

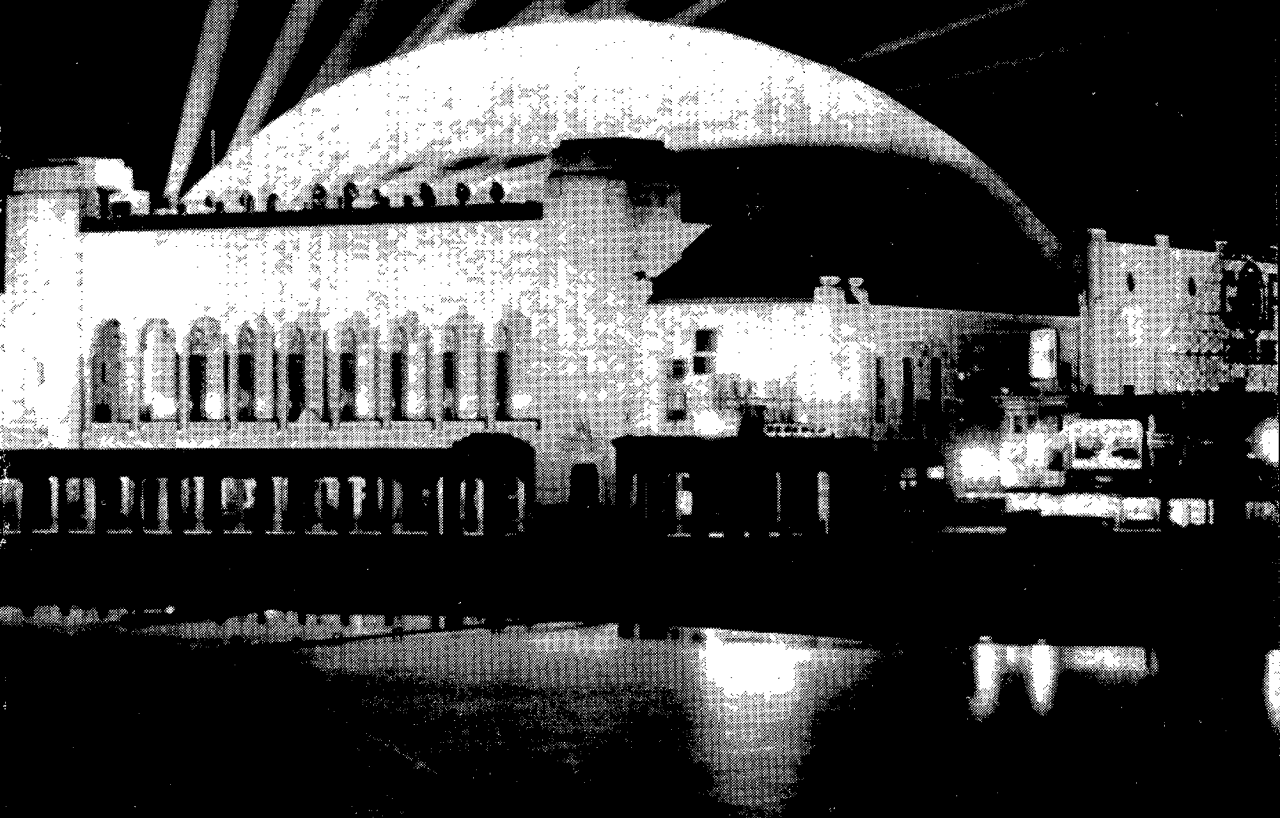
The
MINISTRY

MARCH

1970

**Ministerial
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and Revival**

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THE MINISTRY



FREDERICK SHIELDS, ARTIST

PETER

Standing Up With the Eleven

H. L. RUDY

Retired Administrator, Portland, Oregon

A TASTE of the last judgment was experienced by all those who witnessed the events on the Day of Pentecost as related in Acts 2:1-41. On that day the Holy Spirit caused both separation and decision. Some received the Holy Spirit; others present in the same room at the same time did not receive the divine gift. The first group praised God for hearing the words of life in their own language; the "others mocking said, These men are full of new wine" (verse 13).

Whenever the gospel is preached in the power of the Holy Spirit, the hearers are always brought to decision. There in that

room of the Temple *all* who were present heard the "sound from heaven as of a rushing mighty wind" (verse 2). They all saw the "tongues like flames of fire" (verse 3, N.E.B.),* but the results differed with various listeners. Some were not moved at all, apparently observing nothing of what was actually taking place. Then there were those who were "cut to the heart" (verse 37, N.E.B.) as though the hand of death had touched them.

Spirit-filled Preaching Brings Decision

The decision that has always been called forth by Spirit-filled preaching has deter-

mined the eternal destiny of the hearers. The apostle Paul pictures preachers of the gospel as "captives of Christ's triumphal procession" spreading "abroad the fragrance of the knowledge of himself! We are indeed the incense offered by Christ to God, both for those who are on the way to salvation, and for those who are on the way to perdition: to the latter it is a deadly fume that kills, to the former a vital fragrance that brings life" (2 Cor. 2:14-16, N.E.B.). Little wonder that after making this awesome statement Paul asks the question, "Who is equal to such a calling?"

What happened in the hearts of the hearers on that morning of Pentecost was the result of the preaching of a man who had himself experienced the miraculous power of the Holy Spirit. Only about two months before, this man had openly denied his Lord three times in the court of the high priest's palace. Now fearless, confident, and fully committed to Christ, "Peter stood up with the eleven," lifted up his voice, and with pure language and irrefutable logic, addressed the powers that be in Jerusalem. What the Holy Spirit said through Peter separated the listeners right and left. That sermon was undeniably filled with words of judgment and of grace. It was a prophetic message graciously offering hope and salvation. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

Sharing the Guilt of the Crucifixion

Peter was addressing the very people who were guilty of contributing to the crucifixion of "Jesus of Nazareth, a man singled out by God and made known to you through miracles . . . which God worked" (verse 22, N.E.B.) among them. Now they hear, and are convinced, that this Man is not dead, a captive in the grave, but alive. "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (verses 32, 33).

As Peter addressed the people, he employed tender, heart-touching language. The message he had for them would cut deep, and must be presented with great skill. As his mind moved along in the sermon, Peter introduced the successive steps of his speech with salutations: "Ye men of Judaea" (verse 14), "Ye men of

Israel" (verse 22), "Men and brethren" (verse 29), and finally, "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (verse 36). Many who heard this message listened attentively. What they heard frightened them, cutting deep into their hearts. The Holy Spirit drove home the convicting message. It suddenly dawned upon the people that they shared the guilt of the crucifixion. Who doesn't?

The hearers at Pentecost were ordinary men and women who had been aroused into crying: "Crucify him, crucify him," not then realizing what they were doing. For that reason Jesus prayed the Father to forgive them, for they did not know what they were doing. But they were not the only ones sharing the guilt of the death of the Son of God. Every sinner from Adam to now shares that guilt, for Jesus took upon Himself the sin and the sorrow and guilt of the whole world. The message that Peter preached at Pentecost is still the good news of hope and salvation for sinners.

Conviction

As the awful consciousness of guilt cut its way into the hearts of those who heard him, they were frightened. Conviction was so overwhelming that they, as though grasping for a straw, cried out: "Men and brethren, what shall we do?" (verse 37). They sensed that the death sentence was hanging over them. They turned to Peter and the other apostles for some reassurance, hoping that all wasn't lost. Perhaps it was not too late, the apostles would have the answer! They wished above all that they had not been among those who had consented to the crucifixion of Jesus, but that fact could not be changed. Now their greatest desire was to belong to those who were followers of the Lord Jesus. Now they had "ears to hear." The miracle of hearing had already taken place in their thinking. They were ready to receive the word of the Lord that was available to them through the apostles.

Peter was quick to give the hoped-for reply. The message of mercy he had for them was brief and forthright: "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are

afar off, even as many as the Lord our God shall call" (verses 38, 39).

"Repent." For the third time the invitation to repent was given. First John the Baptist, the forerunner of Jesus, sounded the call: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Then Jesus followed with the same message (chap. 4:17). Now Peter sounds the call to repentance. By this time it was crystal clear that the repentance called for by these voices was something different from the agonizing self-efforts and useless bustle that had been substituted by religionists for true repentance. Now it was admitted that God was at work, that His mighty acts, as highlighted at Pentecost, meant something new and different. The kingdom of heaven had moved forward step by step, and was moving ahead with another mighty thrust. Jesus was now "Lord and Christ," and in His name repentant sinners were to be baptized for the remission of sins and the reception of the Holy Spirit. It was now or never.

Preaching With a New Dimension

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). In the power of the Holy Spirit at Pentecost the preaching of the kingdom of God took on a new dimension. Those who thought they had silenced the Lord Jesus by crucifying Him were forced to accept the fact that He had risen from the dead and the gift of the Holy Spirit had been bestowed upon the church in the name of Jesus Christ. The enemies of God were powerless in their efforts to prevent the preaching of the resurrection and forgiveness of sin in His name. The fact that on this one day three thousand souls received the word of the gospel gladly and were added to the believers was overwhelming evidence of the presence of a divine power attending the apostles that was greater than all the opposition that had set itself against the works of God. Those added to the believers in the name of the risen Saviour now enjoyed the peace and security that Jesus had promised to all who belong to the family of God.

Added to the Family of God

They now experienced a taste of the result of the presence of the Holy Spirit in their lives, and remembered the words of Jesus: "Peace I leave with you, my peace

I give unto you" (John 14:27). They felt the security that Jesus had promised to those who would hear His voice and follow Him when He said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. . . . And no man is able to pluck them out of my Father's hands" (chap. 10:28, 29). They knew that they belonged to the family of God because they actually experienced the peace and security that accompany that relationship. From that day to the present time every newborn member of the family of God enjoys the same sense of belonging to the church, which is the body of Christ.

Thus the Christian church was born on that morning of Pentecost. The one hundred and twenty who had been meeting together time after time, expecting, waiting for the promise, were suddenly surprised to hear directly above them a sound like that of a mighty wind, and to see separate flames of fire rest upon each one individually. The Holy Spirit is often likened to wind and fire in Scripture. Now the Temple area resounded with and was lighted up by power from on high. The place was already thronged with the annual visitors on the day of Pentecost. The demonstration of wind and fire was accompanied with the miracle of tongues. Those who had "ears to hear" suddenly understood in their own respective languages what the apostles were saying.

Preaching With Results

Wind, fire, languages, and earnest listeners suddenly prepared the stage for the preaching of that mighty sermon by Peter. The day had arrived for the fulfillment of prophecy and for the message of the hour. The result was far beyond all expectation. Not only were three thousand new believers "added unto them," but on the very first day of its life under the endowment of the Holy Spirit the church broke through its national boundaries and the gospel burst forth into "every nation under heaven" (Acts 2:5). The triumphal forward march of the gospel to all the world was set in motion, destined never to be thwarted in its growth and expansion. New life, irresistible power, and constant outreach unto the uttermost part of the earth have characterized Spirit-filled preaching of the gospel of Jesus Christ and will continue to do

(Continued on page 19)



ACROSS THE TABLE

BY J. BYRON LOGAN

Pointers for Successful Personal Work

WALTER R. L. SCRAGG

Associate Secretary, Radio-Television Department, General Conference

MY FIRST appointment in the ministry was with the team of a leading evangelist in the city of Melbourne, Australia. I was to replace a young worker who had accepted a call to India. In my hands I found more than three hundred names of interested persons.

"What will my work entail?" I asked the evangelist. "How can I help win these people?"

"You might think that I will win these people in my meetings," he said, "but I want to tell you that it is across the table in their homes that you win souls. Face-to-face decisions are the ones that count."

And every successful evangelistic worker would say Amen to that.

No danger is greater than that the minister will rely on methods or gimmicks to replace the time-consuming but vital personal contact. Literature, Bible correspondence courses, self-marking Bible guides, cannot do the work of the personal

worker in the home or in the church office. The sermon will not do this work. True, some decisions are made as a result of preaching or reading or listening; but only personal work cements these decisions.

"It is not preaching that is the most important; it is house-to-house work, reasoning from the Word, explaining the Word. It is those workers who follow the methods that Christ followed who will win souls for their hire."—*Gospel Workers*, p. 468.

"All who can, should do personal labor. As they go from house to house, explaining the Scriptures to the people in a clear, simple manner, God makes the truth powerful to save. The Saviour blesses those who do this work."—*Evangelism*, p. 442.

Is it easy for a worker to do this personal work? Is it something that comes naturally? "The personal labor must be done, even if there has to be less preaching done. . . . You must educate and train yourselves to visit every family that you

can possibly get access to. . . . If he neglects this work, the visiting of the people in their homes, he is an unfaithful shepherd, and the rebuke of God is upon him. . . . No excuse will God accept for thus neglecting the most essential part of the ministry."—*Ibid.*, pp. 439, 440.

Here are some of the pointers that come from divine wisdom to help us in our personal evangelism:

1. *Love for Souls*.—A sense of priorities drives every true evangelist to love souls first. From a dedication and complete consecration to Christ stems the correct sense of values. "Christ has demonstrated to us the great value of souls in that He came to the world with the hoarded love of eternity in His heart, offering to make man heir to all His wealth."—*Testimonies*, vol. 5, p. 204.

With the same passion for lost souls we will not hesitate to accept difficult circumstances. I remember my work for a young man. Actually, I was not much older than he. Not knowing any difference I held Bible studies with him in the entrance hall of the boarding house where he lived, with other boarders passing by continually. His decision came in a flashlight study on the front veranda. Today he is a successful worker and never fails to remind me that my persistence and disregard for awkward circumstances helped him make his decision.

2. *Use of the Word and the Holy Spirit*.—"A great work can be done by presenting to the people the Bible just as it reads. Carry the word of God to every man's door, . . . repeat to all the Saviour's command: 'Search the Scriptures.'"—*Ibid.*, p. 388.

More than ever before, Adventist ministers need the Word of God. How else can we hope to pierce the confusion of mind, indifference, and materialism of the age? Our philosophizing, our scant knowledge of psychology, can never take the place of a "Thus saith the Lord."

3. *Prayer*.—Praying for the right things will help us in our soul-saving work. "The disciples prayed with intense earnestness for a fitness to meet men and in their daily intercourse to speak words that would lead sinners to Christ."—*The Acts of the Apostles*, p. 37.

"Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communi-

cating with men, commune with Christ."—*Christ's Object Lessons*, p. 149.

4. *Hard Work*.—What is the norm for a program of visitation? Three Bible studies a night is not an impossible task; seven or eight a day well within the realm of accomplishment. This on top of a church program? Yes. All too often we fall into the mistake of allowing our church members to fill our days and evenings with activities that are good but that they could easily do for us, leaving time for the vital work of personal visitation. "A person might as well expect a harvest where he has never sown, or knowledge where he has never sought for it, as to expect to be saved in indolence."—*Testimonies*, vol. 4, p. 286.

5. *Dress*.—Listen to this: "The loss of some souls at last will be traced to the untidiness of the minister."—*Ibid.*, vol. 2, p. 613. A minister I know well always wore his suits till the cuffs frayed out and his coat shone from constant wear. Even his shirt collars began to fray before he discarded them. Since reading this statement from the Spirit of Prophecy, I have wondered if perhaps a portion of his lack of success could be traced to this.

6. *Tone of Voice*.—According to Arnold Bennett, "Ninety per cent of the friction of daily life is caused by the tone of voice." Mrs. White says, "With some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart. Slowly, distinctly, and solemnly should it be spoken, yet with all the earnestness which its importance demands. . . . We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous."—*Christ's Object Lessons*, p. 336.

7. *Character*.—Character and personality surround the message with an atmosphere that has a great influence on the attitude of souls to the truth. A life charged with faith, courage, and hope; a life full of the sweetness of the love of Christ will have a tremendous influence.

"Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. . . . Every impulse thus imparted is seed sown which will produce its harvest. . . . Thus by our unconscious influence thousands may be blessed."—*Ibid.*, pp. 339, 340.

Even our handshake can make a differ-

ence. "You can take hold of a person's hand in greeting in such a way as to gain his confidence at once."—*Gospel Workers*, p. 189.

8. *Effective Use of Literature*.—I once heard a non-Adventist define our people as having a "head full of texts and a pocket full of tracts." "Plans must be laid that at every meeting where the truth has been set before the people, it may be followed by the distribution of tracts and pamphlets. At the present time it may be found necessary to give these away, but they will be a power for good, and nothing will be lost."—*Evangelism*, p. 159.

