasoned every now and again with generous dashes of clumsiness.

It is especially true that some such door as this is the only way out of a cold heart and cramped affections. There are homes and there are friendships just on the point of bursting out into greater love, if only we knew how to let them. But we have gone on a long time in a different way, and it is hard to say the first word which betrays the new prompting. Our friends may not know what to make of it if we suddenly exhibit a new spirit that is really a part of us. Perhaps they will say to themselves, “It is not like him,” which is just what a Christian life ought frequently to give others occasion to say.

There are tendernesses that have been a long time mounting up within us which no one suspects, and forgiveness which we are always on the point of granting. We must do something about them and after all, the best way and about the only way is by being a little awkward and blurt ing it out.

The church cannot discharge its debt to its immediate community by sending mis-
SERMON OF THE MONTH

In order to secure the best material possible for the Tape-of-the-Month Club we are inaugurating a Sermon of the Month feature to begin January, 1970. We will pay $25 for each sermon used. Please be sure that the sermon you send us is a recording of good quality and at 7½ speed. May we hear from you soon!

missionaries to the South Sea Islands, to India, to Africa, or to any other distant point on the globe. And it cannot fulfill its mission by anonymous contributions to charitable projects in the domestic sphere. The obligation to the community must be met in a personal way, right at home, perhaps through these awkward contacts for Bible studies, branch Sabbath schools, and Vacation Bible Schools. No matter what else we do or how well we do it, this one obligation ought not to be left undone.

This debt to the community cannot be discharged simply by the erection of a house of worship, the appointment of hours for worship. The injunction of Jesus was not only to preach the gospel but also to go and carry the glad tidings of salvation to those who would not of themselves come to hear. How to get people who are by choice not affiliated with a church is of course part of our awkwardness.

When sorrow, sickness, or death enters the home of a neighbor, the faithful Christian living nearby is sure to know of it, and through the awkward sentence or two by which he conveys sympathy he registers an impression; he makes an impact for his faith that would have been otherwise very difficult to do.

The Awkward Superintendent

To one church there came early in the year a little girl ten years old who wished to be baptized. When questioned she told briefly of her Christian experience and her desire to unite with the church. The Sabbath school superintendent was especially interested in how the little one would deport herself, so he talked with her. Her answers were eminently satisfactory, and to none more so than the gentleman who had accompanied the child. Turning to him, the superintendent said, “And what are you doing here?”

“Why,” the man smiled, “this is my little girl.”

“Do you think this is a wise step for her to take?”

“Oh, yes,” he replied. “We at home are fully satisfied that Lillian is a changed girl, and we are glad to have her join the church.”

The superintendent then said, “If it is good for the child, how about the father? And what sort of help is she going to get at home?”

“Well,” he said, “I have been thinking about that.”

And the result of these awkward, embarrassing questions was that a little later the mother and father and an older sister all came into the church.

There certainly is something to be said for making the unusual contact, speaking the embarrassing phrase, and standing awkwardly by while the effect of our words is determined. Many people will enjoy everlasting bliss because someone was willing to be thought a bit awkward, a trifle clumsy, a little inconsistent, perhaps unbalanced, for the sake of his fellow men and his God.

WEEKLY RAIN

The Sabbath is like
Fresh rain in the spring
That falls when the earth needs it most.

Absorbing its strength,
We nurture new life,
With precious new fruit to boast.

KATHY SAUNDERS GODDARD
HENRY VAN DYKE, one time professor of English in Princeton University, and moderator of the Presbyterian Church in the United States, gave to the world a clear formula for successful living.

Learn to live with confusion clearly;  
To love your fellow men sincerely.  
To act from honest motives purely;  
To trust in God and heaven securely.

To him God was not merely a solver of problems but a traveling companion on life's rugged way. Few men in comparatively modern times have made as great a contribution to Christian thought as this Princeton professor.

But more than three thousand years ago a greater than Van Dyke left these words on record: "As thy days, so shall thy strength be" (Deut. 33:25). This was part of the blessing of Moses before he ascended Mount Nebo, where he fell asleep in the arms of God. A few years earlier, this great leader of Israel had composed the 90th psalm in which occurs this familiar expression: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away." But we remember that he had already reached fourscore years when the Lord called him to lead a people from slavery to freedom. And now after forty years of wilderness wandering we see him at the advanced age of 120 vigorous and kingly. His eye was not even dim.

Modern science has greatly aided in extending the average life span of man. During the past half century it has mounted from forty to more than seventy years. But the big question is, What are we doing with those extra years?

According to the life span of the antediluvians, Enoch had scarcely reached middle age when God took him. He was then 365!

Some years later, Noah, a preacher of righteousness, and an excellent shipbuilder, the first the world had ever known, was doing his noble work encouraged, of course, by his father, Lamech, and his grandfather, Methuselah. God gave Noah specific plans concerning the construction of that mighty ship, and during those long years of toil as a preacher and shipbuilder his father and grandfather were his companions and wise counselors. They both died, however, before the Flood came.

It was a noble line of patriarchs from Seth to Noah. They were "the sons of God" in a very wicked age, when the race became so degraded that every imagination of the thoughts of men was only evil continually. There was nothing else for God to do but to destroy man from the face of the earth. But in spite of the tragic picture "Noah found grace in the eyes of the Lord" (Gen. 6:8). What a wonderful testimony to the faithful instruction and example of his father and his grandfather. And there is no doubt that Noah knew Enoch, for the Flood did not occur until the six hundredth year of Noah's life. According to Usher's Chronology, Adam also would have known Enoch. In fact, Enoch's grandson, Lamech, would have been past fifty years when Adam died.
In that antediluvian world Enoch must have been a mighty witness for truth and righteousness. Yet we are told his “warnings were disregarded by a sinful, pleasure-loving people.” But this man of God “had looked upon the celestial city. He had seen the King in His glory in the midst of Zion.” The messenger of the Lord declares:

His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realms of light. . . . For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City the first from among men to enter there.—Patriarchs and Prophets, p. 87.

Christ’s words concerning Noah’s generation are both familiar and significant: “As the days of Noe were, so shall also the coming of the Son of man be.” It was a self-sufficient generation. Men saw no need to heed the message of God; they just went on living their own lives “until the flood came, and took them all away.”

**Faithful in a Wicked Age**

We must recognize the difficulty Noah faced when trying to impress the people around him concerning the urgency of his message, for they had never witnessed a calamity or a judgment of God. It is difficult also for us in these days to impress our generation. Even for those of us who know the prophecies it becomes increasingly easy to be completely absorbed in the interests and pleasures of this world. But the message God has committed to the Advent people is the most comprehensive of all time. However, like the people of Noah’s day our generation has willfully dull ears. “The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them” (2 Cor. 4:4).

Little wonder the youth of our time are so confused. They have eyes but they see not, and they lack “the hearing of faith” (Gal. 3:5). Education which should lead them to a knowledge of themselves and of God is in all too many cases having the very opposite effect. Many in the highest educational circles are quite ready to confess they do not know who they are, from whence they have come, or where they are going. Many are not even sure that God exists. In any case, they feel no responsibility toward Him. But it is to this generation that we have been called to witness.

What are we doing with the days and years granted us for service? Youth, of course, is the most vibrant and challenging period of life. But what about those who have reached the “golden” years? Some because of impaired health are unable to do much more than pray. But what about those who can do something for God? Even at 120 years Moses, like his Lord, was still about His Father’s business. The one absorbing passion of his life was to get a people ready to pass over into Canaan. While he himself was denied the privilege of leading them into the Promised Land yet in the sunset years of his life he was preaching his greatest sermons. The Book of Deuteronomy records some of the stirring messages of that old warrior.

Paul’s remark in his letter to Timothy is apropos. He speaks of those who were “living it up,” as the youth of today would say. But, the apostle adds that they are dead while they are living. A recent remark by one of our workers set me thinking. He said: “I am looking forward to retirement, for then I will be able to do the things I have always wanted to do.” I began to wonder what he could possibly want to do more than winning souls to Christ. That surely is the most thrilling experience in all the world. Even if one’s background has not been that of a minister, yet to take some active part in God’s work is a privilege as well as a responsibility. To me it seems tragic that after spending thirty-five, forty, forty-five years in the service of God we lose the incentive and the enthusiasm of earlier days and just settle down to a life of ease. No matter what one’s chronological age may be, the best way to preserve our health and to save our family from having to meet our funeral expenses is to keep clear the vision of our earlier days, to keep busy, and to continue to participate in some active program that will aid in the preparation of a people to meet our soon-coming Lord.

One of our hardest-working ministers, who has sixty-four years of tireless ministry to his credit, is still active in the service of God. True, he is on sustentation and has been for many years, but he continues...
to teach a large Sabbath school class and very frequently preaches the Sabbath morning sermon. He carries very heavy burdens as an officer in the church to which he belongs. And even more important, he is right now doing some of the finest writing of his whole career. And he is past eighty-two!

**Ordained for Life**

In the earlier days of this movement no worker really thought of retiring. When health conditions indicated that it was wise to lay off heavy responsibilities ministers and other types of workers were happy to take a lighter load, but they continued to do something. They did not lay down their tools. But like Methuselah they still took part in the building of the ship.

When one is ordained to the ministry it is for life. Under normal conditions one would not dare to fritter away his time doing petty things that make no contribution to the work of God. In order to be happy, determine to be a running brook rather than a stagnant pool. “Give, and it shall be given unto you: . . . pressed down, . . . and running over,” said our Lord. While the years have taught us some things, yet all we have ever known or ever can know in this life is but a handful of pebbles compared to the great ocean of knowledge that lies before us unexplored. And the little any of us knows should work in us a true sense of humility. Someone has well observed that the peacock of today may be the feather duster of tomorrow. Remember, no mind stops growing until the head swells.

The measure of a true leader is the amount of light he casts upon the path of those he serves. It is not how old one is, but how he is old that really counts. So even during those “golden” years let us keep growing, not only in grace but also in knowledge.

