

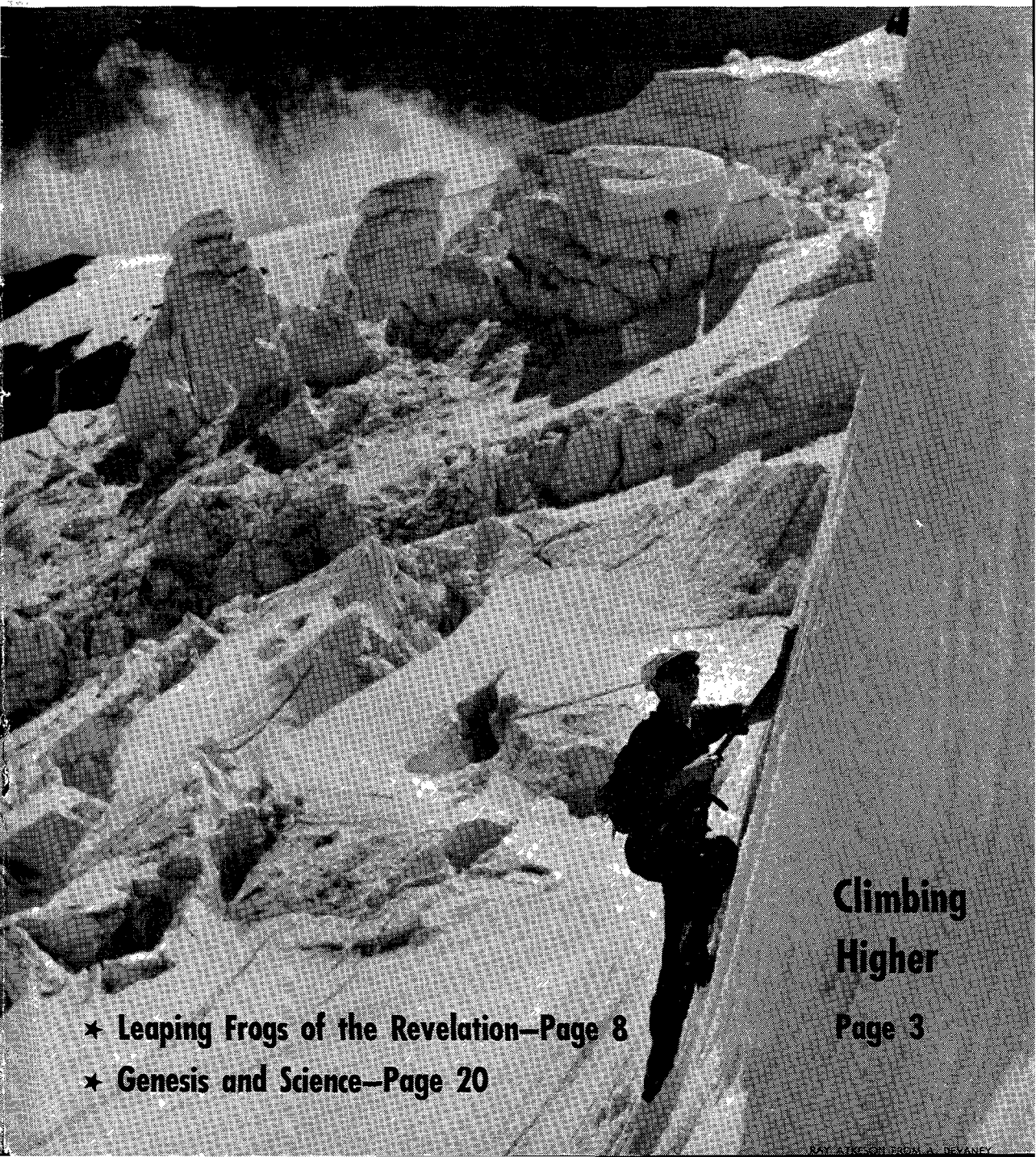


# The MINISTRY

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**Climbing  
Higher**

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# The MINISTRY

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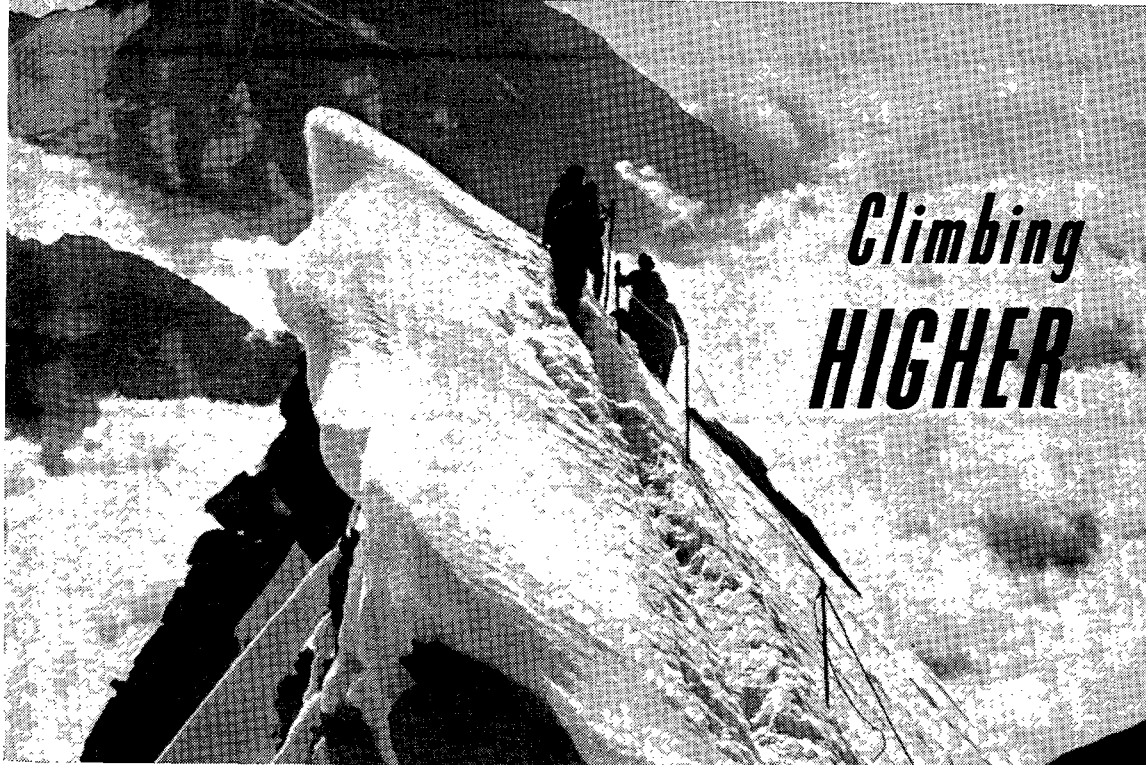
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# *Climbing* **HIGHER**

EWING GALLOWAY

## or the Value of Spiritual Barbs

JOSEPH N. HUNT

Berrien Springs, Michigan

*“Lord, when thou seest me in danger of nestling, in pity—in tender pity—put a thorn in my nest to prevent me from it!”*

—George Whitefield

It is a lot of money—\$87,420—7,539 pounds of pure silver. Even though Amaziah was not a treasurer he was worried about it. “But what shall we do,” he lamented, “for the hundred talents which I have given to the army of Israel?” (2 Chron. 25:9). Amaziah was a careful administrator, a progressive leader. Planning for a big-scale crusade, he called “One hundred thousand mighty men of valour” (verse 6) and paid them in advance a hundred talents of silver. It represented a huge investment, a pretty big chunk out of Judah’s budget for the year, and the king was anxious that it should not be in vain.

Just when he had finished paying it out to the mercenaries from Israel he received a warning from God. The prophet declared that the Lord was not with the army of Israel and that if they marched

with the army of Judah His blessing would not attend them. Now Amaziah was in a real dilemma! Knowing his Hebrew cousins as he did, he knew he would not get a penny back; it would be a complete write-off! So he cried out to the man of God, “What shall we do?” The reply was sure and should cause responsive chords to vibrate in the soul of every leader of today —“The Lord is able to give thee *much more* than this” (verse 9). That which loomed big in the eyes of Amaziah appeared insignificant in the eyes of God.

Could this same Amaziah tendency constitute a crippling bunion on the foot of denominational progress? Because we are dazzled by the sparks of our own “brilliant” activities, has our vision become so stymied and myopic that we fail to see the *much more* the Lord wants to give us? As God’s messenger warns, “Just as long as the church are satisfied [and occupied] with small things, they are disqualified to receive the great things of God.”—*Review and Herald*, Nov. 15, 1892.

### *Are You Satisfied?*

The danger becomes more insidious and deadly because of the natural bent of man's fallen nature. "The mind naturally learns to be satisfied with that which requires little care and effort, and to be content with something cheap and inferior."—*The SDA Bible Commentary*, Ellen G. White Comments, on Prov. 22:29. Here inspiration is warning us against the feeling of satisfaction, contentment, or the feeling of arrival. Those who think they have reached the peak and have started to level off are in reality over the hump coasting down the other side!

Conscious of the natural man's mini-minded inclination, George Whitefield prayed: "Dear Lord, when thou seest me in danger of *nestling* [sitting satisfied with the paltry little eggs of status quo] in pity—in tender pity—put a thorn in my nest to prevent me from it."—C. WILLIAM FISHER, *Don't Park Here*, p. 70. No matter what our present position in God's service the "danger of nestling" is one of our greatest perils. We need to pray earnestly for the remedial thorns—spiritual barbs to lift us out of our complacency.

During a recent Congo Union council meeting the African publishing department secretaries were discussing the best Swahili name for a colporteur leader. Some suggested the usual name for overseer—*Msimamizi*—one who supervises, stands over. Knowing that the origin of this word, *kusimama*, means "to stop" or "to stand," we immediately opposed this suggestion. We didn't want anything "standing" or "stopping" connected with the publishing ministry! Then someone suggested the word *Mwendeshaji*. This was better! Coming from the verb *kuwenda*, which means "to go," it literally means one who makes things go. Unfortunately, in nearly every phase of God's church program there are many of the *Msimamizi* type. Having already parked, they are satisfied to stand over the little they have now. The need of the hour is for more *Mwendeshaji*-type men—leaders who are never satisfied and who believe with all their heart "the Lord is able to give us *much more* than this!"

### *In Front of Undertaker's Office*

This conviction, that there is always a better way, explains why Charles Ketter-

ing, the great automotive genius, invented the self-starter and so many other improvements for the modern automobile. He expresses his philosophy so that it cannot be misunderstood: "Change seems slow, but it is so fast that any big manufacturing company, however prosperous, which keeps on doing things as it is doing them now will be in trouble very shortly. . . . No business of any kind can keep on indefinitely doing what it is doing now. It must change or go under. And that applies in a general way to individuals also. . . . If you refuse to change, if you just sit down and rest, the best place to sit down is in front of the undertaker's office!"—*Ibid.*, p. 68. And so it is in God's service or in life, we never really come to a leveling-off place. We must either keep climbing or, like a plane with the throttle jammed in landing position, begin losing altitude. There must be a constant stretching of the wings toward the higher peaks, toward the much more, the much better, or the much bigger, or there will be the gradual, sometimes imperceptible, loss of altitude until we have nestled down "in the congregation of the dead."

### *Climbing Kilimanjaro*

During a five-day venture to the towering, 19,317-foot peak of Mount Kilimanjaro—the highest in Africa—four of us missionaries sensed anew some of the great climbing lessons of life. The greater part of the first day we tramped along dark, tangled trails through the almost impenetrable jungle well known only on equatorial slopes of volcanic mountains. Even during that first night in Peter's hut we began to feel the nauseating effects of lack of oxygen. The next day we trekked across barren rocky terrain to Kibo hut, situated at more than 15,000 feet. By this time the oxygen had become so thin our hearts were beating at about 130 beats per minute. With this double-the-normal heartbeat, the primitive hut, the hard crude bunks, and a bitterly cold temperature, we found sleep fitful, almost impossible. During those miserable hours I had time to contemplate and wonder about this business of climbing mountains. Remembering the statistics—that two out of three who try, fail to reach Kilimanjaro's elusive summit—I listened to voices nagging and clashing inside, "What will really be

(Continued on page 19)



# PERSONAL MINISTRY

in

## SERMON

and

## SERVICE



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**KARL F. NOLTZE**

*President, South German Union*

they expect discussions and active participation. That which we name the sermon hour, the one hour of the morning service, framed by chant and adoration, by worship and liturgy, has its unique character. F. Melzer says in *Die Sprache vor Gott*, p. 124: "The sermon of the Christian church is the most peculiar matter that occurs in our world." Who occupies this hour will be called minister, pastor, or shepherd.

"Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2).

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

"The minister stands as God's mouth-piece to the people, and in thought, in word, in act, he is to represent his Lord."—*Gospel Workers*, p. 20. "A devoted, spiritual worker will avoid bringing up minor theoretical differences, and will devote his

Let us give study to the worship hour and to its program on Sabbath mornings.

Whenever a minister is preaching at another time and not during the usual service hour we then do not speak of a sermon but rather of a speech, a talk, a lecture, or an address. Those who preach in Sabbath school classes make a mistake; that is the time for asking questions and receiving answers. One who lectures at the sermon hour is usually not regarded as a preacher but as a lecturer. Also, if one gives a sermon in the young people's meeting, he may not find a favorable response, for there

energies to the proclamation of the great testing truths to be given to the world. He will point the people to the work of redemption, the commandments of God, the near coming of Christ."—*Ibid.*, pp. 312, 313.

### *The Divine Sermon*

A minister should repeatedly read the fortieth chapter of Isaiah. There the prophet asks: "What shall I cry?" The divine answer then leads to the divine sermon. The four points given there should be found in every sermon:

1. Preach about perishableness and eternity (verses 6-8).

2. Preach about the first advent of Christ for the taking away of sin and the bringing forth of reconciliation (verse 9).

3. Preach about the second coming of Christ, the kingdom of God, and the final judgment (verse 10).

4. Preach consolation, "Comfort ye my people" (verse 1). Hope, certainty, and security in *Him* (verse 11).

We must not be too concerned about the final success of our sermon—whether our preaching was fruitful or fruitless for eternity. God will take care of this.

"Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things."—*Gospel Workers*, p. 19.

"Do not look at the empty seats and let your faith and courage sink; but think of what God is doing to bring His truth before the world. Remember that you are cooperating with divine agencies—agencies that never fail. Speak with as much earnestness, faith, and interest as if there were thousands present to listen to your voice."—*Ibid.*, p. 167.

On the other hand, Jeremiah's experience in preaching as reported in the twenty-fifth chapter may bring encouragement to some: "That is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened." His problem should stimulate our willingness to persevere under all circumstances. Jeremiah gives in detail the contents of his sermon so that nobody will be misled. What an adventure would it have been for us had we had a chance to listen to his sermon—say about the then-coming seventy years of exile!

Jonah was commissioned: "Arise, go

unto Nineveh, that great city, and preach unto it the preaching that I bid thee" (Jonah 3:2). What preacher is not acquainted with the alarming events before Jonah began his preaching there in that big city. "Preach unto it the preaching that I bid thee." We may perhaps be led to lay aside our prepared notes, and, stirred by the Spirit, preach a totally different message from that which we had carefully arranged, and thus we may be led to give a message which the hour demands. We should always be prepared for such divine intuitions.

### *Making the Sermon Relevant*

From the platform level we can look over the audience and observe how God is leading our thinking. There are some visitors. What are they expecting from you? Perhaps a lady in black, her face pale and careworn. What is she hoping for? Then you may notice a young couple full of hope and happiness; does your sermon contain some leading thoughts for them? In the background you may observe a mother with her children near her. Have you a word for her and her loved ones? A businessman, stern and retired into himself; he is awaiting a relieving word. Have you spiritual food for him?

Among us are many Seventh-day Adventists who readily acknowledge the miracle of a divine sermon, and who gladly appreciate the minister's standing as the mouthpiece of God. There are those who assist faithfully the mission of the church and help freely to accomplish the difficult task of caring spiritually for their fellow men. Through the minister and his preaching the church will learn to believe and to minister, and through his preaching the church will learn to believe and to trust in the intervening guidance of Heaven in the life of each single church member as well as in the worldwide mission work of the Advent Movement.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21).

If we sometimes feel that our task and our work is in vain, then Elijah's experience may encourage us:

"And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy cove-

nant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:14). Could anything more terrible happen to you? Elijah had to endure the most dreadful and discouraging situation possible, and he looked at it through his own self-made spectacles. But the divine answer came quickly!

"Go, return on thy way to the wilderness. . . . I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (verses 15-18).

"He [the minister] is to 'preach the word,' not the opinions and traditions of men, not pleasing fables or sensational stories, to move the fancy and excite the emotions. He is not to exalt himself, but as in the presence of God he is to stand before a dying world and preach the word. There is to be no levity, no trifling, no fanciful interpretation; the minister must speak in sincerity and deep earnestness, as a voice from God expounding the Sacred Scriptures. He is to bring to his hearers those things which most concern their present and eternal good.

"My ministering brethren, as you stand before the people, speak of those things that are essential, those things that will instruct. Teach the great practical truths that must be brought into the life. Teach the saving power of Jesus. . . . Strive to make your hearers comprehend the power of truth.

