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IN THIS ISSUE

EDITORIAL

The Sanctuary Doctrines—Misuse or Disuse? 3

GENERAL ARTICLES

- Is God's Way Still "in the Sanctuary"? W. D. Frazee 5
- The Sanctuary G. D. Keough 7
- The Remnant Sinless—When? How? (Part I) J. L. Shuler 9
- "Weeks of Days" for "Weeks of Years" (Part 1) W. E. Read 13
- "New Light" on Daniel 8:14 Desmond Ford 24
- Seven Months in Germany (Concluded) Andrew Fearing 28
- Watch Tower's Debt to Seventh-day Adventism:
A Fascinating Footnote to History Roger W. Coon 35

EVANGELISM

- How to Win Souls Using the Judgment-Hour
Approach Dan W. O'Fall 17

PREACHER'S PROGRESS

- Salvation, Ingathering, and Insane Asylums Ron Runyan 20

PASTORAL

- G. W. Anglebarger—Pattern Preacher Varner J. Johns 22
- Every Name a Sacred Trust Robert G. Natiuk 31

- SHOP TALK 34

- FEEDBACK 36

BIBLE INSTRUCTOR

- A Bible Instructor's Thrilling Experiences Edith Borbe 37

BY HIS SIDE

- What the Minister's Wife Is and Is Not Celia M. Cleveland 39
- No Need to Starve (Part I) Dorothy Parfitt 40

MEDICAL MINISTRY

- The Talking Body Wilbur K. Nelson 42

- BOOKS 44

- NEWS BRIEFS 45

- POINTERS 48

THE MINISTRY



EDITORIAL

The Sanctuary Doctrines— *Misuse or Disuse?*

TOWARD the end of the nineteenth century one of the burning issues of the day was bimetallism. A number of countries were involved in crucial debates as to whether gold alone or gold and silver would be the foundation of their currency. In America the 1896 Presidential election focused on this issue. William Jennings Bryan, politician and orator, became one of the Presidential candidates. His panacea for the country's problems was "free silver." In his celebrated speech that championed the cause of bimetallism he declared, "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold."

The whole world was astir, and especially America, over this financial controversy. Since the "love of money" is the root of all evil, it doesn't take too much imagination to picture the excitement occurring in the hearts of all, from politician to factory employer to farmer.

Ellen White sent a message to the 1897 General Conference, written on December 27, 1896. The entire text is found in *Testimonies to Ministers*, pages 331-340. Using the confusing currency crisis as a springboard, she developed a theme that clearly illuminates the course of action our ministers are to take when upheavals of this nature occur. Evidently some Adventist preachers were quite excited over these developments with their political, economic, and social overtones. Note carefully the emphasis given by inspiration:

I. Satan's Program Is One of Diversionary Tactics to Keep Our Minds Busy With Anything and Everything Except Salvation.

1. "Worldly plans and devisings and strange sentiments and principles will be put forth by the prince of the power of the

air, which are directly opposed to the law of God."

2. "Here is the working of satanic agencies to bring in confusion, to bewitch the minds of old and young."

3. "All this excitement and unrest is placing the mind where it will not dwell on the truth."

4. "If the eyes of many could be opened in their heedless march, they would see a mighty procession of people of all classes, all kinds, all nations, passing in the same ranks, classing themselves as the companions of demons, rapidly moving on in a continually swelling procession to certain ruin."—*Testimonies to Ministers*, pp. 334, 335.

II. The Burden of Preaching Is Not Politics, but Christ and Him Crucified.

1. "Would we know how we may best please the Saviour? It is not engaging in political speeches, either in or out of the pulpit. . . .

2. "Where the people assemble to worship God let not a word be spoken that shall divert the mind from the great central interest—Jesus Christ, and Him crucified.

3. "The third angel's message is to be our burden of warning. The side issues are not for us to meddle with. . . .

4. "The saving of souls is to be our personal work, from which nothing is of sufficient moment to divert the mind. . . .

5. "I was surprised as I saw men who claim to believe the truth for this time all excited in regard to matters—which relate to the Lord Jesus and eternal interests? No; but they seemed to be wonderfully excited in regard to the currency. Some ministers were distinguishing themselves by weaving these subjects into their discourses."

6. "He who feeds the flock of God must

himself first eat of the bread which came down from heaven. . . . He will not venture to come before the people until he has first communed with God. . . . He has a word that touches the case of all, not worldly, confusing ideas. He has no right to introduce the worldly perplexities. The bread of life will satisfy every soul hunger."—*Ibid.*, pp. 331, 332, 340.