9. *Enthusiasm*.—Of all the things that affected me in my youth and led me to accept Christ was the obvious enthusiasm of my evangelist father and his co-workers for the work they did. Be excited about the message. Believe in it. Convey your excitement and enthusiasm. Avoid negative attitudes. One of our departmental leaders once commented on some *Voice of Prophecy* and *Faith for Today* names as follows:

"I sent them three invitations to my meetings and none of them came." This for him seemed to mark the end of his responsibility. Enthusiasm for souls would have led to greater efforts, more intelligent approaches.

10. *Keep Positive*.—By keeping to truths that are held in common, by speaking with certainty and authority, through simplicity and sincerity souls are influenced toward truth.

Around the world, we need ministers and laymen who will have an organized, dedicated concern for souls. Our Bible correspondence school statistics alone reveal that little more than half of these precious interested ones are faithfully visited. Even this percentage would be less if the casual attitude some take to visiting was taken into account.

Personal work for souls is the most important, the most delightful, the most precious work we can do. Here, the preacher does the work of Christ, for above all else our Lord was a personal worker.

FIELD SCHOOLS OF EVANGELISM

Some evangelists and pastors from overseas who will be attending the General Conference session in June will be interested in staying over to participate in a Field School of Evangelism before returning to their home field. For the benefit of these and others who may be interested we list here the schools to be conducted.

The schools (except for the Boston campaign) will be under the sponsorship of Andrews University, with Elder E. C. Banks, director of field education, in charge of the arrangements. Each of these campaigns will be conducted during the second session of summer school—July 24 to August 22, except for Boston, which will be July 10 through August 1.

<i>City</i>	<i>Evangelist</i>
Chicago, Illinois	Steven Vitrano
Cleveland, Ohio	George Vandeman and Don Reynolds
New York City	Robert Thurmon and Team
Oakland, California	E. E. Cleveland
Yet to be determined	Dick Barron and Ray Turner
San Bernardino, California	Harmon Brownlow
Boston, Massachusetts	Richard Pollard

In the British Union Dick Barron will be conducting a field school at Cardiff during the General Conference session and George Knowles in Belfast shortly thereafter. Please write to the British Union for specific dates.



EDITORIAL

The Church Speaks Out

IN this issue of *THE MINISTRY* we would call our readers' attention to three items of special importance to ministers that emerged from the 1969 Autumn Council. The first has to do with proper Sabbath observance (see p. 29) and the second with healthful living (see p. 32).

As leaders in God's church a great and solemn responsibility rests upon us to rightly represent our truths through our own example and to do what we can to educate our laity to come up to God's ideals as plainly outlined in the Bible and the writings of the Spirit of Prophecy. All too frequently a careless approach to these matters of practical Christianity and witness become stumbling blocks to our believers. Yet God has spoken very plainly as to what our duty is.

The appeal comes to us, "As ministers, as Christians, we must work to take the stumbling blocks out of the way. We must remove every obstacle. Let us confess and forsake every sin, that the way of the Lord may be prepared, that He may come into our assemblies and impart His rich grace." —*Selected Messages*, book 1, p. 123.

The church today is suffering from spiritual inertia because she is not living up to the light that has been given. There are hindrances to progress that must be removed. Satan fears nothing more than "that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit" (*ibid.*, p. 124).

When the conditions are met the promised blessings will come.

Proclaiming the Sabbath More Fully

The third item points to a new door of opportunity for soul winning. In *Early Writings*, page 85, we are reminded that be-

fore the end of time the Sabbath will be proclaimed more fully. Have we not come to such a time? The question of the Sabbath is now on the minds of multiplied thousands, many of whom have as yet had no contact with Seventh-day Adventists. Herbert W. Armstrong promotes the seventh-day Sabbath through a great chain of radio broadcasts, and through his *Plain Truth* magazine. Billy Graham and other prominent religious leaders are emphasizing as never before the importance of obedience to the Ten Commandments.

Recently I chanced to listen to the speaker of a radio program originating in Arizona and heard over many stations across the nation. This broadcast was given over to answering questions sent in by his radio listeners. He began with the words: "I am being deluged with questions about the Sabbath. My desk is full of letters on the subject. People want to know whether Sunday is the day we ought to be observing or if Saturday is the true Sabbath of the Bible."

Later in the broadcast he dealt at length with the subject. "I've been doing a lot of studying about this," he said. "I am still undecided. But it seems the early church did not keep Sunday." Then he spoke of the Sunday law of Constantine. He spoke in an earnest voice, closing with the words: "I'm giving thorough study to this important question. My mind is not yet made up but I will continue to study and I want to assure you that if it becomes clear to me that I've been keeping the wrong day,

I will not hesitate to make the change. I want to obey the Word of the Lord in this matter as in all others."

These and other incidents that might be mentioned are leading many sincere Christians to think seriously about the true Sabbath, but most of them are ignorant of any Sabbathkeeping church that they might attend. Here is our door of opportunity. With the Sabbath question in agitation as it now is, let us invite them to our services.

The Autumn Council action recommends that ads be placed in the local newspapers boldly proclaiming the truth of the fourth commandment, and inviting these folks to worship with us. The following are suggestive:

Sample Newspaper Ads

DON'T FORGET IT!

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK" (Exodus 20:8-10).

Your friends, the Seventh-day Adventists, cordially invite you to worship with them on Sabbath (Saturday) in harmony with the example of our Lord and Saviour, Jesus Christ.

TIME: 11:00 A.M., BIBLE STUDY GROUP, 9:30 A.M.

WHERE THE BIBLE IS READ
WHERE GOD'S DAY IS HONORED
WHERE CHRIST IS UPLIFTED

----- SEVENTH-DAY
ADVENTIST CHURCH
----- (STREET)
----- (CITY)

REMEMBER!

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY. SIX DAYS SHALT THOU LABOUR, AND DO ALL THY WORK: BUT THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD: IN IT THOU SHALT NOT DO ANY WORK" (Exodus 20:8-10).

Your friends, the Seventh-day Adventists, cordially invite you to worship with them on Sabbath (Saturday), in harmony with the divine command and the example of our Lord and Saviour Jesus Christ.

9:30 A.M. Sabbath school with Bible classes for all age groups.

11:00 A.M. Worship service.

WHERE THE BIBLE IS READ,
GOD'S DAY HONORED,
AND CHRIST UPLIFTED.

----- SEVENTH-DAY
ADVENTIST CHURCH
----- STREET
----- CITY

Mrs. White has said, "The words of Scripture should be printed and published just as they read. It would be well if the nineteenth and the greater portion of the twentieth chapters of Exodus . . . were printed just as they stand."—*Evangelism*, p. 232.

These ads are in keeping with this counsel. Our regular Sabbath services can become mighty evangelistic agencies if more is done to invite others. When they do come let the service be conducted in such a way as to leave a lasting impression for good, a service that will draw them back again and again and finally into full fellowship with us.

O. M. B.

THINK ON OTHERS

Thinking of others first and caring about other people is a sign of maturity. Maturity is taking on responsibility, realizing its consequences, and who it will affect. It's when a person can look outside himself.—FRAN GARTEN, *Miss American Teenager*, 1969, *Listen*, May, 1969.

The Lord's Day and the Lord of the Sabbath

(Part I)

ROBERT L. ODOM

Research Consultant, General Conference

I. Revelation 1:10

THE apostle John, in telling of the revelation God gave him on the Isle of Patmos, says: "I was in the Spirit on the Lord's day and heard behind me a great voice" (Rev. 1:10).

That statement had been cited often as evidence that Christians observed Sunday as a sacred day in apostolic time. This is a mere assumption, for the passage itself does not say what day of the week John had in mind in speaking of "the Lord's day."

Some Bible students have supposed that the expression "the Lord's day" in Revelation 1:10 means the judgment day—the great day of the Lord, in which He will judge the world and reward every man according to his works. During the period from the eighth to the fifth centuries before Christ, the prophets Amos, Isaiah, Joel, Obadiah, Zephaniah, Jeremiah, Ezekiel, Zechariah, and Malachi spoke of the coming of "the day of the Lord" as a time of judgment and the visitation of His wrath upon the impenitent.

Jesus spoke of the time of His second advent as "his day" (Luke 17:24). Afterward Paul spoke of it as "the day of the Lord" (1 Thess. 5:2) and "the day of Christ" (1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6, 10; 2:16; 2 Thess. 2:2). And Peter calls it "the day of the Lord" (2 Peter 3:10) and "the day of God" (verse 12).

In his opening statement, John says that the revelation was given to him by God

"to shew unto his servants things which must shortly come to pass" (Rev. 1:1), and in the closing chapter he says that God had sent His angel "to shew unto his servants the things which must shortly be done" (chap. 22:6). In fact, he heard Christ say three times, "Behold, I come quickly" (chap. 3:11; 22:7, 12). Also: "Behold, he cometh with clouds; and every eye shall see him" (chap. 1:7).

Is there then any reason for not accepting the view that by saying, "I was in the Spirit on the Lord's day" (verse 10), John meant that when he received the vision it caused him to feel that he was witnessing the scenes of the future day of the Lord, or great judgment day spoken of by the prophets and apostles?

The Revelation opens with a vision of John's resurrected Saviour visiting the exiled prophet on the lonely Isle of Patmos, remote from the hustle and bustle of the rest of the world. John does not feel arraigned before the judgment seat of Christ, and he hears from the lips of his Lord words of comfort, counsel, warning, and prophecy for the churches, with assurances of Christ's love for His followers. They are exhorted to faithful obedience, even at the cost of their lives, during suffering and martyrdom in persecution that would be their lot in the future. The careless and disobedient were invited to repent. This shows that John was well aware of the fact that the day of grace and probation for sin-

ners had not yet ended, and that the great day of God had not come.

In fact, the prophecies of the Revelation traced the history of the Christian church and that of the world from John's time down to our own, and even beyond a thousand-year period still future, at the end of which the wicked will be judged and subsequently consumed in the lake of fire (chap. 20). After that the earth would be made new and become the abode of the redeemed (chaps. 21 and 22).

In John's visions, "the great day of his (God's) wrath" (chap. 6:17) and "that great day of God Almighty" (chap. 16:14) are referred to only in speaking of the closing events of this present world's history. It is made very clear, too, that the second advent of our Lord to reap the earth's harvest of the good and the bad (chap. 14:14-20) would follow a final proclamation of "the everlasting gospel," accompanied by special messages of admonition for mankind living in the last days (verses 6-12).

We must not assume, therefore, that when Jesus was heard to say, "Behold, I come quickly," His second advent occurred immediately while John was on Patmos. Christ Himself (Matt. 24; Mark 13; and Luke 17 and 21), as well as Paul (Acts 20:28-30; 2 Thess. 2:1-12), prophesied that many things would happen in the church and the world during a long span of time before the return of our Lord in glory. The fact that nearly nineteen centuries have passed since the revelation was given to John and that the Lord's second coming is still future, testifies that such was the prospect. The obvious meaning of the words, "Behold, I come quickly," is that when the time comes for the Second Coming to occur, it will take place speedily and suddenly (Matt. 24:36-42; 1 Thess. 5:1-9), and we need to live and to be, by His grace, ever ready for it.

Another view held by a few is that the expression "the Lord's day" means the Roman emperor's birthday, because he was generally regarded as the lord or ruler of the Roman world in which John lived and labored. But according to John, the Lord Jesus Christ is "the prince of the kings of the earth" (Rev. 1:5). "He is Lord of lords, and King of kings" (chap. 17:14), upon whose vesture was written the name "KING OF KINGS, AND LORD OF LORDS" (chap. 19:16).

What, then, is meant by the expression

"the Lord's day" in Revelation 1:10? The apostle states in the first chapter *who* gave him the revelation (verses 1, 5-8, 10-18), *how* it was given to him (verses 1, 10), *why* it was given to him (verses 1, 9), *for whom* it was given (verses 1, 3, 4, 11), *where* it was given (verse 9), and *when* it was given (verse 10).

The vast majority of Christian Bible students hold that "the Lord's day" in Revelation 1:10 refers to the day of the week which Christians generally, and John in particular, regarded as Christ's sacred day.

Although John does not tell us specifically which day of the week he designates as "the Lord's day," we are not necessarily left in the dark concerning that matter. Two methods of deduction have been used in attempting to show which day of the week is designated as "the Lord's day" in Revelation 1:10. They are as follows:

First: One method appeals to usage in vogue long after John's day, in supposition that he was referring to Sunday as "the Lord's day." The earliest Christian writer known to have called Sunday "the Lord's day" was Clement of Alexandria. In his *Stromata, or Miscellanies*, written near A.D. 200 to recommend Christianity to learned pagans, he uses the expression "the Lord's day" *twice* in specific reference to the first day of the week. The first instance of his doing this is as follows:

And the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: "And when seven days have passed to each of them in the meadow, on the eighth they are to set out and arrive in four days." By the meadow is to be understood the fixed sphere [of stars], as being a mild and genial spot, and the locality of the pious; and by the seven days [is represented] each motion of the seven planets, and the whole practical art which speeds to the end of rest. But after the wandering orbs the journey leads to heaven, that is, to the eighth motion and day.—*Stromata, or Miscellanies*, book 7, chap. 12, in *ANF*, vol. 2, p. 469; *MPG*, vol. 9, col. 161.

We know of no modern Bible student who concurs with Clement's view that the pagan Greek philosopher Plato (427?-347 B.C.), in his *Republic*, book 10, was prophesying concerning Sunday, the first day of the week, when he wrote that statement. The context reveals that the heathen writer was depicting the supposed ascent of man's soul, after his death, through what the Greeks believed to be the seven planetary heavens, till it reached the eighth heaven of the fixed stars, as its final abode.

In the other instance Clement says of the Christian:

He, in fulfillment of the precept, according to the Gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in himself.—*Stromata, or Miscellanies*, book 7, chap. 12, in *ANF*, vol. 2, p. 545.

This is the first known instance in which an ecclesiastical writer advocates the idea that Sundaykeeping would be acceptable to God as the fulfillment of the fourth precept of His law. Although he says that this could be done "according to the Gospel," Clement cites no New Testament scripture whatever in support of his allegation.

There is extant a literary fragment in Greek from a parchment codex believed to have been written during the period from the eighth to the twelfth centuries, and which is said to be a portion of the lost, spurious *Gospel According to Peter* mentioned by early church writers. It was discovered in Egypt in 1866. It calls the first day of the week "the Lord's day" twice in speaking of Christ's resurrection (sections 9 and 12, and *ANF*, vol. 9, p. 8).

Serapion, bishop of Antioch (A.D. 190-203), is the earliest writer known to mention *The Gospel According to Peter*. He penned a letter "to refute the falsehoods which that Gospel contained, on account of some in the parish of Rhossus who had been led astray by it into heterodox notions" (Eusebius, bishop of Caesarea, *Ecclesiastical History*, book 6, chap. 12, in *NPNF*, second series, vol. 1, p. 258. Origen says it was used by some men in the third century to support a certain doctrine (*Commentary on the Gospel According to Matthew*, book 10, chap. 17, in *ANF*, vol. 9, p. 424). Eusebius, the church historian, wrote that it was "cited by heretics," and it was so completely out of accord with true orthodoxy as "to be cast aside as absurd and impious." He says also that it and the other spurious works circulated then under Peter's name "we know have not been universally accepted, because no ecclesiastical writer, ancient or modern, has made use of testimonies drawn from them" (*Ecclesiastical History*, book 3, chap. 3, in *NPNF*, second series, vol. 1, pp. 133, 134).

If the currently published fragment is a part of *The Gospel According to Peter* that Serapion, Origen, and Eusebius have mentioned, then it is the earliest known professedly Christian work in which Sunday is

called "the Lord's day." This fragment is said to contain twenty-nine additions to the facts recorded in the four authentic Gospels in the New Testament scriptures, and in some instances these additions strikingly contradict what is said in the four genuine Gospels. We know of no modern Christian scholar who accepts it as a genuine work of Peter or who cites it as proof that Sunday observance was instituted by Christ and His apostles.

Furthermore, we know of no instance in which Revelation 1:10 is cited by any Christian writer of the first centuries in support of Sundaykeeping.

Second: The other method appeals to New Testament testimony penned in *John's time* and prior to his writing the Revelation. As mentioned above, John's Lord, who appeared to him on that "Lord's day" while he was in exile on the Isle of Patmos, was the Lord Jesus Christ, the One whom the apostle specifically refers to as "Lord of lords" (Rev. 17:14; 19:16).