There are noble examples of many men and women who seem to ignore the sixty-five deadline. Gladstone, one of England’s greatest prime ministers, learned Hebrew after he turned eighty! At ninety years of age Edith Hamilton, the famous classicist, completed her outstanding book *The Echo of Greece*, and because of her outstanding contribution attended the Delphic festival at Athens as the guest of the Greek Government. Austin Blake, at Waunakee, Wisconsin, is still practicing medicine at ninety-three. Better-known people such as Sir Winston Churchill or Eleanor Roosevelt never seemed to be troubled with age. Clara Barton did her most lasting work—the organization of the International Red Cross—when she was past eighty. And it is now claimed that Ann McCarthy of Boston, Massachusetts, is still considered one of the finest seamstresses in all New England. And she is 101! And if you go to one of the TV stations in Tacoma, Washington, you may meet a young-appearing gentleman who manages the station at the age of 114! Theodore F. Green, the 90-year-old former Senator of Rhode Island, says: “Most people say as you get old you have to give up things. I think you get old because you give up things.” Browning’s well-known verse is full of meaning:

“Grow old along with me! The best is yet to be,
The last of life, for which the first was made.”

The Scriptures say: “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. . . . They shall still bring forth fruit in old age.” The “golden years” provide golden opportunities for achieving certain things that were difficult in the silver years. The messenger of the Lord gives some excellent counsel to senior workers of the Advent Movement: “The true minister of Christ should make continual improvement. The afternoon sun of his life may be more mellow and productive of fruit than the morning sun. It may continue to increase in size and brightness until it drops behind the western hills.”—*Selected Messages*, book 2, p. 221. The poetic beauty of those words is matched only by the trenchant truth they contain. In the consciousness of our high calling let us all, young and aged alike, determine that every day we shall do something to hasten the coming of the King, appropriating the promise “as thy days, so shall thy strength be.”

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Many people hope to be elected to heaven who are not even running for the office.

Inferiority complex would be a mighty fine thing if only the right people had it.
SOME ministers try to perform all the duties of the church by themselves. They spend long hours preparing their Sabbath sermon and half as many more for the midweek prayer service. Beyond this, fund-raising campaigns, board and committee meetings, members' personal problems, visits to the sick, funerals and weddings, et cetera, occupy so much time that the pastor has little time or zest for his real job, which is fulfilling the gospel commission (Matt. 28:19).

A good executive rarely appears overworked. That's because he allocates responsibilities to others and yet knows what's going on. A minister likewise should assign certain definite duties (and see that they are carried out) to the officers and members of his church. Too often all the local elder does is to sit on the platform each Sabbath to announce a hymn or possibly offer the morning prayer. The extent of many a deacon's chore is to take up the weekly offering and escort members to and from their seats.

"But," you say, "no one in my church can do certain tasks the way I do them. Besides, if you want a thing done, do it yourself."

Granted. But remember, some layman may do almost as well. At least it will give him a feeling of accomplishment, and it will save you time. Maybe next time he will do better. "In every church," says Ellen G. White, "there is talent, which, with the right kind of labor, might be developed to become a great help in this work."—Testimonies, vol. 9, p. 117.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labor for their Master according to their several ability."—Ibid., p. 128. "We should be careful not to take upon ourselves burdens that others can and should bear."—Ibid., vol. 3, p. 13.

Always remember, laymen grow under responsibility. Besides, the magnitude of the undertaking of proclaiming the gospel commission is far too much for ministers alone to complete in this generation. Evangelism must be the watchword of every Christian. All must bear witness to their faith.

The disciples of Christ recognized the urgency of spreading the gospel message. The Lord crucified and risen was uppermost in their thoughts. Their lives revolved around Him. Even though they lacked degrees, held no church office, and were without funds for evangelism, they witnessed to their faith.

Instill in your members the knowledge that the early Christians faced greater obstacles than any that now exist. They were a much smaller, despised minority than Seventh-day Adventists. The Jews were openly hostile, and the pagan Gentiles ridiculed them. Despite persecutions they achieved marked success because they were obedient to the heavenly vision (Acts 26:19).

Not only do we have the same gospel as the early Christians, but we have far better tools and more advanced methods at our disposal.

Take time to see that "every member of the church should be instructed in a regular system of labor. All are required to do something for the Lord. . . . The minister who shall educate, discipline, and lead an army of efficient workers will have glorious conquests here, and a rich reward awaits him when, around the great white throne, he shall meet those saved through his influence."—Testimonies, vol. 5, p. 308.

To operate at maximum efficiency you must have a trained core of workers. Of course, you must work much harder than anyone else in your church, but remember, don't try to do it all yourself. Organize your members into active service for Christ; everyone, cripples and invalids included, must be given a task, no matter how small. Only by united action can we hope to hasten the return of Jesus.
In This Crisis Hour

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REVIVAL LE

The source of power for revival.

Robert H. Pierson
President, General Conference

WE ARE talking about something we really know and we are witnessing to something we have actually observed.” These words of Jesus as recorded in the Gospel of John, chapter 3, verse 11, Phillips,* should be the testimony of every Seventh-day Adventist worker serving in the most challenging hour of this world’s history. As preachers we need to talk “about something we really know”—our messages must be pertinent to the times; they must also be relevant to our own personal Christian experience. As the youth of our generation would say, “Make it concrete, make it vivid, make it personal, make it now.”

Someone inquired concerning the source of power in one well-known preacher’s ministry. The reply contains more than a passing thought for you and for me as we ponder our own living and our own preaching: “He lives very near to the heart of God and the throne and he receives secret messages and brings them down to us.” How sad so many of us are preaching flat, insipid, powerless messages because our faith is feeble, our hearts are cold, and we are talking about something we know very little about!

You and I speak of revival and reformation. We long for this experience. We say we do. But what are we doing personally in our own lives and ministry to bring about this Pentecostal experience in our community? If revival comes to our district or to our city there must be some revival living, some revival preaching, some revival leadership on our part. We must be “talking about something we really know and . . . witnessing to something we have actually observed.”

Through the history of His people the Lord has singled out men upon whom He could lay the mantle of revival leadership. These men, inspired by the Holy Spirit, wrought mightily in behalf of God’s needy people. It is well for us frequently to refresh our thinking regarding what the Lord has done for others in the past.

“It is no secret what God can do; What He’s done for others He will do for you!”
Wear the

le of

ADERSHIP?

With these challenging words of the
song writer ringing in our ears, let us turn
our attention to men of God who talked
about something they really knew and who
witnessed to something they had actually
observed.

Revivals Begin With One Person

Nine centuries before Christ, in the days
of wicked Ahab and Jezebel, apostasy rested
like a dark cloud upon Israel. In such an
hour God used one man to bring spiritual
refreshment to the northern kingdom.
Elijah’s “fearless ministry was destined to
check the rapid spread of apostasy in
Israel” (Prophets and Kings, p. 119). “With
the slaying of the prophets of Baal, the way
was opened for carrying forward a mighty
spiritual reformation among the ten tribes
of the northern kingdom.”—Ibid.,
p. 155.

Elijah’s “fearless ministry”—the witness
of one lone preacher of righteousness—
brought reformation among God’s people.
Fellow preacher in the Advent Movement,
what kind of revival and reformation will
your ministry, your preaching, bring
among God’s needy people today? Are you
teaching, newscasting, philosophizing,
or preaching? Revival demands some fear
less preaching backed by consistent godly
living. A few Eljahs would accomplish a
mighty work in Israel today! Honestly now,
just what are you preaching these days? Are
you talking about something you really know, or are you merely filling an
appointment?

While Elijah was preaching in the northern
kingdom, God was using another man
in the south. Jehoshaphat was continuing
the good work of his father, Asa, in Judah.
He destroyed the centers of Baal worship
and a great “revival was effected” (ibid.,
p. 191).

“The Lord was with Jehoshaphat, because
he walked in the first ways of his father
David, and sought not unto Baalim; but
sought to the Lord God of his father, and
walked in his commandments, and not after
the doings of Israel. Therefore the
Lord stablished the kingdom in his hand;
and all Judah brought to Jehoshaphat
presents; and he had riches and honour in
abundance. And his heart was lifted up in
the ways of the Lord” (2 Chron. 17:3-6).

It is electrifying to read of the tremen
dous influence one dedicated leader had
upon God’s people and how that influence
rallied old and young alike in the hour of
crisis. “For years he had taught the people
to trust in the One who in past ages had
so often interposed to save His chosen
ones from utter destruction; and now,
when the kingdom was in peril, Jehosha
phat did not stand alone; ‘all Judah stood
before the Lord, with their ‘little ones,
their wives, and their children.’ Verse 13.
Unitedly they fasted and prayed.”—Ibid.,
p. 200.

Are you preparing your people to stand
with you in the crisis hour ahead? Casual,
careless living, tame, lifeless sermons, will
never rally God’s people and prepare them
for the time of trouble and a coming
Saviour in the near, very near future.
Actually now, how do you measure up? Is
there an air of expectancy and urgency
about your living and in your preaching
that convinces those with whom you come
in contact that you really mean what you
are saying? What sort of revival and re
formation will your living and your preach
ing inspire in your church?

Years ago the messenger of the Lord
counseled us: “A reformation is needed
among the people, but it should first begin
its purifying work with the ministers.”—
Testimonies, vol. 1, p. 469.

When Hezekiah came to power he lost
no time in launching the revival so much
needed in his day. “They began on the first

N O V E M B E R, 1 9 6 9
day of the first month to sanctify" (2
Chron. 29:17). "And they gathered their
brethren, and sanctified themselves, and
came, according to the commandment of
the king, by the words of the Lord, to
cleanse the house of the Lord. And the
priests went into the inner part of the
house of the Lord, to cleanse it, and
brought out all the uncleanness that they
found in the temple of the Lord into the
court of the house of the Lord. And the
Levites took it, to carry it out abroad into
the brook Kidron" (chap. 29:15, 16).

Apostasy had crept in. A work of revival
needed to be done. Hezekiah lost no time
in undertaking the needed reforms. He
reorganized the religious services. He re
moved the high places. He destroyed the
idols. He repaired and cleansed the Temple.
He collected and published the proverbs
of Solomon. Hezekiah was a dynamic,
godly leader. He was one who inspired con
fidence on the part of God's people. The
Word records: "The people rested them
selves upon the words of Hezekiah" (chap.
32:8).

Hezekiah's example compelled the
people to follow him and to trust God. In
that hour of national and spiritual crisis
the Lord blessed his efforts to bring about
reform among the ranks of God's people.
This revival saved Judah at that time from
capture and the people from cruel death.