"Ministers should present the sure word of prophecy as the foundation of the faith of Seventh-day Adventists."—*Ibid.*, pp. 147, 148.

### *The Service of Praise*

As our sermon represents a decisive part of the weekly service, and since we call such a meeting "service," we assume that a shifting of the word must have taken place. Who is actually serving God in such a service? Has it not become a meeting in passivity? In Psalm 95 we find appropriate expressions for true service: "Come, let us sing unto the Lord: let us make a joyful noise. . . . Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. . . . Come, let us worship and bow down: let us kneel before the Lord" (verses 1-6). Are we still capable of such a program? Has our means of expression not become very poor in service

for God? At times, when I have attended services in mission lands, I have been deeply impressed by their vivacity in program and worship. Do we cultivate testimony meetings, hours of praise and thanksgiving? No church should neglect appropriate and new ways for embellishing the services. The rejoicing chant of choirs opens the portals of heaven and prepares the longing heart to accept the Word of God. One who receives the gift of singing should prepare and offer himself for the service. "Out of the mouth of babes and sucklings hast thou ordained strength" (Ps. 8:2). Whenever there is somebody wishing to decorate the sanctuary with flowers, he should realize that such a deed is verily a beautiful act of love. The beauty of our divine services within the Advent Movement ought to become an example for all other denominations, for who have more reasons for thanking, praising, kneeling, and worshipping than Seventh-day Adventists? Surely, there is also a time to "be still," but this quietness should not turn into the silence of a cemetery.

"My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. . . . Blessed are they that dwell in thy house: they will be still praising thee!" (Ps. 84:2-4). Our expression, our reverence, and the beauty of our services should always meet God's approval, and He will abundantly reward our thoughtfulness.

"O that I could command language of sufficient force to make the impression that I wish to make upon my fellow-laborers in the gospel. My brethren, you are handling the words of life; you are dealing with minds that are capable of the highest development. Christ crucified, Christ risen, Christ ascended into the heavens, Christ coming again, should so soften, gladden, and fill the mind of the minister that he will present these truths to the people in love and deep earnestness. The minister will then be lost sight of and Jesus will be made manifest.

"Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to 'the Lamb of God.' Lift Him up, the risen Saviour, and say to all who hear, Come to Him who 'hath loved us, and hath given Himself for us.' Let the science

*(Continued on page 18)*

**A**ND I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (Rev. 16:13).

There is here brought to view a three-fold religious movement away from God, and it is, of course, spearheaded by the archdeceiver himself. Three powers are here dealt with. They are the dragon, the beast, and the false prophet. Out of their mouths come expressions that reveal their dispositions. Their words are reflective of

# The Leaping



their spirits, or attitudes. The picture is of a power communicating its own attitude, or spirit, to others, and that it will be effective is clearly indicated in the results, for the end result of the apostasy produced by the messages of the three powers is the gathering of nations to judgment before the great God of the universe, for such is Armageddon. It is the valley of final determination. We will speak more of this later.

## *The Dragon*

As to the identity of the dragon, there need be no confusion. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9). As we study the Bible we discover that out of the mouth of the dragon, or the devil, many doctrines have proceeded, but none have so corrupted the earth as the doctrine originally expounded in the Garden of Eden, recorded in the third chapter of the book of Gene-

sis: "Ye shall not surely die" (verse 4). From this pronouncement the doctrine of spiritualism had its birth. Its original purpose was to erase doubts with reference to the credibility of God. In short, the practitioner of Spiritualism cannot trust God's Word, for the Bible condemns the very essence of its teachings.

The manifestations of spirits at séances and their works through mediums, fortune telling, and tea-leaf reading, are not mere vocational and recreational pursuits by bored demons. There is a method in this madness. In no other way can Satan more effectively work to alienate one from God and to plant his own banner in the soil of the soul than through the corruptive influence of spiritualistic teaching. By this means he has through the centuries bound large masses of peoples to himself and effectively shut out the influence of the gospel, for Spiritualism provides emotional involvement and intellectual appeal, making it doubly seductive. The serpent's approach was both intellectual and emo-



E. E. CLEVELAND

Associate Secretary, Ministerial Association  
General Conference

# Frogs of the Revelation

tional. He also implied the exaltation to a new spiritual sphere, giving his appeal an added dimension. So through the ages Spiritualism has progressed along these three lines until today it is permeating much of Christianity. What else on earth could so anger the Creator of the universe that He would summarily gather the nations to the valley of decision? According to our text, this is one influence that will precipitate this crisis.

### *The Beast*

Then there is the beast and its corruptive influence. There was no question in the mind of the apostle John as to who the beast was. His descriptions of this beast leave little doubt in our own minds. Assuming that each reader is a student of Bible prophecy, we need only to identify the beast as Rome. In her pagan form, her excesses were too many to recount here. We may only point out that she revealed her bestiality of character most pointedly in the handling of the Son of the living God and in the denial of His divinity. The religious government that succeeded the pagan form compounded the problem by embracing the doctrine of natural immortality, which was originally propounded by the dragon, and expounding the doctrine of Sunday sacredness, which was a new innovation in Christian teaching. It is under the guise of religion that once again we are faced with the serious breach

in the Christian concept of the authority and jurisdiction of divine law.

From the beast comes the strange doctrine that man has not only the authority but the power to amend divine law and that the accumulated traditions of the church constitute as strong an authority in matters of faith and practice as indeed does the Scriptures. This subversion of divine authority opens the gates to unlimited iniquity in variety and quantity, with the additional ruse of being overlaid with a cover of religion and sanctity. It is understandable that this insult to the character of Jehovah would provoke an appropriate response. Armageddon will be that response.

### *The False Prophet*

Third, the false prophet adds the weight of his influence to that of the dragon and the beast and adds insult to previous injury. It must be remembered that all these powers are bent on defacing the image of the Creator. Participants in this drama are sometimes earnest, sincere, but deluded men. It is nevertheless a fact that the practical effects of propagating error alienate man from God and pervert his character in the mind of the listener. With reference to the false prophet, be it understood that this prophet was not always false. The Reformation was born of God, and the heroes of the Reformation were Spirit-filled, God-fearing men. At this stage of the operation, the Reformation was under the guidance of a true prophet, but the prophet became false when the Reformation ceased its pursuit of the will of God and contented itself with echoing the doctrine of the dragon, which is the doctrine of natural immortality and that of the beast, which was the doctrine of Sunday sacredness. It must be remembered that the Reformation was intended to restore the apostolic stand on these and all other issues.

It is Protestantism's refusal to continually renew herself through study and the pursuit of truth that has rendered her false to her charge. This accounts in a large measure for the very evident doctrinal confusion that is rampant in our world today in religious circles. It is this loss of creative vitality that necessitated Adventism. Had Protestantism been true to her trust, there would be no need for a Seventh-day Adventist Church. That Adventism has remained doctrinally true to

the spirit of the Reformation is evident from the following facts.

### *Adventism*

On a worldwide basis Adventism challenges the doctrine of the dragon and Biblically refutes the teaching of natural immortality. Adventism just as strongly asserts the perpetuity of the law of God and the jurisdiction of that law in the life of every Christian, including the sacredness of the seventh day, the Sabbath. Thus she is at war with the doctrine of the beast. Further, Adventism asserts the priestly ministry of our Lord in His sanctuary and that sin is being fully and finally expiated in the courts of heaven above. This refutes the doctrine of the beast that there is still an earthly priesthood to which man may repair for remission of sins.

### *Adventism Carries On the Reformation*

Adventism, then, is not just another religion, superimposed upon an already adequate religious structure. Through Adventism God would repair the breach made by the dragon, the beast, and the false prophet. Through this church and its teachings and its ministerial membership, the God of heaven would continue the Reformation begun by Luther and the other Reformers. A deep sense of this significance would empower our ministry to labor more fervently and effectively to propagate the faith. In short, what is needed most urgently is a sense of mission. There is nothing more pathetic than a man standing between the living and the dead unsure that his church is necessary or that what he is doing is significant.

That there is this uncertainty in too many pulpits today is a painful fact. Our burden is that Adventist crusades for Christ will become more than crusades in name only, that we will preach with such passion and power that empty benches will not be there to mock us. The sound of the trumpet must be effective to summon men to war. The message of the minister must be significant and delivered with such desperate earnestness that the listener cannot escape the fact that here is a sincere, committed man and that his cause is worthy of attention. The fact that some men preach and the world does not listen may not be altogether the fault of the world. Spirit-filled men have compelled attention in times past. They are doing it today, and

evidence exists that the future will be brighter still in this regard.

### *In the Shadow of Armageddon*

We are preaching, gentlemen, in the shadow of Armageddon, a term that is descriptive of man's confrontation with his Maker. In discussing the coming of the Lord and the final solution of the sin problem, the prophet, in verse 16 of Revelation 16, employs a term that is familiar to students of history, "Armageddon." The valley of Megiddo, traditionally associated with Armageddon, was the scene of many decisive conflicts in history. Here the armies of Pharaoh-Nechoh defeated the armies of Josiah. Here the armies of Siserah were put to flight by the angel of the Lord. So this was indeed a place of decision. Those who met here were never the same thereafter.

How best can we describe the end of the world and the coming of the Lord? The world will never be the same again. All that man has builded and ambitiously planned will be swallowed up in a sea of flame, and this will be true not only at Megiddo but in every nation on the face of the earth. From Moscow to Washington, from Fiji to Finland, there will be a universal confrontation between man and God, for Christ will come and "every eye shall see him." Armageddon in its broadest sense is the coming of the Lord and the end of human administration of the affairs of the earth. This will be catastrophic for the wicked but for the righteous a day of joyful deliverance.

The question is often raised, Will there be fighting between armies at the coming of the Lord? We might here point out that armies are fighting now, with the presence of the Holy Spirit still in the earth. Is it reasonable to suppose that when the Spirit of the Lord is withdrawn from among men they will suddenly begin to live at peace with one another? We must in all honesty face the fact of human strife and blood letting right up until the coming of the Lord, but Armageddon says something bigger than this. It says that Jesus is coming back to the earth, and we can preach this with great certainty and power.

We think it is also apparent that Armageddon will end with the destruction of the wicked in the flames of hell at the close of the millennium. But in essence,

*(Continued on page 41)*



## EDITORIAL

# Rare Steaks

**S**OYBEAN- and peanut-butter-eating Adventists have been the target of many a joke in the past. Literature such as the *Cornflake Crusade* has directly or indirectly ridiculed the eating habits of those who have eliminated meat from their diet. Within our own ranks many have considered vegetarianism a rather nonsensical idea. Recent developments, however, support the vegetarian concept.

### Museum Piece

Those who have fervently believed and acted upon the counsel of the Lord relative to a nonmeat diet never dreamed that the day would come when nutritionists would talk about a time when meat eating would be a rare thing. They claim that our population explosion has produced history's most spectacular hunt for new and varied food sources since the Israelites found manna in the desert. It is predicted that many types of food common among us today will no longer be available, and unless some totally new and unconventional sources are tapped, the world may face starvation! "Steak may be a museum piece in twenty years at the rate our best farm land is being gobbled up for urban expansion," said Dr. Arthur D. Odell, of General Mills, as reported in the November 19, 1967, Sunday magazine supplement *Parade*. It has been shown that from an economy standpoint an acre of ground will produce far more vegetable protein products than animal products. It's a tailor-made situation for Adventists to take the lead. *Parade's* article gave no recognition to Adventists' performance in this field.

### Alive With Flies and Vermin

Adventist motivation in developing vegetable proteins is not traceable to population explosion but rather to definite health principles. *Time* magazine of November 24, 1967, gave support to our stand by pointing

out that America's meat inspection system leaves much to be desired: "Fifteen per cent of the slaughtered animals and 25 per cent of the processed meat do not cross state lines, and thus escapes federal regulations. . . . Only 29 states have mandatory meat-inspection laws, and most of those are considered inadequate by the U.S. Department of Agriculture." Some months ago the House of Representatives voted 403 to 1 to appropriate money in order to accelerate meat inspection programs. Behind this action was the stimulation of mounting evidence relative to filthy conditions existing in the meat-packing industry. Stories of meat-packing houses alive with flies and vermin were common. In 1966 Federal inspectors forced producers to throw out 250 million pounds of unwholesome meat. It is a rather nauseating thought to consider how many million pounds of undetected unwholesome meat found its way into the stomachs of meat eaters.

### Livestock Plague

The epidemic sweeping through Britain's livestock is another strong evidence in support of vegetarianism. To date more than 200,000 animals on nearly a thousand farms have been slaughtered, and scientists are worried because there is evidence that they are fighting a new and more easily spread strain of the disease. Restrictive measures seem to be powerless to stop the spread of the disease. People have been urged not to travel unnecessarily in the infected areas, and special disinfectant pads have been laid on key roads leading to uninfected areas to prevent cars from carrying the virus on their tires.

### Head or Tail?

What position will Adventists take now and in the future—the head or the tail?

*(Continued on page 31)*

# DRESS STANDARDS

## *in the Early Christian Church*

ROSALIE HAFFNER LEE

*Pastoral Assistant  
Battle Creek, Michigan*

*Surprising but True—Hair Dyeing, Face Painting, Immodest Dresses, Jewelry Wearing, Are as Ancient as Christianity.*

Before the final visitation of God's judgments upon this earth, according to *The Great Controversy*, there will be among His people such a "revival of primitive godliness as has not been witnessed since apostolic times" (page 464). What is meant by "primitive godliness"? Webster says that the word *primitive* pertains to "the beginning or origin; earliest in time." If this statement has reference to the godliness of early Christianity, which we may understand it to do by the reference to "apostolic times," then we may assume that the pure faith and practices of the early church form a part of primitive godliness.

A careful study of early church history reveals that the Church Fathers in the first and second centuries advocated the strictest adherence to high standards of conduct, dress, morality, recreation, and temperance. Several of them were rather explicit in defining how these standards were to be carried out in the lives of their followers. A closer look at the writings of these men should give us a clearer insight into what is meant by primitive godliness. For the sake of brevity we shall confine this discussion to the matters of dress and "outward adorning."

### *Disapproval to Open Hostility*

Christianity in apostolic times was no more popular than had been its Founder, either to the leading Jewish religionists of the day or to the pagan populace. The church in its first two hundred years found itself faced with attitudes fluctuating from mild disapproval to open hostility, often in the form of persecution. The martyr's death became a thing to be coveted by

many Christians more than feared. The concept of being separate from the world was a reflection of the apostles' teachings. Peter had called Christians a "peculiar people," "strangers and pilgrims" (1 Peter 2:9, 11). Paul, writing to the Corinthians, urged them to "Come out . . . and be ye separate" (2 Cor. 6:17). John reminded his flock that the love of the Father and the love of the world cannot exist together, that the "lust of the flesh, and the lust of the eyes, and the pride of life, . . . is of the world" (1 John 2:15, 16).

### *The Inner Personality*

They were specific in applying these basic principles to the daily life. For example, Peter, speaking to wives with unbelieving husbands, admonished them that their husbands might be won "simply by seeing the pure and reverent behavior of you, their wives. Your beauty should not be dependent on an *elaborate coiffure*, or on the wearing of *jewelry or fine clothes*, but on the *inner personality*—the un fading loveliness of a calm and gentle spirit, a thing very precious in the eyes of God" (1 Peter 3:3, 4, Phillips).\* Paul writes: "Women again must dress in becoming manner, modestly and soberly, not with *elaborate hair-styles*, not decked out with *gold or pearls*, or *expensive clothes*, but with good deeds, as befits women who claim to be religious" (1 Tim. 2:9, N.E.B.).†

Two main themes stand out in the apostles' teaching on this subject: The first is that the true beauty that God values must come from the "inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit" (1 Peter 3:4, N.E.B.).† The other is that in the Christian's appearance there will be a significant absence of the artificial and superfluous,

which appeal to pride and vanity—the gold, the jewels, the elaborate hairstyles and expensive clothes.

### *Beauty or Deformity*

Clement of Alexandria, writing near the close of the second century, emphasized the first principle when he stated that women were to be well-clothed, “without by raiment, within by modesty” (*Ante-Nicene Fathers*, vol. 2, p. 252). He pointed out that “in the soul alone are beauty and deformity shown” (*ibid.*, p. 268). He advised women to adopt simplicity, wearing the collars and necklaces of modesty and chastity as the chains which God forges (*ibid.*, p. 270).

### *Spiritual Adornment*

Tertullian, writing about A.D. 202, reminded Christians, who possibly would pass their days in iron rather than in gold, that since the “stole of martyrdom” was being prepared for them, they should seek the cosmetics and adornments of the apostles and prophets: whiteness from simplicity, rosy hues from chastity, the paint of modesty for the eyes, and of silence for the lips, for the ears the Word of God, and for the neck the yoke of Christ. Their clothing was to be the silk of honesty and the fine linen of righteousness (see ANN FREMANTLE, in *Treasury of Christianity*, p. 65).

### *Nothing New About Immodesty*

While at least one writer of the second century observed that “all our women [Christians] were chaste,” the early Christian sisters must have been faced with many of the same temptations to pride and vanity that face Christian women of our day. Decking the body with jewels, painting the face, dyeing the hair, wearing immodest styles of dress, are not new practices to our modern age, and against these evils the Church Fathers sounded their warnings.