Moths Fluttering to Flames

Satan's diversionary tactics are multiplied. The human race, like a huge cloud of moths, flutters from one flame of current issue to another only to be burned and confused. Whether it be the stock market, Vietnam, moon landings, racial problems, or air pollution, the evil one gleefully manipulates and creates situations whereby the attention of people is on everything and anything but Christ, His ministration in the heavenly sanctuary, and His coming.

Ministers are undoubtedly Satan's special objects of attack. He aims to get us to thinking, talking, and preaching on subjects that have little or no bearing on God's special message for these final hours.

Ask yourself the question, When was the last time I preached on the subject of Christ's high priestly work in our behalf in the heavenly sanctuary? If "the sanctuary in heaven is the very center of Christ's work in behalf of men" (*The Great Controversy*, p. 488), surely our people need to be fed with thoughts centering on this subject. If "the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross" (*ibid.*, p. 489), then there should be a far greater emphasis on the ministration of Christ than ever before. If it is impossible for us to exercise a quality of faith that is essential at this time unless we have a knowledge ourselves of the position and work of our great High Priest (see *The Great Controversy*, p. 488), then surely subjects related to our High Priest's ministry should have first claim on our brains and vocal cords.

God graciously instituted a system of ceremonies and rites that dramatically appealed to both man's emotions and intellect in Old Testament days. We cannot revive the actual practice of the sanctuary services without denying the One to whom they pointed. But the lessons of the sanctuary are at the heart of our message, for

Christ in His Sanctuary, by Ellen G. White.—New paperback compilation with the authentic ring of Spirit of Prophecy comments, dealing in particular with the work of Christ, our great High Priest, in the Most Holy Place of the heavenly sanctuary. The meaning of the sanctuary and its cleansing in the investigative judgment are clearly developed by the inspired writer.

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they reveal the intervention of Christ on the sinner's behalf.

As ancient Israel participated in the services, it was God's design for them to sense that the sacrificial offering revealed the love of God in sending Christ to be our substitute—Christ the innocent One who would be made sin for us. This concept, if properly grasped and understood, would then "create in every heart a love for the law of God, which is the law of His kingdom" (*Selected Messages*, book 1, p. 233).

Adventists stand virtually alone, not because we choose to, in proclaiming a special interpretive message of the earthly and the heavenly sanctuary. God desires that this message should give a broad inspiring view of the ministration of our Lord. The central theme is that we have a "high priest . . . who is holy, harmless, undefiled" (Heb. 7:26) and One who is "able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (verse 25).

No wonder that "over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine" (*Evangelism*, p. 224). The whole point of Christ's death is to save men from past condemnation and present evil. Nothing can hold the attention or command the devotion of the mind as much as a concept of Christ's intercessory work for repentant sinners.

Misuse or Disuse

Satan is determined to blot the sanctuary service concepts from our minds either by misuse or disuse. Our past disuse of sanc-

(Continued on page 8)

"And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Exodus 25:22

THY way, O God, is *in the sanctuary*" (Ps. 77:13). For more than one hundred years Seventh-day Adventist ministers have used this text in presenting our distinctive sanctuary message.

Is it true? Is God's way of salvation revealed *in the sanctuary*?

If we can bring converts "into the truth" without presenting the sanctuary, why do we need it? Is its value largely historical, something we need to understand in order to answer critics who bring up the disappointment of 1844?

Or is it still true and now more urgent than ever before that "all need a knowledge for themselves of the position and work of their great High Priest"? "Otherwise," the inspired statement continues, "it will be impossible for them to exercise the faith which is essential at this time." —*The Great Controversy*, p. 488.

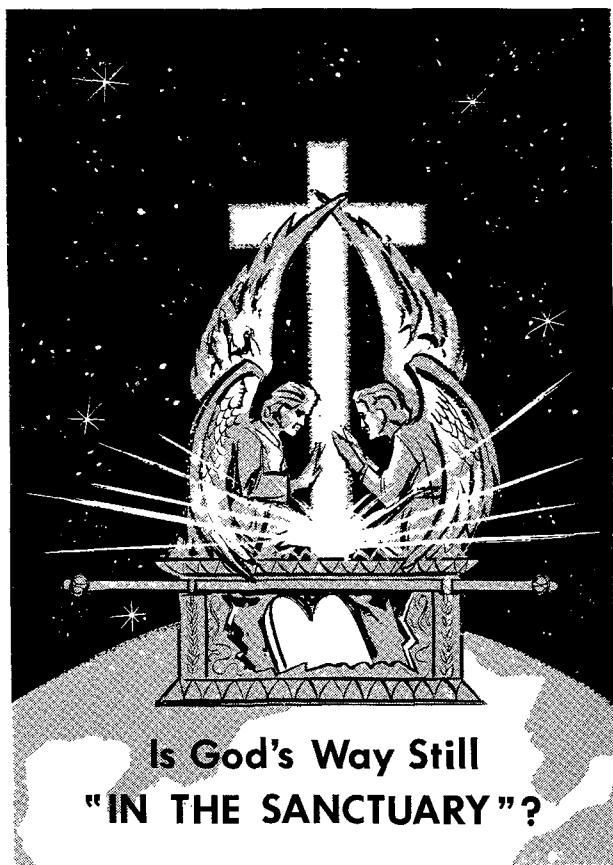
"The subject of the sanctuary and the investigative judgment should be *clearly understood* by the people of God." —*Ibid.* (Italics supplied.)