Are there some high places in your
church that need removing? Are there idols
in your congregation that need to be
destroyed? Does your school temple or
your church temple need cleansing? Just
what kind of a program are you carrying
in your conference, in your mission, in
your church, in your institution? Someday,
brethren, we are going to face these ques
tions—not across the desk of our president,
but before the judgment bar of God. Our
living and our preaching today should give
evidence of the fact that we fully under
stand this and that with God's help we do
not intend to come short in that day of
reckoning!

"When ministers realize the necessity of
thorough reformation in themselves, when
they feel that they must reach a higher
standard, their influence upon the
churches will be uplifting and refining."—
Testimonies to Ministers, p. 145.

Can our people rest themselves on our
words? Does our preaching inspire confi
dence in God, in His Word, and in the
Spirit of Prophecy? Do our words build
confidence in the Advent message, in the
church, in the ministry, in one another?
Perhaps we need more Hezekiah-slanted
preachers in our midst today!

In any event, we need to begin "on the
first day of the first month to sanctify." There
must be no delay in our example of living and preaching that will inspire
revival and reformation among God's peo
ple. God is counting on us, the church is
counting on us to give the trumpet a cer
tain sound—a sound sustained and sup
ported by a godly life!

As I stepped upon the veranda of a fel
low missionary's home I noted a small
plaque on the wall. It read: "If you can't
live it, don't preach it." This is good ad
vice for all of us. If we can't live revival
and reformation, we should not preach re
vival and reformation. If there is no ur
gency in our lives, how can we hope to
kindle urgency in the lives of those who
sit under our ministry? How can we preach
repentance, the new birth, practical godli
ness, the sanctified life, when our own ex
perience gives no evidence that we are
talking about something we really know?

Paul questions every preacher: "Pre
pared as you are to instruct others, do you
ever teach yourself anything? You preach
against stealing, for example, but are you
sure of your own honesty? You denounce
the practice of adultery, but are you sure
of your own purity? You loathe idolatry,
but how honest are you toward the
property of heathen temples? Everyone
knows how proud you are of the Law, but
that means a proportionate dishonor to
God when men know that you break it!"
(Rom. 2:21-23, Phillips). "What makes
you think that you, who so readily judge
the sins of others, can consider yourself be
yond the judgment of God?" (chap. 2:3,
Phillips).

This is worth thinking about, friend of
mine. More important, it is something you
and I need to be doing something about.
Are we truly prepared to wear the mantle
of revival leadership? Are we talking about
something we really know? about some
thing that has wrought a transformation
in our own lives? May God grant that by
His grace we may affirm that this is indeed
true!

* The Bible texts in this article credited to Phillips are
from The New Testament in Modern English, © J. B.
Phillips 1958. Used by permission of The Macmillan Com
pany.
WHAT is involved in the blotting out of the overcomer's sins in the judgment now in session? Does it include, as some claim, the erasing of inborn sin and the scars of sin from his nature when he is sealed?

This blotting out of sins in the judgment preceding the return of Christ pertains to all the true believers in all ages, and not merely to the remnant who go through to translation. Hence this blotting out of sin cannot rightfully be applied to the erasing of inborn sin in the cases of those who are alive at the close of probation.

When a penitent sinner receives Christ as his personal Saviour, he receives the righteousness of Christ. All his past sins are not only forgiven, but covered so that God does not see them. He is accepted of God as if he had not sinned. How could he stand before God as if he had not sinned unless God forgets his sins? Isaiah says: "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

The blotting out of sins is also connected with backslidden Israel's returning to the Lord. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (chap. 44:22).

The blotting out of sin in these texts cannot be limited to what takes place in the judgment. This blotting out of sin in the sense of God not remembering them against His people has been and is applicable to all who enter into the new covenant. God says to them, "I will forgive their iniquity, and I will remember their sin no more" (Jer. 31:34). The blotting out of sins in these scriptures refers solely to the acts of sin, and not to any eradication of inborn sin. They find their place with God casting our sins in the depths of the sea, putting them behind His back, and removing them from us as far as the east is from the west.

Covered With the Robe

In what respect then does the blotting out of the overcomer's sin in the judgment make him sinless at the close of probation? He is covered with the robe of Christ's righteousness. Thus he is accounted sinless in Christ. He is accepted before God as if he had not sinned.

When his sins are blotted out in the judgment, he is sinless from the angle that by the imparted righteousness of Christ he has gained the victory over the practice of sin. He is sinless in that there is nothing in the books against him. He is sinless in the respect that God has sealed him to remain holy and righteous (Rev. 22:11, 12). But he cannot say he has no sin in respect to inbred sin until his body is changed like unto Christ's glorious body at His coming.

In Revelation 14:5 a special company from the last generation are declared to have no guile in their mouth, and are without fault before the throne of God. Some declare that this could not be true of them unless inbred sin has been erased from their flesh before the close of probation. This would be something that God has not done for Christians in former generations.

Is the erasing of inborn sin from their flesh necessary in order for them to reach the standard? No. Psalm 32:1, 2 shows that there is no guile in the believer who has received the righteousness of Christ for pardon, the covering over of his sins, and the nonimputing of sin. This matter of be-
ing faultless is affirmed in Jude 24 for all Christians in all generations who permit Christ to keep them from falling.

No one can be faultless before God except as he has on the robe of Christ's imputed and imparted righteousness. This has been available to every believer before 1844, even as it has been since then.

Paul spoke of true Christians in his day as being "holy and unblameable and unreproveable" in God's sight (Col. 1:22). They were sanctified wholly, with their whole spirit and soul and body blameless (1 Thess. 5:23). Can there be any higher attainment than this?

A Fourfold Plan

Some will ask, "How can the remnant stand in the sight of a holy God without an intercessor during the plagues unless sin in their flesh is wiped out before the close of probation?" God has a fourfold plan for taking care of this for the remnant without wiping out sin from their flesh until their bodies are changed at the coming of the Lord.

1. The complete victory over sinful acts as the preparation for the latter rain. (See Early Writings, p. 71.)

2. The latter rain, or the refreshing, prepares the remnant to stand when there is no intercessor during the pouring out of the plagues.

At that time the "latter rain," or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—Early Writings, p. 86. (Italics supplied.)

The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—Testimonies to Ministers, p. 506.

3. The placing of the seal of God upon God's true children prepares them to live without an intercessor when probation closes. Revelation 7:1-4 indicates that the placing of the seal upon them will enable them to stand when the winds are let loose at the close of probation.

Everyone who is sealed will be kept from sin during the time of the plagues when there is no intercessor. "When the decree goes forth and the stamp is impressed, their character will remain pure and spotless."—Testimonies, vol. 5, p. 216.

4. When the Lord pronounces them "holy" and "righteous" at the close of probation they will be able to live without an intercessor during the time of the plagues (Rev. 22:11, 12).

The apostles taught that when a Christian is born again he is made a partaker of the divine nature (2 Peter 1:4). They made it very plain that sin in the flesh, or their sinful nature, was not eradicated by regeneration, but it gave them two natures—the flesh and the Spirit, which would be in constant conflict (Gal. 5:16-18; 1 Peter 2:11). The crucifying of the flesh is a warfare from which there is no release (Luke 9:23). Paul was ever on guard lest evil propensities should get the better of him.

The rule of the indwelling Saviour in the Christian's new nature gives victory over the rule of indwelling sin in "the flesh," or "the old man of sin." This is God's unchanging plan for full victory for all believers from the coming of the Comforter in Acts 2 until the latter rain will have fallen and the work of God is cut short in righteousness.

The Bible shows that through the remnant of the church God will make a demonstration to the entire universe of the adequacy of the gospel in this most evil time, to save believers completely from the dominion of sin. They will reach a very high standard. But it will not be by some addition to the gospel, such as the erasing of inherent sin in the nature. It will be by the final phase of His one true gospel of the ages, by which people have been saved in all ages. It will be by a fuller appropriation on their part of the same righteousness of Christ which has wrought salvation in all ages.

Before the seven last plagues are poured out "there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times" (The Great Controversy, p. 464).

An Early-Rain Experience

The outpouring of the Spirit in the latter rain will exceed that of the former rain in the days of the apostles. But this does not mean that the spirituality of the surrendered Christian in these last days is any greater than the consecrated believers of the Pentecostal revival. This quotation
from *The Great Controversy* does not say that the godliness of the remnant will exceed that of the true Christian in apostolic times. Rather, their experience in receiving the latter rain will be like the early-rain experience of the first Christians.

The essential preparation for the latter rain is an early-rain experience like that which came to the believers in the days of the apostles. This shows that the preparation for the latter rain does not confer on the remnant any higher perfection than was achieved by fully surrendered Christians under the early rain. The early-rain experience did not eradicate sin from the flesh of the believers. God has one unchangeable plan for making all true Christians perfect, and that is by the imputed and imparted righteousness of Christ. This was fully available during Christ’s ministry in the first apartment prior to 1844, as in the second apartment since then.

The Holy Spirit through Paul affirms that Christ saved to the uttermost in His day all who came to Him when He was interceding in the first apartment.

This matter of saving to the uttermost applies to the entire extent of Christ’s ministry in the sanctuary, whether it was in the first apartment prior to 1844 or in the second since that date. Is it possible to have a salvation beyond the uttermost? No. Thus it is established that there is no fuller salvation or a sinless perfection available in the cleansing of the sanctuary than was available by full surrender prior to 1844.

The remnant who go through to translation will appropriate by faith the righteousness of Christ to such a full extent that they will have victory over every wrong word and action.

Bible prophecy shows that those who are translated will obtain a deep spiritual experience, like Enoch who walked with God. But it will not exceed the experience of Enoch. They will be without spot (2 Peter 3:14). They will do no iniquity (Zeph. 3:13). They will put away every wrong word and action. They will be purified as gold (Mal. 3:2, 3).

While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God’s people upon earth. This work is more clearly presented in the messages of Revelation 14.—Ibid., p. 425. (Italics supplied.)

These messages are summed up in the keeping of the commandments of God and the faith of Jesus (Rev. 14:12). These messages are the final phase of the everlasting gospel by which all true Christians have been made perfect.

The cleansing of the sanctuary as called for in Daniel 8:14 calls upon us to cooperate with Christ in the cleansing of our soul temple from every moral defilement. “Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost.”—*Testimonies*, vol. 5, p. 214.

The Lord Jesus Christ is the truth. Therefore, truth is a harmonious unit in Christ. Much error has arisen from a failure to recognize the unity of the truth in Christ.