Clement, speaking of women who wear gold, occupy themselves in curling their locks, paint their eyes, dye their hair, and in general practice the “arts of luxury,” said that in truth they were imitating the Egyptians. Furthermore, he quoted heathen poets to show that if even some of them were disgusted with such fashions, how much more should such things be rejected by those who know the truth (*ibid.*, vol. 2, p. 272). He also spoke about orna-

mented sandals to which had been added “nails driven into the soles in winding rows.” To these “mischievous devices” the Christian must bid “farewell” (*ibid.*, p. 267). After quoting Jesus’ statement in Luke 12:22-28 about raiment—“consider the lilies,” and “if God so clothe the grass,” Clement enumerated some of the deceptions he felt might be likened to the grass which today is and tomorrow is cast into the oven: love of ornament, gems, gold, artificial hair and wreathed curls, staining the eyes, plucking out hairs, painting with rouge and white lead, and dyeing of the hair (*ibid.*, p. 264).

By way of a positive suggestion he recommended that instead of wearing precious stones and pearls, things to which “silly people” are attracted for show, Christians should adorn themselves with the “Word of God,” Jesus the Pearl of great price (*ibid.*, p. 267). Interestingly enough, he advised that in the place of smearing their faces with devices of wily cunning, they try the adornment of health, namely temperance in drinks, moderation in articles of food, which “are effectual in producing beauty according to nature” (*ibid.*, p. 287).

### *Sighing After Youth*

Tertullian also seemed to be concerned with the health angle when he spoke about the danger of tormenting the skin with potions, staining the cheeks with rouge, and extending the line of the eyes with black coloring. He seemed to think people who followed such practices must be dissatisfied with God’s plastic skill. He explained at great length the harmful effect of saffron dye to the hair, but what was still worse in his opinion was the fact that those who change the color of their hair are proving the Lord wrong, who says, “Who of you can make a white hair black or a black hair white?” Furthermore, those who would shun old age and sigh after youth, by changing the color of their hair, are to be shamed. “The more old age strives to conceal itself, the more it will be detected.”—*Treasury of Christianity*, pp. 61, 62.

Tertullian was very careful to note that he was not approving slovenliness, squalor, or roughness in appearance. “We merely set forth the limit and bounds and just measure of bodily adornment,” he said.

(Continued on page 30)





# How to Secure and Hold Attention

**H. B. LUNDQUIST**

*Retired Professor  
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**I**T IS the work of persuasion to change men's minds, make them think as you do. A salesman has been defined as one who gets you to buy something you don't want, and many times do not even need. In order to persuade, the speaker is oft-times obliged to make use of all five of the general ends of speech—clearness, belief, conviction, action, and even entertainment.

The Bible gives us a definite clue on how to persuade in the little statement, ". . . out of it [the heart] are the issues of life." Or, to paraphrase, unless you take hold of and appeal to the emotions, you will fail. Add to this the part played by the will, and certainly we cannot fail to see the importance of studying the laws of persuasion. If you want anyone to do something he is not now doing, you must enlist the will on the side of right as you see it.

### *Attention or Chaos*

This discussion will be limited to the first step—attention. As to the importance of securing the attention, William James says: "Only those items which I notice

shape my mind. The absence of attention in other words is chaos." Attention has been defined as the selective action of consciousness. And eminent psychologists tell us that if the attention can be kept on one thing to the exclusion of all others, action will take place along that line.

Permit me to illustrate this selective action of the will. When a prospective customer visits a restaurant, three things may happen to him: He may go away hungry because of inaction caused by the failure to select. He may go away stuffed with wrong combinations or with wrong food. And, last, he may go away satisfied. Even in so trivial a thing as buying a meal, it is highly important to employ the selective action of the will. By applying this same principle to social life, one may go through life solitary and unsatisfied, or with relationships that produce only unhappiness. On the other hand, he may go through life with true, satisfying companions. And, surely, in the educational field one must select wisely or he will become cynical, boorish, or bookish.

### *Involuntary Attention*

Let us consider attention under four heads: First of all, compulsory, or involuntary attention, as when consciousness is awakened by a loud noise, a gnawing pain, or a great surprise. Applied to evangelistic advertising, one would advertise such a subject as "World Dictator Coming," or "China and Armageddon." Even a physicist knows why this kind of attention is undesirable, for he knows that for every action there is a corresponding reaction. Honest Abe once voiced another and stronger reason. He said, "Don't pretend what you need not, lest you be called upon to prove what you cannot." This sort of advertising may secure attention, but if it does not hold it, or if the product does not come up to the advertising, there may result a revulsion of inverse proportion. This is undesirable because it calls attention to the man and the method rather than to the message.

### *Voluntary Attention*

Next, let us consider voluntary attention. This is secured often by begging for it. Don't say, "If the people will listen, I will preach." But, rather, say, "If I preach well, the people will listen." A definite warning should be considered in connection with this kind of attention: There is no such thing as voluntary attention sustained for more than a few seconds at a time. What is called sustained, voluntary attention is a repetition of successive efforts that bring back the topic to the mind.

### *Intellectual Attention*

The third kind of attention is passive intellectual attention. It is related that the famous mathematician Archimedes was so intent in the pursuit of his science that he did not become aware of a Roman invasion of his fatherland until just before he was killed by the invading hordes. During my school days, a curious incident occurred that illustrates this class of attention. The fire gong sounded, and classrooms and chapel and dormitories were soon emptied, and the fire was averted. Upon the resumption of the normal activities of the college, a student was found sitting in the chapel totally oblivious to anything that had taken place. He had been studying! Usually those practicing this kind of attention come under one of two heads—geniuses or pathological cases.

### *Spontaneous Attention*

We now come to the fourth class, namely, the spontaneous. When the speaker has secured this kind of attention, he, with Admiral Dewey's aide, may begin firing! And those who know their history, know that when Dewey's task force began operations, the enemy's ships began to slip beneath the waters of Manila Bay until the entire fleet had disappeared. Spontaneous attention has been defined as the concentration of consciousness upon something that momentarily dominates the mind. The psychologist Gardner tells us how to secure this highly desirable kind of attention: "Stimulate some inclination not opposed to the message so effectively that it will overflow the consciousness with the corresponding feelings, and submerge the opposing inclinations." In other words, pass from the known and the loved to the unknown and the unloved.

I shall offer three rules to follow in order to secure it. First, say something at once. Don't kill any time with banalities or trivia. Get right down to the subject. Second, talk from three to five minutes in concrete, nonabstract language. Avoid logic or philosophy. Exclude flights of oratory or panegyric. Third, stimulate in your audience curiosity or the spirit of inquiry. This may be done by a series of thought-provoking questions or propositions.

### *Arouse Expectation and Desire*

However important it may be to secure attention, unless it is held, it will be of little avail. The first rule on how to hold attention is, arouse expectation and desire. Humanity is hungry for something that will satisfy. We are to point the audience to the pot of gold at the end of the rainbow, with this little difference—to a real one rather than to an illusory one! The presentation of the speaker lures the hearer on and on. The perspective situation arouses the mind to positive activity, and the interest passes beyond the hearer's control. He is in the speaker's hands.

### *Variation*

The second law is, simply, variation. Variation has been dubbed the spice of life, the life of business. But its use is based on a sound, psychological law, namely, the tendency of the mind to leap

*(Continued on page 41)*

## The Last Spiritual

# CRISIS

## of God's Remnant

P. J. RETIEF

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**I**N A time of sickness a crisis may mean either recovery or it may mean the end. To such a crisis this sin-sick world of ours has come—a crisis where the world will either start improving or it may be the end of everything.

When we think of the Greek word *krisis* (meaning a time of dividing, of choice—even of accusation), we can agree that we have come to just such a state of affairs. We can either expect a time of recovery, a time of great and noble attainments, or we can expect a further deterioration, degeneration, and retrogression in the immediate future.

Some optimistic thinkers of our time are expecting that the world will get better. And they are calling the crisis we are experiencing a *time of transition*. Seventh-day Adventists have strong doubts about this, of course. But we *can* agree with them that we have arrived at the “great dividing” where definite choices will have to be made, for we realize undoubtedly that this crisis is not politically isolated. It is something that is all-embracing, all-controlling in the lives of modern man.

Mankind has known times of crisis in the past. We think of how the Greco-Roman world came to a crisis, declined, retrogressed, and how the Christian Middle Ages became dominant in Europe.

Then another crisis developed—the time when modern rationalism became uppermost; a period of boundless human freedom, self-confidence—mankind suffering from a delusion of power. And then a third period of critical transition was experienced when a new rational world period became dominant—a time when human freedom existed in certain, permanent boundaries.

### World Crisis Coming

For a time everything seemed to go smoothly. But we have now come to a crisis differing from all others; differing not only as far as content is concerned, but as far as magnitude and scope are concerned. The previous times of crisis were usually to be found in the West only, but now Western civilization has spread to new territories on the globe, e.g., Africa and Asia. All parts of the world have been welded together by the science and technology of the West. We have a world traffic, a world intercommunication system, a world culture. These things are continually enhancing until, as it seems, this world is becoming one big, unhappy family. These contributing factors have brought man to the greatest crisis in history—a political, social, economical, and religious crisis. This will be a time in which we can expect a racial confrontation as never before experienced in mankind's history.

It is in this time, called by philosophers “the critical period of transition,” that we find man has lost his boundless self-con-

fidence and self-glorification, because of the two world wars. After three centuries—the seventeenth, eighteenth, and nineteenth—man has come to the abyss of nothingness. He has found no home among the stars of the universe (although still desperately trying to). He has come to the point where he is seeking for a place and longing for that place where there is no God.

Even in science man has found that he cannot comprehend everything; that some things happening in nature are not necessarily happening according to fixed laws, and, therefore, *everything is not precisely precalculable and predictable*. Yes, even in nature there is uncertainty.

He has found, too, that he cannot fully isolate the object of his thought, but that he, in the process of thinking, is being involved himself. His brain is not, as he previously thought, an objective registering apparatus with which he can determine precisely what is going on around him.

### *The World of Uncertainty*

Man has suddenly realized the limits of what his physical, emotional, and spiritual composition can endure. And the *most important* feature of the crisis man has come to is *the abandonment of all established standards in all spheres of life*. We find, especially in the sphere of truth, that there are no more certainties. *Man does not know anything any more for sure*. And this has come about because of the liberalistic loosening of all ties between man and his fellow man, his family, his nation, and his country. We can see it as a process whereby the individual has become a member of a local and international amorphous mass. And, ironically enough, we find at the same time the linking together of mankind—mankind so vastly different in its culture, thinking, and religion. No wonder he has come to the place where religion, culture, and tradition are regarded suspiciously, not worthy of notice any more; things that man must break away from as quickly as possible.

The main symptom of mankind's sickness is that he *has nothing of which he can be definitely sure*. We can see that he is constantly seeking for stronger sensational stimulation—stimuli that will help him in his loneliness (e.g., the devilish LSD used by thousands of young people). Man has drifted away from nature and healthy

labor and is stranded on a beach of loneliness where he is trying to find comfort in drugs, alcohol, and still stronger stimuli.

Ironically, too, he is looking for more knowledge which, of course, is being supplied by superficial and sensational information through mass mediums such as the press, films, radio, and TV. His thoughts and thinking are thus being led in a predetermined pathway, in a vicious circle that we feel is the final spiritual crisis of this world.

Some optimists reckon that man will be able to overcome all these difficulties, that the world will recover from its sickbed. But Seventh-day Adventists believe that we have reached the beginning of the end. That "there should be time no longer." As the R.S.V. puts it: "that there should be no more delay" before our blessed Lord will come again (cf. Rev. 10:5, 6).

In this final crisis what should be the attitude of God's remnant people? Should we be abandoning the established standards; discarding the very attributes that have made us the remnant? Should we be allowing ourselves to drift away to the place where we will know no certainties like the church we have been called out from? Will the church allow herself to be swept away by the pernicious currents of this time? We can undoubtedly see the crisis of the world developing within the Christian church itself, where she is allowing unnecessary room for uncertainties and coming even to the place where the existence of God is being discarded or questioned!

What must the outstanding characteristic of God's church be? Is it not that she must be like a firm rock among the swirling and destructive currents where sinking man can get a firm grasp and thus be saved for eternity? Or should she be allowing herself to be influenced in such a way that even she will know no certainties any more?

The question, therefore, arises whether we have been allowing the spirit of the outdoor crisis to come indoors or not. How one can wish we were able to say honestly that it has stayed completely outside the walls of our church! But sadly we will have to admit that the last spiritual crisis of the world has had its influence on us as the remnant people. And the most important symptom of that influence can be seen in the fact that we as a people (and here we as ministers are mostly to be blamed) have

come to the place where we hardly know anything for sure any more. Are we able to give definite answers to the questions of our people? Or do we leave the inquirer none the wiser? Are we not sure any more of the landmarks on our way to eternity? And because we are not sure of the landmarks, are we in danger of abandoning established standards?

### *Important Questions*

If we were to ask the average Seventh-day Adventist minister this question, "What are the things you are definitely sure about?" what would the answer be? Perhaps the answer would show confidence in some of the great Bible truths that we hold, such as the Sabbath, baptism, the second coming. But how sadly we have come short of giving our people definite answers on some other questions of vital importance. Do we believe in the Spirit of Prophecy wholeheartedly? Or do we regard it only as good council for a time gone by? What do we know for sure regarding this vital issue?

As ministers what do we believe about health reform (not referring to vegetarianism only)? What definite answers can we give God's people on this great subject? Seeing that we are living in a time of crisis that is demanding great strength of intellect, great physical endurance, and complete spiritual well-being, what do we answer? Or are we not so sure about some of the things that have been written for our instruction?

Do we have certain definite standards, standards given to us by God, regarding dress, sport, amusements, and entertainments? Or are we helping to create disorder among the remnant people *because we do not know anything for sure?*

Our people (like mankind around us) are in desperate need of *definite answers*. Do we "study to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*" (2 Tim. 2:15)? When our young people ask us questions about TV, radio, films, dancing, et cetera, do we know the answers and the reasons for sure? What will we answer about going to drive-in theaters where we sit in our own cars? What will we answer about modern art, modern literature, modern music? Have we decided reverently and devotionally before God what the *only* answers are? Or do we prefer

to evade them, comforting our people by saying, "It is not so important"? Are we able to give the trumpet of warning a clear and certain sound? Are we able to say a definite Yes or No in the fear of the Lord?

Let us "give diligence" to make our "calling and election sure: for if ye do these things, ye shall never fall" (2 Peter 1:10). We have followed no "cunningly devised fables" (verse 16) and, therefore, as leaders of the people we must be sure about the landmarks and the standards on our way to eternity. Let us call sin and worldliness by their right names. Let us not be guilty of loose, uncertain speculations, creating disorder among a people who have a battle to fight to keep the crisis of this world outside their strongholds.

The world has always had its influence upon the church throughout the ages. But we have been called "out of darkness into his marvellous light" (1 Peter 2:9). If we would only walk in "his marvellous light," we would know the answers to our people's questions. We should not be saturated by the wine of fornication of this world. We should know the landmarks. We should not abandon the standards. We should not sow insecurity and uncertainty and then we will not reap problems and discontent.

Let us humbly and prayerfully reconsider the standards that we are called to stand for. Let us be able to "know for sure" the vital issues at stake in this world's last spiritual crisis. Let us be worthy of the confidence our people have in us, and let us, in the strength of God, keep the time of *crisis* outside the walls of the church.

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## Personal Ministry in Sermon and Service

(Continued from page 7)

of salvation be the burden of every sermon, the theme of every song. Let it be poured forth in every supplication. Bring nothing into your preaching to supplement Christ, the wisdom and power of God. Hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer. Reveal the way of peace to the troubled and the despondent, and show forth the grace and completeness of the Saviour."—*Gospel Workers*, pp. 159, 160.



## Climbing Higher

(Continued from page 4)

accomplished by reaching the top anyway? Is it worth the risk to your health?"

But there was an inner spiritual barb that insisted, "Don't stop now! Show yourself a man! Keep climbing!"

So at 2:00 A.M. we trudged out of Kibo hut to begin that bitterly cold, final onslaught on the bleak crater of Mount Kilimanjaro. Soon we were struggling through loose scree at a sharply steeper angle. It was a torturous process—seven or eight determined steps, then a gasping pause for more oxygen.

Five hours later, just after sunrise, we took the faltering yet triumphant final steps to the summit—to the very top of Africa! Awestruck by the sparkling ice formations, we blinked in the glories of Kilimanjaro's vast crater. The feeling of exhilaration, like Hillary must have sensed on Mount Everest's peak, plus the rugged grandeur of it all was reward enough for the rigors of the upward trail!

As our African guides, with appropriate acclamations, presented each one with a wreath of colorful everlastings—their symbol of successful conquest—the meaning was etched forever on our hearts: *There won't really be any crowns for those who are content to stay down on the plains of mediocrity. The laurels are won by those who keep climbing, who press upward through the twisted jungles of life to the glorious higher heights.*

### When Is Life Over?

The famous philosopher and educator John Dewey listened patiently one day to a young doctor's low opinion of philosophy. "What's the good of such clap-trap?" he blurted out. "Where does it get you?"

Mr. Dewey answered quietly, "The good of it is that you climb mountains."

"Climb mountains!" snorted the youth, unimpressed. "And what's the point in doing that?"