This is "the very work with which we ought to be best acquainted" (*ibid.*).

No wonder "Satan invents unnumbered schemes" to hinder this. One of these schemes is to make of the sanctuary a theological football to be kicked back and forth between opposing sides of controversy, while the grandstands cheer as "our side" scores a point. How Jesus must weep. The great purpose of our study of the sanctuary should be not for theological debate, either outside or within the church. Rather, God designs that *evangelism, revival, and reformation* shall be our goals. For these are *His* goals in the sanctuary service and in the sanctuary message.

Make It Simple

In the sanctuary God seeks to make the plan of salvation *simple*. If to us this whole subject is involved in theological com-



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plexities, how can we use it to make plain and clear the way of life? Is it not then a device of the enemy to divert us from the great message that *is clear*, to argue about details that are *not clear*?

If we will keep busy presenting the work of our Saviour as sacrifice and High Priest *in its simplicity*, so that children can understand it, then our converts in evangelistic efforts, and our own church members, will be "*rooted and grounded*" in the experience that will prepare them for translation.

Three Great Acts

In the sanctuary service there are three great acts that stand out as mountain peaks:

1. The death of the sacrifice.
2. The transfer of sins *to* the sanctuary.
3. The removal of sins *from* the sanctuary.

Why are sins taken into the sanctuary if the goal is to get them out?

In a laundry it is important to get the soiled clothes *in*, then get them *out*. The sanctuary is God's laundry where garments are washed and made "white in the blood of the Lamb" (Rev. 7:14). In His plan the washing and ironing will finally result in "a glorious church, not having spot, or wrinkle, or any such thing" (Eph. 5:27).

A Work Soon to Close

Do we believe that the laundry is soon to close? Will those who are "filthy" then remain "filthy still" (Rev. 22:11)? If we believe this, will we not work in harmony with Jesus "to make ready a people prepared for the Lord"? Listen to this wonderful promise:

The great plan of redemption, *as revealed in the closing work for these last days*, should receive close examination. The scenes connected with the sanctuary above should make such an impression upon the minds and hearts of all that they may be able to impress others. All need to become more intelligent in regard to the work of the atonement, which is going on in the sanctuary above. When this grand truth is seen and understood, those who hold it will work in harmony with Christ to prepare a people to stand in the great day of God, *and their efforts will be successful*.—*Testimonies*, vol. 5, p. 575. (Italics supplied.) (Read the entire page.)

The Great Demonstration

Jesus is getting ready for the great demonstration. The saints who stand without a mediator through the time of trouble vindicate the character of God. And let it be emphasized, they reveal *a character which some in past ages have attained*; a character that has been available to all who would meet the conditions. On this important point note the following clear statement by Ellen White:

Some few in *every generation* from Adam resisted his [Satan's] every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. *Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be*. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy

for translation to Heaven.—In *Review and Herald*, March 3, 1874. (Italics supplied.)

Therefore we must not say that the remnant at the close of probation are given a character that was impossible for men in past ages to attain. This is *not* the first opportunity, *but it is the last*. And this fact should put an urgency into our witnessing that will not admit of being diverted.

Neither science nor philosophy can explain the new birth. Nor can they explain the final atonement.

Finding Too Much

Let us in simple faith as little children take *The Great Controversy* and study carefully the chapters dealing especially with these great subjects (pp. 409-438; 479-491). Here we will find the message as inspiration presents it. Whoever knows more than is found here may someday find that he knew some things that weren't so.

Let us not be diverted by the various efforts to explain what God has clearly revealed. And, on the other hand, let us not fail in our duty and privilege to present this vital sanctuary message because some extremes and extremists have brought reproach upon it.

In *Early Writings*, page 63, Ellen White urges us to preach on "the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus." These are "the principal subjects on which the messengers should dwell." A study of this page will impress us with the importance of teaching this subject in a way that will "unite the flock" rather than divide and scatter. Many of our people long to hear the third angel's message as the pioneers preached it. It is still present truth.