John was one of those disciples whom the Pharisees accused of Sabbathbreaking, and whom Jesus had defended against the charge. He had heard his Saviour declare that "the Son of man is Lord even of the sabbath day" (Matt. 12:8; Mark 2:28; Luke 6:5). When he wrote the Revelation he must have known that this statement had already been recorded in the Synoptic Gospels. He had been associated with the Lord of the Sabbath in His ministry on the Sabbath day (Luke 4:16, 31, 32; Mark 1:21, 22). He had heard Jesus tell them what to do when Jerusalem should be besieged by the armies of Rome: "Pray ye that your flight be not in the winter, neither on the sabbath day" (Matt. 24:20).

John, who personally witnessed the Lord's crucifixion (John 19:25-27), must have known that when His followers had buried Him late on that sad Friday afternoon of so long ago, "they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment" (Luke 23:56). He surely knew also that according to that same commandment, "the seventh day is the sabbath of the Lord thy God" (Ex. 20:10; Deut. 5:14). He wrote that "In the beginning was the Word," that "the Word was God," that "the Word was made flesh, and dwelt among us" (John 1:1, 14). He recorded this fact too: "All things were made by

(Continued on page 28)



Here at last is the answer to alcoholism in a positive community presentation called the Four Dimensional Key to the Cause of Alcoholism.

Story of the 4DK and Its

EVANGELISM POTENTIAL

ERNEST H. J. STEED

Temperance Secretary, General Conference

E. H. J. Steed displays the pyramid and other aids with Dr. L. A. Senseman at the Miami 4DK Plan on the Cause of Alcoholism.



SEVENTH-DAY ADVENTISTS often present too negative a picture to the public on alcohol-related subjects. We have the "don't do this," and "don't do that" approach—often with very limited or short-term effect, without having a definite, positive, counter proposal.

Some eight years ago, in making a detailed study of the book *Temperance*, by Ellen G. White, my concepts were entirely changed as I noted the emphasis Mrs. White made not only against intemperance, but for the positive message we must present of temperance, actually the spiritual answer of self-control through Christ that brings restoration to man's life—physical, mental, social, and spiritual.

As this positive concept has been developed into a new approach to our temperance message, we have seen some remarkable results. Souls have been won, attitudes changed, civic leaders influenced, and doors have opened wide with opportunity for this truth.

Aware of the viewpoint of moderationists who have genuinely ignored alcohol's role in alcoholism, and with their spotlight mainly on man, about three years ago this four-dimensional key picture to the cause of alcoholism began to take shape. The whole presentation of the 4DK has grown out of the Spirit of Prophecy principles of man and alcohol and the way toward better living.

These principles in relationship to alcoholism and its cause have been discussed with many alcoholism rehabilitationists, psychiatrists, social workers, educationalists, medical men, and moderationists around the world. None have voiced opposition. Rather, all believe them to be scientifically sound.

Dr. L. A. Senseman, a noted Adventist and physician, who has worked with alcoholics for more than thirty years, and working in close cooperation with our General Conference Temperance Department, agreed to back up this presentation in a public approach consisting of four evening programs of lectures and films.

Ultimately, after close liaison on lecture material, we presented our pilot plan in Miami, Florida.

It was better than we had ever hoped. Revealing the cause of alcoholism created a good interest, even breaking down prejudice of moderationists who were in attendance. They now are recommending the



Flannel-board aids and the four-sided pyramid assist Pastor Steed as he presents the 4DK Cause of Alcoholism program on the third night.

4DK as the plan for their community efforts.

On this subject Ellen G. White says in the book *Temperance*, page 103, "Why do not those who have excellent reasoning powers reason from cause to effect?"

In doing this 4DK reveals the cause of alcoholism as not only the neglect or impairment of the physical, mental, and social life, but also the spiritual.

The 4DK is a balanced approach to the problem, and recognizes the spiritual as a key factor, for "men will never be truly temperate until the grace of Christ is an abiding principle in the heart" (*ibid.*, p. 102).

To reach social or problem drinkers with this message would be difficult if approached on the same style as the Five-Day Plan to Stop Smoking. It is no stigma for smokers to come and seek help on how to quit.

So to influence drinkers toward this 4DK program, it has been prepared as an educational presentation for all the family without any isolation of the drinking audience until the last night.

Then a 4DK Plan for Better Living, consisting of eight group-counseling sessions, is offered to those who desire such help in shaping their life according to these ideals.

The 4DK plan offers a positive approach to alcoholism that can be used by pastors, doctors, and temperance leaders.

Four films entitled *Alcoholism in a New Dimension* and four Disney films featuring three of these life dimensions are available as a part of the plan.

Kits consisting of the 4DK manual on how-to-do-it, copyrighted lecture copy, daily

guidebook, advertising folders, posters, sample follow-up material, and other aids can be purchased from the General Conference Temperance Department, 6840 Eastern Ave. NW., Washington, D.C. 20012.

New Approach to Alcoholism

FRANCIS SOPER

Editor, Listen Magazine

TRADITIONAL alcoholism programs have been one-sided. They dealt with either alcohol alone, or with man, the user alone—not both.

Much research is centered on the effects of alcohol consumption, while other major studies have long forgotten a search for causes and are now focused on rehabilitation methods to make some attempt at halting the avalanche of human suffering.

The 4DK is all inclusive, looking at both alcohol and man, and the four dimensions of man which unite to make up the complete life—the physical, mental, social, and spiritual.

Two specialists have developed this approach: E. H. J. Steed, General Conference temperance secretary and executive director of the International Commission for the Prevention of Alcoholism, and L. A. Senseman, M.D., psychiatric specialist and long-time chairman of the Rhode Island Advisory Committee on Alcoholism.

In order to probe the real causes of al-

coholism, 4DK digs deeply into human problems of all types and comes up with a positive plan of better living everyone could well use, whether or not he is a drinker.

Two cities had sneak previews of the 4DK plan in 1969 to test public acceptance of the program and to finalize on details of presentation.

Chosen as test sites were Hialeah Hospital in Miami, Florida, and Berk County Medical Hall in Reading, Pennsylvania—one in a resort center, and the other in an industrial area.

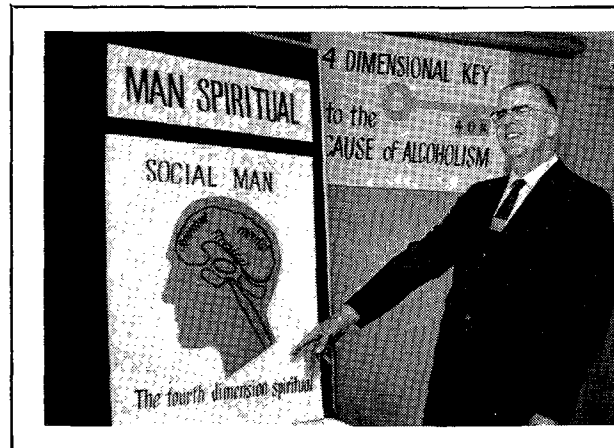
Educational leaders, alcoholism specialists, and medical people who observed the plan in operation acclaimed it highly. Speaking of the need for a vigorous new attack on the age-old problem of addiction, Director Steed says, "We stress the necessity for education and prevention. We'd rather study the cause to prevent the effect than study the effect to find the cause."

He goes on, "We will present to the community the cause of alcoholism and believe that if people know the cause they can prevent the effect."

The 4DK program consists essentially of four lecture periods with specially prepared pertinent films, visual aids, and group fellowship.

The 4DK will be conducted for the Atlantic City community, and for observing delegates June 15-18 in the Boredan Hall, Dennis Hotel, at five-thirty each evening during the General Conference session. Delegates who desire to attend may secure admission tickets by writing the General Conference Temperance Department.

Dr. L. A. Senseman, on the fourth night, reveals the neglect of the spiritual and scientific aspects of the cause of alcoholism.



RESTORERS—

That He Might

Be Glorified

ROBERT H. PIERSON

President, General Conference

ISAIAH 58:12 is a well-known Seventh-day Adventist text. For years we have included it as one of our strong texts in presenting the Sabbath truth. "They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breath, The restorer of paths to dwell in."

The word "restorer" is derived from a Hebrew root meaning "to turn (back)," "to bring back home," "to recover," "to rescue," "to cause to return." It is the same original from which the verb in Psalm 23:3 comes: "He *restoreth* my soul."

The Advent message is a message of restoration—restoration of obscured, forgotten, or ignored truth. The Advent message calls men and women back to "the old paths." "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16).

Seventh-day Adventists are more restorers, as was Elijah, than we are initiators, as was Moses. "Jesus answered and said unto them, Elias truly shall first come, and restore all things" (Matt. 17:11). The work of the Elijah message in a sense is a message that calls men and women to restore truths that have long been neglected, ignored, or forgotten.

Christ's Work as a Restorer Foretold

Jesus Christ was a restorer. He was more than a restorer of truth that had been obscured beneath ceremonialism, truth that

had been forgotten, truth that had been ignored. Note these words of the gospel prophet foretelling the work of our Master. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:1-3).

The Master Restorer

The Master fulfilled all the gospel prophet foretold. His, indeed, was a ministry of restoration. See Jesus on the Sabbath day confronted with a needy man and an accusing band of Pharisees. When challenged to heal a man with a withered hand on the Sabbath day, Jesus said to the man, "Stretch forth thine hand. And he stretched it forth; and it was *restored* whole, like as the other" (Matt. 12:13).

How the "oil of joy" must have flowed in that man's being, how the act must have clothed him with "the garment of praise." His poor, lame hand was restored; it was whole, full of life and strength. He could use it again because he had come in contact with the Great Restorer.

Pause by the Master's side as a crowd brings to Him a blind man in Bethsaida. The sightless one's friends "besought him to touch him" (Mark 8:22). "And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (verses 24, 25).

"He was *restored*." Who could know the joy this act of love kindled in the healed man's heart. No wonder he must have loved the Saviour—the first face he had ever seen was the lovely countenance of his great Benefactor, his great *Restorer*. So it was everywhere the Saviour went He restored peace to troubled hearts; He restored hope to lost souls. He restored confidence to the discouraged. He even restored life to the dead. Such was His ministry of restoration.

Jesus is our example. We are to follow in His steps. (See 1 Peter 2:21.)

Workers and Leaders Are Restorers

The Rotherham translation of Isaiah 58:12 is, "Restorer of paths leading home." Seventh-day Adventist ministers and leaders are to be restorers—restorers of paths leading home. "The work of beneficence enjoined in this chapter [Isaiah 58] is the work that God requires His people to do at this time. It is a work of His own appointment."—*Testimonies*, vol. 6, p. 265. Our lay activities leaders remind us of the relationship of this statement to the welfare work that needs to be done today. This is true. Might it not also refer to a needed work of *restoration* that Seventh-day Adventist workers and leaders are called to do?

How much repairing and restoring is needed in the world! There are many forgotten or ignored truths of God's Word that need restoring. But *there is more!* It is this "more" that is the burden of my heart in this message.

The world is filled with broken lives, broken homes, broken careers, broken promises, broken confidence, broken faith, broken hearts. How much restoring these lonely, bitter, faithless lives need.

There are needs within our own church! In too many troubled hearts there is frustration, sorrow, disappointment, discouragement, hopelessness, and perhaps even bitterness and hatred. How much these

poor hearts need faith and hope, joy, courage and confidence, and love. In such moments God calls each worker, each leader, regardless of the post he fills, to be a restorer. We are the ones "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . . , that he might be glorified." This is *your* work; this is *my* work. We are to be restorers. We may be administrators or department leaders or institutional workers, but if the hands of ordination have been laid upon us we are first shepherds of the flock, shepherds with hearts. And the shepherd's first work is to *restore!*

The Spiritually Fallen Need Restoring

How many wanderers need to be shown the "paths leading home." Someone told me recently there were more than a thousand former Seventh-day Adventists in the vicinity of one of our colleges. The conference president urged me to come and hold a decision effort in the city. I hope I can someday. I can think of other areas with a large concentration of Adventists where, no doubt, this number of backslidden members could be equaled or surpassed. In too many places our apostasies have been high. How much these places need restorers, shepherds with hearts filled with love who will go in search of the lost and bring them back to the safety of the fold! God is looking for all of us to be *restorers*.

I can still see the appealing eyes looking into mine. They were the eyes of the first baptismal candidate I had personally laid beneath the waters many years ago. His experience had been up and down—sometimes spiritually abounding and in the church, sometimes discouraged and out on the fringes. He was a brilliant man of talent but highly emotional. Here he was, sitting beside me—thirty years since I had last seen him.

"Elder," he said sadly, "the church members want to give me Bible studies. They want to explain the 2300 days and the state of the dead." He faltered, then continued, "I know those doctrines as well, perhaps better, than they do. It is not doctrine that I need; it is love and understanding."

"Love and understanding"—here are two important tools of the restorers. Usually when persons leave this message it is not because they have changed their mind about the doctrine. Many times they leave

because they are lonely, discouraged, or just plain bored. They need help. They need a friendly visit. They need encouragement. They need a Calvary more than they need a Sinai. They need a restorer. They need *you*. They need *me*.

Those Who Have Made Mistakes Need Restoring

I was attending one of our large meetings not long ago. As I made my way through that great mass of people following the service I was conscious of a hand on my arm. Turning, I saw a familiar face. It was the face of a worker I had had part in saving many years before. The man had made a mistake. We could have dismissed him from the work, but the committee gave him another chance.

"Elder," he said, his face lightened with joy. "I drove 150 miles to this meeting today to tell you I haven't let you down. I've made good."

We are here to save men, not to crush them. Wherever we can do so, as leaders, we should *save* men—restore them—and let them make good. Sometimes the conduct of an individual is such that we cannot save him to the church or to the work, but where we can let us do so. Let us *restore* him. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1).

The New English Bible translates the apostle's word: "You who are endowed with the Spirit must set him right again *very gently*."* (Italics supplied.) We as workers, as leaders, should be known for our gentleness. Christianity makes a man a gentleman!

"Workers may make mistakes, but you should give them a chance to correct their errors, give them an opportunity to learn caution, by leaving the work in their hands."—*Testimonies to Ministers*, p. 300. Sometimes conditions make it imperative to move men. Sometimes it is best to leave them right where they are giving them opportunity to demonstrate their ability to make good on the spot where they failed. As leaders we may restore their determination to succeed as workers and Christians. We are to do this "very gently."

Restorers of comfort. Restorers of faith. Restorers of confidence. Restorers of truth.

Restorers of peace. Restorers of joy. This is "the work that God requires His people to do at this time." It is "a work of His own appointment." This is true revival and reformation. This is *your* work and *my* work as leaders in God's church. May God help us to be faithful to our calling and may the world be a happier, holier place in which to live because of our ministry of restoration!

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Peter Standing Up With the Eleven

(Continued from page 5)

so until the good news of salvation has been heralded to all the world and the end will come.

Preaching, powered by the Holy Spirit, began at Pentecost. It has thus continued throughout the centuries wherever and whenever the Holy Spirit has found the right kind of preachers. "Peter standing up with the eleven" is warrant for every preacher of the gospel to sound the message of salvation with Pentecostal power. The primary condition for Spirit-powered preaching of the Word of God today must be met by the preacher himself as it was by Peter. Thank God, Peter as a man was ready to be used by the Holy Spirit when the day of Pentecost came and the preaching of the gospel was to enter upon its new dimension.

Today in the final hour of the gospel dispensation, as in the days of the apostles, the world is ready for the gospel ministers to stand up unitedly with complete confidence in God and the message of salvation and fearlessly, wisely preach the Word of God. The power of the Holy Spirit will certainly accompany such preachers and such preaching. The results will be far above our highest expectations. Oh, how urgently the world and church need such preaching today!

* The texts credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Used by permission.

One way to curb juvenile delinquency is to take parents off the street.



PROGRESS

A GOD CALLED RE— and a Parable

RON RUNYAN

SEVERAL interesting documents have been delivered to me, two of which I want to share with our readers. Both deal with a person's appetite. Whether we wish to admit it or not, there is a moral issue involved in what a man eats and when he eats. It seems to me that the struggle against the carnal nature includes the struggle against wrong appetite. The question "Do you mean the Lord will keep me out of heaven if I indulge my appetite a little?" is not valid. Rather we should ask, "If I indulge my appetite is the Spirit of God truly controlling my life?" More objectivity in this area is most helpful. How does God view us? Is God pleased with what, when, and how much we eat? Will God permit gluttons in His kingdom?

So with these few remarks, I shall put on record Lorenzo H. Grant's document—"A God Called RE."