Mr. Dewey looked the young doctor in the eye, gently placed his hand on his knee and replied, "When you climb one mountain you see other mountains to climb! And young man, when you are no longer interested in climbing mountains to find other mountains to climb, life is over!" Surely the leaders of God's people whose

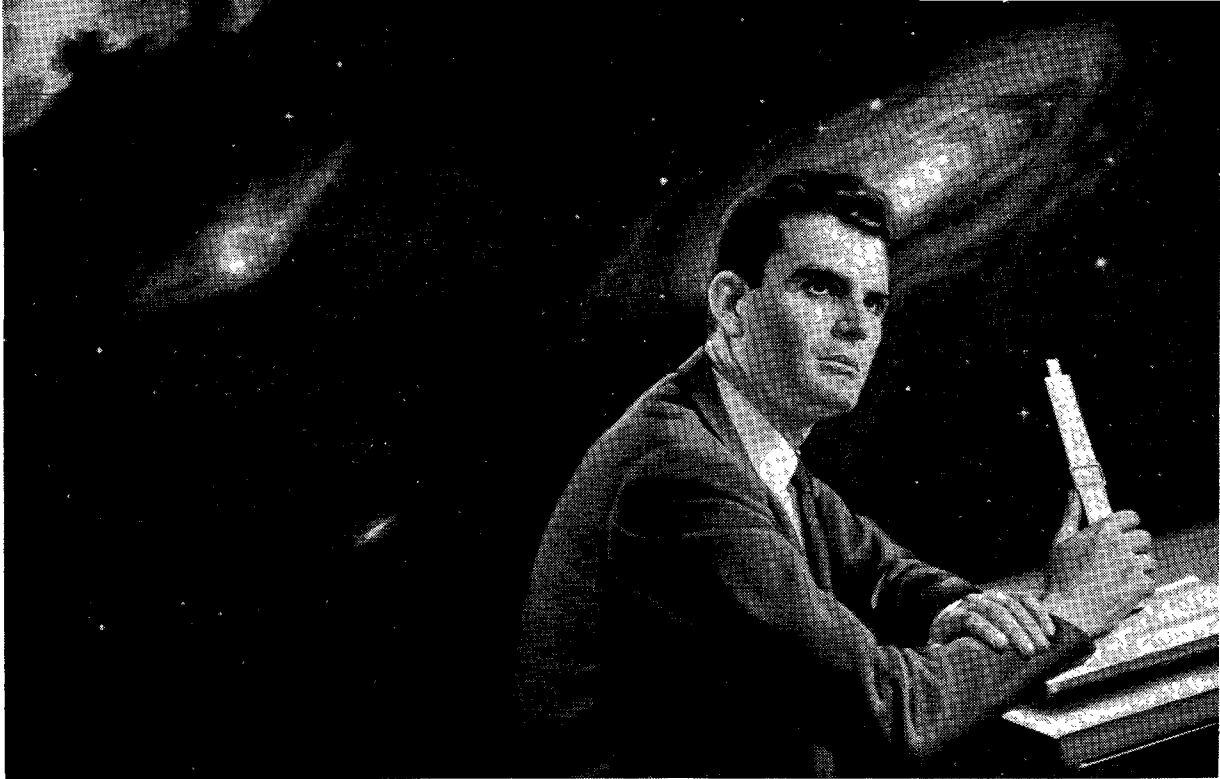
ideals are "higher than the highest human thought," should be the most interested in climbing and looking ahead to God's higher peaks of achievement and blessing.

### "The Congo Millionaire"

Publishing leader J. T. Knopper brought this spirit from Holland when he accepted our call to the Congo. He was one of the first missionaries to go in after the crossfire from UN and Katangese armies had nearly destroyed the union office in Elisabethville. Finding the office in a real shambles, records destroyed, colporteurs scattered, and book supplies depleted, he could have used these legitimate excuses and cried like Amaziah. But he thought only of the "much more" possibilities, and in a little while he began sending us reports of sales from the Congo.

After two years of near-miraculous progress when we thought he had just about reached the peak—all that was possible under the unstable circumstances—he sent us this brief message: "There are many dark clouds here in the Congo which make it impossible for us to see the higher peaks of the mountains. But we know that the peaks are there, and we are determined with God's help to keep on climbing up through the clouds to these higher accomplishments!" Thus undaunted and facing almost overwhelming problems, this intrepid leader challenged his men to scale the unseen heights. During the year that followed, sales soared to millions of Congo francs, so high that we dubbed Elder Knopper "the Congo millionaire."

The Master Himself set the pace during His earthly ministry. "Through long nights He bent in prayer for grace and endurance that He might *do a larger work.*"—*The Ministry of Healing*, p. 500. (Italics supplied.) He suggests that our daily prayer should be, "Teach me how to do *better work*" (*ibid.*, p. 474). (Italics supplied.) Brethren, there will always be clouds and problems and sometimes as Amaziah experienced, losses and unwise investments. But may God help us to see beyond and above to the higher peaks He wants us to climb. May we never be satisfied, but ever believe that where He has given us hundreds in the past He is able to give us thousands, yea millions, in the future. The promise is sure: "The Lord is able to give thee *much more* than this."



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RUSSELL HARLAN, ARTIST

# GENESIS and SCIENCE

## Radiocarbon Dating

(Part 1)

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NOTE: This article by Robert H. Brown and two more to be published in the March and April issues of this journal, are reproduced from the book *Genesis and Science* by Harold G. Coffin.

IT IS common knowledge that radiocarbon laboratories have determined ages for organic material which in a vast number of cases appear to be in conflict with the specifications concerning earth history given by the book of Genesis and endorsed by the Gospel writers and the apostle Paul in the New Testament. There is an evident need for intensive and careful study in the broad field of radiocarbon dating in order to find the agreement that we have been assured exists between the book of nature and the written Word.

In approaching any body of scientific literature it is well to keep in mind the unavoidable tendency of an investigator to harmonize the information available to him with his general world view. The human mind is designed to integrate and summarize its observations into generalized principles and viewpoints. This characteristic is necessary for the development of understanding and capability. As a consequence of their cultural and educational background, most of the radiocarbon specialists

have a world view that is based on uniformitarianism and progressive evolutionary development of life. In the treatment of some of the information provided by carbon-14 analysis, the seeker for truth who begins with commonly accepted uniformitarian viewpoints may experience a more difficult and devious path toward a fuller understanding than would have been the case if his initial viewpoints had conformed with the guidelines set forth in the Bible. Where scientific observation relates to divinely inspired testimony, we have been assured that an honest search for truth will result in both increased understanding and in confirmation of the inspired testimony.

One who becomes acquainted with the individuals who are leading out in the development and application of carbon-14 dating techniques finds them to be men and women of high ideals who are intensely devoted to finding truth in their areas of investigation and are meticulous in maintaining a distinction between speculation and firmly substantiated evidence. With carbon-14 dating, as also with many other areas of human thought, the dogmatism with which speculative conclusions are advocated commonly increases with the distance one goes from prime sources of information.

#### *The Formation of Carbon-14*

Before considering some recent developments on radiocarbon dating, many readers may appreciate a brief survey of the physical phenomena involved. Stars eject into space some of the matter of which they are composed. This ejected matter represents the chemical composition of its parent star and, consequently, is made up of hydrogen, small amounts of helium, and traces of more complex atoms. Some of the atoms in this ejected matter experience forces that strip away the outer negative electric charge (electrons) and accelerate the positively charged nucleus to extremely high speeds. These high-speed atomic nuclei which drift around through interstellar space are called primary cosmic rays.

Earth is constantly bombarded from all directions with primary cosmic ray particles. These particles have sufficient energy to break up atoms which they encounter on reaching the upper levels of earth's atmosphere. The breakup of nitrogen and oxygen atoms by primary cosmic rays produces neutrons and atoms of carbon, boron, beryllium, helium, hydrogen, and possibly lith-

ium. Neutrons are uniquely effective agents for producing atomic transmutation. The most frequent reaction produced by neutrons in air transmutes nitrogen into carbon which has 14 units of mass as compared with the 12 units characteristic of ordinary carbon ( $16\frac{1}{2}$  per cent heavier than an ordinary carbon atom), and is radioactive (that is, unstable). In the order of 22 pounds of radioactive carbon are produced per year in earth's upper atmosphere as a result of reactions produced by primary cosmic rays. This radioactive carbon is oxidized to carbon dioxide, which in turn is mixed throughout the atmosphere by air currents and utilized by plants along with nonradioactive carbon dioxide to form carbohydrates. The high solubility of carbon dioxide in water transfers a large portion of earth's radioactive carbon to the oceans. Radioactive carbon is distributed through all living material as a result of the dependence of animal life upon plant food.

Death of a plant or an animal terminates the processes by which its tissue structure receives carbon-14 from the environment. Since carbon-14 is unstable and spontaneously converts to nitrogen, the remains of once-living material will contain progressively smaller amounts of carbon-14 with the passage of time. Laboratory measurements on known amounts of radioactive carbon have established within an uncertainty of less than 100 years that in 5,730 years half of an initial amount of carbon-14 will disappear as a result of radioactive decay into nitrogen. On the basis of this information, 5,730-year-old remains of plants and animals may be expected to contain half as much radioactive carbon as they did at death.

#### *Changes in the Carbon-14, Carbon-12 Ratio*

For convenience, data on the radioactive carbon content of a sample is reported by specifying a radiocarbon age. The radiocarbon age describes the relative amount of radioactive carbon in the sample in terms of the relative amount of radioactive carbon in an oxalic acid standard supplied by the U.S. National Bureau of Standards. The NBS oxalic acid standard of carbon-14 activity is adjusted to provide a reference based on the average carbon-14 activity of wood which was growing in A.D. 1850. The strength in which the NBS standardized oxalic acid is supplied is such that 95 per cent of its specific radiocarbon activity is equivalent to the specific radiocarbon activ-

ity to be expected from wood growing in A.D. 1950 under conditions that prevailed in A.D. 1850. The radiocarbon age of a sample is the number of years that would be required for the specific radiocarbon activity level defined by the NBS oxalic acid standard to decay to the specific activity level measured in the sample.

Radiocarbon ages are based on a 5,568-year half-life for carbon-14 decay (the average of early less precise measurements), rather than on the more accurate value of 5,730 years in order to avoid confusion in comparing recent determinations with the large number of radiocarbon ages that appeared in the literature during the time when 5,568 years was the best available value for carbon-14 half-life. Since the radiocarbon time scale is arbitrary and does not directly measure real time, there is no need for basing it on an absolutely accurate determination of half-life. Those who are unhappy with the 5,568-year half-life convention can convert radiocarbon ages to a 5,730-year-based scale with a simple multiplication by 1.03. A sample with a specific radiocarbon activity equal to one-half 95 per cent of the specific radiocarbon activity of the NBS oxalic acid standard is assigned a radiocarbon age of 5,568. The radiocarbon date for the time when this sample ceased to exchange carbon with its environment would be 5,568 B.P., or 3618 B.C. (5,568—A.D. 1950). In summary it may be said that radiocarbon ages are based on a 5,568-year half-life and are standardized against preindustrial-revolution conditions (A.D. 1850), and that A.D. 1950 is used for the zero point on the radiocarbon time scale. (Stuiver and Suess, Editorial Statement, *Radiocarbon*, vol. 8, 1966; Half-Life Statement, *Proceedings of the Sixth International Conference on Radiocarbon and Tritium Dating*.)

The reasons for basing radiocarbon ages on conditions in A.D. 1850 are of interest. Since A.D. 1850 man has introduced into earth's atmosphere large amounts of carbon dioxide produced by the use of fossil fuels—coal, oil, and natural gas. These fossil fuels contain a negligible amount of carbon-14 and are described as "infinite age" on the radiocarbon time scale. During the 100-year period between A.D. 1850 and A.D. 1950 use of fossil fuels released infinite age carbon equivalent to approximately 11 per cent of the total carbon presently contained in the atmosphere. Had this contribution of non-radioactive carbon been confined to the

atmosphere it would have reduced the radiocarbon activity of the atmosphere by approximately 10 per cent. The actual decrease experienced (Suess effect) was only 1.5 per cent and probably averaged a strong 2 per cent, indicating that a large portion of the carbon released to the atmosphere by man's use of fossil fuels has been absorbed in the ocean (95 per cent of the carbon in earth's carbon dioxide exchange system is contained in the ocean). From A.D. 1950 to A.D. 1964, use of fossil fuels contributed carbon equivalent to approximately 6 per cent of the present atmospheric carbon content (Suess, 1955; Dyck, 1966).

Another factor related to human activity that influences the radiocarbon concentration in the atmosphere is the release of neutrons by atomic reactors and nuclear weapons. As a result of the Russian thermonuclear tests the relative amount of carbon-14 in earth's atmosphere approximately doubled between 1962 and 1965 (Thammeret and Thammeret, 1966; Berger and Libby, 1966). When thorough mixing of bomb products is achieved within the next five or six years the radiocarbon activity throughout earth's atmosphere is expected to possibly become three to four times greater than it was prior to 1962. Factors in the mixing of various components of earth's carbon dioxide exchange system which are not quantitatively understood may limit the atmospheric radiocarbon activity peak due to bomb products to little more than the doubling that has already been experienced (Libby, 1966-1; Fergusson, 1966).

By using as a "contemporary" reference the most recent radiocarbon activity level that has not been significantly affected by human activity, radiocarbon ages can more readily be used in studies of the past. The most accurate value for the "contemporary" activity level is considered to be 13.6 disintegrations per minute per gram of plant or animal carbon (Libby, 1966-1).

#### *The Accuracy of Carbon-14 Dating*

The measurements made in a radiocarbon laboratory do not determine historical ages or dates. The laboratory procedures only determine the amount of radioactive carbon that a sample contains at present. As described in the foregoing portion of this chapter, this amount of radioactivity is conveniently specified in terms of a radiocarbon age. The historical time lapse since a given specimen was a part of a living organism

that exchanged carbon with its environment is an interpretation based in part on its radiocarbon age. The postulation of a date or age associated with the sample requires an assumption concerning the relative amount of radioactive carbon in the environment that supported the life of the organism from which the sample has been derived.

**Reliable Only for 3,500-4,000 Years**

Sagebrush sandals found in Fort Rock Cave in the southern part of central Oregon have a radiocarbon age of 9,300. If the relative percentage of radioactive carbon in earth's atmosphere during the growth of the sagebrush from which these sandals were made, was the same as it was in A.D. 1850, these sandals were made from sagebrush harvested 9,579 solar years ago.\* There is no proof that these sandals were made 9,579 years ago, for radiocarbon ages can be reliably correlated with solar time only over the past 3,500 or possibly 4,000 years (approximately to the time of Moses) (Libby, 1966-11).

Major research effort is being directed toward developing reliable correlations between radiocarbon age and historical age. If

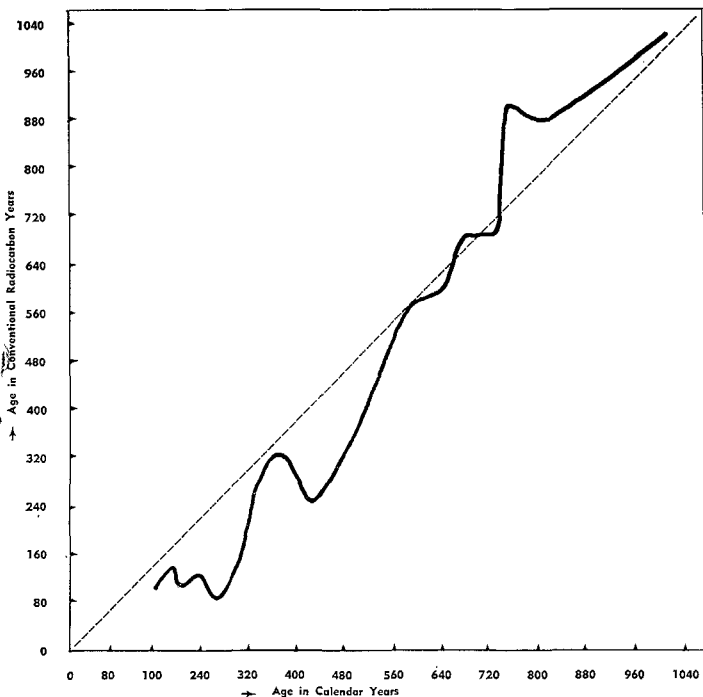
\* Multiplying 9,300 by 1.03 to convert from the 5,568-year scale to the more precise 5,730-year scale.

the relative amount of radioactive carbon in the atmosphere had been at the A.D. 1850 level throughout the time life has existed on earth, radiocarbon ages, when adjusted to the 5,730-year half-life, would be identical with historical age. Tree-ring dating has established a precise and reliable chronology extending back to 59 B.C. By measuring the radiocarbon activity in precisely dated wood fiber, a chart can be prepared for converting radiocarbon age into historical age over the past 2,000 years (Stuiver and Suess, 1966). Such a chart (see Figure 1) shows fluctuations in the relative amount of carbon-14 in the atmosphere during this period, but these fluctuations appear to have been limited within a range of less than 5 per cent of the A.D. 1850 level. Because of the fluctuations in the atmospheric carbon-14 activity and the difficulties in standardizing one radiocarbon laboratory against another, the minimum uncertainty in any radiocarbon age is commonly considered to be plus or minus 100 years (see *Radiocarbon*, vol. 8, 1966, pp. 27, 213, 240, 340, and 453). Accordingly, if there are no contamination problems, the historical age of a sample which has a radiocarbon age no greater than about 2,000 years may confidently be considered to lie within a range of uncertainty equal to plus or minus twice the uncertainty specified for the radiocarbon age, providing this range is no less than plus or minus 200 years (see *Radiocarbon*, vol. 8, p. 256).