**From Genesis to Revelation**

Are there, as some claim, two or three or more different gospels in the Bible? No. There is only one true gospel from the entrance of sin to its exit.

Does the Old Testament present a different salvation from that of the New? No. There is only one true Saviour and therefore only one plan of salvation from Genesis to Revelation.

Does the New Testament present the keeping of a different day to that set forth in the Old? No. It is a case of one true Sabbath from the beginning to the end—the seventh-day Sabbath of Creation and recreation.

Is there a special higher perfection for the remnant by the erasing of their inborn sin as they are sealed which was not accorded to Christians of previous generations? No. God has one unchangeable plan for the perfection of believers. This is by and through the righteousness of Christ.

Count this settled for a certainty. No one can have the real truth as it is in Jesus until his beliefs constitute a harmonious, Christ-centered unit. Each belief will be in full harmony with every other part. And each will be in full harmony with what all the Scriptures teach on this respective theme.

We have this unity of truth in the threefold message as set forth in the Adventist faith. Let us cling to it to the very end. Let us not be turned aside by this divergent teaching on some alleged superior perfection which is not in complete harmony with the Scriptures.

**November, 1969**

29
If an unconverted circus manager ever got to heaven, can you imagine what would occupy his time? He probably would try to talk Daniel into challenging the lions again. Lazarus would get top billing as a man who died and was resurrected twice. Enoch, the first earthly space traveler on record, would be immediately contacted with a contract for public appearances. Joshua's act of stopping the sun, if repeated, would guarantee a large attendance. Heading the list would be the Master Himself. Think of advertising a person who could instantaneously cram a bakery with bread all made from five small loaves. Or fill a lake with fish in minutes, starting with two oversized minnows!

What peace will be ours when the "spectacular" is omitted. Think what would happen if we eliminated any taint of this business from our church. Well do I remember sitting in one of our meetings when the announcer appeared and began a build-up introduction fit for royalty. Some of us thought a visitor from outer space was about to appear. Certainly an equal to Queen Elizabeth must be behind the curtains. The introducer continued with the "thrilling story" of this individual's conversion. Finally the word Hollywood slipped in. Then the giant audience became one big ear. Someone next to me suggested the name of a famous movie star that even the strictest Mennonite had heard about. The introduction's climax came when the name of this notable person blared out over the loudspeaker system. I tried to look amazed and excited and I found out later that most of my friends did too, although none of us had ever heard the name. In all fairness it must be admitted that our acquaintance with the names of the twinklers in Hollywood was severely limited. Our business was the Bible, not the theater.

But the point is that the church or at least some in the church began getting all the mileage possible out of this event and personality. The person was used in numerous large functions as the main attraction. Some full-page advertisements even used terminology such as "starring so-and-so." All newspaper accounts connecting the conversion story with the church were treasured.

Finally, apostasy put a stop to the whole affair. This nauseating experience of manipulation taught some of us a lesson, but not all.

I still sit on committees for planning programs when remarks have been made such as, "Well, what can we do this year that will really capture people's attention?" "Let's get so-and-so, he has a fantastic, spellbinding presentation." "What we need is a 'spectacular' that will ensure a big attendance!" "Let's invite Brother Blank. He is a controversial figure; that's what we need—something that will stir up the brethren."

So another meeting comes and goes with its "spectacular" program. The members return to their Rip Van Winkle state of existence and wait to be aroused again by a new, thrilling, colossal "spectacular."

Perhaps if we followed the instruction of the Lord, we wouldn't be so burdened down with so much program planning. There would be plenty of planning for work, of course. Actually, the main work of a preacher is not in the pulpit but in planning for the members. Listen to this counsel direct from Heaven which is as up to date as tomorrow.
“Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God’s people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others.”—Testimonies, vol. 7, p. 19. (Italics supplied.)

Note those words “new life and fresh vigor.” The church needs this experience today as much as we need oxygen. Instead of catapulting one or two celebrities from assembly to assembly, we need to turn our churches into theaters of action where spectators are transformed into active witnesses. Think of the time, energy, and money we could save if we had thousands of celebrities who could give a vibrant, living testimony of what the Lord has done for and through them. It would be unnecessary to take one or two divine healing recipients and take them from place to place. Nor would it be necessary for us to jet one or two witnessing “experts” from union to union. Every church would have a group of expert soul winners in its own back yard.

It won’t happen overnight, but this “new life and fresh vigor” experience can start in a small way if we really plan an action program for our members. It may mean that a preacher will have to take several of his members out and show them how to visit from door to door, how to give Bible studies, not in a class situation, but in actual practice. Of course, the preacher will have to be an expert himself, but that’s what we are paid for. We are given a salary for the simple reason that our entire time is to be dedicated to the planning and promotion of soul winning in our districts. More could be said, but the blueprint in the Bible and Spirit of Prophecy writings is replete with admonition on this subject.

In a sense our work is the real “spectacular.” Any preacher who can train, organize, put members to work, and come up with results is doing something definitely spectacular! Neither he nor his members may receive recognition at some rally or congress, but in the courts of heaven the angels smile every time his or any of his working members’ names come up for discussion.

“Weeks of Days” for “Weeks of Years” (Concluded)

W. E. READ
Retired Administrator

III. The Relation of the Seventy Weeks to the 2300 Days

Consider the contextual setting of Daniel 9:24-27! Our historical position has been that chapters 8 and 9 of the book of Daniel are intimately related, chapter 9 being a further interpretation of the vision recorded in chapter 8, inasmuch as the symbol of 2300 days, presented in chapter 8, was left unexplained in that chapter. But when Gabriel returned a few years later and continued the interpretation, he mentioned the term “seventy weeks” (Dan. 9:24). Is this mention of seventy weeks an interpretation even though partial, of the symbol of the 2300 days, or is it another symbol? Is a symbol in a vision interpreted by another symbol or by something more factual? Isn’t the latter the order in the prophetic outlines? A brief review of chapter 8 will make this matter clear.

In the vision presented in chapter 8, Daniel saw for symbols: a ram, a he-goat, a little horn, and 2300 days. Three of these symbols are explained in chapter 8: The ram represents Medo-Persia, the he-goat indicates Grecia, and the little horn means Rome (compare the sequence in Daniel
2 and 7). These three symbols represent something which in themselves they are not—a beast is one thing, a kingdom is another; the one is a symbol, the other is a fact. Would not the same principle apply to the 2300-day symbol? If so, one could conclude that the “seventy weeks” could be a fact, not necessarily a symbol. In other words, the “two thousand and three hundred days” of Daniel 8:14 could represent 2300 years, seeing that the “seventy weeks” of Daniel 9:24 in themselves actually mean to the Hebrew mind “seventy weeks of years.” In this case Gabriel’s use of the term “seven weeks” could be an instance of using a term that was so well understood in Daniel’s day that it needed no interpretation; just the same as in Daniel 4 the term “times” used in the vision is the same as the term “times” used in the interpretation.

It seems also that the concept of “a week of years” was much more widely held than within the confines of Israel. Greek philosophers and others taught the same thing concerning the expression “seven weeks” meaning “seventy weeks of years.”

Neither must we overlook the fact that many Christian Bible scholars have understood the same thing, as can be seen in their commentaries. Many of them have employed the year-day principle in their understanding of the prophecy of Daniel 9 and its application to the first advent of the Saviour.

Of course, Ellen White supports both the day-for-a-year principle and the point that the “seventy weeks” prophetic period is an integral part of the 1200-day prophecy (see 9a, b).

IV. The Biblical Evidence on “Seventy Weeks” = 490 Years

Was there anything in the history of Israel that might have led them to regard seventy weeks of days as seventy weeks of years? Going back to the time of Moses we read:

And you shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall be to you forty-nine years (Lev. 25:8, R.S.V.).

Observe how this is spelled out:

“Seven weeks of years” = “seven times seven years”

“Seven weeks of years” = “forty-nine years”

Notice the repetition! This is one of the ways the Hebrews used to indicate emphasis—just as the expression “a day for a year,” occurring twice in the Hebrew texts of Numbers 14:34 and Ezekiel 4:6, indicates emphasis.

Many of the commentators, both Jewish and Christian, stress the same thing. Thus, I. W. Slotki, a Jewish author, writes: “On 70 weeks . . . the cryptic phraseology may have been suggested by the seven-year cycle of Lev. 25:8.”

A Christian commentator, referring to “seventy weeks” in Daniel 9:24, says much the same thing: “It is commonly thought that the writer derived this from Lev. 25:2.”

The Jewish Talmud and Midrash point out the same relation between Leviticus 25:8 and Daniel 9:24.

That “seventy weeks” in Daniel 9:24 is understood to be “seventy weeks of years” can be seen in many of our English translations.

Most of the Jewish, Catholic, and Protestant commentators take the same position. The Universal Jewish Encyclopedia remarks: “The third vision [in Daniel] is an explanation that the 70 years of captivity predicted by Jeremiah (29:10) are in reality 490 years, that is, seventy weeks of years” (Dan. 9).

The expression “seven weeks of years” in Leviticus 25:8 probably did more than anything else to enable the Hebrew people to understand that the “seventy weeks” of Daniel 9:24 meant “seventy weeks of years.”

Whether we calculate the “seventy weeks” as “seventy weeks of years” or whether we work it out on the year-day principle, we reach the same result.

as “seven sabbaths of years,” like the King James Version. But quite a few translate, as does the Revised Standard Version, as “seven weeks of years.” See Knox, Moffatt, Goodspeed, Douay, Rotherham.

6 I. W. Slotki, Daniel, Ezra and Nehemiah, p. 77.

7 The Interpreter’s Bible, on Daniel 9:24.

8 See Midrash on Lamentations XXXIV, p. 65. Also the Talmud, in Tractates Nedarim 8:1, p. 274; Sanhedrin 511, p. 368, and others in the Mishnah, H. Danby, Oxford University Press, 1933, London.

9 See the text of Revised Standard Version, Moffatt, Goodspeed, Sharpe, Amplified, and footnotes in Douay, Jerusalem, Rotherham, Scofield, etc.

V. The Historic Evidence of “Seventy Weeks” = 490 Years

This has already been indicated in part, and we have referred to other people besides Israel who held to this concept. For additional Jewish and non-Jewish references to the “week of years” concept in the b.c. period and early centuries of A.D., we refer our readers to our “Appendix.”