RE-frigerator

"The ancient Egyptians worshiped a god called RE. They have long since abandoned this form of idolatry. But RE still has worshipers in many of our churches today. RE-frigerator that is!

"Yes, there are many among us who pay him daily homage, and not only during the day but some throughout the night seasons rise up to bow down to King RE.

"Their stewardship to God and His cause does not begin to compare with their faithful offerings to RE—usually more than a double tithe (20 per cent of earnings). It was as if RE instead of Jehovah had inspired the words of Malachi: 'Bring ye ALL the tithes into the storehouse.' They want to make sure that in any eventuality there

will be 'meat in mine house.' Each compartment religiously receives its commitment—frozen foods, fresh produce, dairy products, and even some unmentionable items!

"Throughout the week they continuously draw water et al. from the 'well of their salvation.' In fact, if they would open their Bibles as often as they opened their refrigerators they would ere long be ready for translation. But alas their preparation tends more toward the tomb. They know not the God of self-denial.

"Now we would not here suggest that there is anything wrong with a well-provided home or refrigerator, but merely point out with the apostle the insidious

"I saw that before the work of God can make any decided progress, the ministers must be converted."—*Testimonies*, vol. 1, p. 468.

danger of misplaced emphasis: '(For many walk, of whom I have told you often, and now tell you even weeping, that they are

the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things)' (Phil. 3:18, 19)."

The next item is a parable I did not write. It was passed along to me for publication. I want to make it clear that by no means is this parable applicable to all our leaders, or even to a majority. I'm proud to be acquainted with a number of our godly leaders who are setting us an excellent example.

A Parable

"It was in the springtime of the year that the men of God in Washington called a meeting of the leaders of men throughout the large North American territory to assemble themselves together to study, to plan, to pray for the furtherance of the work of God. These men chose a majestically beautiful city for this holy convocation.

"These men planned well. Comfortable accommodations could be had in this gem city before the tourists came in with bulging pocketbooks and insatiable appetites. The prices were reasonable, the scenery unexcelled, peace and quiet reigned in these surroundings endowed by God with exquisite beauty.

"These men thought of food and the necessity to provide nourishment for these leaders of men in a manner befitting sons of God. They talked to the chefs in the hotel, who are skilled in the art of cookery and palate-tingling gourmet dishes, and besought them to prepare succulent and artistic foods from the vegetable kingdom. In wonderment the culinary experts conceded to the request but were bewildered in the field of proteins and entrees. Those who were planning called in a man experienced in vegetarian cookery to introduce the art of cooking without meat.

"The hotel chefs accepted the suggestions and brought forth a beautifully prepared buffet each mealtime and our people partook, and were satisfied and grateful. But not all! As the meetings progressed there were those who yearned for their accustomed flesh pots. These drifted into the eating houses of the city and partook, yea, stuffed themselves with the cooked and partially cooked carcasses of two- and four-footed animals. Some of the carcasses had been ground and made into round cakes and broiled over coals. Some had been placed in a rotisserie, some had been boiled.

"It so happened those who wore the tall white chef's hats at the hotel where the meeting was held and where vacant chairs were increasingly conspicuous, were friends with the chefs who were broiling, frying, and boiling the carcasses of beasts in the village and from them they discovered the reason for their decline in business. As they spotted these men, ordained to a high calling, wearing black suits, black shoes, black hose, and black ties, 'men of the cloth,' they raised their eyebrows and their voices in the word, 'Hypocrites.'

"We must have a converted ministry. The efficiency and power attending a truly converted ministry would make the hypocrites in Zion tremble and sinners afraid."—*Testimonies*, vol. 4, p. 528.

"These men, these leaders, these shepherds of the flock, may not have remembered the words, 'How can we have confidence in our ministers who, when meat is served, partake of it?'

"And I seem to hear a voice coming down through the ages calling, calling, 'How long halt ye between two opinions?'"

Survey Discloses Radical Changes in Church Council Structures

Many councils of churches across the nation are undergoing radical changes, according to a survey by the Minneapolis *Star*. In a score of areas they have disbanded to become parts of new ecumenical structures or have adopted new names to reflect a changed emphasis. In some cases the new organizations have been formed in order to include Roman Catholic parishes or dioceses and, in a few cases, Jewish groups. Councils of churches have been supplanted by issue-oriented conferences in some instances. There are approximately 800 councils of churches operating in the United States, according to Dr. H. Conrad Hoyer of New York, associate executive director of the department for councils of churches, National Council of Churches. Of the 210 that have paid staffs, two thirds have some direct participation by Catholics. This is also true of about half the volunteer agencies. Six of the 50 State councils of churches have Roman Catholic dioceses as full members, and eight more State councils are formally negotiating with Catholic dioceses, Dr. Hoyer said.

The Offering of the Pastoral Prayer

(Part I)

C. M. MELLOR

Ministerial Association Secretary, Northern California Conference

O COME, let us worship and bow down: let us kneel before the Lord our maker. For he is our God" (Ps. 95:6, 7). Prayer is the high point of the church service. At this time the congregation is in direct communion with the Eternal. The reading of Scripture, the singing of hymns, and the preaching of the sermon must be secondary as these functions only speak *about* God; but when we pray, we are in direct conversation *with* the Almighty.

Prayer is a science and as such demands careful study and understanding. We are told, "There should be an intelligent knowledge of how to come to God in reverence and godly fear with devotional love. There is a growing lack of reverence for our Maker, a growing disregard of His greatness and His majesty."—*Selected Messages*, book 2, p. 315.

It is distressing to admit that few of our ministers have had any training—either on the college level or in seminary—in the discipline, dynamics, and techniques of effective prayer. Inspiration states, "Educate and train the mind that you may in simplicity tell the Lord what you need. . . . The Lord desires us to improve in prayer and to offer our spiritual sacrifices with increased faith and power."—*In Heavenly Places*, p. 78. Are we growing in an intelligence of prayer or are we praying in the same way that we have been doing for the past five, ten, or fifteen years?

There are several prayers offered in the course of a worship service. When the ministers enter the pulpit, it should be with dignity and solemn mien as they commit themselves to God. Then there is the invo-

cation invoking God's blessing upon the service, and the benediction bringing the worship to a close. These are all vital; but the chief concern of this article is with the pastoral prayer or the main prayer. Let us notice some musts for the minister and the congregation to observe when this important prayer is offered.

As to the proper posture in prayer, both congregation and minister should kneel. "And when you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth."—*Selected Messages*, book 2, p. 314. How thankful we should be that the Seventh-day Adventist Church has not followed the example of popular Protestantism where the worshipers no longer kneel but sit or stand during prayer! There is a blessing in kneeling before the eternal God.

However, we must not become legalistic and rigid in this matter, for there may be times where the ideal is not possible. At some of our convocations, such as in camp-meeting pavilions and public auditoriums, kneeling is almost impossible. Thus, we must do the best we can in view of the circumstances; but the preferred posture of prayer is to kneel. How impressive it is to see a congregation reverently kneeling as they worship their Creator!

The Bible says several times, "He lifted up his voice." When public prayer is offered, it should be said in a clear voice so all present can hear every word. No one can be edified spiritually if the one addressing God cannot be understood. We are counseled, "Let those who pray and those who speak

pronounce their words properly, and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible."—*Gospel Workers*, p. 88.

A prayer uttered hurriedly with excessive speed shows an inner tension on the part of the one in supplication. This attitude is contagious and will affect the entire congregation. Some important instruction is given by the servant of the Lord, "Do not fall into the habit of praying so indistinctly and in such a low tone that your prayers need an interpreter. Pray simply, but clearly and distinctly. To let the voice sink so low that it cannot be heard is no evidence of humility. . . . A prayer uttered so hurriedly that the words are jumbled together is no honor to God and does the hearers no good. Let ministers and all who offer public prayer learn to pray in such a way that God will be glorified and the hearers will be blessed. Let them speak slowly and distinctly and in tones loud enough to be heard by all so that the people may unite in saying, Amen."—*Testimonies*, vol. 6, p. 383.

The one offering the pastoral prayer must remember he is speaking for all gathered in worship—not just for himself! All personal references such as "I," "my," and "me" should be omitted. In their place, "Our," "us," and "we" will be used. Ministers sometimes close their prayers by saying, "I ask in the name of Jesus." This is proper in private communion, but when public prayer is offered, the entire congregation should be included in "we . . ."

Long prayers in congregational worship are an abomination to the Lord and a trial to God's children. How often ministers err in this. Some very pointed admonition is given, "The long prayers made by some ministers have been a great failure. Praying to great length, as some do, is all out of place. . . . A few minutes' time is enough to bring your case before God and tell Him what you want; and you can take the people with you and not weary them out and lessen their interest in devotion and prayer. They may be refreshed and strengthened, instead of exhausted."—*Ibid.*, vol. 2, p. 617.

It is said that when a person neglects his private communion with God, he tends to pray longer in public to compensate for his personal failure in piety. "Christ impressed upon His disciples the idea that their prayers should be short, expressing just what they wanted, and no more. . . . One or two minutes is long enough for any ordinary prayer."—*Ibid.*, p. 581. In private prayer, one can pray as long as he desires.

Often, the one selected to offer the main prayer is called upon just before the service. This allows little time for thought and contemplation. The person in charge says, "Brother So-and-so, will you give the prayer?" Ten or fifteen minutes later this brother offers to God a sincere but slipshod jumble of a prayer that can reduce the spirit of the divine service to irreverence. It has been written, "When public prayer is undisciplined, corporate public worship decays."

It is the custom in many Seventh-day Adventist churches (who knows from whence it originated?) for the minister or speaker to give the invocation at the beginning of the worship service while some well-meaning lay elder is asked to take the pastoral prayer with a few minutes' notice. Therefore, the highest part of the worship is often given in an ill-prepared manner. Reason suggests the order be reversed. Who better knows the needs of the congregation and the emphasis of the Sabbath day than the minister? True, there are dedicated laymen who can give a most acceptable prayer; but should not the minister give the main prayer more often as the worship and needs of the congregation are presented to God?

The public prayer should meet the needs of the worshipers in assembly. Who would know the struggles and desires of the people better than the minister? It was Joseph Fort Newton who said, "The minister must live with the people if he is to know their problems, and he must live close to God if he is to solve them." The pastor would do well to spend some time each week planning for the main prayer of the worship service. Not that he would read it on Sabbath morning, for such is not our tradition; but he should be prepared to pray to the eternal God of heaven in the best possible manner. This is the time when the congregation is in direct communion with their God. "O thou that hearest prayer, unto thee shall all flesh come" (Ps. 65:2).

(To be continued)

I WISH to spend a few minutes talking to the leaders about our most important work. We are all leaders in God's cause. Leadership in this day and time demands something different from anything we have given before. First, leadership demands intrinsic value.

Note the words of Isaiah in Isaiah 55:4: "Behold, I have given him for a witness to the people, a leader and commander to the people." This was speaking primarily of David, and secondarily of Jesus Christ Himself. He was given for a witness to the people. The Greek word *witness* comes from the same root word as martyr and means "a willingness to die for the truth." He was not only a witness but a leader, and commanded the people as one having authority.

Before one can be a leader something must take place inwardly. Someone has said: "Great men are those who find that what they ought to do and want to do are the same thing."—COUNTRY PARSON, *Register-Tribune*, Syndicate. When one can do the thing he ought to do because he wants to do it, he has gained an inner strength that has come from long hours of discipline, prayer, practice. A leader must be dedicated to the cause he has given his life

Leaders are men who must stand for the great objectives of Adventism in a world that is striking out against the old.

to. Dedication means extra hours, extra thought, extra effort, and a will to succeed. Leadership cannot be shaped by surroundings. It is difficult today to be a leader, and certainly it is awesome to be the President of the United States.

Marchers and demonstrators and lobbyists all try to influence the President to do what they would want done. Everyone wants him to listen, to shape his policies by the petitioner's ideas. There are the pressures of capital, labor, black, white, rich, and poor. Certainly our President needs our prayers today.

Leadership cannot listen to every voice that is sounded. Charles L. Lapp and John W. Bowyer in their article "Oral Hygiene" say: "Determined men working together make conditions. . . . They do not become victims of them."

LEAD

There was a time when leaders were on a sort of pedestal; they were respected because they held an office. Today a leader is someone to shoot down, to question, to differ with, to be against. Leadership represents the establishment in our day. Youth today are trying to shoot down the establishment. Leadership requires men of high caliber.

Note the words of inspiration: "God's cause at this time is in special need of men and women who possess Christ-like qualifications for service, executive ability, and a large capacity for work; who have kind, warm, sympathetic hearts, sound common sense, and unbiased judgment; who will carefully weigh matters before they approve or condemn, and who can fearlessly say No, or Yea and Amen; who because they are sanctified by the Spirit of God, practice the word, 'all ye are brethren,' striving constantly to uplift and restore fallen humanity."—Ellen G. White manuscript 74, 1902.

Natural endowments for leadership are not enough. Mark W. Lee, in the *Wesleyan Methodist*, said: "Leadership is usually thought of as resulting from natural endowments and traits of personality. These may be helpful, but they are incidental. The real qualities of leadership are to be found in

A leader must be dedicated to the cause he has given his life to.

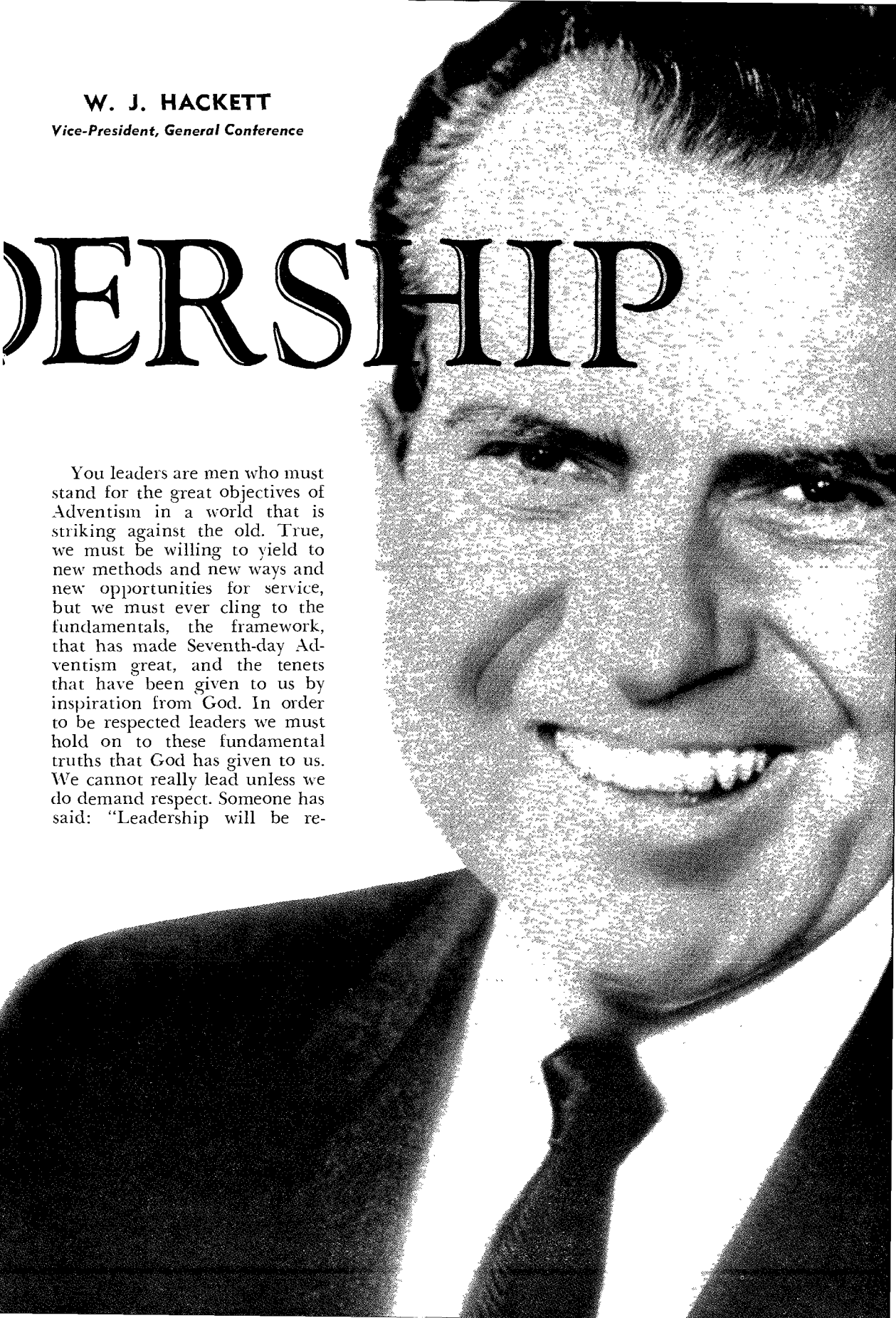
those who are willing to suffer for the sake of objectives great enough to demand their wholehearted allegiance."