The foregoing statement must be qualified for samples that contain carbon derived from more than one period of history. A mud turtle from the Montezuma Well in Arizona which died in early A.D. 1961 was found to have an apparent radiocarbon age of approximately 15,000 years. This age is consistent with the radiocarbon age of the turtle's food supply which obtained most of its CO<sub>2</sub> from water rather than from atmosphere — artesian spring "fossil" water which had a radiocarbon age of 21,420 (Haynes, et al., 1966).

Attempts to derive historical age from radiocarbon age yield increasingly uncertain conjectures for samples older than 2,000 years. Tree-ring chronology has been extended from 59 B.C. to approximately

(Continued on page 41)







C. E. Moseley, Jr., a field secretary of the General Conference, recently returned from a successful evangelistic series in the city of Djakarta. J. R. Spangler, THE MINISTRY magazine editor, took the first opportunity to probe Pastor Moseley's impressions regarding public evangelism today.

*I am anxious to know how you feel about city evangelism, now that the Djakarta campaign is in the past. Is it still possible to bring large numbers into an auditorium to hear the message?*

Yes, evidently it is. It may be harder, but certainly it is still possible. I thank God for the most heart-warming and rewarding experience of my ministry. In fact, the Indonesians proved to be among the most responsive to Bible truth that I have ever encountered. They were rarely contentious about Scripture teaching, and appeared to warmly welcome new truth so long as it was convincingly documented from the Bible.

*Do you have figures to back this up? What sort of attendance did you have?*

The Djakarta campaign was launched on August 27 and ran for one week in an auditorium of the Asian Games Sports Arena, which seats ten thousand. Our attendance ran from five to seven thousand. For six weeks thereafter the Adventist Evangelistic Center, which normally seats twelve hundred, staggered under fifteen hundred, and overflowed often to two thousand right up to the close of the campaign.

*Djakarta is a Moslem city, is it not? Will the Moslems come out to a Christian meeting?*

The populace is 90 per cent Moslem. They freely attend our meetings and listen well. They ask more questions regarding the divinity of Christ than I have ever encountered elsewhere, and they will chal-

## Djakarta

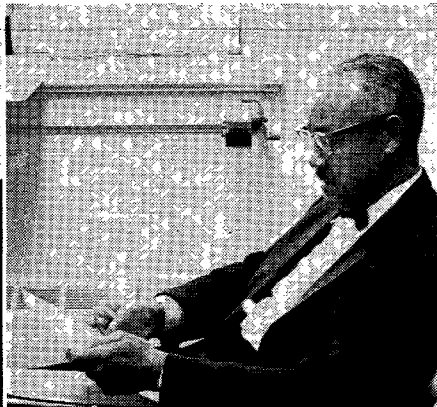
*An Interview With*

lenge you to debate the issue if you are willing. They urge you to visit in their homes, to eat and drink with them as you discuss the Bible versus the Alkoran. When convinced of truth, they invite relatives and friends in to share the message, and they tend to accept the faith by families. More than forty of these participated in our first baptism.

*Who else attended the meetings?*

Persons from all walks of life—cabinet members and student groups, men of medicine and science, religionists and atheists, uniformed soldiers and sailors, policemen and secret service agents, all put in their appearance at the Djakarta meetings. And not a few persons of influence and affluence yielded to the faith. There are quite a few Protestant Christians in Djakarta.

No single message caused more general concern among these Protestants than the presentation of the change of the Sabbath. To avoid speaking of other church organizations by name, I pointed out from Scripture that Satan, in his desire to "be like the most High," has developed a counterfeit church, ministry, and day of worship. From this presentation Protestants concluded that they were looked upon by the Adventists as belonging to the synagogue of Satan. The wound went deep, and in our visitation we spent more time in clear-



# Evangelism

C. E. Moseley, Jr.

ing this assumption than with any other facet of truth. When it was shown that emperor worship in the old Roman Empire resulted in the forcing of Sunday observance upon the populace as a matter of loyalty to the crown, then most persons saw that the churches which broke away from Rome had brought with them a pagan practice in Sunday worship. And we urged that as soon as the discovery was made the Christian would want to depart from this deception and return to the worship of the true God.

*What are the results of this campaign so far?*

At the end of two weeks the first major appeal was made. On that occasion 575 signed decision cards to honor and obey the Sabbath command. In time this number grew to 606, with 357 requesting baptism and church membership. By the end of the campaign 209 of these were ready for the first baptism, although 35 were prevented when transportation failed and they could not reach the water. Three baptisms were scheduled for the end of October and November.

*I believe this was your first visit to Djakarta. What were your first impressions of the city?*

Djakarta presents numerous unforgettable—its myriads of walking people, the

many cyclists, *becha* pedalists, and motor scooters, the variety and age of its motorcars, its noisy, crowded streets and shopping *tocars*, the tall unfinished buildings, and its miles of odorous canals, breeding clouds of hungry mosquitoes. All these make lasting impressions upon the visitor. The evangelist, of course, is most impressed by the multitudes to whom this message must be given.

*What preparation was made for this meeting?*

This major thrust was preceded by a week of revival meetings for the seventeen churches in the area. An audience of more than two thousand believers overflowed the Adventist Evangelistic Center nightly. The response and dedication that characterized these meetings were most wholesome.

*How did you advertise the campaign?*

Prior to and during the campaign the usual methods of advertising were used. Large colored streamers were suspended across major streets and posted at main intersections at fifty points across Djakarta. Other forms of advertising included handbills, posters, letters of invitation to Voice of Prophecy and Bible study interests, newspaper announcements, sound truck, and radio.

*What did you find most effective?*

The most effective advertising, just as here in America, was individual invitation and transportation by church members.

*Were you given an adequate worker force for this meeting?*

Yes. Twenty-one teams of two workers each, from two unions, were kept busy with visiting, studying, and persuading men to come to Christ. These met daily in workshops and study sessions to improve their technique in soul winning.

*(Continued on page 31)*

# "MEDICINE AND RELIGION— An Unbeatable Combination"

R. L. KLINGBEIL

Pastor and Graduate Student of Preventive Medicine

THE title of this article is that of an address by Charles Hudson, M.D., president of the AMA, given on the occasion of the centennial of the Battle Creek Sanitarium. I borrowed it because it serves as a fitting introduction to some remarks that need to be made on this vital topic.

I read Dr. Hudson's observations with delight. He portrayed the growing rapprochement between preachers and doctors. In his words: "The clergyman can more effectively counsel parishioners who are ill when he knows something about medicine and is familiar with hospital routine. . . . The treatment of an individual, whether his problem at first appears to be physical, spiritual, emotional, or social, may well require the very best efforts of both," that is, of both doctor and minister.

This is very true. But not until we examine the inspired blueprint do we see the full implications of cooperation between preachers and doctors. "The gospel of health is to be firmly linked with the ministry of the word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."—*The Medical Ministry*, p. 259.

## *An Indispensable Relationship*

Medicine and religion (perhaps the proper order should be religion and medicine) are not only an unbeatable combination, they are an *indispensable* relationship as well. To us as Adventists, the recognition of the value of this relationship is not the result of scientific awakening. We have received this light through revelation. But as with other revealed truths, are we using it to the full extent of its potential? Is it sufficient for us to follow the

world in fashionable style and make scattered and partial attempts at combining medicine and religion? To be sure, in certain areas we have blazed the trail. But there are other areas of the inspired blueprint that have been somewhat ignored. As a result we are following the world instead of leading it.

Our age witnesses incredible specialization. This is largely necessary because of the avalanche of information that has descended upon us. As in other fields of learning, we have found that only by training medical specialists can we hope to use information and skills economically and effectively.

Nevertheless, religion and medicine cannot be separated into specialties. Whatever degree of specialization circumstances demand, a successful doctor, in the Adventist sense of that term, can never abandon the care of the *total* personality. The *rediscovery* of this truth no doubt outweighs many lesser discoveries that demand specialization.

A minister of the gospel may not be required to compartmentalize his services as does the medical practitioner. This is not because fewer discoveries have been made in his area. He too faces a rising flood of detailed knowledge. But whatever his circumstances are, or to whatever degree he must give attention to specialized services, the minister, like the physician, would do well to intensify his care of the *total* personality.

## *"Progressive Retrogression"*

In one very real and definite sense, the trend is toward despecialization. To use Dr. Hudson's happy phrase, "progressive retrogression." It is a return, if not to the

"good old days," then to the *plan* of rendering a *total* service. Permit me to explain. It is a well-known fact that in ancient time the religious leader of the community was also its health officer. Although later in pagan societies these responsibilities were discharged in the crudest manner because of a lack of knowledge, it is clear that religion and medicine were closely allied. In Israel, under God, the *priest* supervised both the religious and the health functions of the nation. We are not pleading here for a return to primitive conditions. It should be remembered very carefully, however, that in spite of the great advance of knowledge, the *relationship* between medicine and religion by their very nature remains unchanged. So long as we attempt to shift responsibility for one or the other upon a colleague both will suffer.

Today it is evidently impossible, owing to the complexity of the tasks involved, for one person to assume all physical and spiritual responsibilities included in the care of people. Today *both* physicians and pastors are God's appointed servants. But although there exists today a far greater division of responsibility, each should still seek to minister to the *entire* person with as much dedication as their respective responsibilities permit. "Progressive retrogression" means specifically, let the physician incorporate into his practice all the techniques of spiritual ministry and make them indistinguishable from his services to the physical organism. And let the minister in his personal labors combine into a true alloy, the elements of physical and spiritual guidance and instruction.

In the matter of *healing*, the minister would lean very heavily upon the physician, since in nearly all cases, except those involving simple treatments, and working under the doctor's supervision, treatment demands skills he has not acquired.

In the matter of *prevention*, the picture is quite different. Here the minister can and should speak with authority in his own right.

Although preacher and doctor will always form a cordial team, each cooperating to the limit of his respective skill, in the matter of educating in preventive medicine and health-giving hygiene, the minister seldom need say, "Let George do it," in this case Dr. George!

May it never be said again that, in spite

of our necessary specializations, religion and medicine are divorced among our people, even though they may still be on speaking terms. May we realize the full glory of the Advent message and lead the rest of the world in the fulfillment of God's plan.

### *Inspired Comment*

Since this brief study concerns itself primarily with the enlargement of ministerial training and service in harmony with God's blueprint, it is vital that we quote a few inspired statements.

"No influence should be exerted to turn young men aside from qualifying themselves for ministerial missionary work. To this we may attach the word 'medical'; for it is *essential that the gospel minister shall have a knowledge of disease and its causes. He should know how to give help to the sick. He should be able to teach the people how to treat the house we live in. This is a part of the gospel.*"—*Evangelism*, p. 547. (Italics supplied.)

The day should be long past and deserves to be forgotten when ministers give comfort only to the soul and merely talk of heaven when sickness shall be no more. To be sure, heaven must be mentioned. But what a dereliction of duty it is to leave it at that! Is it not high time to erase the misconception that body and soul are separate entities? Pastors and theologians alike are to teach our people the essentials of healthful living. It is not even sufficient to call upon physicians during an often hurried evangelistic series to address the people for a few moments. We appreciate what our very busy doctors can supply. Their time is largely consumed with countless efforts at curing the sick. But the *minister* should consider it his special duty to give thorough instruction in *good scientific Adventist hygiene* both before and after baptism, in fact, as long as his flock remains in his control. Classes conducted by the *minister* in physiology and all phases of disease prevention should form a part of every church's program.

"Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and much of it might be prevented by attention to the laws of health. The people need to see the bearing of health principles upon their well-being, both for this life and for the life to come. They need to be

awakened to their responsibility for the human habitation fitted up by their Creator as His dwelling place, and over which He desires them to be faithful stewards.”—*Counsels on Health*, p. 389.

In God’s counsel, please notice the emphasis on *prevention*. How wise this is! Although prevention has always been necessary and much better than cure, present conditions in society make it paramount.

#### *Less Glamorous Than Cure*

Prevention is less glamorous than cure. It requires high motivation to maintain programs of healthful living. But prevention is less costly than cure. It is also more rewarding. Preventive medicine can be *practiced* by every minister who is willing to do his part and to *study sufficiently* to become a teacher of physiology and hygiene *in his own right*. Our dedicated doctors and nurses will continue to do their share in the work of prevention as well as of healing.

Clearly and unmistakably stands the counsel, “Every gospel worker should feel that *to teach the principles of healthful living is a part of his appointed work*. Of this work there is great need, and the world is open for it.”—*Ibid.*, p. 390. (Italics supplied.)

This is distinctive Adventist philosophy. We thank God for the men of science and of religion in other communions who are trying to reconcile the estranged partners that should never have been separated. But in these words of Ellen G. White we see the means of making the reconciliation complete.

#### *More Greek and Hebrew—or?*

That which largely remains to be done is *implementation*. We eagerly hope that very soon sufficient curriculum changes will be made to allow those who prepare for the gospel ministry to study enough about the human organism to qualify them to teach others. Curriculums are crowded and always will be. But time passes swiftly and a task needs to be done. More Greek and Hebrew? This hardly appears wise as long as their exists a *major* deficiency in the training for ministerial *medical* work.

Some inspired counsel is direct and very penetrating. “The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not pro-

fess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse, they will go in advance of us.”—*Testimonies to Ministers*, p. 417. This is a very real possibility.

God forbid that in these final, tremendous days the world should steal a march on us. On the contrary, I have confidence to foresee the day in the almost immediate future in which all seminarians will be able to study these vital subjects, when with the necessary cooperation between schools, preventive medicine will take its place where God intends it to be, and our students will become qualified to teach people the things Heaven expects them to know.

#### *Of Greater Importance*

Deciphering ancient tablets has its merit, so does the ability to read the language of the apostles or to trace the providences of God in history. But to understand God’s laws in the human body and to know how to preserve it blameless until the coming of our Lord, is of greater importance.

In our educational program we have given minute attention to verbs and dates and various hypotheses, while somewhat neglecting the weightier knowledge of healthful living. Whereas the former should not be omitted, the latter needs more prominence. Let us bring our glorious Advent message to full fruition by re-establishing a balance in the training of our ministers.

## FEEDBACK

As an ex-editor I cannot resist the temptation to point out that Dr. Ritland’s review of the book on George McCready Price (*THE MINISTRY*, Aug. 1967, p. 43) had one inaccuracy in it. He states in that review that Professor Price wrote only one book that was not on scientific subjects. However, I have in my library a copy of the book *If You Were the Creator*, published by the Pacific Press. This is not on science, but on theology, and is a valuable book that I would recommend to anyone. I have had it in my library for the last twenty years or so, and value it highly.

R. E. FINNEY, JR.

THE MINISTRY





# A MILLION PRAYERS A DAY

LAWRENCE M. NELSON

Associate Secretary  
MV Department, General Conference

*Small prayer groups were a part of the spiritual emphasis of the week.*

**E**VIL is multiplying with such rapidity that the minister often wonders how the youth of the church can withstand present-day temptations. We often think of the struggle that Peter, along with the other disciples, went through to be a Christian. The following statement from the pen of inspiration reveals what we are facing today:

"I have been shown that Satan has not been stupid and careless these many years, since his fall, but has been learning. He has grown more artful. His plans are laid deeper, and are more covered with a religious garment to hide their deformity. *The power of Satan now to tempt and deceive is ten-fold greater than it was in the days of the apostles.* His power has increased, and it will increase, until it is taken away. His wrath and hate grow stronger as his time to work draws near its close."—*Spiritual Gifts*, vol. 2, p. 277. (Italics supplied.)

It is time for action. As temptations in-

crease, God's Spirit must be poured out in greater abundance to make up the difference. Thank God there are evidences of a new awakening among God's youth.

From all around the world—from college and academy campuses, from youth Bible conferences, from MV rallies and revivals—comes the thrilling news of consecration and commitment and evangelistic witnessing.

MV TARGET 100,000 has become worldwide in its scope, with every division participating. Reports indicate we are already approaching the halfway mark of 50,000 baptisms toward our MV TARGET goal of 100,000 by 1970.

A worldwide Daily Prayer Schedule is being sent out to the entire world as a special feature of the 1968 MV Week, March 16-23. We believe that in following this plan a million prayers a day will arise to God in behalf of a great spiritual revival and for an outpouring of the Holy Spirit among the youth of the church.

The Daily Prayer Schedule is as follows:  
March 16—Sabbath, MV Day

Pray for worldwide revival among Advent youth.

March 17—Sunday

Pray for youth of the local church.

March 18—Monday

Pray for youth of the Australasian and Central European divisions.

March 19—Tuesday

Pray for youth of the Far Eastern and Inter-American divisions.

March 20—Wednesday

Pray for youth of the Middle East, North American, and Northern European divisions.

March 21—Thursday

Pray for youth of the South American and Southern Asia divisions.

March 22—Friday

Pray for youth of the Southern European and Trans-Africa divisions, and Eastern Europe.

March 23—Sabbath

Pray for total youth consecration and the success of MV TARGET 100,000.