Not everything concerning the visions of Daniel recorded by him in Chapters 7 and 8 of his book was explained to him by Gabriel. In his fellowship with Gabriel, related by him in chapter 9, he received a portion of interpretation, but much was sealed up until the time of the end. However, as stated by Ellen White—

Upon the occasion just described [Dan. 9], the angel Gabriel imparted to Daniel all the instruction which he was then able to receive.

In answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world’s Redeemer.

His references to Daniel 9:24, 27 appear in his work as Seder Olam.

There are full explanatory notes on this Jewish writer in The Jewish Encyclopedia, under the above name and also the subject, and still another reference under “Chronology.” He was quite an early witness to the “weeks of years” concept in Daniel 9:24, 27.

Isodore Loeb:

The Seder Olam, chap. 29, gives an explanation of Dan. 9. The 70 weeks of Daniel are mentioned in Dan. 9:25-27. These seventy weeks represented weeks of years (that is to say, a week represents 7 years). They are, in consequence, 7 x 70 = 490 years.

In the Apocrypha:

There is a reference in the Jubilees (2d cent b.c.) that weeks of days = weeks of years. 1, 26, 29.

In the writings of Philo (20 b.c.-c. a.d. 50):

There are several references to the use of the Greek hebdomados as “years” instead of “weeks.”

In the writings of the Ante-Nicene Church Fathers, from a.d. 145-254:

A number of the church fathers of the ante-Nicene period show in their writings that they were familiar with the use of the word weeks for “years” in the ninth chapter of the Book of Daniel. In the footnote number 6 to this appendix we give a partial list of names of, and references for, such church fathers who lived during the second and third centuries of the Christian Era.

REFERENCES

1 See Josephus, Whiston’s translation—any early edition.
5 See Loeb Classical Library;
7 Clement of Alexandria (150-220):
9 Julius Africanus (160-220):
10 in his Excerpts, XVI, 1, 2, 3.
12 Hippolytus (170-236):
14 Origen (185-254):
MORE than 200 members have been added to churches in northern and central California in the past nine years as a result of student evangelistic activities at Pacific Union College. But this figure, encouraging as it is, is actually one of the least impressive of the statistics that reflect the ever-growing student evangelistic emphasis on our campus. Tens of thousands of homes have been visited, with thousands of students participating in visitation and evangelistic activities. However, the most impressive accomplishments are those beneath the surface, the increased good will in surrounding communities toward our college, the fine spiritual atmosphere that has developed on the campus itself; but most of all, the vision young people have carried away with them to localities all over the world of the place evangelism can play in their service for God.

During these years at PUC the following activities can be recalled: Eleven public evangelistic efforts have been conducted by religion department teachers and students in Petaluma, Middletown, Calistoga, Sonoma, Sebastopol, Fortuna, Mill Valley, Cloverdale, Willows, and Pacifica. Two field schools of evangelism in cooperation with Andrews University were held at Fresno and Berkeley. Branch Sabbath Schools or Bible Story Hours have been initiated in twenty-three different locations. Fourteen Five-Day Plans were presented in northern California communities. A Community Service Center was developed and continued for two years in a rented building in St. Helena, featuring a reading room, welfare center, health education programs, oil painting, and Bible classes. Three thousand Steps to Christ were distributed in Napa. Community surveys followed up by Go Tell lessons have been conducted in Mill Valley, Cloverdale, Healdsburg, Fairfield, and Santa Rosa. A lending library visitation plan was experimented with in Yountville, and many individual and class evangelistic projects have been launched in surrounding communities.

Student Response to Evangelistic Opportunities

This year there is so much going on in the way of student evangelism that it is difficult for any one person to keep in touch with it all. A student evangelistic team has been working since early in the summer in Fairfield and more than 30 have already been baptized there as a result of these efforts. Twenty-five hundred homes were contacted in Fairfield with a community survey. The response of the student body to this program was the most encouraging ever. The first week we provided one bus for transportation but had to take fifteen extra cars to accommodate those who turned out. The second week two buses were provided but still we had to find extra cars. The third week three
buses weren’t enough to provide for all who participated in the survey. For the first time a field school of evangelism was conducted during the school year. Several students received invaluable experience in this field school which began in Fairfield in January and was conducted four nights weekly for eight weeks.

The PUC student evangelistic team conducted the Friday night meetings, and Reuben Hubbard was evangelist in charge and speaker at the rest of the weekly lectures, which featured a health-evangelism approach.

An indication of the variety of evangelistic activities now going on at PUC, most of which are student organized, is seen in the following excerpt from the December 7 church bulletin:

**UNITS:**

1. Sonoma State Hospital
   - Visit mentally retarded children.
2. Hospitals and Homes for the Elderly
   - Singing.
   - Personal visiting and sharing of our faith.
3. Park Evangelism—Singing Groups
   - Sing, accompanied by witness teams prepared to talk to general public.
4. Witnessing Teams
   - With park singing groups.
   - Door-to-door witnessing.
   - Contacts on the streets.
   - Personal visits to invalids, shut-ins from Napa County Welfare Department.
5. Food Unit
   - Soliciting foodstuffs and clothing.
   - Taking food and clothing to needy.
6. Special Mission to Young Drug Users
   - Limited to few selected personnel.
   - Limited contact with “hippies” offering food, clothing, literature.
7. Orphanage Unit
   - Visit orphans personally (16 orphans in Bay area).
   - Provide good children’s books and papers.
8. Ladies Visiting Homes of Unwed Mothers
   - Personal visits.
   - Good books and papers to read.
9. Fairfield Evangelism
   - Sponsored by PUC religion department.
10. Branch Sabbath School Teams
    - Sponsored by PUC Sabbath School.

**A Typical Experience**

A few months ago a woman in Santa Rosa called my wife to tell her that she would not be home the next Sabbath and to please let the young man who was planning to study with her know this. In the course of the telephone conversation she said, “That young man is the finest I have ever met. You will never know how much it means to me to have these students visit my home.” Since the young man involved is our son, you can realize how pleased we were to hear her reaction. This interested woman has been turned over to Duane Grimstad, pastor, Santa Rosa church, along with a young man whom my son has been visiting, for follow-up studies.

My boy and I have spent many precious Saturday evenings together, earnestly searching the Bible to find answers to the questions the people he has been studying with have asked him during the Sabbath afternoon visits. This experience with my own son has helped me to realize more than ever before how important evangelistic experience is in helping our young people learn to appreciate and understand the Bible. As a freshman at PUC this year he has elected to take the doctrinal beliefs class taught by our religion department Bible instructor, Miss Tichenor, because his Bible-study experience in Santa Rosa has led him to feel the need of special training in developing Bible studies, and this is the emphasis in her class.

There are some I am sure who, without being really aware of what is taking place on our college campuses, are urging that evangelism be dropped from the college curriculum. Our experience here at PUC, however, clearly demonstrates that such a move would be a disservice to both our theology and nontheology students. With such an interest in student evangelistic ministry as has been manifested, to fail to provide them with the training that their experience in student evangelism has convinced them they need, would be unthinkable. We are now providing a stronger program than ever before in health evangelism, personal evangelism, and public evangelism, and believe that this training should be basic to the more advanced work in evangelism that the theology student must be provided at the Seminary level.
The Minister and His Health*

H. C. LAMP, M.D.
Medical Secretary, Middle East Division

If we were to characterize the ideal Seventh-day Adventist minister, we might use a variety of descriptive adjectives—kind, friendly, cheerful, patient, tolerant, dependable, energetic, enthusiastic, progressive, and efficient—among others. These personal attributes are unquestionable assets for a man who has dedicated his life to the urgent task of proclaiming God's redemptive plan to a confused, dissolute, and troubled world. The witness of words that a minister bears must be accompanied by the testimony of character and the possession of Christian virtues.

The message of health reform that has been an integral part of Adventist teaching almost from the very beginning of the Advent Movement is intimately related to the process of sanctification and character building. The principles of healthful living contained in the Spirit of Prophecy writings, if correctly understood and faithfully practiced, will bear fruit not only in increased physical well-being but also in the development and strengthening of Christian virtue. Let us illustrate.

Although millions in our world are constantly hungry and malnourished, there is a large segment of the population that is overfed. The twin evils of overeating and underactivity have produced in our modern, affluent society a multitude of overweight people. The health hazards of obesity are well documented. Heart disease, high blood pressure, diabetes, arthritis, and a decrease in over-all life expectancy are well-known consequences of overweight. But beyond these known scientific facts, what are the personal effects of obesity on the life pattern of the person affected?

Forty-four Pounds Extra

Picture, if you will, a minister who is twenty kilos (forty-four pounds) heavier than he ought to be for optimum health. Try to imagine him on a mid-morning pastoral call some hot summer day. With obvious difficulty he pries himself from beneath the steering wheel of his little Volkswagen. Wearily he climbs to the third-floor apartment and arrives puffing noisily because of shortness of breath. Once inside the living room, he drops heavily into the nearest overstuffed chair, only too happy to sip a tall glass of sweetened drink while he recovers from the exertion of carrying twenty kilos of extra fat up three flights of stairs. What is lacking in the picture we have described? The dynamic qualities—vigor, energy, enthusiasm, and physical efficiency. These vital ingredients of an effective ministry are in short supply because of a failure to comply with certain basic principles of healthful living.

Wolfs It Down

Let us next consider another variety of worker. He has no problems from overweight. He is trim, vigorous, and efficient. But his restless, driving disposition presents different, though none the less serious, physical and spiritual hazards. His daily routine of relentless activity is likely to begin at an early hour. No time for breakfast. Perhaps he has to get over to the church early in order to supervise repair work on the roof. He plans to get home at noon for a prepared meal, but something is always turning up—something like a
discussion with the printer regarding some changes in his evangelistic handbills. Lunch turns out to be only a sandwich and a piece of fruit taken on the run. His evening meal, prepared by his wife, who is a good cook, is excellent, tasty, and nutritious. But how quickly he wolfs it down! After all, a minister can’t be late for his own prayer meeting.

Everyday follows a similar routine—constant activity with a wide variety of programs and projects. Good projects, too. But through it all, there is an almost ruthless disregard for his own personal, physical needs. Sooner or later the price for this type of neglect has to be paid. It may come as a tightness in the neck, or a constricting bandlike headache. Trouble may develop in the stomach as a burning, gnawing indigestion which the doctor eventually will diagnose as a peptic ulcer.