W. J. HACKETT

Vice-President, General Conference

LEADERSHIP

You leaders are men who must stand for the great objectives of Adventism in a world that is striking against the old. True, we must be willing to yield to new methods and new ways and new opportunities for service, but we must ever cling to the fundamentals, the framework, that has made Seventh-day Adventism great, and the tenets that have been given to us by inspiration from God. In order to be respected leaders we must hold on to these fundamental truths that God has given to us. We cannot really lead unless we do demand respect. Someone has said: "Leadership will be re-



established only if that leadership commands respect. We all know that respect for leadership can't be forced—it has to be earned.”—ALBERT SPENDLOVE, *Publication Management*, September, 1962.

Leadership that is respected need not be concerned about loyalty. In our work we need loyal men and women. Our workers must not only be loyal to one another but loyal to the principles we hold dear, loyal to the message, and loyal to God.

Isaiah 55:6, 7, says, “Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his

ers, His commanders of the people. We cannot do so without the authority that comes from serving God with the whole heart. While leadership is a difficult role to play in our present world, we must recognize “that loyalty is no longer to be equated with blind obedience. The most loyal person may well be the most fervid member of the loyal opposition. The person who raises questions about how things are done, what assumptions are made, what changes have to take place, what is coming in the future, what things anger and discourage people, is the man who helps the organization survive. Provisions should be made for hearing his voice. Yea-sayers are agreeable, nay-sayers the yeast of growth.

“The fundamental conditions for loyalty, then, are simple: freedom for ideas to be examined, freedom to define the problems to be solved, and freedom for all in the enterprise to direct their energy to solving them. When those conditions are met, a manager will never have to ask where loyalty went.”—*Think*, January-February, 1966, p. 12.

Let us pray God that we will be the kind of leaders that men and women can respect, the kind that can merit the loyalty of our followers. If we can be this kind of leader, God can use us in this demanding hour.

“Leadership will be re-established only if that leadership commands respect. We all know that respect for leadership can't be forced—it has to be earned.”

thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.”

Today God is demanding loyalty of His leaders. We must seek the Lord as never before. We are to be His witnesses, His lead-

An Open Letter to a “Great” Conference President

(Names withheld at the request of the writer)

Mr. President:

During my twenty-two years of employment with this denomination, I have had the privilege of working with and for several God-fearing and dedicated administrators.

The satisfaction one derives from the work he does can be the most effective incentive for good performance. The competent administrator will use positive incentives to increase this satisfaction. There are many components of job satisfaction; i.e., self-respect, recognition, pleasure, et cetera. I will address my remarks to the component—recognition.

A worker needs to receive recognition from the top. He needs to experience the feeling that his administrator appreciates his efforts. Most administrators make an attempt to express their appreciation, but the administrator who possesses that rare quality of making the worker *feel* he is appreciated is a real gem. It is one thing to express appreciation but quite another to be able to articulate this to the individual in such a way as to have him believe it is genuine.

The conference president I work with has this enviable quality in his personality. He is a man who *can* make you feel that he appreciates you and what you do. It gives one a warm glow inside.

Thank you, Mr. President! It's great to be on your team.

A FELLOW WORKER

FEEDBACK

Should Unmarried Men Be Ordained?

DEAR EDITOR:

The recent article on whether unmarried men ought to be ordained written by the editor of the Philippine Publishing House, Raymond Woolsey, was certainly thought provoking, and if this alone is the criterion for refusing to ordain a man, then this ought not to be. I heartily concur with this editor. However, this is like decrying the unkind treatment of an albino elephant when all the other animals are being slaughtered. I mean the use and misuse of the ordination of men in our denomination. I refer to ordaining publishing house brethren, secretaries of unions, conferences, the General Conference, treasurers, and just about anyone else. What hath man wrought? Little wonder there is lack of interest in becoming an ordained minister when there are so many other ways you can slide into the job without going through God's channels. I was always under the impression that ministers were ordained to minister to congregations. If I am wrong, then correct me. I cannot forget hearing some of our older ministers, some now resting in sleep, say that we ought to be very careful how we pass ordinations around.

It is just possible that others feel as I do, but I am more concerned about what our brethren are doing or not doing about it. Has it gone too far to reverse or improve? I hope not.

GEORGE GREEN

"Pattern Preacher"

DEAR EDITOR:

I enjoy THE MINISTRY magazine very much and especially like the practical articles that are published, such as the article in the October issue by Varner J. Johns entitled "Pattern Preacher." Several things impressed me in that article with the main one being the number of people Elder Anglebarger led to Christ. I have taken several of his ideas and applied them, one being Sunday night meetings, and thus far the Lord has blessed. In fact, I have determined that no matter where I am there will be a light in the church on Sunday evening.

EARL ROBINSON

Tapes Appreciated

DEAR BRETHREN,

I just wanted to express my thanks to you again for the tapes. Out here in the Marshall Islands we never have the opportunity to hear anyone other than ourselves. It is so nice to listen as we ride along to town in the truck. It takes two hours and we feel spiritually refreshed when we arrive.

Thank you again for the tapes and also the index. I hope you keep this up to date.

P. SIDNEY NELSON

Miniskirts Again!

DEAR EDITOR:

I read Ron Runyan's August article on dress and it is excellent! However, I wish I could note that the fashion designers cannot be made the scapegoats entirely. New Yorker John Norman, director of design at Vogue-Butterick patterns, said as long ago as October, 1968, "I eagerly seek and welcome the demise of this (miniskirt) least flattering fashion of the century. And I think most women will agree. Women of the world, unite! You have nothing to lose but your shame. Goodbye, flabby thighs! Hello, glamor and good taste!" (Reported in *Australian Women's Weekly*, Oct. 23, 1968). Strong language, isn't it! Whatever motives Adventist women have for wearing miniskirts, they earn only contempt from at least one fashion designer.

DOROTHY PARFITT

A Double Standard

DEAR EDITOR:

I think the section "Why So Few Converts?" of V. J. Johns's article in the October, 1969, issue of THE MINISTRY suggests a question that long has demanded an answer. Here it is: "What should be the standard that determines qualification for ordination in the Seventh-day Adventist Church?"

Elder Johns says, "Some have been ordained without having given full proof of their call to the ministry." But what is that proof? Is it as he suggests that "every intern, before ordination, should be sent into a 'dark county' or a city with few believers, to win souls and gather together a company of believers?"

This procedure might be acceptable if it were applied to every man who was recommended by some committee for ordination. But it hardly seems fair to zero in on a poor intern who has actually studied for the ministry and who actually engaged in soul-winning work and apply this principle to him when we so freely bestow the sacred honor of ordination upon so many other men who have not trained for the ministry, who are not preachers, and who have never been engaged in active soul-winning work.

We are tolerating a double standard in the church in this matter of ordination that many feel is not in harmony with the Lord's plan. I have sat on conference committees for years and when a young pastor is considered for ordination, the first question is always, "How many souls does he have to his credit?" But when it is the manager of the Book and Bible House, a treasurer, a stewardship secretary (whose previous experience in the work was limited to running a health-food factory), a teacher, a school principal, et cetera, we always have a different reason why he should be ordained. We must honor him for his faithful service, or we must give him some standing with the people, so we place our hands upon him in ordination.

Certainly it is not too late for our church leaders to take a new look at our policies in this respect and call a halt to our careless handling of such a sacred calling as the gospel ministry. We need to restore the aurora of sacred honor, responsibility, and trust that once enfolded the call to the gospel ministry. The hands of ordination should be placed once again only on the heads of those who have felt the stirrings within that have driven them to dedicate their lives to actual preaching and soul winning. In his closing paragraph Varner Johns speaks of the pastor-evangelist and the tribute we should pay to these men "who are consecrated, dedicated workers."

Might I suggest that a fit tribute might be to give the pastor-evangelist an opportunity to share his message on proper occasions beyond the limited perimeter of his own parish. Why do we always call on the administrators and departmental men to do the preaching in general gatherings and camp meetings and bypass the many whose preaching ministry is likely to be more fresh and current because he is driven to study and the preparation of new sermons by the weekly demands of his pulpit?

And why not invite him to participate in ordination services when younger men are set aside for the gospel ministry? Why must men whose hair may be gray and whose ministry is numbered by years on the actual firing line for Christ always sit on the second row because they are pastors while the honor of the laying on of hands is reserved for treasurers, publishing house representatives, and men in other categories of our work who have never been pastors or engaged in actual soul-winning labor among the people?

There are many similar ways that we could pay tribute to the ministry of pastoral evangelism. And certainly the time is ripe for such a trend. If in our denominational concept we would bestow a wider respect upon the humble pastor, we would not have so many churches being "pasteurized with tame, lifeless sermons." or many of our capable men would consider it the greatest honor to stay in the preaching ministry and would not feel it necessary to be a departmental man or an administrator in order to succeed.

NAME WITHHELD

Preacher or Speaker?

DEAR EDITOR:

I make a plea that all laymen and ministers when making announcements or praying in public and even in writing in bulletins, always use the words "preacher," not "speaker," and "congregation," not "audience." Unfortunately these words are becoming common practice from the rostrum and in announcements.

The connotation of "preacher" is one who proclaims a divine truth; whereas "speaker" means nothing more than one who speaks. Similarly, "congregation" is an assemblage for worship and "audience" a gathering to hear. I find it distressing to hear and read these common words that seem to reduce our message presentation to

little importance, and our gathering for no more than to hear. The words "preacher" and "congregation" suggest something distinctive and particular. I like to be known as a preacher, preaching God's Word to a congregation who congregate to worship God.

DOUGLAS I. JENKINS

The Sanctuary

DEAR EDITOR:

I must write to express my appreciation of the October number of THE MINISTRY magazine.

The cover with the picture of the Lord Jesus as our great High Priest with the words "The Sanctuary" below, filled me with the most pleasurable anticipation. Your statement "The time has come for a revival of study and preaching on the sanctuary doctrines" filled me with the keenest anticipation and a deep desire to cooperate to the fullest extent.

I am reading and rereading the articles and greatly enjoy and appreciate them. Pastor O'Fill's article also was wonderfully illustrative and appropriate, and I was challenged and encouraged as I read the bold words in print, "We love to see jewelry and to smell tobacco on the Sabbath." "They come to Christ just as they are. We welcome them to fellowship."

My wife specially enjoyed the health articles and with me declared that the whole issue was very good. May we have more of this breath of the Holy Spirit!

NIGEL A. BUXTON, M.D.

The Lord's Day and the Lord of the Sabbath

(Continued from page 13)

him; and without him was not any thing made that was made" (verse 3). And he added that "the world was made by him" (verse 10).

Thus John knew that as Creator the Lord Jesus had instituted the Sabbath in the beginning by resting on the seventh day of the week, by blessing and hallowing it (Gen. 2:2, 3; Ex. 20:11). He knew that the Lord had called the seventh-day Sabbath "my sabbaths" (Ex. 31:13; Lev. 19:3; Isa. 56:4; Eze. 20:12, 13, 16, 20, 21, 24; 22:8, 26; 23:38; 44:24), and "my holy day" (Isa. 58:13); that in his prayer to the Lord, Nehemiah referred to it as "thy holy sabbath" (Neh. 9:14); and that it had been written that in the better world of the future "from one sabbath to another, shall all flesh come to worship before me, saith the Lord" (Isa. 66:23).

Therefore, it would follow that Revelation 1:10 refers to the same day.

(To be continued)

Autumn Council Imperatives

The following suggestions relating to proper Sabbath observance and healthful living were voted by the 1969 Autumn Council. In a time when there is a tendency to rationalize many of the standards of Christian living, it is felt that this counsel should receive the attention of all readers of *THE MINISTRY*.—EDITOR.

Sabbathkeeping Principles

A CHRISTIAN view of the Sabbath starts from the Biblical concept of the Sabbath day as "the day of the Lord." It stresses the original divine creative rest, but more particularly the element of worship, an activity that goes much deeper than merely "going to church," an activity oriented toward blessing others in every possible way, as Jesus Himself has given us the example.

Our concept of Sabbathkeeping is that the seventh day is to be reserved for communion with and the worship of God; that it is to partake of the nature of rest, physical, mental, and spiritual. The Sabbath was made for man, and if there are emergencies that have to do with the health and safety of people, these emergencies may be cared for. On the other hand, one should not plan to perform on the Sabbath day work that could by proper care be performed on another day.

"The Sabbath hours belong to God, and are to be used for Him alone. Our own pleasure, our own words, our own business, our own thoughts, should find no place in the observance of the Lord's day. . . . It is a time to visit the sick and to work for the salvation of souls. The ordinary affairs of the six working days should be laid aside. No unnecessary work should be performed."—*Church Manual*, p. 207.

Conducting Church Business Activities on the Sabbath Day

Insofar as possible, the Sabbath day should be reserved for worship, rest, and Christian witness in which the family will remain together. Meetings that detract from these ideals should be avoided whenever possible during its sacred hours.

The elders or other church officers may meet sometime during the Sabbath hours if need be for the purpose of dealing with doctrinal issues, questions of principles, ritual, preaching, spiritual problems among church members, or emergency problems arising from sickness or accident.

The obligations of the stewardship of one's resources on the fiscal needs of the church would be proper subjects for public presentation on the Sabbath, but ordinary church business should be taken up on another day.

Holding business meetings on weekdays helps to remind one of the fact that "the church" is not just something for the Sabbath day, but for the seven days of the week. All church activities that partake of a business nature should be avoided on the Sabbath.

While it is fitting to present missionary campaigns in the church on Sabbath and to publish appropriate data in the church bulletin, all such campaigns should be conducted on a high spiritual level. In the case of campaigns for missionary periodicals the recommendation of the Spring Meeting of the General Conference Committee (April 12, 1949, p. 1445) should be adhered to.

Sabbath Weddings

The marriage service is sacred and would not in itself be out of harmony with the spirit of Sabbathkeeping. However,

most weddings involve considerable work and almost inevitably a secular atmosphere develops in preparing for the occasion and in holding receptions. In order that the quiet, worshipful spirit of the Sabbath not be lost, the holding of weddings on the Sabbath should be discouraged.

Sabbath Funerals

In harmony with the spirit of rest that should pervade the Sabbath it is expected that Adventists should be advised to avoid Sabbath funerals. Although it is true that in some climates and under certain compelling conditions funerals have to be conducted without any delay, such services should be avoided whenever possible. If at such times arrangements could be made in advance with morticians and cemetery employees to perform their routine tasks for the deceased in advance of the Sabbath day, the labor and commotion on the Sabbath could be greatly curtailed. Or if the memorial service could be held on the Sabbath, and interment take place later, there would be no objection. While it is not best to take a dogmatic position on either side of this question, the avoidance of Sabbath funerals is definitely preferable.

Ingathering on the Sabbath

The general practice of the Seventh-day Adventist churches is to do Ingathering on days other than Sabbath. Although the Ingathering plan can be organized so as to bring many spiritual benefits both to solicitor and donor, the preferable course is to do the solicitation outside of the Sabbath hours.

Social Helpfulness on the Sabbath

Recognizing that the Sabbath hours belong to God, the Sabbathkeeping Christian will want to honor and reverence the Creator in all his activities, deportment, and the spirit on God's holy day.

Not only in worship, but also in his soul-winning and missionary endeavors his public witness and influence will be compatible with his preachment and belief. Though he may participate in certain types of social work for students, youth, and the poor in inner cities or in suburbs, he will still exert an exemplary influence of consistent Christian Sabbathkeeping.

If he is engaged in an extension or special school for children and youth, subjects and classes appropriate for the Sab-

bath can be arranged that are different from the ordinary secular subjects or classes for the week, including activities that contribute to spiritual culture. Nature or neighborhood walks can be provided to substitute for regularly scheduled recesses. Nature and museum field trips of minimal effort, planning, and administration can provide profitable substitution for secular subjects and classes.

Certain types of social helpfulness would be in perfect harmony with proper Sabbath observance as might be seen from the words and example of the Lord of the Sabbath Himself.

Using the Sabbath day to perform missionary activities that are of the nature of everyday work should be discouraged. Such efforts should be limited to emergency cases rather than the putting forth of studied efforts in this direction.