The office family of the General Conference, every division, union, local conference, and mission of the entire world is being asked to join in prayer during this week in behalf of our youth in their evangelistic program.

Every pastor in the world is encouraged to lead his church in special prayer for the youth by means of a unified plan for the church membership, and by conducting in his church daily Week of Prayer services, preferably presenting the sermon material in the MV Week special of the *MV Kit*. Each sermon by a leading evangelist is based on one of the chapters of the book *Steps to Christ*. It is hoped that the pastors will arouse every Adventist family in the world to join in this special prayer schedule in family devotions each morning.

Every youth must be encouraged to participate in this MV Week of activities and turn to God as never before in heart searching and surrender and personal pleading for an infilling of the Holy Spirit. This is a call for total involvement of every church institution from the first grade through to the university level.

A million prayers a day in behalf of our youth during this special week will move the arm of God to give His youth, in all the world, victory.

## Dress Standards in the Early Christian Church

(Continued from page 13)

"You must not overstep the line to which simple and sufficient elegance limits its desires, the line which is pleasing to God."—*Ibid.*

### Driven to Extremes

Thus were the standards of early Christianity set forth. But as the church grew and became more popular with the world many of the early ideals were lost sight of and the high standards were set aside to be replaced by the more pleasing customs of paganism that were gradually infiltrating into the church. In fact, there came a period in the history of the church when the moral degradation and corruption of standards was so great that the more spiritually-minded reacted almost too extremely in carrying out the ideals of simplicity and self-denial. We know and believe that God does not require, nor is He particularly pleased with, mere austerities and mortifications of the flesh. Yet we do well to admire at least the spirit and devotion that characterize many of the saints of God down through the ages who, to the best of their knowledge and circumstances, practiced the principles of primitive godliness.

### Marcella, Paula, and Elizabeth

One such woman was Marcella, 325-410, a wealthy widow, of Rome, who devoted her life to the church and established one of the first religious communities. It is said of her that she was extremely discreet at all times and that because she rebelled against the "immense weight of splendid clothing then in fashion and the hours devoted to painting the face and curling the hair before a mirror, she adopted a coarse brown dress. Her appearance marked her as consecrated to a religious and self-denying life."—EDITH DEEN, *Great Women of the Christian Faith*, p. 19.

Paula (347-404) was a contemporary of Marcella's and also lived in Rome. Like other earnest Christians of her time, she protested against the materialism of her day. Before her conversion she had been a woman of wealth and had dressed in rich silks and decked herself in the finest jewels. "Like other women of her rank, she painted her face, darkened her eyes and plaited her dark hair with false yellow

tresses. . . . When she became a Christian, she began to adopt many austerities."—*Ibid.*, pp. 30, 31.

Elizabeth of Hungary (1207-1231), though born into a royal family, was more concerned with her destiny as a child of God than with her earthly heritage. She lived in a dark period of the church's history, but her life of devotion and humility shone out like a bright star—brief but brilliant. It is said of her:

"She was the daughter of a king and the wife of a prince, but she wore her regal honors humbly. When she entered a church to meditate on Christ's Passion, she removed her crown jewels, for she had seen Christ crowned with thorns and could not bear to appear in a sacred place wearing precious gems.—*Ibid.*, p. 43.

These women and a host of other noble Christians, many of whom history has long since forgotten, are worthy examples of the principles set forth by the apostles and the early church. To them the beauty of soul, which comes from an indwelling Christ, was of greater value than any outward adorning.

Christ offers His beauty to us today. If we consent He will clothe us with His humility, the beauty of holiness. Self-glorification, vanity, and pride in the form of artificial and frivolous outward show will be our shame; primitive godliness, the loveliness of the soul hid in Christ, will be our glory.

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## Rare Steaks

(Continued from page 11)

Present and future opportunities are overwhelming. Our big problem is, Can we cope with the demand that is bound to come? We are thankful for our health-food factories, whether sponsored by the denomination or not, but their combined strength is totally inadequate to meet the needs. If time should last, and earth's population by A.D. 2000 should reach 3 billion, vegetable proteins will undoubtedly be in vogue. The world will sit on our doorsteps, begging for food. Will we be ready to feed them? According to *Parade's* article, the Massachusetts Institute of Technology is picking the

brains of food, nutrition, and government experts from home and abroad in an attempt to find new sources for food. Multiplied millions of dollars are now being, and will be, thrown into a frantic development of new food products.

What would happen if a number of our dedicated Adventist businessmen would get together and really take the lead in marketing vegetable-protein meat substitutes? This writer cannot help feeling that a concerted action on the part of dedicated Adventist financiers would result in putting the Adventist health-reform program in the most favorable light. No longer would a vegetarian diet be classed as a whim or fad but rather as a sensible approach to maintaining health and even life itself. The rational health reformer, and this includes the vegetarian, need never apologize for his eating habits. He can be proud that he is in the lead, and that in one particular area at least he is ahead of his time! J. R. S.

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## Djakarta Evangelism

(Continued from page 25)

One of these teams saw twenty-four of their new believers ready for the first baptism.

Pastor C. A. Williams, from the division office at Singapore, rendered gratifying assistance in counseling and preaching, and Pastor W. L. Wilcox and his union office staff gave indispensable support to the total campaign.

***How about music? Are the Indonesian people musical at all?***

Yes, few peoples are more music loving and produce a greater variety of music than the Indonesians. Massed choirs, men's and women's choruses, quartets, trios, duets, solos, a brass ensemble, and the famous native *Aung Klong* bamboo orchestra of twenty-eight members, all blessed the Djakarta campaign. There were hymns, choruses, Negro spirituals, which they did creditably, and even excerpts from Handel's *Messiah*.

***Would you sum up your convictions regarding city evangelism?***

I believe we have little time left to warn the great cities. We ought to step into every opportunity that comes to us, depending upon the Holy Spirit to work upon hearts while we do our best to follow the blueprint that God has given us. When we do our part, God will do His. J. R. S.

# *The Distinction Between Clean and Unclean Animals*

(Part 2)

R. L. ODOM

Research Consultant, General Conference

**A**N EMPLOYEE of the United States Government telephoned me and said he was having lunch with two friends in a cafeteria in Washington, D.C., and he added: "In our conversation, mention was made of Seventh-day Adventists and we began to wonder why they consider the flesh of pigs and certain other animals unsuitable for food. One of us thought he knew why and gave his explanation. The other friend gave a different reason for it. So I said, 'I'm going to call them right now to get it straight.' Would you please give me your explanation?"

At another time a colonel occupying an important command post in the armed forces of the United States called and said, in substance: "I wish you would give me the title of a book that explains why Seventh-day Adventists believe that certain animals are fit for food and that certain others are not. I have met several men of your faith and asked them about this, but none of them has been able to give me a clear explanation. Where can I get a book that clearly explains your faith and practice on that subject?"

## *Protection, Ceremony, Arbitrariness*

Some Bible commentators teach that the law making a distinction between clean and unclean animals, insofar as food is concerned, was a regulation arbitrarily imposed by God to discipline recently liberated slaves who were still rebellious people. Others suppose it was merely a ceremonial measure designed to teach or illustrate spiritual lessons. Others hold that it was a legalistic device given to the Jews as a means by which they might develop holiness as a result of obeying it. Very few Jewish teachers today think of it as designed to protect or promote health.

## *Health Safeguard*

Seventh-day Adventists believe that the distinction made between clean and unclean animals, insofar as eating them for food is concerned, was intended by the Lord to safeguard the health of His people. We do not believe that it was primarily designed to be either arbitrary or ceremonial in its application. The Scriptures tell us that "the Lord will give grace and glory: *no good thing will he withhold from them that walk uprightly*" (Ps. 84: 11). In all that He requires of us, and in all that He forbids us to do, our heavenly Father has our welfare at heart. The following statements, penned by Ellen G. White, represent Seventh-day Adventist thinking on the subject:

"His [God's] prohibitions and injunctions are not intended merely to display His authority, but in all that He does He has the well-being of His children in view. He does not require them to give up anything that it would be for their best interest to retain."—*Patriarchs and Prophets*, p. 600.

"The distinction between articles of food as clean and unclean was not a merely ceremonial and arbitrary regulation, but was based upon sanitary principles. To the observance of this distinction may be traced, in a great degree, the marvelous vitality which for thousands of years has distinguished the Jewish people."—*Ibid.*, p. 562.

"Many articles of food eaten freely by the heathen about them were forbidden to the Israelites. It was no arbitrary distinction that was made. The things prohibited were unwholesome. And the fact that they were pronounced unclean taught the lesson that the use of injurious foods

is defiling.”—*The Ministry of Healing*, p. 280.

“God did not prohibit the Hebrews from eating swine’s flesh merely to show His authority, but because it is not a proper article of food for man.”—*Counsels on Health*, p. 116.

“In the directions given through Moses it was forbidden to eat any unclean thing. The use of swine’s flesh, and the flesh of certain other animals, was prohibited, as likely to fill the blood with impurities, and to shorten life.”—*The Desire of Ages*, p. 617.

“God forbade the eating of unclean beasts, not to exercise an arbitrary authority, but to preserve the life and health of His people. In order for them to retain their faculties of mind and body, it was necessary that their blood should be kept pure, by eating simple, healthful food. He therefore specified the animals least objectionable for food.”—“The Sins of the Pharisees,” in *Signs of the Times*, March 21, 1878, p. 89.

#### *Not Arbitrary but for Our Good*

Note that the following reasons are given, in those statements, as to why the flesh of the unclean animals should not be used for food:

1. “The things prohibited were unwholesome.”
2. “The use of injurious foods is defiling.”
3. “It is not a proper article of food for man.”
4. It would be injurious to those who should eat it.
5. They were not the best articles of food.
6. “Likely to fill the blood with impurities.”
7. “Likely . . . to shorten life.”

Furthermore, the Lord’s ban against the use of the flesh of unclean animals as food was:

1. “No arbitrary distinction.”
2. “Not to exercise an arbitrary authority.”
3. “Not because He wished to especially show His authority.”
4. “Not . . . to show His authority.”
5. “Not a merely ceremonial and arbitrary regulation.”
6. “Based upon sanitary principles.”
7. “To preserve the life and health of His people.”

#### *Meaning of Peter’s Vision*

An apostate elder who had joined an offshoot told me before a group of people one day that Bible references to clean and unclean animals were merely symbolic language. He cited Peter’s vision of a sheetful of unclean animals (Acts 10:9-15), and how a voice from heaven said to him: “What God hath cleansed, that call not thou common” (verse 15). Peter later explained it by saying: “God hath shewed me that I should not call any man common or unclean” (verse 28). “Therefore,” said the apostate, “when the Bible speaks of animals as unclean, it refers to sinners, to people whose hearts are unclean because of sin.”

In comment on Peter’s vision, the Spirit of Prophecy says: “Some have urged that this vision was to signify that God had removed His prohibition from the use of the flesh of animals which He had formerly pronounced unclean; and that therefore swines’ flesh was fit for food. This is a very narrow, and altogether erroneous interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences.”—*The Spirit of Prophecy*, vol. 3, pp. 327, 328; *The Story of Redemption*, p. 285.

I asked that man to turn to Genesis 7: 2, 3, 8, 9, and explain, according to his reasoning, why the Lord would have Noah preserve two pairs of every kind of unclean animal in the ark during the Flood, if by such language He meant sinful men and women. I requested him to turn also to Genesis 8:20 and explain, according to his theory, why Noah “took of every clean beast, and of every clean fowl,” and offered burnt offerings on the altar,” if such animals really were people whose hearts were clean. After stammering a few moments, the man confessed that he could not explain those texts.

In the symbolic vision given to Peter (Acts 10:9-15, 28) the unclean animals cleansed by the Lord did represent Gentile sinners whose hearts the Lord had cleansed from sin, but whom certain non-Christian and Christian Jews regarded as common or unclean (Acts 10:28; 11:1-18). However, Peter himself said: “I have never eaten any thing that is common or unclean” (chap. 10, verse 14). When he said that, Peter was a Christian minister, who had been ordained as an apostle by Christ

(Continued on page 39)

**A**LL Adventists will agree upon the validity of the following items: First, Jesus Christ is the embodiment of all essential religious truth. He is the center of all true doctrine. Second, the various doctrines comprising the Adventist faith should be presented as radiating from Christ, as the spokes radiate from the hub of a wheel. Third, the everlasting gospel of the threefold message of Revelation 14:6-14 binds all these truths into a harmonious unit, as the rim binds the spokes into a unit for movement.

All this is accepted. But how much are we doing to follow this concept in the presentation of the truth in the sermons in the evangelistic campaign, in the Bible studies with the interested, and in the Bible correspondence courses for teaching the truth? Much more needs to be done in these matters along the line of this concept. Increased results will be attained. Certainly no one has used this concept to its full potential. Someone needs to prepare a new Bible correspondence course that will make a more effective use of this concept than the courses now in use.

There is no one fixed method for carrying out this concept in the sermons of the evangelistic campaign. One man may do it one way with success. Another may do it in an entirely different way with equal or even greater success.

We offer these suggestions for a new approach for unfolding the doctrines as centralized and personalized in Christ the truth, and tied into the threefold message, to which we owe our existence as a separate people of destiny. These suggestions are as applicable and as practical for a series of Bible studies in the home as for sermons of a public evangelism campaign. They also fit the Bible-in-hand method or Gift Bible Evangelism.

The first subject is entitled "The Bridge to a Troubleless World." The basic idea is that Jesus Christ has made a bridge across the gulf of sin by His incarnation, sinless life, crucifixion, resurrection, ascension, and second advent. By accepting Him we pass from death to life. His second advent will prepare the way where we can live in a perfect world free from trouble, war, sickness, old age, and death.

#### *The Wheel of Truth*

Inside the Bible each one receives a card on which is printed the wheel of

truth. On the hub is the emblem of the cross, with the words around it, "Christ the Truth." Then from the hub there radiate seventeen spokes. None of these are labeled, because the plan is for each hearer to place the label on each spoke as the successive sermons are preached. The rim of the wheel is labeled, "The Everlasting Gospel for These Last Days, or The Threefold Message of Revelation 14:6-14." At the close of the first sermon the people are asked to take the card and label spoke No. 1, "Christ the Only Saviour," then insert the card back in the Bible.

At the next meeting the people are handed the same Bible they used at the first meeting. The second subject is "Life Story Written Before Birth." This deals with the striking fulfillment of the Messianic prophecies of the Old Testament in the life of Jesus of Nazareth. At the close of the study they are asked to take the card with the wheel and label spoke No. 2, "Christ the True Messiah."

The third subject is "Was Christ Both God and Man?" In this study the pre-existence of Christ as the eternal Son of God is shown from the Word, also that He is the Creator of this world, and other incontrovertible evidences of His deity. The people are asked to label spoke No. 3, "The Deityship of Christ."

The other subjects follow on, dealing

## **Christ-centered**

with the Second Advent, the signs of His appearing, the threefold message as God's present truth for our day (no attempt is made at this time to interpret or identify Babylon, the beast, et cetera. It is established that this is the closing message of the gospel and that the objective of these studies is to discover from the Bible the meaning of these terms), the home of the saved, justification, sanctification, the Ten Commandments as Christ's eternal standard of righteousness (on this subject it is shown how the abolished laws mentioned in the New Testament are the ceremonial



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HARRY ANDERSON, ARTIST

# Threefold-Message Preaching

**J. L. SHULER**

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laws of Moses and certain of his civil statutes. The item of not being under law but under grace, is cleared up. Then no one needs to use this later on as an objection to get around the Sabbath), the Sabbath as the sign of Jesus Christ as God the Creator and only Saviour, the sanctuary and the judgment, conditional immortality, Christian stewardship, Christian temperance, Christian standards, baptism, et cetera. In each case the hearers label the spokes in keeping with the successive unfolding of the truth.

This plan can be a real help to the pas-

tor in his follow-up after the evangelist has gone. He can tell the people, "We will keep on studying the Bible together in keeping with this wheel of truth. Additional truths will thus come from Christ the truth for our encouragement and help."

## *A Christ-centered Method*

As the people fill in these spokes one by one as the studies or meetings proceed, the drawing power of Christ is experienced. He is the magnet of the universe.

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# Another Comforter

DALLAS YOUNGS

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**W**HEN Christ left His little family of disciples, it was with the promise that "another Comforter" would come as His successor. But together with this promise were words of caution: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).

The promise of "another Comforter" signifies that Jesus Himself was the first, the original Comforter. And that, indeed, He had been. He had defended and encouraged His disciples. He had stood by them. He had taught and enlightened them. He had given them examples of unselfish devotion to a great cause. He had shown them how to live.

The promise implied the need of Peter, James, John, the other disciples, and every follower of Jesus to this time. There is a lack in sin-prone men that only the indwelling Spirit can supply. Human beings are weak to resist the temptations of their archenemy, Satan. They are ignorant of his delusions. How often he sets upon them unawares, taking them off guard, and they fall victim to his subtlety.

## *How Have Men Endured?*

Illustrative of this is the way Satan tried Job. The patriarch was offering a burnt sacrifice in behalf of his sons and daughters when a messenger brought word that the Sabaeans had stolen the oxen and asses. Another followed saying, "The fire of God is fallen from heaven, and hath burned up the sheep." Immediately came news that the Chaldeans had stolen the herd of camels. And if that was not enough, another came saying the wind had blown down the house and killed all his sons and daughters. Later Job lost his health and the support of his wife.