Physical discomfort may be only part of the results that can develop from such intemperate living and such misguided zeal. In time these tensions and stresses with their resulting physical distresses make it increasingly more difficult for the sufferer to be charitable and patient with the petty shortcomings of others. When such a person feels really bad (and this has a tendency to be progressively more frequent), he may find it almost impossible to be cheerful or even civil with fellow workers, parishioners, and even with his own family. He may find himself sharp tongued and critical toward his wife, and unreasonable and harsh in the punishment of his children for minor accidents at the dinner table or for making quite normal childhood noises around the house. Some may even say “the pastor just isn't himself anymore. He's so irritable and short tempered.” What a tragedy, and the heart of the tragedy is an unwise course of intemperate living that has caused not only a physical deterioration but a definite spiritual decline as well.

**Virtue Elevated or Degraded**

Well over fifty years ago God revealed to His special messenger the intimate relationship that exists between physical habits and spiritual health.

Let none who profess godliness regard with indifference the health of the body, and flatter themselves that intemperance is no sin, and will not affect their spirituality. A close sympathy exists between the physical and the moral nature. The standard of virtue is elevated or degraded by the physical habits. Excessive eating of the best of food will produce a morbid condition of the moral feelings. And if the food is not the most healthful, the effects will be still more injurious. Any habit which does not promote healthful action in the human system degrades the higher and nobler faculties. Wrong habits of eating and drinking lead to errors in thought and action.”—Counsels on Health, p. 67. (Italics supplied.)

Our bodies must be kept in the best possible condition physically, and under the most spiritual influences, in order that we may make the best use of our talents. Read I Cor. 6:13.

A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws, are guilty of robbery toward God. We have no right to neglect or misuse the body, the mind, or the strength, which should be used to offer God consecrated service.—Ibid., p. 41.

In Romans 12:1 the apostle Paul wrote, “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” That living sacrifice which we offer to God should be as unblemished and undefiled, and as healthy and sound as it is possible for us to make it. Only then can we renders the type of service that is truly representative in word and example of a leader in the remnant church of God.

**Guidelines to Health**

In order for us to have some guidelines to direct our daily lives in a program of progressive health reform, let us consider a few simple but comprehensive rules:

1. Eat sparingly of a simple, balanced, nutritious diet, excluding animal flesh, condiments, and the free use of fats and sugars. Avoid overweight.
2. Eat only at regular mealtimes. Eat slowly and chew thoroughly. Make mealtime a relaxed and pleasant occasion.
3. Get daily, active, outdoor exercise. Vigorous walking is a good exercise readily available to everyone.
4. Get adequate sleep at night, and take sufficient time during the week for necessary rest, relaxation, and wholesome recreation.
5. Drink at least six glasses of pure water
daily. Avoid the use of all the stimulating drinks—tea, coffee, and the carbonated cola beverages.

6. Keep your body, your clothing, and your home sweet, clean, and full of health through a regular program of personal cleanliness.

7. Have an annual physical examination by a competent physician. Report any potentially dangerous signs or symptoms of ill health to your doctor promptly.

8. Avoid self-treatment. Medicines should not be taken unless specifically prescribed by a competent physician.

9. Make it your business to learn more about your body and the preservation of health. Study the Spirit of Prophecy counsels on health, and supplement this with the modern, scientific health information presented in our denominational health journals and books.

10. Maintain a vital, living connection with the Source of health through prayer and the Word of God.

Remember health is not an accident nor is it an undeserved blessing bestowed by God. Health comes from obedience to the laws of health. Of all people we are blessed by having an abundance of wise counsel on the truth of healthful living. Let us avail ourselves of it fully and put it into daily practice in a progressive program of personal health reform that will bear its intended fruit—a sound body, a clear mind, and a noble character.

**Body Rhythm**

Businessmen and tourists think nothing of breakfasting in London, then flying to New York in time for a late lunch, says Parade magazine. Scientists point out, however, that while it is relatively easy for a traveler to reset his watch, it is far more difficult for him to reset the timing system of his body.

Without time for rest and readjustment, a body that has been air propelled into a new time zone will not function at par.

Many body processes operate in rhythm patterns adjusted to the twenty-four-hour cycle of a day and a night. These are called circadian rhythms. External stimuli such as lightness and dark and temperature act as timing mechanisms for our established patterns of eating, sleeping, working, and resting.

An experiment by the Federal Aviation Administration shows that it takes eight days for a man's heart rate to synchronize with the local time after a flight from Rome to Oklahoma City.

DONALD W. MC KAY

**Editorial Note:** The story of this remarkable conversion illustrates several points that it is well for all soul winners to keep in mind. First, the effective use of the Word. Second, the importance of leading the soul to Christ through the process of conversion before doctrines are stressed. And finally, the importance of the direct, personal appeal. And we might add, having the person sign a covenant of surrender.

DEEP in the caverns of the supermarket I met one of our church members.

"Sister Worth," he said, "I have a neighbor I would like to have you visit. His name is Tony, but I don't know his last name. He is such a nice person I'd like you to visit him."

"All right. What is the address?"

"Two-fifty-four Cedar Lane."

Parking on Cedar Lane, I found that 254 was a mobile home. I knocked, eventually the door opened, and a very intoxicated woman appeared.

I said, "Does Tony live here? Mr. Kay told me you are such good neighbors I thought I would come to see you."

"Yes, [in a thick voice] this is where Tony Makovek lives. Come in."

She staggered into the living room, and I followed. Tony was conversing with another man,
Joe Smith, I found out, and surrounding them was an array of bottles and disorder. I sat down on the davenport beside Mrs. Makovek, mentioned the inclement weather and other small matters. Then I said silently but vehemently, "I'm not here to talk about the weather!" I put my arm on the back of the davenport behind her and said, "Do you know God loves you and wants you in His kingdom?"

She looked startled. "But we drink!" Her husband sided with her.

"Oh, that is nothing for God to help you to overcome. He can move mountains. Do you have a Bible?"

"Yes, believe it or not, we do." And Mrs. Makovek went into an adjoining room and returned with one. I do not take a Bible to a home the first time I go. It sometimes scares people. I opened the pages to Jeremiah 31:3 and said: "Will you read it, please?"

She had to blink a few times to catch the words.

"The Lord hath appeared of old unto me, saying Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." She read and Tony listened.

"How many people are 'thee'? To how many persons was God talking?"

"Everyone, I guess."

"Yes, He meant everyone when He said, 'God so loved the world,' but here He speaks to just one. 'Thee' is singular. He means you, as we say today. 'Thee' is Biblical language and singles out one individual. He loves you personally. What kind of love does He have for you?"

"Everlasting."

"What does that mean?"

"Well . . ."

"It means it just won't wear out. It has never worn out because you have been drinking intoxicants. He still loves you. Will you try to understand it? and believe it?"

"Y-e-s."

I read from Romans 3:23: "All have sinned, and come short of the glory of God." That means I have sinned; maybe not in the same way that you have, but in some way. And you have sinned. What do we deserve for our sinning?" I asked her to read the first clause of Romans 6:23.

"For the wages of sin is death . . ."

"We deserve death for our sins, don't we? But the rest of the verse shows that God has a plan by which we can escape that death. Read the rest, please."

". . . but the gift of God is eternal life through Jesus Christ our Lord."

"Eternal life is the opposite of death, isn't it? And we may have it through Jesus. Do you know how that is possible?"

"No."

We found Isaiah 53:6. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Jesus bore every sin, yours and mine, and those of the whole world when He died on the cross. He bore every one. That is why God can forgive our sins when we trust entirely in His Son and believe His death was for us."

An Unwelcome Interruption

"Do you think it's right for a priest to charge $75 for a funeral service?"

"Well, I don't know the circumstances. Do you mind if we go on with this subject, please?"

"Do you know why He was able to bear all our sins—the sins of the whole world?"

"No!"

"Let's read in John's Gospel, the first verse: 'In the beginning was the Word, and the Word was with God, and the Word was God.' The 'Word' is just one of Jesus' names. Read verse 14 next."

"The Word was made flesh, and dwelt among us."

"We know who was made flesh, don't we? Jesus was. Now read with me verse 10: 'He was in the world, and the world was made by him.' He made the whole world and everyone in it. That is why He can stand good for everyone in the world. Do you see that? A parent can stand good for his children and often even pay their penalties. That is why Jesus could pay for all our sins."

"Do you think the Protestant Bible is as good as the Catholic Bible?" chimed in Mr. Smith.

HIDDEN VALUE

While walking down a country road one day I spied a common, egg-shaped grayish stone. Quite like the others round about. I might have passed it by without a thought, but something in my heart said, "Pick it up." And so I did.

One brief and hurried look convinced me that the stone was worthless and quite plain. But then the voice within me spoke: "You've not seen all; you have not truly seen the stone until you look inside."

And so I broke it open; and within were countless crystals shining in the light, reflecting all the spectrum to my eyes. I gazed at it in silence for a while, then the voice came: "Do you see? The same is true of men."

—EUGENE LINCOLN

Layman, Berrien Springs
“Well, both are inspired. Let us think about what it cost Jesus to bear all our sins.”

The Interrupter Removed

Just then a horn honked and a taxi stood outside that had been summoned before I arrived to take Mr. Smith downtown to get more whisky. I said nothing about it. When he had gone, I repeated, “Let us think about what it cost Jesus. Read Isaiah 53:5: ‘He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.’ Don’t you love Him for doing all that and suffering so much for you?”

“Yes.”

“He doesn’t ask for much in return. Let’s read Proverbs 23:26: ‘My son [my daughter], give me thine heart.’ Will you give Him your hearts now?”

“Yes.”

“And will you invite Him to come into them? Read Revelation 3:20: ‘Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in.’ Will you invite Him to come into your hearts, and will you give them to Him, for Him to live His life in you?”

“Yes.”

“Well, let us kneel, and you tell Him so.”

At the time I wondered if those precious words of life were being wasted, since the poor souls were so inebriated. Did they understand? I thought not. But they knelt, and I prayed first for them, then I helped them to say after me, “Lord Jesus, I do thank Thee for dying in my place. Please forgive my sins. I give Thee my heart right now and invite Thee to come into it. Amen.”

As we rose from our knees I saw tears. “I will be back to see you soon,” I assured them.

“Oh,” said Mrs. Makovek, “it takes us a week to get over one of these.”

“All right. I will be back in a week.”