Sabbathkeeping in Our Medical Institutions

Unfortunately, sickness and pain know neither holy days nor hours. Therefore, an institution offering medical care to the public must be prepared to take care of the needs of the sick and suffering without regard to hours or days. This obviously poses a problem in the matter of Sabbath observance. Great care should be exercised that there be no laxity in the observance of the Sabbath. It is the line of least resistance to carry on nearly normal activities because these are for the benefit of the sick.

Emergency medical care should be provided willingly whenever needed, regardless of the day or hour. However, Adventist physicians and dentists should not place themselves in offices or clinics on the Sabbath where the public would normally expect such services.

Being engaged in medical work places all involved in positions of special peril lest there be laxity. Each institution will obviously develop its own policies to meet local situations and activities. Generally speaking these will encompass the following areas:

1. A discontinuance of all unnecessary activities. Usually this means a complete closing of those facilities not immediately related to patient care.

2. The postponement of elective diagnostic and therapeutic services. Emergency service should not be interrupted. Neces-

sary or emergency care should be willingly and cheerfully provided with high levels of excellence. Decisions as to that which is necessary or of an emergency nature should be made by the attending physician. If this privilege is abused it becomes an administrative problem and should be dealt with accordingly. Nonadministrative institutional employees should not become involved in making these decisions nor should they be obliged to confront the attending physician.

It is recommended that the preamble of the medical staff bylaws specifically state that only surgical, diagnostic, or therapeutic procedures which are not postponable because of the condition of the patient will be done, et cetera. A clear understanding with all who are appointed to staff membership at the time of the appointment will do much to avoid misunderstanding and abuses later.

3. The closing of the administrative and business offices to routine business. Although it may be necessary to admit or discharge patients on Sabbath, it is recommended to avoid the rendering of bills and the collection of money. Never should the keeping of the Sabbath be a source of irritation to those who seek to serve and to save, but rather a hallmark of "the children of light."

4. The Sabbath should be a day of delight to the patients within the hospital—a day when the hustle and bustle of routine work is laid aside and the staff is free to spend more time with the patients, to instruct them, to counsel with them, and to acquaint them with the wonderful love of God. Such missionary activity will provide a memory of Christian witnessing never to be forgotten. Meaningful Sabbathkeeping is much easier to achieve in an institution that employs a largely Adventist staff. Nevertheless, it represents a challenge that can be met by the believing workers employed in patient care, and may well be a convicting influence in the lives of those not of our faith.

5. Careful scheduling of all personnel is very important. Adventist workers should not routinely be scheduled to work on Sabbath so as to provide freedom on weekdays for secular activities, even though we recognize that "it is well to do good on the Sabbath day." Neither should they expect to always be off duty on that day and thus work a hardship on others who might ap-

preciate an occasional Saturday off. Whenever possible those on duty who wish to attend Sabbath services should be excused to do so if their absence does not work undue hardship on those remaining or limit necessary patient care.

6. An attitude of Christian witnessing before fellow workers is essential. The only contact that many non-Adventist workers may ever have with Seventh-day Adventists may be in the institution employing them. Every relationship should be friendly, kind, and expressive of the love that exemplified the life of the Great Physician. Compassion for the sick, unselfish regard for our fellow men, an eagerness to serve, and unstinted loyalty to God and the church may well prove to be a savor unto life. The keeping of the Sabbath is a privilege and an honor as well as a duty. It should never become burdensome or obnoxious to those who keep it or to those about us.

Sabbath Work in Non-Adventist Hospitals

"The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*The Desire of Ages*, p. 207.

While it is essential in medical institutions that a minimum of labor be performed at all times in order to maintain the welfare and comfort of the patients, Seventh-day Adventists employed in non-denominational institutions where Sabbath hours bring no relief from regular general duties, are under obligation to remember the principles that regulate all Sabbath activities. In order to avoid situations where our church members may be faced with problems of Sabbathkeeping in non-Adventist institutions, it is recommended that:

1. When Seventh-day Adventists seek employment in non-Seventh-day Adventist hospitals, they make known their Sabbathkeeping principles and request a work schedule that will exempt them from Sabbath duties.

2. Where work schedules or other factors make this impossible, they make very

clear the types of duty they are willing to perform on the Sabbath in providing the minimum medical and hygienic care of the patient and his environment in emergency procedures, and in similar service.

3. Where the above conditions cannot be met, our members should make loyalty to God's requirements paramount as they endeavor to render faithful service and also to earn their livelihood.—General Conference Minutes, Oct. 12, 1969, pp. 1705-1709.

Healthful Living

GOD in His providence has given the remnant church a balanced program of healthful living firmly supported today by scientific findings. This program emphasizes trust in divine power, proper exercise and rest, cleanliness, the value of sunshine and fresh air, temperance in work and recreation, and simplicity in diet. It stresses the perils of overeating, the discarding of harmful beverages such as tea and coffee, and the abstention from all intoxicating drinks, tobacco and other narcotics, and the avoidance of every body- and soul-defiling habit and practice.

In the area of diet, the messenger of the Lord declared:

"We do not mark out any precise line to be followed in diet; but we do say that in countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people. . . . If meat eating were ever healthful, it is not safe now."—*Testimonies*, vol. 9, p. 159.

"When flesh food is discarded, its place should be supplied with a variety of grains, nuts, vegetables, and fruits, that will be both nourishing and appetizing. . . . In all cases educate the conscience, enlist the will, supply good, wholesome food, and the change will be readily made, and the demand for flesh will soon cease."—*The Ministry of Healing*, pp. 316, 317.

In prophetic words the same messenger stated that "health reform is to do among our people a work which it has not yet done," and urges that "greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ" (*Counsels on Health*, p. 575), and further admonishes that "this is a also to earn their livelihood.

people can stand before Him a perfected people" (*Testimonies*, vol. 9, p. 154).

Therefore,

1. We reaffirm our confident belief in and acceptance of these counsels that have come to this church on healthful diet and living, recognizing them as light which God has given for our guidance and well-being.

2. We call upon all Seventh-day Adventists wholeheartedly to adopt and stand firmly by these health principles.

3. We urge all church leaders, ministers, and institutional workers to take the lead in guiding the church into a positive experience of consistent, healthful living.—General Conference Minutes, Oct. 13, 1969, pp. 1719, 1720.

Overuse of Sugar Worse Than Meat Eating!

How is it possible that the use of sugar "affects the brain very directly," could "clog the system," and "when largely used, is more injurious than meat"? For nearly a hundred years Adventists have been puzzled by these early statements by Ellen G. White (*Counsels on Health*, p. 150).

But for the past ten or twelve years research has revealed that there is a definite tie-in with the overuse of sugar in the incidence of hardening of the arteries, heart failure, and strokes due to high cholesterol of the blood.

One of the most recent studies made by Dr. Manuel Tzagournis and associates at Ohio State University in Columbus, reports that reducing the amount of sugar consumed in foods will bring down high blood levels of cholesterol and other fatty substances that are associated with increased risk of heart attacks (*Today's Health*, March, 1969, p. 10).

Then should all sugar be discarded? Of course not. Such a stand is extreme and unnecessary. Judiciously used and balanced, in conservative quantities, sugar adds to the ease and preparation of food and the pleasure of eating. It is the extreme use of sugar that is harmful.

The wholesomeness of sweetened foods is largely a question of quantity and concentration. A simple dessert flavored with sugar rather than heavily sweetened is considered easy to digest and serves as fuel for energy. The nutty flavor of the grains and the natural taste of fruits are too often concealed by the addition of large amounts of sugar (*International Nutrition Research Bulletin* No. 5).

Undoubtedly, the most desirable sweets are those to be found in fruit—either fresh or dried. These are the harmless sweets provided for us by the Creator which will never "clog the system."

F. W. EDWARDY
Editor, *Today's Food*

Worship Him Who Made

(Concluded)

R. H. BROWN

Vice-President, Student Affairs, Walla Walla College

IN ORDER to present harmony between the data obtained through scientific endeavor and the testimony given through inspiration, one must have models that relate the two. Such models involve an interpretation of data obtained through a scientific study of nature, and also an interpretation of statements given by prophets who have been inspired by God. The Seventh-day Adventist Church has taken a position of assurance that successful models of this type exist, that a "correct understanding of both [science and the word of God] will always prove them to be in harmony" (*Testimonies*, vol. 8, p. 258).

It is important to understand clearly the specification or boundary conditions which orthodox Christianity imposes on the development of models for harmoniously relating experimental science with revelation.

The first specification is that all entities in the universe, whether they be visible or invisible, have been created by Christ. "All things were made by him; and without him was not any thing made that was made" (John 1:3). "In him all things were created, in heaven and on earth, visible and invisible . . . —all things were created through him and for him. He is before all things" (Col. 1:16, 17, R.S.V.). "Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all that is therein" (Neh. 9:6). (See also Heb. 1:3; Eph. 3:9; 1 Cor. 8:6; Rev. 14:7; and Isa. 45:18.)

The second specification is that the material universe is not independent and self-acting, but is a continuing expression of

the will of God. "In him [Jesus Christ] all things hold together" (Col. 1:17, R.S.V.). "There is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist" (1 Cor. 8:6, R.S.V.). "Thou hast made heaven, the heaven of heavens, with all their host, the earth and all that is on it, the seas and all that is in them; and thou preservest all of them" (Neh. 9:6; see also *The Ministry of Healing*, pp. 416, 417).

The third specification is not stated explicitly in the Bible, but is fully consistent with the most conservative requirements of Biblical interpretation. It is that God brought elementary matter into existence during the Creation episode described by Moses. This specification was stated in the *Signs of the Times*, March 13, 1884, by Ellen G. White as follows: "Moses wrote under the guidance of the Spirit of God, and a correct theory of geology will never claim discoveries that cannot be reconciled with his statements. The idea that many stumble over, that God did not create matter when He brought the world into existence, limits the power of the Holy One of Israel." In *Testimonies*, volume 8, page 258, she stated: "The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter."

Both context and usual usage of terms indicate that the author of these statements was speaking of the creative activity that took place during the first six days of the Creation week described in the book of Genesis. These statements clearly specify that in the creative activity described by Moses God was not dependent on pre-existing matter, and that previously nonexistent elementary matter was brought into existence during this creative episode. They do not limit the creation of elementary matter to any portion of the Creation week during which the world referred to in 2 Peter 3:6 was brought into existence.

Since God can bring elementary matter into existence and is responsible for all the elementary matter in the universe, many minds find it natural to presume that primary elementary matter was brought into existence as required in each of the Creation week events. The creation of Eve seems to clearly have involved the intro-

duction of previously nonexistent elementary matter. Miracles such as feeding a crowd of over five thousand (Matt. 14:13-21), restoring a withered hand (chap. 12: 9-13), and giving strong limbs to a man more than forty years of age who had never walked from birth (Acts 3:1-10; 4: 22) require elementary matter that was not initially present at the specific site involved. It would seem unnecessary and inelegant for God to draw together from the surrounding soil, rocks, and air, the atoms required in these acts of creation.

The fourth and fifth specifications relate to the history of organic life on this planet and are provided by the book of Genesis. The book of Genesis went out of style when Darwinism began to dominate human thought. But if Genesis cannot be safely taken in its most direct and most obvious meaning, the following are also untrustworthy: the Chronicles; the Psalms; the Gospels of Mark, Luke, and John; the Epistles of Paul (particularly Romans, 1 Corinthians, and 1 Timothy); the Epistles of Peter; and the book of Jude. The writers of these portions of the Bible express implicit confidence in the accuracy and reliability of Genesis (1 Chron. 1; Ps. 19, 33, 95, 104, 136; Luke 3:23-38; Mark 10:6; John 5:46, 47; Rom. 5; 1 Cor. 15:22, 45; 1 Tim. 2:13, 14; 1 Peter 3:20; 2 Peter 2:5; 3:5, 6; Jude 14).

The words of our Lord recorded in John 5:46, 47 should be sufficient answer for Christians to questions concerning the integrity of Genesis. "If ye believe not his [Moses'] writings, how shall ye believe my words?" To those who heard Jesus make this statement, "Moses' writings" clearly meant the Pentateuch—the first five books of the Bible. It is worthy of emphasis that in the statement reported in John 5:47, Jesus said "writings," plural; otherwise many might say He meant to designate only Exodus, or Leviticus, or Numbers, or Deuteronomy.

The fifth and eleventh chapters of Genesis contain genealogies that do not leave the reader dependent on the indefinite meaning of the Hebrew word translated "son" in English. This word can mean any descendant, and may cover large gaps of time. The genealogies given in Genesis 5 and 11 are unique in that they specify the age of the father at the birth of his son, and the age of that son when he in turn had a son of his own. There seems to be no more

reason for disregarding the fifth and eleventh chapters of Genesis than there is for disregarding the specifications this book gives concerning a literal Creation week.

The data in these genealogies together with the prophecy recorded in Genesis 15: 13 establish two highly significant periods of time: 1,656 years between the fashioning of the surface of this planet into an ideal world fitted with plant and animal life as described in the first two chapters of Genesis, and the destruction of this world as described in chapters 7 and 8 and in 2 Peter 3:6; a period of approximately 900 years' duration between the destruction of the world involving the universal Flood and the exodus of the Hebrew people out of slavery in Egypt. From these deductions the remaining specifications concerning models for harmonizing scientific observations with inspired testimony can readily be drawn up.

The fourth specification is that the creative episode that placed life on this planet occurred approximately 6,000 years ago.

According to the fifth specification, the general features of our planet as we know it today have prevailed only approximately 4,400 years, the time which has elapsed since the Flood described in Genesis 7, 8.

Some defenders of orthodoxy add an additional specification by making the term *earth* designate this entire planet every time Bible writers use it in a general sense. In critical cases the Bible can be expected to define its own terms and not leave the reader dependent on contemporary usage of words chosen by translators. The association of the terms "heaven" (atmosphere) and "sea" and "earth" in Revelation 14:7 as well as in the Sabbath commandment, Nehemiah 9:6, and Revelation 10:6, together with consideration of Genesis 6:13 and 2 Peter 3:6 (the Flood destroyed the surface organization, not the entire planet) indicates that the term "earth" as used in the Bible designates only the solid portion of our planet's surface, or a particular organization of this solid portion, unless a broader or a more limited meaning is clearly demanded by the context.

There are many who object to the simple approach of faith in God's Word which is involved in the 6,000 and 4,400 year specifications. They ask how one can harmonize a 4,400 year restriction with the antiquity of Chinese and Egyptian civilizations, with radiocarbon dating results, and with cer-

Jewish People in North America (Israelite Magazine)

It may come as a surprise to some of our ministers to learn that there are now 6.5 million Jewish people in North America. Many of these are in key positions of leadership in business, science, industry, education, and government. They are so strategically placed as to be able to influence all areas of human existence. They are an important segment of our society.

For this reason we should become aware of them and seek to place within their reach materials that will inform them on the beauty of the Adventist faith and the blessed hope that it offers to all the peoples of the world.

The *Israelite* magazine does this in a unique way. Its appeal to the Jewish community is very strong. March 21 has been designated by the Autumn Council as the time when subscriptions to this magazine will be promoted. Our churches will be asked to do all that they can to supply it to every child of Abraham in their community. We urgently request our pastors to join in this endeavor. Let us do everything possible to reach this influential minority among us with the blessed truths of our message.

The servant of the Lord promises us that in the closing days of this earth's history many of these Jewish people will, like Paul, join with God's people and do a mighty work in advancing His cause. We look forward to that day with real anticipation. We know you will do your best to make contact with them and to bring to their attention the blessed hope of the third angel's message.

N. R. D.

tain geological observations. In answer to these questions we may express confidence that no fully verified fact of history and no firmly established scientific observation contradicts the plain teachings of the Bible. Incomplete information and inaccurate legends do provide ample basis for speculations that are out of harmony with the five basic specifications discussed above. We must have confidence that God is perfectly truthful and dependable. We must rely on His revelations until conclusive supporting evidence is available.

Moses provides an illustration of the attitude which is necessary to safeguard us from error and from loss of the blessings we might obtain in fellowship with God. In choosing a leader for the establishment of His work in Old Testament times, as He did in making Paul foremost in the establishment of the Christian church, God selected a man of great natural ability who had received the finest education the world at that time could provide. Forty years of successful work as a shepherd gave Moses an experience with desert flora and fauna that added immensely valuable

practical knowledge to the botany and zoology he had learned in the royal university of Egypt. The fourth chapter of Exodus (verses 3 and 4) describes a dramatic situation in which Moses is prudently running from a large, poisonous snake. God calls out from the flaming bush nearby and commands Moses to stop and pick up the serpent by the tail. Anyone who is acquainted with snakes knows that Moses might not have been around if he had done this just once before. To manifest confidence in God and in His word Moses had to force himself, at the apparent risk of his life, to act contrary to his previous education and experience. Moses enjoyed great blessings as a result of responding with implicit trust in God.