Jesus knew that until the very time of His second coming, as persecution and multiple trials set upon the people of God, they would need the inward strength and courage of the Holy Spirit. Their feeble and frail human natures must be fortified by that divine power that proceeds from the Father. How have men and women endured the dungeon, the rack, the stake? Certainly not by human will and strength alone. That other Comforter stood by them.

The disciples came to realize the benefits and blessings, as well as the high privilege of receiving the promised Spirit. They saw they could not perform the great commission of proclaiming the gospel in Jerusalem, Judea, Samaria, and all the world without the inspiration and power of the Spirit of God.

"The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. The power of evil had been strengthening for centuries, and the submission of men to this satanic captivity was amazing. Sin could be resisted and overcome only through the mighty agency of the Third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—*The Desire of Ages*, p. 671.



### *Christ Makes Request*

"I will pray the Father," promised Christ, "and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John 14:16-18).

There was nothing in all heaven—not the temple or the angels that would benefit the disciples as would the Holy Spirit. Christ would make special request of the Father that when He was glorified the Spirit would be given—poured out in the fullness of divine power. This was a request of a Son to His Father, and the answer was of the Father to His Son. This was a prayer of a Son on an equality with His Father.

However, Jesus did not make the request at the time of His unparalleled prayer in John 17. Why? Because His ministry was not yet finished, His death on the cross not yet an accomplished fact. He was not yet glorified: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:38, 39).

Still another reason why Jesus could not ask for the Holy Spirit at that time was that the disciples were not prepared to receive the Spirit. Their hearts were unsubdued by divine love. They were filled with a spirit of greed and self-aggrandizement as was evidenced that last night in the upper room. Yet those same animosity-filled disciples, after the ascension, returned to that very upper room, uniting in prayer for the fulfillment of the promise:

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).

### *"I Will Come to You"*

The disciples thought that death would be the separating factor, separating them forever from their Lord, but not so. Christ promised otherwise: I will not leave you

desolate orphans. I will come to you. How would He come? The Holy Spirit, proceeding from the Father, in the name of Jesus, would bring both the presence of the Father and the Son to His people. John 14:23 tells us: "If a man love me, he will keep my words: and my Father will love him, and *we will come unto him, and make our abode with him.*"

Actually, the Spirit would bring the presence and influence of Christ nearer to the disciples than when He was with them by the seaside in Galilee. The Spirit would be "with" them and "in" them, and His influence would be the predominant factor in their lives as was seen on the day of Pentecost when they spoke in tongues and three thousand were converted in a day.

By the indwelling Spirit every disciple of Christ could have the comfort of His continual presence. Men of the world would not have this comfort. Said Jesus: "Yet a little while, and the world seeth me no more." While the world would not see Jesus, His disciples would: "But ye see me: because I live, ye shall live also" (verse 19).

Speaking again of the Spirit, this time as "the Spirit of truth," Jesus declared an intimacy not yet known: "But ye know him; for he dwelleth with you, and shall be in you" (verse 17). The Spirit would bring to them each, though widely separated, the abiding presence of the Man of the cross. By this means Christ would abide within them—in heart and mind, in conscience and will.

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Admittedly, this is a mighty mystery. But that is no reason for doubt and unbelief. We are surrounded by mysteries. Who understands how dead food eaten today, tomorrow is living brain and body tissue, walking around and talking? Who can explain the germination of the seed? By what means does the migratory bird find his unerring way over hundreds and thousands of miles of trackless forest, and desert and ocean?

### *Six or Seven Million Christians*

The Holy Spirit fell upon the believers at Pentecost in hitherto unknown force and power. This was a new thing under the sun. Peter and the rest of the disciples,

*(Continued on page 42)*

# Preacher's Progress

RON RUNYON

## Religious Side Shows

WE HAD NO Pathfinder clubs, no foreign tours, no junior camps, no elaborate MV programs when I was a youth. The exiguity of church socials was most evident. This situation caused the usual vocal crusaders to decry the church's out-of-touchness with its young people. Often some pulpit banger would piously exclaim, "If we don't do *something* for our youth, *we will lose them.*" The term "something" usually meant parties and picnics. The phrase "we will lose them" suggested that our youth would leave the church.

Another startling pronouncement that never failed to capture my gaiety-loving heart was this: "You can't expect young people to be on their knees all the time or to always be sitting in church!" This statement sounded most logical, especially if it was said fast and with conviction, and so long as I did not think it through. When I became sensible enough to give it serious thought I wondered who these people were who spent all their time on their knees or in church. I began to look around for these marathon kneelers and church-pew-sitters. To my surprise, I found none. Evidently there was little cause for concern.

In my own experience as a lad, prayer meeting attendance was inevitable. Academy and college vacation periods always found me in prayer meeting with my father. But out of a church of nearly three hundred, only one or two youth my age were ever in attendance. And the stunted adult attendance was anything but encouraging. Since then, my experience has indicated that most Adventist churches at prayer meeting time are about as empty as they are at eleven o'clock on Sunday morning. Evangelistic meeting attendance was a bit better. But it took a church social to really pack the people in. Evidently there were few, if any, who spent all their time on their knees or in church. Personal acquaintance with those of my own age never revealed a single individual who was fanatical about his hours in prayer or in church. In fact, I've never met a person in this category in my entire life.

### *Strap Them to the Cross*

If it is possible to hold our youth by doing "something" for them, I'm all for it. But what should that "something" be? And what do we mean by "holding" our youth? The greatest issue facing our church today is not the reaching of some membership goal. We are not a club in-

volved in a membership drive. Should our goal be the involvement of as many young people as possible in some newly invented secular activity? And will such activities, however attractively they are promoted and whatever their apparent success, really hold young people in the church?

I think of the Waldenses, those dedicated heroes of the past who left us such a sacred legacy. But what of their children today? They have built dance halls beside their chapels, thinking to hold their young people. But it hasn't worked. Their young people are down in the cities with the bright lights.

We can never save our youth by compromising principle or by fogging over our real reason for existence. Such a program can only lead to spiritual bankruptcy and eventual repudiation of God Himself. I weep as I see the tours, socials, and programs ad infinitum consuming the time, money, and energy of our youth and adults when so little, so very little, is being done in evangelistic witnessing. Our real and only business as a church is to strap every boy and girl, every man and woman possible to the cross of Christ and get them involved in witnessing! If this goal is overshadowed by a conglomerate of energy-consuming programs which rarely if ever lead to witnessing for our Lord, we will fail in the church's true mission.

Only Heaven's statistical report of the saved and lost could prove me right or wrong, but I am thoroughly convinced that the percentage of youth lost to the cause of Christ in the days when I was an MV-ite, when there were few social activities, was no greater if not less than it is today. I have watched the present-day feverish youth activities. We bus them to Mexico, fly them to Europe, sail them to the islands, feed and fetch them from social to social—all with pitifully small results in terms of souls saved.

### *Nudity Advocated*

No religious side show will ever meet youth's basic needs. The church calendar of nonreligious activities ranging from boating to Bach is not even a poor substitute for heart religion. In fact, it is often a downright deterrent to the soul's spiritual existence. The inordinate desire to get *all* the youth involved in some church-sponsored social activity may in the end prove to be the means that destroys the very program that God has ordained for youth who ought to be encouraged to carry it out.

Look at what is happening in the major Protestant churches. They are determined to reach youth where they are, wherever that may be and whatever the necessary compromise of principle. I picked up a new magazine the other day and discovered that the lead article advocated nudity. I was shocked to find that the magazine is published for university students by one of the great Protestant churches. Washington National Cathedral, I understand, is currently having financial difficulty because certain contributors have withdrawn their support follow-

ing the bringing of rock 'n' roll into the worship service. So far as social activities are concerned, there seems to be no limit to the kind of entertainment the churches will sponsor. And I'm not talking about popcorn machines in the church basement!

I ask you, Are *we* heading in the same direction?

### *Whose Responsibility?*

I am not averse to a reasonable number of church social functions, provided they are of the right character. But I believe some have confused church activities with home activities. Should not parents assume the major control of the social life of their children? Fathers and mothers might happily discover the joy of providing innocent entertainment for their own children and children from broken or divided homes. The way things are headed now, the church will soon take complete control of social activities, leaving the parents in the position of glorified taxi drivers who carry their children from one church function to another. The church is in danger of becoming a giant entertaining, baby-sitting organization whose main object is to jam a bottle of fun-milk into the mouths of restless youth every time they make a move to leave the church-crib structure.

Could it be that if we would help the youth to discover the satisfaction, the pure pleasure, there is in a life of witnessing for Christ, our concern for our youth would vanish? It could happen. It will happen when we reverse the present trend. Instead of an ever-increasing diet of secular activity with a little bit of religion tossed in, we ought to see an ever-increasing diet of religious activity with a little bit of the social thrown in.

### *Fun in Witnessing*

The youth who is looking for thrills and adventure and pleasure—call it fun if you like—will find all these and more, without a hangover, in a life patterned around witnessing for Christ.

Not long ago I was visiting a friend in a nearby suburb. While I was there, early on Sunday morning, there was a knock at the door. There stood a well-dressed man with a fourteen-year-old girl beside him. Both had Bibles. After introducing himself, the man referred to world conditions and began to support his statements with Bible texts. Whenever he turned to a text the girl did the same. The most impressive thing about this visit was the dedication of the girl. Here was a teen-ager taking time to visit house to house to encourage people to study their Bibles. Undoubtedly she would be labeled a square by some, but what a charming square she was. How refreshing to see such dedication in a world where youthful energies are being channeled into useless and even obnoxious lines of endeavor.

Let the church confine its activities mainly to the work of warning and winning the world.



Take those youth who are willing to respond and work diligently with them. They will find adventure unlimited. And others will catch the spirit. We talk about what will happen if our army of youth, rightly directed, will march forward. But never should we overlook the fact that the main business of an army is not socializing, sight-seeing, or party-going. It is fighting! Does God expect less of His army?

## The Distinction Between Clean and Unclean Animals

(Continued from page 33)

Himself about two years before His death.

In Matthew 23:24 Jesus speaks of certain religious teachers "which strain at a gnat, and swallow a camel." The significance of that statement is well set forth in the following comment by Ellen G. White:

"The Jews read in the requirements given to Moses that nothing unclean should be eaten. God specified the beasts that were unfit for food, and forbade the use of swine's flesh and the flesh of certain other animals, as likely to fill the blood with impurities and shorten life. But the Pharisees did not leave these restrictions where God had left them. They carried them to unwarranted extremes; among other things the people were required to strain all the water used, lest it might contain the smallest insect, undiscernible to the eye, which might be classed with the unclean animals. Jesus, in contrasting those trivial exactions of external cleanliness with the magnitude of their actual sins, said to the Pharisees, 'Ye blind guides, who strain at a gnat and swallow a camel!'" —*The Spirit of Prophecy*, vol. 3, pp. 63, 64. See also *The Desire of Ages*, p. 617.

"The leading Jews who delighted in teaching and in administering the law, carried the prohibitions of God to unreasonable lengths, making life a burden of ceremonies and restrictions. . . ."—"The Sins of the Pharisees," in *Signs of the Times*, March 21, 1878, p. 89.

(To be continued)



## 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.*

### Power Point

This consists of a set of twenty postal-sized cards printed in two colors. At the top a text is quoted. At the bottom a quotation from the Spirit of Prophecy, appropriate to the text, is given. These cards are used during evangelistic or revival meetings. The cards are distributed either at the beginning or at the end. The minister asks the audience to read the text with him. Then he reads the comment from the Spirit of Prophecy. Each card and statement fits into a particular subject, and there are enough cards to cover a revival or evangelistic series.

The people are then urged to take the card and memorize the text before the next meeting. It is pointed out that concentration on the Word of God is a power to help them overcome sin and evil. Excellent results have been experienced by those who have used them. They are available through the General Conference Ministerial Association at twenty cents a set of twenty cards. Sold only in sets. A sample set will be sent free upon request.

### Planning the Yearly Program

The new year has begun. Have you looked ahead? Are your plans well laid for the year? Do you have a church calendar on which the projects, programs, campaigns, and crusades are all listed? If not, it is not too late to get at it. Plan with the church board, the lay activities council, the MV and social committees, and other groups. Know well in advance what the program will be and who

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the responsible individuals are to see that the plans are followed through.

A general calendar with spaces and columns to indicate the various events is most helpful. This can include the sermon topics, lay activities projects, social activities, evangelistic meetings, and special offerings. The church calendar can do much to stimulate interest in the program and to harness more effective and dependable leadership. Planning ahead makes every part of the program run more smoothly, avoids friction, and lessens ulcers.

### Courtesy Demands an Answer

Soon after I arrived in the homeland on furlough I wrote a courtesy letter to a nearby conference officer telling him I would be spending some time in his conference, and would be available for speaking appointments in nearby churches. I waited in vain for an answer. Some of his workers tell me he is a fine leader, but he just doesn't answer his mail.

I wrote to a friend asking the name of a certain book, hoping to purchase it before returning to our field. No answer—until I wrote again. I wrote to another worker on important business questions—and finally had to write again.

I cannot help contrasting this carelessness with what Daniel Guild, our union president, told me one time. "Ralph," he said, "you ought to acknowledge every letter you receive."

Personally, I can make allowances for my fellow workers, but sometimes such lapses can be quite serious. There is, for instance, the layman who sometimes writes for our papers. He had an article accepted, but a query to the editor two years later as to when it might be published brought no reply. The layman draws the not illogical conclusion that the editor considers him beneath his notice.

On the other hand, what a joy it is, and how smoothly the business of the church runs, when letters are answered by return mail—or at least within a week. Fortunately, most of our workers follow this efficient procedure. *Ralph E. Neall*

### Attention: Pastors and Church Religious Liberty Secretaries

The General Conference Religious Liberty Department urgently needs to know the names of all Seventh-day Adventists who have been denied the privilege of taking an examination and/or have lost their jobs from the Post Office because of Sabbath convictions since January 1, 1963.

Send all pertinent information to W. Melvin Adams. Please give name, post office involved, and date. Copies of any correspondence concerning termination of employment or denial of request to change examination dates will be very helpful.

Pastors, please include this request in your bulletins and public announcements.

*(Continued on page 46)*

## The Leaping Frogs of the Revelation

(Continued from page 10)

the word "Armageddon" as it is used in Revelation 16:16 does not limit the coming of Christ or its effects to a narrow triangular plain in any one section of the earth; but rather, Armageddon will be a fact at the coming of Christ wherever men walk the earth. Business will be brought to a standstill. Man's attention will at last be focused on his Creator, and God alone will be exalted in that day. Christ will seize the kingdom by force, and evil men and demons will acknowledge with their lips what they have known in their hearts but have denied in their lives.

The shadows of Armageddon slowly overspread the earth, bringing with them issues that are of eternal moment. What a privilege to be a Christian minister at a time like this, for we hold in our hands not only the key to peace in this world but the gospel that is the passport to a better one! No one is indeed sufficient for these things, but may we remind ourselves that the Pygmy is not overawed by the size of the elephant, but hunts down this giant creature; and while the elephant is preoccupied with other things, this little man stations himself under the elephant's belly and rams his spear straight home to the heart of this giant beast and then follows him until he falls dead. Thus Father Pygmy is provided with a source of food for the coming weeks.

With the Sword of the Spirit, which is the Word of God, let us aim at the very heart of the dragon's citadel. There are honest hearts out there, waiting to be gathered in. God make us faithful gatherers.

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## How to Secure and Hold Attention

(Continued from page 15)

from one thing to another. If an attempt is made to pin it down to one thing, it tends to sink into drowsy extinction. Vary the manner of presentation. Introduce frequently short illustrations. Address questions to the audience.

The third law is movement. The discourse must have movement. Different phases of the subject should be presented

with a rapidity corresponding to the rapidity of normal mental movement. And let the movement of the discourse be accompanied by physical movement as well. The younger the speaker, the more difficult the subject, the more he should avoid standing like a stone statue. Use the pulpit as a flight deck. Take off, and come back to fill the bomb bays with ammunition, and take off again. Don't come to rest behind it until the close of the discourse.

### *Thirty Minutes or Break It!*

The last rule will be rather precautionary. Inasmuch as the absolute limit of modern, psychological endurance is thirty minutes, don't go beyond that time. If you have to, or think you have to, then break the discourse into two parts by introducing something relaxing or diverting in the middle of it. Remember that no concert runs an hour without a break, no play is given in a single one-hour act, no sport's contest is given in one inning or period. Let us strive to be as wise as the children of this world, and perhaps our audience will stay with us longer!

Public speakers, let our aim be to be a wing commander of a mighty, individually powered and directed aerial armada, rather than a modern Caesar dragging unwilling captives chained to our chariot wheel.

---

## Genesis and Science

(Continued from page 23)

2400 B.C. using the bristlecone pine. The growth characteristics of this tree make it unsatisfactory for the establishment of a precise long-term growth-ring sequence. Attempts to correlate bristlecone pine growth rings with radiocarbon ages indicate that either ring counting has overestimated the age of the oldest bristlecone pine material by 500 to 1,000 years or the relative amount of carbon-14 in the atmosphere around 2000 B.C., was in the order of 10 per cent greater than in A.D. 1850 (Damon, *et al.*, 1966).