Just then the taxi drove up, and Mr. Smith came in with a bottle.

In exactly one week I returned, and oh, what a change! Everything was clean, and there were no signs of bottles. Husband and wife were dressed neatly and looked so different! The light of intelligence was on their faces although they did look a little sheepish. I greeted them warmly and then went through practically the very same Bible study we had read the previous week. I was sure they didn’t even remember what had been said or that they understood it.

At the conclusion I asked them again to give their hearts to the Saviour, only this time I had brought decision cards, which I had made. They knelt and gave their hearts to Jesus anew! Then I said, “Now take these cards and pray about them. If you are sure you meant what you said, sign your name here where it says, ‘Because I believe that Jesus loved me enough to die in my place to pay the penalty for my sins, I now give Him my heart, and receive Him as my Saviour.’ Then put the date. Now place it in your Bible at Proverbs 23:26 where He asked you to give your hearts to Him.” They did.

I went back every day for a while and held a short study with them and had prayer. They quickly and gladly grasped the doctrines, for they had learned to know and love the Author of Bible doctrines. I sometimes took two or three days for a subject. One day Tony said, “Mrs. Worth, as soon as I get work and we have some clothes, we are going to come to your church.” So far I had not mentioned church.

An Astounding Revelation

One day when the husband was out and I was reading the Bible with Mrs. Makovek, she said, “Mrs. Worth, when Joe brought in the whisky that day, I said to him, ‘There’s going to be no more drinking in this house. This is going to be a Christian home!’ ”

I was amazed! I had thought they did not know what I was saying or what they were saying the first time, because they were so intoxicated. But the Word of God, sharper than any two-edged sword, had penetrated their dull senses and brought about the new birth.

They made faithful, grateful Adventists; another illustration of the power of the Word, and of the truth that when the heart is fully yielded to the Saviour the doctrines present no difficulty. Alcohol had been only a substitute for what they really longed for—fellowship with God and an understanding of His Word. To both they yielded loving obedience.

YOU SET THE EXAMPLE

Parents, when you criticize your children, remember you raised them. You set the example. Teenagers will accept criticism if it is given constructively. They want love and guidance—from parents they can trust, depend on, and be proud of.—BLENDENA L. SONNICHSEN, Listen, May, 1969.
SHOP TALK

Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them.

BIBLE STUDY GUIDE

A guide to inductive Bible study authored by Leo Van Dolson, associate professor of religion at Pacific Union College, is titled *Hidden No Longer*. Every preacher ought to get this book, read it through carefully, and put into practice the suggestions made. The material was prepared as a guide for a college class, but has been adapted for use by anyone who is interested in learning how to understand the Word of God more thoroughly.

The first section is an explanation of the inductive method of Bible study, and the second is a manual on how to apply the method using a penetrating examination of the Gospel of John. Its clear, forceful, interesting style grips the attention from the beginning. The practical suggestions will prove an invaluable aid. Every minister of the gospel needs to stop and think about how much time he is actually spending in the study of the Scriptures. This book will help a man make a good start if he hasn't done so already. The book is printed by the Pacific Press and can be ordered through your Book and Bible House.

FREE BOOK AVAILABLE

Donald McKay, an Adventist layman writer with more than a thousand published articles and poems to his credit, is the author of the book *The People Behind Hymns*. Many hymns have come to us from dramatic experiences and severe trials. If we knew the stories of these hymn writers and could relate them from time to time before the congregation sings their hymns, it would create a greater spirit of meaningful worship.

Thousands of these books have been sent out to the sponsors of Faith for Today. The response has been gratifying. From the White House to the Long Island housewife, expressions of appreciation have been pouring in.

Arrangements have been made that any minister who desires a free copy may have one simply by writing to Faith for Today, Box 8, New York, New York 10008.

Enrich the music program of your church by making use of this delightful volume.

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THE MIDDLE WALL

Pastor Earl E. Cleveland, one of our ministerial secretaries and associate editor of *The Ministry* magazine, has written a small booklet that ought to be in the hands of every Adventist layman and minister. The racial tensions in the world are continuing to build up. Satan constantly seeks to divide brother from brother and sister from sister. The leaders of God's cause ought to be aware of the feelings and attitudes of those who may be of a different race or nationality.

To be ignorant of those things that can either solve or cause a problem in this enlightened age is inexcusable. The question "How can I avoid offending my brother by word or action?" is a most pertinent one. Brother Cleveland has done an excellent job in setting forth guidelines for all men regardless of race which, if followed, can lead to peace and harmony. We urge our pastors to secure this booklet and to make it available to the members of their churches.

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When little Johnnie acts cute, he deserves to get a big-hand—in the right place.

"Men cannot manufacture peace."
—*The Desire of Ages*, p. 305

November, 1969
HAVE your children come home and complained of their playmates calling them P.K.'s? It seems that "preacher's kids" is an epithet often hurled at them by those who classify them as being different from other children. Because their dad is a minister they are presumed to be more saintly than any other breed, excluded from participation in many a normal childhood exploit. If they do participate and get into mischief, there are others who would censure them far more severely than their peers, because they are expected to do better.

Children hate being different. It is unfortunate in the case of ministers' children that people tend to form their own stereotyped image of what they should be like. It is true that the behavior of any child does reflect, for better or for worse, the reputation of his parents. The minister has a serious calling and wide-reaching influence. "The minister who allows his children to grow up unruly and disobedient, will find that the influence of his labors in the pulpit is counteracted by the unlovely course of his children."—Gospel Workers, p. 205.

There is nothing unreasonable in this statement. It does not declare that the minister's children ought to be better than others. It merely states that the minister is more vulnerable than other parents if he neglects to train his children correctly.

"The king upon his throne has no higher work than has the mother. . . . She has in her power the molding of her children's characters, that they may be fitted for the higher, immortal life. An angel could not ask for a higher mission: for in doing this work she is doing service for God."—The Adventist Home, p. 231.

As this most challenging of all tasks faces the minister's wife, she needs divine wisdom in walking the razor's edge of the special problem mentioned above. How can she shield her children from the disadvantages of being more in the public eye than other children? How can she counteract the detrimental effects of people who single them out for special treatment?

There will be church members who fawn over the pastor's children one day, and criticize them severely the next. Even church school teachers, no matter how well meaning, have been known to voice their expectation of superior performance from the pastor's children. This is unhealthy and unfortunate.

With tact and prudence the minister's wife may do much to minimize this harmful influence from outside the home. Her most important duty, however, is to help eliminate it inside the home. It is easy for a minister and his wife to become overly conscious and concerned about their children's behavior, especially in a small church and community where the family lives in a goldfish-bowl situation. In this sensitive atmosphere there is real danger that a Seventh-day Adventist minister and his wife may transmit religion to their children in a rigid, dogmatic, and critical spirit. Parents who are determined to uphold the standard at all costs will tend to expect too much from their children and harp on little mistakes and normal childish imperfections. By so doing they create unbearable emotional tensions within the home. The end result is disastrous.

Parents must be emotionally secure and mature so they can accept and love their children for what they are as persons in their own right and not for what they may be able to do to please their parents or bring glory to the family name. To teach children they must be good because their father is a minister is to instill a
false set of values and will have the opposite effect from the one desired. They must learn from parental example that the only reason for being good is for the sake of principle. Parents must love their children enough to put the children's true interests and needs above their own. They must create a happy, relaxed home atmosphere, full of love and laughter. The home must be free from any anxious concern, and full of faith, trust, and mutual respect. As always, love is the solution. The mature Christian love thus lived out by the parents will engender love in the hearts of the children. This response of love cannot fail to bring forth in their lives the desired obedience. "Never forget that you are to make the home bright and happy for yourselves and your children by cherishing the Saviour's attributes. If you bring Christ into the home you will know good from evil. . . . You will be able to help your children to be trees of righteousness, bearing the fruit of the Spirit."—Ibid., p. 17.

The mother's burden is made heavier because her husband is so often away from home. This ought not to be, and Mrs. White has written much about the minister's responsibility to his own family (Gospel Workers, pp. 204-206). A recent survey revealed that the average Protestant minister spends about twenty-six hours a week with his family (Pastoral Psychology, September, 1960, p. 12). This includes meals, family outings, devotions, watching TV with the children, and helping them with homework. This works out to be less than four hours a day, surely less than a father with a nine-to-five job would spend with his children. With the increasing and overwhelming temptations of our corrupt world today, the children more than ever need the steadying influence of a father's presence, and proof of his personal interest in them.

When interviewed, several ministers' wives who can look back on having raised their families successfully all emphasized how much it had meant to have their husbands plan carefully to spend time with each child, and to utilize every precious moment of family togetherness. These are the parsonages from which have gone forth young ministers who gladly follow in the footsteps of beloved, respected fathers, as well as a host of doctors, nurses, teachers, and others who have made great contributions in worth-while fields of human endeavor. For no matter how tempted ministers' children may be at some time in their life to feel that being P.K.'s is a handicap, most of them who can look back on homes such as these will admit it was a high privilege.

I quote from the remarks of an outstanding, successful mother among the ministers' wives whom I know. When asked how she accounted for the fact that every one of her seven children has remained faithful to childhood training and is active in the church, she replied:

"We just had an average, normal Christian home. Sincerity is caught, not taught. Our motto was to do the right thing at the right time, and to remember that a loving heart is the truest wisdom."

NO NEED TO STARVE

(Concluded)

DOROTHY PARFITT

Lismore, New South Wales, Australia

I HAVE overcome my initial embarrassment at putting our plain, wholesome food before guests. True, not all visitors are equally polite. There was the pig breeder given breakfast at our place when his home was flooded who was openly skeptical of our chances of surviving without his products. Yet has not the Lord instructed us that "those who entertain visitors, should have wholesome, nutritious food, from fruits, grains, and vegetables, prepared in a simple, tasteful manner"? 1

Our health work is the right arm of the message. 2 Does this mean merely that following health principles makes us strong to obey and witness? This alone would make it worth while. But our health work is also the "entering wedge." 3 Surely, then, it must be something more direct, more integral, more dynamic—a gospel warhead.

I feel as if I were attending a post-mortem when dish after dish is dissected verbally at Sabbath lunch. Do we fulfill our function as the salt of the earth by discussing at length the supposed virtues of garlic or some other dietary minutia?