We are not called to pick up aggressive, poisonous snakes by the tail. For many of us the risk approach is in accepting Bible teaching regarding God's creatorship and His control of natural phenomena; in calling on men of all nationalities and all levels and types of education to worship Him who made "heaven and earth, the sea, and all that in them is."



**THE
MEDICAL
MINISTRY**

WHEN King Solomon built his magnificent temple in Jerusalem, a variety of building materials—such as cedar, marble, brass, gold, and silver—was used. Each had its place in the creation of a perfect edifice of strength and beauty for the worship and glory of God. Similarly, in the development and care of the body temple a variety of health factors is necessary. Neglect of even one of these requirements can mar the full stature of the perfect man. Some of these essentials to buoyant health are physical, others are mental, and still others are spiritual.

Let us consider, for example, the importance of exercise in maintaining body tone. In the writings of the Spirit of Prophecy we find more than two hundred references that emphasize the value and the necessity of exercise to promote physical, mental, and spiritual health. In spite of this admonition, few of us sense the importance of exercise as a vital part of health reform, or maybe we limit this doctrine, so much emphasized among us, to those aspects wherein we differ from the accepted practices of modern society, such as smoking, drinking, and errors in diet.

For most of us, a brisk walk of three miles would work wonders. Another contributing feature to sound health is correct posture. Here there is astounding ignorance. Recently, there was an investigation of the effects of posture on health conducted at the University College Hospital. It was demonstrated that one of the most common causes of fatigue is failure to breathe deeply, and this, in turn, is associated with poor posture. Further, it was proved that faulty posture is a most common cause of backache. Could it be that many people who are swallowing patent kidney pills would be both better in health and in pocket by sitting straight and walking erect?

HEALTH REFORM— A Balanced Program

CALVIN H. PALMER

Sydney Sanitarium and Hospital, Australia

Our health is directly influenced by the way we dress. Take, for example, footwear. At birth, only 2 per cent of babies have some abnormality of their feet. Yet at the age of sixteen 70 per cent of young people have defective feet. In many cases this can be traced to ill-fitting or faulty footwear.

Diet Overemphasized?

No discussion on health would be complete without a reference to diet. Some might be inclined to feel that we rather overemphasize the role of diet, until it assumes a religious aspect. In reply to this, let us again consider the building of Solomon's temple. How careful were both architects and builders to assemble only the best materials the ancient world could provide. These were laboriously obtained from distant lands, for nothing of an inferior nature was to be built into a structure dedicated to the worship of Israel's God.

Likewise, the Christian, conscious that he himself is the handiwork of the Creator, will be just as particular as to what goes into the building of the body temple, in that it should be the best obtainable. Every cell and tissue of our bodies is built from the food we eat. Hence, a health-giving diet is not just a fad; it is an essential part of Christian living.

When God said to Adam, "In the sweat of thy face shalt thou eat bread," He was really bestowing a wonderful blessing upon mankind. Work, with its attendant mental interest and bodily activity, is essential to health. When one dispenses with the privilege of work and neglects the interests and activities he has been accustomed to, he does so only at the expense of becoming prone to physical infirmities and mental deterioration. It is a blessing to rejoice in that God has given each one not only a lifework to accomplish but also gifts and skills to be developed and used as long as strength and intellect last.

Natural law reveals a balance between opposite forces. So, in the laws of health, there must be a balance between mental and physical work, between activity and rest, between concentration and relaxation, and between temporal necessities and spiritual interests.

Herein lies a challenge to reassess one's daily program, as to whether the physical, the mental, and the spiritual demands are realistically and evenly balanced.

The Unhappy Sick

One of the main causes of ill health is a troubled mind. Dr. Leslie Weatherhead, in his book *Religion, Psychology and Healing*, says, "More people are sick because they are unhappy than are unhappy because they are sick." This raises the question: How can one promote mental health? It is just as possible to promote mental health as it is to promote physical health.

In your conversation, dwell on those themes that are praiseworthy, rather than on that which is blameworthy. "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feel-

ings."—*The Ministry of Healing*, p. 251.

In your actions, take delight in doing something that will bring happiness to others. "When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being."—*Ibid.*, p. 257.

In your worship, thank God for daily blessings and trust in His love. John Wesley expressed the thought beautifully in these words, "The love of God creates unspeakable joy, and perfect calm, serenity, and tranquillity of mind. It thus becomes the most powerful of all the means of health and long life."

Health is the harmonious adaptation of the world within us to the world without, and no person can attain perfect harmony with his environment except through the One who created both him and his environment. Hence, as we search deeper and deeper in our quest for health, that search will be fully rewarded only as it leads us back to God, the giver of all life and health.

James 2:10 reads as follows: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Is it not reasonable to apply this text both to God's commandments and also to the laws of health? It must be, for in *Counsels on Health*, pages 25, 26, we read, "Our first duty . . . is to obey the laws of God. These include the laws of health."

Instead of condoning an unbalanced approach to health reform, how much greater blessings of health and of spirit we shall enter into by considering and observing all the laws of health. By doing this we shall be fitted to walk in the presence of the One who said, "I am come that they might have life, and that they might have it more abundantly."

SMOKING LINKED WITH STILLBIRTHS

The number of unsuccessful pregnancies might be reduced if women did not smoke cigarettes. This was the finding of a study over a ten-year period by Prof. C. Scott Russell, head of the department of obstetrics and gynecology, Northern General Hospital, Sheffield, England.

"Two of every ten unsuccessful pregnancies in women who smoked cigarettes regularly would have been successful if the mother had not been a regular smoker," reported Professor Russell.

Evidence indicated, according to the researcher, that "cigarette smoking is dangerous to the fetus."

D. W. MCKAY



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.



THROUGH THE BIBLE AND BIBLE LANDS

Nine illustrated lectures on the archeological, historical, and geographical background of the Old Testament.

These pictorial presentations have proved effective as a special feature in evangelistic meetings; as a basis for Bible survey classes for the public; as a means of greatly increasing prayer meeting attendance; and as a teaching aid in grade school, academy, or college (special tapes for grades four to six).

The cost is \$89.50 with slides, or \$49.50 in film-strip form, including a 75-page syllabus and tapes. An illustrative brochure listing the nine lectures and every picture is available upon request.

WORSHIP THROUGH SONG

A collection of songs popular with music lovers for a number of years was *Songs That Speak*, by Marjorie Lewis Lloyd. During the years since it went out of print so many have urgently requested copies that it has now been made available again. We are happy to tell you that it may be obtained through local Book and Bible Houses.

This will be good news for those who have been

searching for copies. Those unacquainted with this excellent collection have in store a delightful experience in worship through song.

HOW TO ORGANIZE SPIRIT OF PROPHECY VOLUMES FOR QUICK REFERENCE

Step 1—Make three Xerox copies of the key to the abbreviations of Ellen G. White's book titles found in the *Comprehensive Index* to her writings.

Step 2—Type in the following numbers in the left-hand column as follows:

- 1 — AH
- 2 — CD
- 3 — CG
- 4 — CH
- 5 — ChS
- 6 — CM
- 7 — COL
- 8 — CS
- 9 — CSW
- 10 — CT
- 11 — CW
- 12 — Ed
- 13 — Ev
- 14 — EW
- 15 — FE
- 16 — GW
- 17 — LS
- 18 — MB
- 19 — MH
- 20 — ML
- 21 — MM
- 22 — MYP
- 23 — SC
- 24 — SD
- 25 — 1SG
- 26 — 2SG
- 27 — 3SG
- 28 — 4SG-a
- 29 — 4SG-b
- 30 — SL
- 31 — 1SM
- 32 — 2SM
- 33 — SR
- 34 — Te
- 35 — TM
- 36 — 1TT
- 37 — 2TT
- 38 — 3TT
- 39 — WM

Step 3—Do not give numbers to the Conflict of the Ages Series, the nine volumes of the *Testimonies to the Church* and the *Seventh-day Adventist Bible Commentary* reference series. These books are put together in sets and are easily located.

Step 4—Place a number in white ink on Mystik (a cloth tape) or directly on the book itself corresponding to the key as set forth above.

Step 5—Paste a copy of the above key on the inside cover of each of the three volumes. Thus at a glance you can tell immediately where the book is and if one is missing. You also know how to replace the books on the shelves in order.

I have found this to be one of the best systems to facilitate the handling of these books and to keep them in order. Over a period of years hours of time will be saved when looking up Spirit of Prophecy references.

J. R. S.

RECORDINGS ALLOW BAPTIST PASTOR TO PREACH AT TWENTY MEETINGS

An American Baptist pastor in Grand Junction, Colorado, is attempting to improve communications with local church families by the use of twenty-minute spiritual messages recorded for tape recorders and cassettes.

"Paper communications do not do the job as effectively as we thought," explained Dr. Elroy Shikles, pastor, First Baptist church.

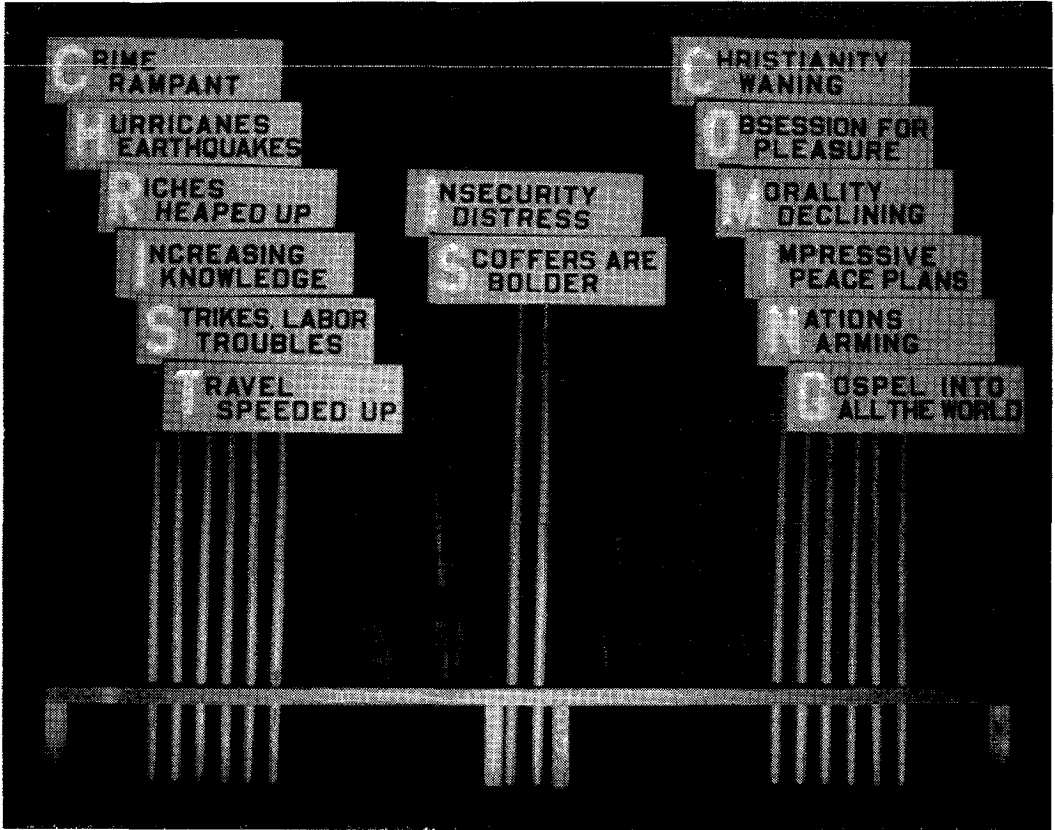
Noting the increasing number of church families who own cassettes and regular tape recorders, Dr. Shikles requested that they be loaned to the church for a week. Twenty-two machines were made available.

A 20-minute recording was then made by Dr. Shikles. The recording was played at Sunday colony meetings held in homes in twenty areas of the city.

Dr. Shikles reported that more than 200 persons were involved in these meetings and felt that the cassette approach to small group meetings "has great value." The four hundred family units in the congregation are divided into twenty-four colonies.

A deacon or deaconess exercises shepherding care with the pastor over these groups. Calls are made to the families twice a year—once in the fall and once before Easter.

R. N. S.



This device has been used by several evangelists through the years and can still be used effectively. The signs of Christ's coming are built up progressively, each being on a pole that fits into the frame below. The initial letter of each sign is of fluorescent paint. A black light is on the floor below it. As a climax to the message, the lights in the auditorium are turned off, leaving only the words CHRIST IS COMING in bright color in the darkness while the final appeal is made.

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

Color and Design in Your Home

MRS. MILDRED L. CHASE

Assistant Administrator, Kettering Memorial Hospital

WITH a little extra planning, that home of yours can bring added pleasure to your family and the visitors who drop by. All it takes is the application of a few simple principles in the element of design. This more gracious living can be yours whether you are building a new home or refurbishing an old one.

The general plan may begin with all new furniture or without buying one new piece. Furniture should always be purchased with the future in mind. You may have to live with it a long time, even though you didn't plan it that way. Fortunately, good furniture can last a lifetime with proper care and refinishing.

If you are moving into a new home that will be yours for a long time you have the decided advantage of purchasing the furniture for that particular house. Chances are, if involved in denominational work, you move rather frequently. This being so you will be more conservative and purchase what might fit a variety of houses. Since a large house is more appropriate for furniture with large floral designs, you would perhaps do better to have the large pieces of furniture in a plain or textured material. Then brighten the room with small accent pieces in the brilliant or figured colors or designs.

Color has a real bearing on our lives, creating atmosphere, influencing moods and actions. We choose the food that appeals to the eye. Imagine eating purple potatoes or brown lettuce! Remember this when planning décor for the home. God gave us a good guide when He made the sky blue and the grass and leaves green—lovely colors that relax and refresh. He then spiced it up with many accents of

reds, oranges, golds, and other brilliant hues. Color psychologists have proved that all blue can be depressing, while the hot colors—red and yellow—used excessively can keep one keyed up.

In decorating, start with the item or items that will be around the longest. This may be the flooring. It may be the davenport, although changing the upholstery makes it a new item as far as decorating is concerned. Color will affect the apparent size of the room. To give a larger appearance paint the walls a lighter tint or shade than the main color in the carpeting. If there are many windows or doors in the room, have the draperies the same color as the walls, thus minimizing the breaks.

If there are small children it will be more practical to have carpeting with more than one color in it. Then select another color for some of the larger pieces of furniture. If there are two chairs, not necessarily identical in size, have them matching in material rather than having one match the couch. A third chair may either match the couch or serve as an accent piece. Using textured material for either the two chairs or the couch will allow the use of a pattern—floral, stripe, or plaid—in the other pieces. These may be in either a tint or shade or the background color or a subdued contrasting color.

If the room has few openings and either side draperies or complete draperies of some pattern are to be used, then the colors used in the furnishings should be pulled from these draperies. Usually the draperies or flooring will serve best to bring the colors of the room together.

If contrasting color is missing from the carpeting or draperies, select the pillows

for either couch or as an accent pile on the floor, with this in mind. Hold them next to a piece of the material—either carpeting or drapery—and be sure that one gives a good contrast. If the carpeting is green or blue, the accent color could be to a yellow or red side. The contrast might be a coral, or better, an orange-red.

Some will say, "Any color is good if you like it." The wise homemaker will, however, get her eye attuned to pleasing color combinations. Home magazines offer suggestions, as do store windows. When one develops the feel of good combinations, it is easier to realize that others may have a less relaxed feeling in some mixtures.

Pictures are quite a personal matter, and should be selected on the basis of what will please the family. Color again can add much to the total room balance. When a picture is a special thing to the family it is possible that the color in the picture, or pictures, could be used in furniture pieces that will help make up the room, providing it is of a pleasing shade. The balance for the room may be ex-

pressed in the arrangement of the pictures and furniture and in the colors used.

Take a new look at your home. Perhaps a little change in color or arrangement can add new restfulness and pleasure.