(To be continued)

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It is a pleasure for the author to acknowledge indebtedness to Dr. Harold G. Coffin of the GeoScience Research Institute for the stimulus which led to the development of the foregoing material and also for the encouragement and assistance which he provided throughout all phases of the manuscript preparation.

## Another Comforter

(Continued from page 37)

including the holy women, had just ended a ten-day prayer meeting, between the ascension and the Feast of Pentecost, in which they supplicated the throne of God for the outpouring of the Spirit.

Suddenly the house was shaken, and the sound of a mighty wind was heard. Their prayers were answered. Jesus' promise was fulfilled. The visual manifestation was as of tongues of fire resting upon each of them. The auditory manifestation was that visiting Jews from many different nations heard the gospel in their native-born languages.

The effectual manifestation was that three thousand were convicted, converted, and baptized that day. Many other thousands were baptized at a later time. The Spirit did His work so well that it is estimated that thirty years after Pentecost there were between 6 and 7 million Christians.

Yet, Pentecost was not the beginning of the Spirit's work. We find Him at work in the creation of this world: "The Spirit of God moved upon the face of the waters" (Gen. 1:2). Before the Flood He strove with men. Saith the Lord: "My spirit shall not always strive with man" (Gen. 6:3). He gave Samson his unparalleled physical strength: "The Spirit of the Lord came upon him, and he rent him [the lion] as he would have rent a kid" (Judges 14:6). The Spirit of the Lord was with Othniel as he judged Israel, and went out to make war (chap. 3:10). The Spirit was upon Gideon (chap. 6:34). Joshua was a man "in whom is the spirit" (Num. 27:18).

"During the patriarchal age, the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness. Now, in obedience to the word of the Saviour, the disciples offered their supplications for this gift, and in heaven Christ added His intercession. He claimed the gift of the Spirit, that He might pour it upon His people."—*The Acts of the Apostles*, p. 37.

It is this indwelling gift and power from above that gives the heaven-bound traveler victory over sin. Heaven cannot be obtained without the victory, and the victory cannot be had without the Spirit. Thus, we see the indispensability of the Spirit in God's plan for saving the lost.

When the life is completely surrendered to the control of the Spirit, He is able to "save to the uttermost." Then, as is told us in Hebrews 13:21, the Spirit will "make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ."

Can we wonder, then, that the Lord has told us: "Ask ye of the Lord rain [the Holy Spirit] in the time of the latter rain" (Zech. 10:1)?

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## Christ-centered Threefold-Message Preaching

(Continued from page 35)

When He is lifted up, He draws them to the foot of the cross in surrender. As the people see each truth centralized and personalized in Christ, and all bound together in a harmonious unit in the full scope of the threefold message, they are drawn to accept each successive truth as it is unfolded. Then they gladly embrace the threefold message as the full-truth gospel message for this mighty closing hour.

They will see that Seventh-day Adventists are not a sect nor an ism—not some strange people with fanatical and extreme views. They will see that we are evangelical, New Testament Christians. They will see that Adventists are not merely another denomination among some two hundred and fifty. They will see that they represent the divinely appointed prophetic movement of Revelation 14:6-14—God's remnant of Revelation 14:12 and 12:17. They will understand that they are not merely uniting with another church but are taking hold of that which God has appointed for our day—the closing gospel message that is making ready a people for the Lord at His second advent.

God has given you the wheel of truth. Take it and go places in carrying God's truth everywhere.

Consider what great exploits Paul did under God with the wheel of truth for his day. We have all the truths Paul had, and in addition the special truths to meet the needs of this closing period. May we be like those described in Daniel 11:32: "The people that do know their God shall be strong, and do exploits." Let us go onward with the message that will bring the King from heaven to usher in the long-looked-for better day.

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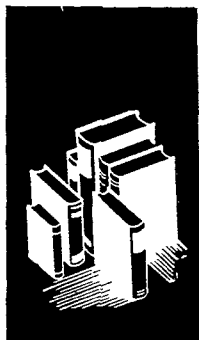
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## BOOKS

***Trials of Great Men of the Bible*, Clarence E. Macartney, Abingdon Press, Nashville, Tennessee, \$1.25.**

This excellent volume of 189 pages contains sermons by one of America's foremost preachers. It presents a meaningful concept of the purpose of trials and how they are used of God to bring limitless blessing into our lives.

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Dr. Macartney in his familiar style gives us real food for thought and materials for many a sermon that can bring blessing to our people and a better understanding of the dealings of the Lord with His children.

N. R. DOWER

***The New Testament From 26 Translations*, Zondervan Publishing House, Grand Rapids, Michigan 49506, \$12.50, 1,237 pages.**

A preacher who has spent his life studying, teaching, and preaching would have on his hands a lot of time if he could recall all the minutes he has spent looking up references in this and that translation of the Bible. Here is a book which, while it will not recall time already spent, will nevertheless save the preacher a great amount of time in his private and professional studies, particularly if he is not blessed with a large private library.

The general editor, Dr. Curtis Vaughan, and his staff of fifteen competent editors, together with the publishers, have completed a very valuable project in this new attempt to bring a large number of New Testament translations within the grasp of the average preacher.

The basis is the King James Version, the whole of which is printed in bold-face type. Where significant differences occur in any of the twenty-five

other versions, they are shown in smaller type, either at the end of the verse or between the phrases of the King James reading. Some verses show as many as nine alternative readings, and at times these are renderings of the complete verse under consideration. This book is a time-saving convenience that the hard-working preacher will appreciate.

H. W. LOWE

***The Divided Kingdom*, Charles F. Pfeiffer, Baker Book House, Grand Rapids, Michigan, 1967, \$2.95, 117 pages.**

It is not often a book appears that is so scholarly and yet so readable. Dr. Pfeiffer is the author of a number of volumes, including *The Dead Sea Scrolls*, *Ras Shamra and the Bible*, *The Patriarchal Age*, *Between the Testaments*, and is a recognized authority in these areas. *The Divided Kingdom* covers almost three and a half centuries from the death of Solomon to the fall of Jerusalem. This period also saw the emergence of a series of prophets, and the Bible student will be fascinated by the way the author interweaves the history event with the prophetic forecasts. The book is well illustrated and up to date. Nearly seventy titles appear in the bibliography.

It has been written for pastors and teachers, and is eminently suited for the classroom. It is the fifth volume of a series in what is planned as a comprehensive study of Old Testament history authored by Dr. Pfeiffer. This reviewer heartily recommends this excellent work to any and all who seek for a history that is intensely interesting and definitely Bible oriented.

R. A. ANDERSON

***Crusade Hymn Stories*, Edited by Cliff Barrows, Hope Publishing Company, Chicago, Illinois, \$3.50, 160 pages.**

The stories behind gospel hymns, both old and new, bring a rich spiritual blessing to many. Cliff Barrows, of the Billy Graham evangelistic group, feels that they provide some of our most inspiring devotional literature, and he sets forth in this book to demonstrate how he feels about the ministry of gospel hymns. He has brought together fifty-two favorites of Billy Graham and others of the crusade musical staff. Ten of these musical hymn stories have been written by Billy Graham himself. Their messages are fresh, pleasant to read, and reveal not only the origin but also their significance in the evangelistic crusade meetings. The newest editions to hymnology are recounted here; such as, "How Great Thou Art," "To God Be the Glory," "Great Is Thy Faithfulness," "Be Thou My Vision." The older hymns that are worldwide favorites are also included: "All Glory, Laud, and Honor," "Holy, Holy, Holy," "In the Garden," "Have Thine Own Way, Lord," and many more.

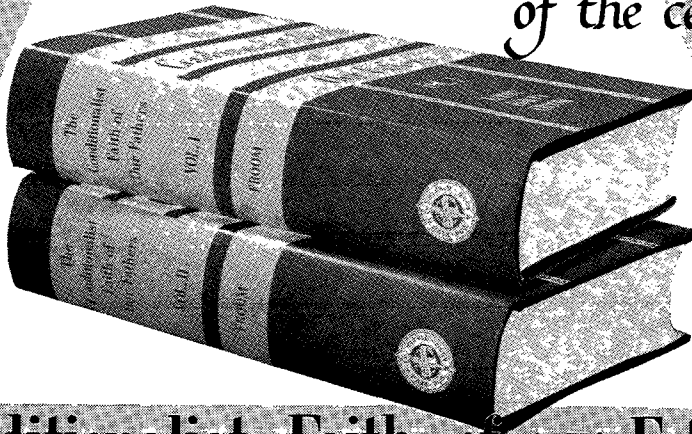
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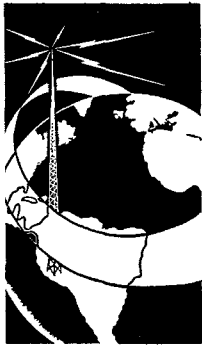
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## NEWS BRIEFS

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

### Evangelical Leader Assails Catholicism, Ecumenism

A leading British evangelical, Dr. Martyn Lloyd-Jones, charged in London that the Roman Catholic Church has changed for the worse since Martin Luther and that ecumenism is traveling in the direction of Rome.

He addressed the conference of the British Evangelical Council at crowded Westminster Chapel, of which he is minister.

To those who believed that the Church of Rome was changing, Dr. Lloyd-Jones said, "The Church of Rome is worse now than in Luther's day." Rome had changed, he added, but for the worse.

"If you want to help a troubled Roman Catholic, you take a stand on the Scriptures and on the truth, not from compromise," he said. "Expound it in love. Ecumenism is not only leading toward Rome, it is also leading toward a world religion. Anything to hold on to power and authority."

### Catholic Priest "Eventually" Will Resemble "Protestant Counterpart"

The role of the American Roman Catholic priest eventually will resemble that of his Protestant counterpart, a priest predicted in Chicago.

Father Andrew M. Greeley, senior study director of the National Opinion Research Center, said that "the organizational style of the American Church and the role and status of the priest will become increasingly similar to that of the Protestant minister."

"I am not saying that priests are going to become Protestants theologically," emphasized the University of Chicago sociology teacher.

### Mass Communications Program Urged to Baptist World Alliance

The Baptist World Alliance, meeting in Washington, D.C., was urged to launch an extensive program of mass communications to help Baptists meet today's challenges.

A need for enlarging Baptist communications was emphasized by C. E. Bryant, the alliance's director of publications, in addressing a meeting of the BWA's administrative subcommittee.

"We believe," he said, "that in this age of fast and world-circling communication the Baptist

World Alliance should become a focal outlet for the telling of our Baptist story and our Christian message to the world."

### Religious Instruction Over TV Planned

Plans to provide religious instructions by television to young Catholics not able to attend schools were announced in Melbourne by Archbishop James R. Knox of that city.

He said that initially the instruction would be given once a week, but will be extended later.

The archbishop observed that the telecasts are in line with the Catholic Church's wider use of the mass communications media in its apostolate to the faithful.

### Rabbi Says Vatican Has Changed Stand on "International" Jerusalem

A Jewish leader said in San Francisco that there are "authoritative reports" the Vatican has changed its position on the internationalization of Jerusalem.

Rabbi Marc Tanenbaum, speaking to the American Jewish Committee's National Executive Board, made the comment in a message calling for continuation of the Jewish-Christian dialog.

Rabbi Tanenbaum observed that a meeting in July between Israel's Prime Minister Levi Eshkol and Vatican representative Msgr. Angelo Felici had produced a joint communique stating that they had explored formulae for the Holy Places in an atmosphere of cordiality and mutual understanding.

Then the rabbi added, "There are authoritative reports that the Vatican has changed its position, now aligning itself with the views of the World Council of Churches, which from the beginning of the crisis asked of Israel only the assurances for free access to Christian holy places."

## Shop Talk

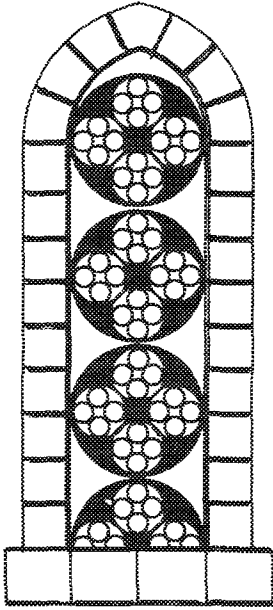
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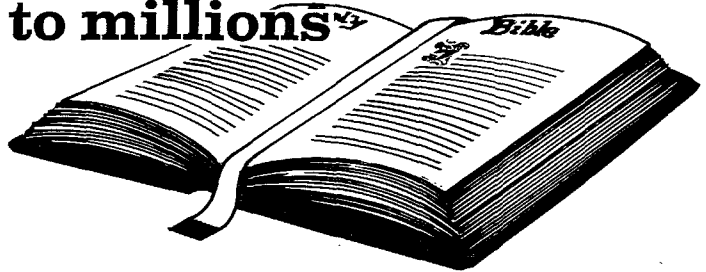
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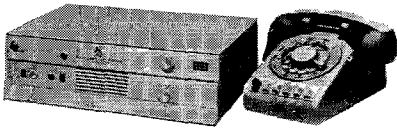


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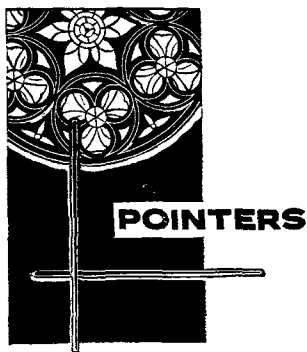
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**PACEM** THE papal encyclical, *Pacem in IN TERRIS* *Terris*, or "Peace on Earth" is but a faint echo of the pronouncement of the angel at the birth of our Lord. The celestial visitor recognized that there was an indissoluble link between the birth of the Prince of Peace and the prospects of peace on earth. Of course, the Prince of Peace was crucified, and with Him died all prospects of peace in our time. This fact alone may be productive of an inertia-producing attitude of fatalism. To be sure, problems between nations, races, and peoples constitute one giant imponderable. Is this not enough to cause weak hearts to fail for fear? And yet the Bible speaks positively to this chaotic age. His Word, like a beacon light, illumines the darkness.

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9). "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace" (Isa. 52:7). In short, emergency conditions are a challenge to action. Our times are too dangerous for faint hearts and sinking spirits. It has been said, "It is better to light a candle than to curse the darkness."

While it is true that the problems of man are insoluble, it is equally true that courageous hearts may find short-term solutions that will make life livable and bearable for the little time we are here. The Christian's hope for a better world is no excuse for failure to better this one. Nowhere is this principle illustrated more clearly than in the example of our Lord Himself. When He appeared on earth the problems of man were already impossible of human solution, but you would not have known it by His day-to-day round of unselfish service. He fought disease as if it could be totally eradicated. He challenged sin with the zeal of an optimist. He rebuked racial prejudice by associating with the despised and fellowshiping with the rejected. He attacked hunger by feeding empty stomachs. He combated religious formalism by teaching warmth, vitality, and joy as being the true spirit of Christianity. Yes, it is true that there is too much darkness in the world for us to dispel completely, but he is less than Christian who does not light a torch.

*Pacem in Terris? Non nunc sed tardius!*

E. E. C.

**SHAKY** THE preacher often faces experiences that **KNEES** cause trembling of soul and shaking of the knees. It may be an intern's first funeral, opening night for the evangelist, a big wedding, a camp meeting speaking appointment, or some other big event. Whatever it is, there is only one remedy for shaking knees—that is to kneel on them so constantly and consistently that God can steady them.

Much of the fear experienced by the preacher comes from lack of preparation. And the greatest lack is the lack of prayer. How much time do we really spend with God on our knees? How many times a day are our hearts riveted on God's power? When the ministry begins to linger on its knees at the cross of Christ, we will see more than pulpit Pabulum served to our congregations. The gospel will no longer appear as a few flickering sparks scattered here and there, but as a brilliant bonfire that will light the world.

Dwight L. Moody said, "Every great movement can be traced to one kneeling figure." The spineless are the prayerless. The spiritual arthritis that grips the church can be traced to knees that infrequently touch the floor, or never at all. True progress, whether for individual or organization, is made on bended knee.

J. R. S.

**NINE** FROM Edward DeWitt Jones comes the **LIVES** quote, "The preacher for today must have the heart of a lion, the skin of a hippopotamus, the agility of a greyhound, the patience of a donkey, the wisdom of an elephant, the industry of an ant, and as many lives as a cat."

This would suggest that the ministry of the Word is a hazardous business, as indeed it is. But then, saving man was hazardous business from the time that the Son of God was born in Bethlehem until His crucifixion at Calvary. Violence stalked His trail from the cradle to the grave. From Herod's decree that all children from two years old and under be put to death by the sword, until Pilate washed his hands thirty-one years later, the life of our Lord was one of constant peril. Nor were His disciples exempt from the threat of violence, and many of them died bloody deaths. The apostle John, according to tradition, was put into a boiling cauldron of oil, and surviving this, was exiled to Patmos. James was beheaded. Tradition has it that Peter was crucified upside down. Torture and the stake have plagued God's servants since the establishment of the New Testament church and persecution has stalked their heels in every generation. Is it not reasonable that in our own day the ugly specter of persecution should rear its head? And should not God's ministers be prepared to bear their own cross in their own time? We should and must die daily. To such men, physical death is anticlimactic.

E. E. C.

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Bible verses will save you from spiritual reverses.

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