Christ said simply, "I am the bread of life." We could turn the meal conversation to Christ if we had only bread to offer our guests. Elaborate preparations only detract from the main issue: "But one thing is needful," Jesus told Martha. It was intended that in the loaves and fishes there be nothing to attract attention except to Jesus as the Source of life.

November, 1969

43
I never drink grape juice but that my heart is filled with thoughts of Jesus’ death and anticipation of the new earth, making them easy topics of conversation. It seems that instinctively before we drink grape juice the children pray, “Thank You for this lovely grape juice, and thank You for dying for us.” Was Jesus thinking of these things when He said, “This do ye, as oft as ye drink it, in remembrance of me”?

However, will we drive in only that corner of the health-reform wedge that is labeled “diet”? Not only food and drink but nature’s other remedies are simple but forceful Biblical metaphors of salvation. What is easier to believe than a truth that expresses itself through our physical senses?

For example, my neighbor asked if I had any cure for arthritis. With the help of Physical Therapy in Nursing Care I applied some natural treatments, pointing also to trust in God, who would take away the tensions that had undoubtedly aggravated her condition. She has continued the treatments for herself for a week now, is pleased with the results, and has developed some confidence in Seventh-day Adventists. What is the next step?

If I tell her that God is strengthening her to serve and obey Him, may she not think He is a selfish God? Or shall I explain that as the heat of the sun soothes away her pain, so the warmth of God’s love provides a new life for her from which all pain is removed forever. “The Sun of righteousness [shall] arise with healing in His wings.”

When we encourage house-ridden wives or office-bound executives to take more advantage of fresh air, would it be too naive for us to apply the same simile our Lord used for the sophisticated Nicodemus?

In using hydrotherapy to promote or restore beauty, health, and vigor (perhaps to today’s youth with its sex-directed search for personal satisfaction), why not make the same application the Saviour made to the woman at the well?

“There are many ways of practicing the healing art, but there is only one way that Heaven approves. God’s remedies are the simple agencies of nature.” Scripture uses this way of healing to demonstrate that man can be restored by maintaining a right relationship to the laws of God—spiritually as well as physically. For “the laws of nature are the laws of God—as truly divine as are the precepts of the Decalogue.”

The physical—“God has pledged Himself to keep this human machinery in healthful action if the human agent will obey His laws and coöperate with God.”

The spiritual—“Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

The Word of God is rich in parallels like that. Is there here a vision we have barely glimpsed; a simple, effective, scriptural method of healing the soul while restoring the body?

There is no need for the soul to starve. Salvation is as free as the air, as gentle as the dew, as refreshing as the rain, as soothing as sleep, as invigorating as exercise, as vital as the green herb, as warm as the sunshine. It is as simple to trust in God as for a baby to fall asleep in its mother’s arms.

“Soon there will be no work done in ministerial lines but medical missionary work.”

“Medical missionary work is not to take the place of the preaching of the gospel, but is to be bound up with it.”

“The medical missionary work is the gospel in illustration.”

REFERENCES
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2 Testimonies, vol. 6, p. 327.
3 Counsels on Health, pp. 495, 535.
5 Education, p. 196.
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10 Testimonies, vol. 6, p. 241.
Priest Urges Defeat of Legislators Who Oppose School-Aid Plan

The superintendent of schools of Philadelphia's archdiocese has called upon Catholics to seek the defeat of Pennsylvania legislators who voted against State aid for the Catholic schools earlier this year. "It is time to face up to this sensitive issue and to speak bluntly," Msgr. Edward T. Hughes told an assembly of 6,000 persons attending the annual meeting of the Pennsylvania Catholic Educational Association and the first meeting of the recently formed Home and School Association in the archdiocese.

"Dynamic Outreach" Goal of Assemblies

The national Council on Evangelism held in St. Louis by the Assemblies of God launched a shift in the position of the denomination "from a defensive holding action to a dynamic offensive outreach," the Reverend Thomas F. Zimmerman said here. The general superintendent of the 500,000-member Pentecostal group evaluated the council at the close of its four-day session. The council, he said, enabled the church to formulate a program of evangelism to be known as "Action 70." "This program will let us project specific goals and objectives to help us meaningfully to fulfill our mission in today's world, and let us address ourselves to the needs and challenges of contemporary society," Mr. Zimmerman said.

"On the other hand, most people still believe in God and feel that standards of intelligence, knowledge and health are improving."

Unique "Shared-Time" Plan Operating in Louisville

Under a shared-time arrangement, implemented in Louisville for the first time, the Louisville public school system is maintaining ten science classes at a Catholic high school. Flaget High School, a Catholic school with space to spare but limited funds, is leasing four classrooms and a storage room to a nearby public school, Shawnee High, for $110 a month. Shawnee, in turn, provides three instructors to teach physics, chemistry, and biology classes in the leased classrooms.

Methodists Open "Ad" Drive to Reach the Unchurched

The Southern California-Arizona Conference of the United Methodist Church has launched an eight-month advertising campaign in regional daily newspapers. A series of 13 messages, three columns wide by five and one-half inches deep, will appear a total of 164 times in ten papers published in Los Angeles, San Diego, Phoenix, Tucson, Las Vegas, and Honolulu. None were planned for weekend "church pages," since the project is designed to reach "outsiders" who ordinarily would not read church news. Typical ads prepared by the conference's commission on communications, will begin: "God is found alive! Thousands have found Him recently . . . Vote for God; He's for peace . . . God is hungry . . . and The world's greatest interior decorator is having Open House this Sunday." Local congregations are being urged to place the ads in neighborhood or community papers.

Southern Presbyterian Membership Rose by Only 944 in 1968

The Presbyterian Church, U.S. (Southern) had a net gain of only 944 members during 1968, the lowest rate of increase in recent history. The denomination, whose churches are in 16 Southern and border States, had 957,430 members at the end of the year, according to figures released in Atlanta.

United Methodist Church Membership Now 10,990,720

The membership of the United Methodist Church in the U.S. is officially 10,990,720, making it the nation's second-largest Protestant denomination, according to the statistics released in Evanston, Illinois, by its Council on World Service and Finance. Included in the total are membership figures as of May 31, 1968, for the former Methodist Church and as of December 31, 1967, for the former Evangelical United Brethren Church. The churches merged in April, 1968. The denomination is second in members to the Southern Baptist Convention, which last June listed 11,142,726 members.

United Presbyterians Had Membership and Income Loss

The United Presbyterian Church had serious setbacks in both giving and membership during 1968, the stated clerk of the General Assembly reported in San Antonio. William F. Thompson, stated clerk, said the church had a net loss of 39,000 members and about $3.5 million in contributions.

Bible Store Opposed in Israeli Community

A public committee headed by the deputy mayor in Ashdod, Israel, is seeking to prevent the opening of a store selling Bibles and related materials.
Police are guarding the premises of the store, which has been smeared with anti-Christian slogans. The shop operated by the Bible Society is under the management of a converted Jew. Anti-Christian feelings ran high in this port city earlier this year when the Scandinavian Seamen's Mission announced the opening of a Lutheran chapel for foreign sailors coming here. Many of the local Jewish residents felt that the chapel was seeking converts from the population of newly arrived Jewish immigrants.

Spain Approves Publication of Works by Luther

The government of predominantly Catholic Spain has approved publication of a Spanish edition of Luther's works. Until now, only a few of the Reformation leader's works were available in Spain, and they were in German and printed in Argentina. Also for the first time, a Luther biography by French theologian Albert Greiner was issued recently in Spain.

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text area


This recent addition to the Penguin Classics contains in readable English a selection of the earliest literature of the Christian Era. The table of contents is: The First Epistle of Clement to the Corinthians; the Epistle of Ignatius, Polycarp, Diognetus, Barnabas, and the Martyrdom of Polycarp and the Didache. Each work is prefaced with a brief introduction giving helpful details of date, authorship, and contents.

Students of the Post-Apostolic period will find this cheap, portable, and well-translated work of benefit in filling in background details of the early years of church history.

Patrick Boyle

Around the Corner From Sixty, Virginia Whitmen, Moody Press, Chicago, 142 pp., $2.95.

From the title of this book one would surmise that it had a definite slant toward the senior citizen, and this is so. However, I wish I had read this book in my twenties and thirties, for it is replete with stories, ideas, and philosophies that would challenge anyone at any age to live a more exciting and productive life. The practical suggestions in this excellent work, richly illustrated with inspirational stories from life, will be a valuable aid to pastors in their association with those around the corner from sixty.

This author has not overlooked the advantages of spiritual progress in living a satisfying life. She draws attention to the transforming power of God, the Bible, and the Holy Spirit in one's behalf to achieve any degree of success in happiness and successful living.

This book, in a most interesting way, covers such topics as opportunities, open-mindedness, flexibility, realism, courage, contentment, good humor, gratitude, friendliness, hospitality, public office, and other pertinent subjects that will stimulate the thinking of anyone.

Andrew Fearing

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For several days I have been in Reformation lands. I have stood where the great and good Reformers stood and preached. I have visited their studies where they sought so earnestly for light and courage—and they needed liberal supplies of each. I have been deeply impressed with such men as Zwingli, Huss, Jerome, Luther, Calvin, and others whose names have meant so much to our great Protestant heritage. As I have thought of them and their mighty work I have cried out to God for grace and courage to meet the great challenge of our day. As definitely as it was needed then, we desperately need reformation today. We need to break with the old habits, sins, customs, and practices of our world and proclaim with great earnestness the kind of message needed to prepare a people for the soon coming of our Lord. For such a work in such a time we need men of great devotion, faith, and courage. God give us such men. God send revival and reformation to the church and through it to the world today.

N. R. D.

SILVER SPOON Some men are born with a silver spoon at their finger tips. In ministerial parlance this may mean that they have influential friends or relatives or both. It cannot be denied that some men do have a red carpet to the top. This cannot always be explained and can never be explained away. It is a part of the spoils system that afflicts any organization. Today's James and John still solicit "mother" that she cast her weight in their favor, which she often does. And it must be admitted, some thus favored make their benefactors look good.

But what a price to pay in terms of company morale! And what happens to the merit system in the process? Within this frame of reference a prayer over such a decision becomes an expedient formality, and it is doubtful that God is listening. Apostolic succession has long been repudiated. Heaven protect us from its twin evil—government by "crony."

We cripple a man when we deny him the privilege of standing on his own feet or rising by his own bootstraps.

Conversely, who would not deny a man a pro-

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