MANY KINDS

Recently someone who writes frequently for our By His Side section made this suggestion: "We have many kinds of shepherdesses in our denomination. There are the college and academy and church school principals' wives, the department secretaries' wives of the conferences, unions, and divisions, as well as the administrative leaders' wives. They are all shepherdesses. How do they meet their problems? What different situations do they find themselves adjusting to day by day?"

"Their circumstances may be a bit different from those of a pastor's wife, but they are shepherdesses and have a work to do. Would it not be interesting to have articles from some of them giving their views as to how they can work for God in their position?"

This is an excellent suggestion! Write what is on your heart. Someone who may be trying to adjust to a like situation could be encouraged by your experiences and your victories. D. M. P.

WOMEN IN SACRED HISTORY

THE QUEEN WITH A QUEST

There are many interesting legends surrounding the fabulous queen of Sheba and her visit to the court of King Solomon. Perhaps in this instance truth is stranger than fiction for when "the queen of the south" made this trip she took with her "a very great train, with camels that bare spices, and very much gold and precious stones" (1 Kings 10:2).

The queen's purpose in making the long and tedious journey was commendable indeed. She went to inquire "concerning the name of the Lord" and "to prove him [the king] with hard questions" (1 Kings 10:1). Solomon's fame in this respect had spread to far lands and this heathen queen set out at great expense to discover what she could about Solomon and his God. The journey must have required weeks of preparation. It no doubt involved a large number of courtiers and servants to man the great train of camels. The expense was enormous. The discomfit of the long trip by primitive travel conditions through desert areas must have been torturous indeed. But the Queen of Sheba made the journey. She was bent on meeting this man of great fame "concerning the name of the Lord."

Perhaps the women of our day may learn something from this beautiful queen of the south. Are we who enjoy twentieth-century living as anxious to learn "concerning the name of the Lord" as was she? Are we willing to give of our time, go to considerable expense, and suffer extreme discomfit to learn more of Him?

There is One greater than Solomon who must be the object of our earnest quest today. He is One who is wiser than Solomon. He is the personification, the summation, of all wisdom.

When we truly and earnestly seek for this Wisdom and gaze upon Him in all His beauty and loveliness we will exclaim with the queen of Sheba: "The half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (1 Kings 10:7).

May our quest for Him be with all our hearts!

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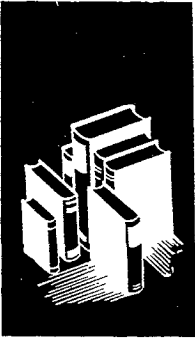
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BOOKS

***Graphic Guide to Modern Versions of the New Testament*, Herbert Dennett, Samuel Bagster & Sons Limited, London, 142 pages.**

This is an interesting little book well printed and at a reasonable price, containing a great deal of useful information not easily obtainable elsewhere.

There never will be a final translation of the Bible. The nature of the Scriptures precludes this. New translations bring new insights. Most preachers have preferences for certain translations of the Bible and for various reasons. All of us can benefit from independent criticism of the relative value of our favorite version. Herbert Dennett treats nearly forty different translations of the New Testament from the Authorized King James Version to the *New English Bible*.

The analysis of each of the versions is necessarily brief, roughly three pages to each. The character intention and value of each translation are given in a mature, intelligent manner. The merits and demerits of each version are illustrated by a selection of various relevant passages. The author in each case expresses his judgment of the work in a fair and generally unbiased manner. However, he is too kind in his criticisms of the *Paraphrased New Testament*, by Kenneth Taylor, which in many places is wildly interpretative. For example, "For Moses gave us only the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness" (John 1:17; cf. John 13:23; 1 Cor. 7:14; Heb. 5:7; 13:10, et al.).

The *Scofield Reference Bible* is a dangerous version because of its copious footnotes. They lead to the imbibing of Dr. Scofield's views rather than of the Word of God. A useful tabulation of general information relating to each version is given, including publisher, editions, format, Greek text used, peculiar characteristics, et cetera.

Most readers will not only appreciate the information given about such well-known versions as Phillips, Knox, Moffatt, et cetera, but will be interested, indeed intrigued, by the references to versions they didn't know existed. Sensible admonitions are given about the *New World Translation*, Pannin's *Numeric New Testament*, the *Amplified New Testament*, and the Concordant Version, sev-

eral of which adopt antitrinitarian views reflected in translation.

The book also includes a helpful introduction dealing with the different types of translations, namely, paraphrases, idiomatic, et cetera. Several chapters discuss the text of the New Testament and the quality and value of concordances both Greek and English. This work can be recommended as useful and informative. Its perusal will deepen our understanding and appreciation of the New Testament and the noble work wrought by those who have translated it from the original into intelligible English.

PATRICK BOYLE

***The Pastor's Wife and the Church*, Dorothy Harrison Pentecost, Moody Press, Chicago, 1964, 315 pages, price \$3.95.**

"When a girl marries a minister she is not only choosing a life partner, but a lifetime career—the most hazardous and dangerous occupation a woman can have." So writes Dorothy Pentecost in her stimulating book, *The Pastor's Wife and the Church*.

But after twenty-five years of service with her minister husband, Mrs. Pentecost feels assured that the Lord's call to her to be a pastor's wife was the right path for her. Not only does she believe that this is a calling but she is convinced that the young prospective minister's wife should receive training for her important role, and makes suggestions as to how this may be accomplished.

Mrs. Pentecost writes with a rare spiritual insight, born of a personal experience with her Lord, on the various experiences that come to the pastor's wife. She writes of practical, everyday problems, everything from the parsonage to her personal appearance. In fact one has the feeling when reading her book that Mrs. Pentecost has not overlooked any detail pertaining to the pastor's wife.

Special emphasis is given to her relationship to the church members, presenting their viewpoint, as well as the congregation's responsibility to her.

She speaks with authority and conviction on such questions as, "Should the pastor's wife seek outside employment? Her own personal commitment to the ministry is evidenced as she enumerates the blessings and rewards of the pastor's wife.

Her style is direct and personable. In fact, one gets the distinct impression at times that she is talking directly to him.

Every minister's wife would do well to read this helpful volume, but certainly it should be a reading must for every young woman even remotely contemplating a career as a minister's wife!

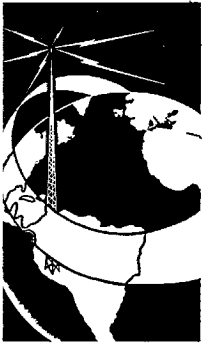
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NEWS BRIEFS

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

Century Sees NCC Assembly as "Joy Box" With No Joy

The early December eighth triennial general assembly of the National Council of Churches in Detroit amounted to "one big joy box" with "no joy," according to the *Christian Century*, ecumenical weekly published in Chicago. An assessment and report was written by the editor, Dr. Alan Geyer, who was present throughout four of the five days of sessions involving delegates from 33 Protestant and Orthodox churches. "It would, however, be too much to say that the Detroit assembly was in every respect one vast malfunction," he added. "As an arena for athletic rhetoric, for marathon exercises in moral indignation, for openness to varieties of collective emotional therapy, the assembly functioned rather well." Dr. Geyer, a Methodist clergyman trained in political science, said the NCC gathering "broke down almost completely" as a "working body of conciliar government which had planned to take a hard and honest look at the NCC's ongoing functions and structures." At the opening, the first day's agenda was set aside to allow representatives of minority groups to make demands and presentations. The assembly never really returned to its announced plans to probe the structure and operation of the National Council. That work was to have been done in 40 small groups, which met only once for an abbreviated period.

Receptiveness to Hinduism in America Cited by Swami

The United States is fertile ground for the Ramakrishna Mission, a Hindu expression, a prominent monk said on his return to Cochin, India, from a lecture tour, which included North America. Swami Ranganathananda, a governing member of the mission, said 50 ashramas (units) of his religious order could be started in America if there were monks available for the work. He said he found "a tremendous receptiveness" among young minds in the U.S. and positive response to the "rational, universal, practical, and spiritual message of Hinduism."

Mormon Membership Rose 74 Per Cent in Sixties Decade

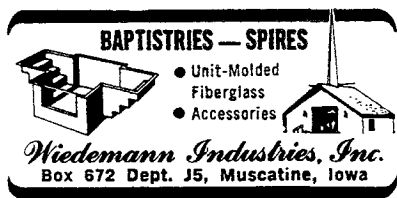
During the decade of the 1960's world membership figures of the Church of Jesus Christ of Latter-day Saints (Mormon) leaped by 74 per cent, for a gain of nearly a million new members. The current world-membership figure is estimated at close to 3 million. This statistical trend was reported in Salt Lake City at church headquarters by President David O. McKay. He noted that there were only six members when the church was organized in 1830, and it took until 1947—117 years—to acquire its first million members. However, the second million members were gained in 16 years, President McKay said, with nearly a million more in the last decade. During the past ten years membership rose from 1,816,000 to an estimated 2,815,000.

"Lost" Gospel Manuscript Found on Mount Sinai

A fragment, believed lost, of a Gospel manuscript copied in the twelfth century by a Macedonian monk has been found by a professor at the Hebrew University in Jerusalem. Prof. Moshe Alt-bauer located a portion of the famous Dobromiri Gospel in the library of St. Catherine's Monastery on Mount Sinai. The fragment contains chapters 2-9 of the Gospel of Mark, written in ancient Slavonic. A longer section, found at St. Catherine's some time ago, is now in a Leningrad museum. The library of St. Catherine's Monastery, part of which dates from the fourth century, has produced some of the most valuable manuscripts of the Bible. The remarkable Codex Sinaiticus was found there in the mid-eighteenth century.

Catholic Philosopher Sees "Immanent" Apostasy Rife in Catholic Church

A prominent Roman Catholic philosopher has a succinct piece of advice for the "immanent apostates" in the Catholic Church: "Get Out!" In a statement issued in Chicago, Dr. Francis E. McMahon, a former president of the American Catholic Philosophical Association and the Catholic Association for International Peace, declared that the time has come "to face squarely the problem of immanent apostasy," which, he said, "is rife within the Church today." Deploring the confusion being sown among the faithful by apostates within the church, Dr. McMahon charged them with "weakening the faith of many," and "seriously crippling the work of the Church of God." An immanent apostate, as defined by Dr. McMahon, is a Catholic who "desires to remain publicly in the Church, with a view to changing—from within—its essential structure, to alter its fundamental dogmas, and to transform its traditional moral code." The philosopher added, such a person "wants to bring into existence a completely new church, though all the while professing allegiance to the old."



“Genetic Engineering” Developments Debated by Scientists, Churchmen

A symposium of scientists and theologians in Boston tackled the problems of genetic engineering, spurred in part by predictions that it may soon be possible to produce exact copies of an individual. The process is called “cloning,” and is basically the making of an identical being by implantation of a female with the nucleus of a cell from the object to be duplicated. Spurring the study is the discovery that all individual cells of higher organisms have the same complete set of genes. In theory, a new human being could be “cloned” from a cell taken from any part of the body. Scientific, moral, political, and even economic factors are raised by cloning, according to the symposium. Implementation of the process is thought to be possible in a number of years, or at least within the next few decades.

1,500 Told “Liberal Unbelief” Is “Killing” a Denomination

“Liberal unbelief is killing” the Presbyterian Church, U.S. (Southern), 1,500 persons were told in Atlanta at a rally sponsored by Presbyterian Churchmen United, a conservative group within the denomination. The Reverend D. James Kennedy, of Fort Lauderdale, Florida, said liberal thought is “emptying the churches, the seminaries, the mission fields, and the benevolence causes of the churches.” Presbyterian Churchmen United is related to Concerned Presbyterian, an unofficial organization that has long opposed what it feels are liberal trends in the church. Last October the group issued a “declaration of commitment” signed by more than 500 ministers. The number had grown to 600 in December, it said.

Nobel Prize Scientist Urges Return to God and Bible

“The only way the world is going to stop short of the brink of nuclear holocaust is a return to God and the principles of the Bible—and this is what the young people, even the militants, are trying to tell us,” Dr. George Wald said in Pueblo, Colorado, during a two-day symposium on “Science and the Social Imperatives.” Dr. Wald, Nobel prize winner, Higgins Professor of Biology at Harvard, teacher, and humanist, received tremendous applause from the academicians gathered at Southern Colorado State College. “Nuclear holocaust,” Dr. Wald declared, “can only be averted by faith, love,

and hope, and the precious principles of the Bible. I know that this is the sheerest, nonacademic sentimentality, but I’m convinced that this is the only way we are going to prevent the total chaos that we are headed for—and probably within the next ten years.

Church of the Nazarene Cites Gains in Decade

The Church of the Nazarene, which organized in 1908, has reported impressive gains during the past decade. During this period they have recorded a 29 per cent increase in Sunday school enrollment, and a 30 per cent increase in world membership. The Church of the Nazarene now reports more than 470,000 members. The Nazarene statistical secretary, Dr. Edgar Johnson, also noted that three new colleges were founded in America in 1967 and 1968. More than 9,000 students are enrolled this year.

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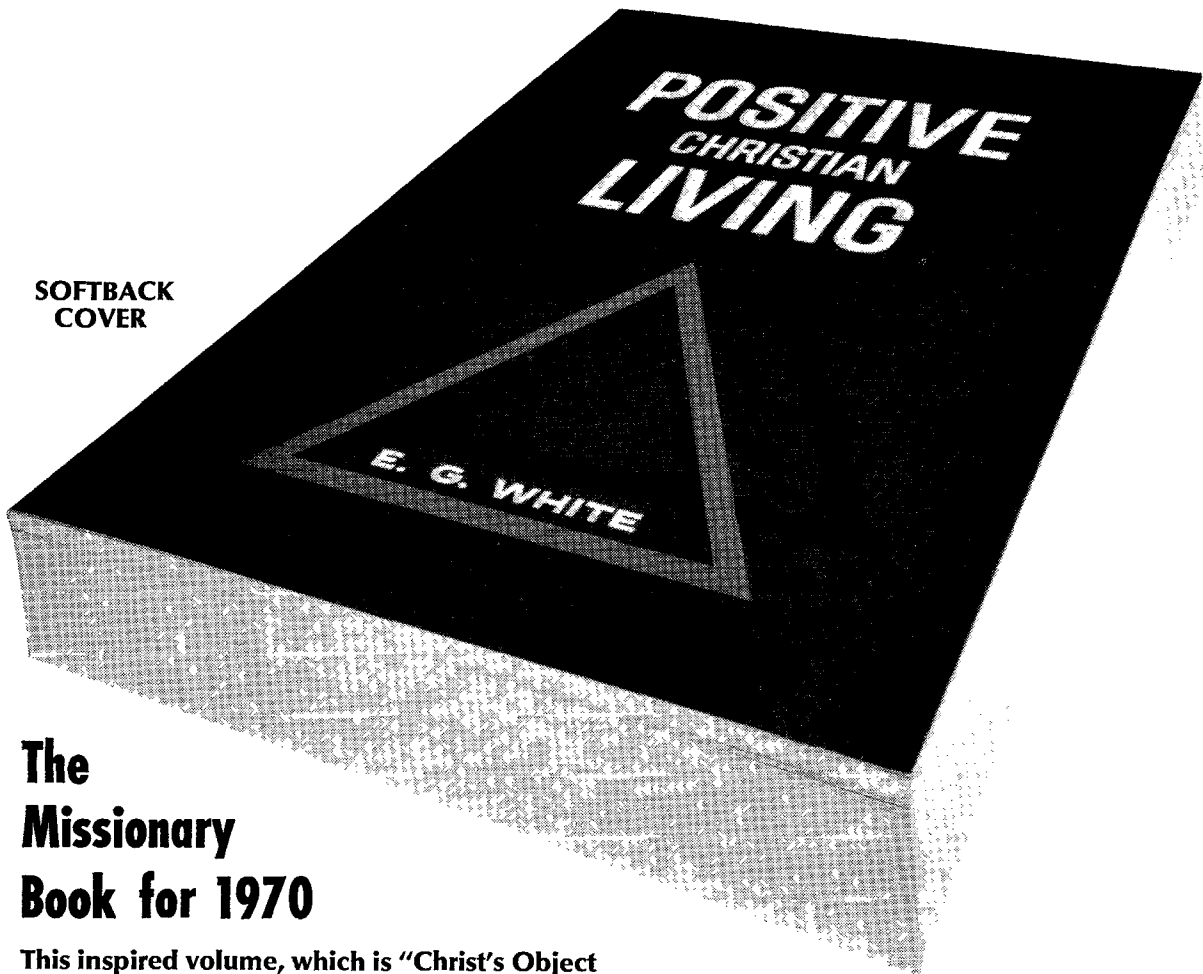
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