Some years ago the Federal Government conducted a special training program for bank cashiers. The subject was how to detect counterfeit money. Throughout the entire course, however, not one piece of counterfeit money was examined. *All the time was spent studying the genuine*.

Let us in the closing hours of this antitypical day of atonement, gather at the sanctuary and behold the Lamb of God and consider our great High Priest. What human reason can never explain, faith, simple faith, will grasp. And it is what we experience by faith as we follow Jesus in His work within the veil that we will be able to share with the people.

The Sanctuary



G. D. KEOUGH

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THE ordinances of the sanctuary were given to Israel because transgression and the worship of idols had so perverted their concept of God that they no longer saw the sinfulness of sin. They had become like the idols they worshiped (Eze. 20:5-8; Ps. 135:18). Till the Seed should come (Gal. 3:19), who would fully reveal the Father (John 1:18), there was need of a new revelation of God. This God gave them in the sanctuary.

Up to this time, the time of Israel's deliverance from bondage, men had worshiped God by means of an altar only (Gen. 12:7, etc.). It was the blood on the altar that made atonement for the soul (Lev. 17:11) though the blood of animals could not take away sin (Heb. 10:4). But while atonement for sin committed is primary, and repentance basic, it is not all that is needed. Some means must be employed that would keep the forgiven sinner from falling back into sin. What is the point of forgiving the many and various sins of a repentant sinner if he is not also given the power to refrain from sinning? His last state would be worse than the first (2 Peter 2:20). The Redeemer does not offer Himself often (Heb. 9:25), "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God" (Rom. 6:10). He is "able to keep you from fall-

ing" (Jude 24), and "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "Because I live, ye shall live also" (John 14:19).

Symbols of Victory

This was illustrated in the daily ministration in the holy place of the sanctuary. There the lamps were tended daily (Ex. 27:21) and the incense burned continually (chap. 30:7, 8), and the bread of the Presence was presented perpetually as an everlasting covenant (Lev. 24:8).

The lamps typified the Holy Spirit (Rev. 4:5; Zech. 4:1-6), which illumines the believers' minds and guides them (John 16:13); the incense is the merits of Christ added to the prayers of the saints (Luke 1:10; Rev. 4:4); and the bread is Jesus Himself, the Word of God (John 6:51, 63). By His ministration of these things to the pardoned sinner, He "is able also to save them to the uttermost that come unto God by him" (Heb. 7:25). Thus the repentant, forgiven sinner is kept from falling, is saved completely by the intercession of the High Priest.

But this was not the end of the illustration of how God deals with the sin of the sinner. The sin must be destroyed, not just removed from the sinner to God's dwelling

place. So, on the tenth day of the seventh month, once in the year, the high priest entered the inner apartment with the blood, which he sprinkled on the mercy seat, under which was the law that had been transgressed. Then he came out and put the blood on the altar of incense, and then went out to the altar of burnt offering and sprinkled the blood upon it also. This done, the high priest placed all the pardoned sins upon Azazel (Lev. 16:8, margin), and sent him away into the uninhabited wilderness. He was not then destroyed, for that follows the wilderness experience (Rev. 20:7-9).

The Three Steps

Thus the sanctuary, God's dwelling place (Ex. 25:8), with its three apartments, illustrated the three steps taken by God to save the repentant sinner from his sin and its effects. At the altar of burnt offering, which was at the door of the sanctuary (Ex. 40:6), all sin, confessed sin, was atoned for and forgiven. This could not be done elsewhere (Lev. 17:11). Then in the first apartment of the tent of meeting there was ministered to the forgiven sinner the power to live the life victorious, a life of victory over temptation, free from sin (Gal. 2:20). This also was not ministered to the repentant sinner anywhere else. Finally, all sin was taken upon him by the high priest (Lev. 10:17; Num. 18:1), and placed upon the head of Azazel (Lev. 16:8, margin), and sent away with him into the wilderness.

Although the sinner was completely released from sin and guilt at the altar of burnt offering, and although the power to live without sin was ministered to him from the holy place, he must still anticipate with pleasure the final destruction of sin; for Jesus comes "the second time without sin unto salvation" (Heb. 9:28). He having "tarried a moment in the outer apartment of the heavenly sanctuary, and the sins . . . were placed upon Satan, the originator of sin."—*Early Writings*, pp. 280, 281.

God cannot tolerate sin; He must destroy it. But He wants to save the sinner. At the altar He freely forgives the sinner; in the first apartment of the tent of meeting He saves the sinner, makes him perfect; and finally He destroys sin. All this is accomplished by the blood of Jesus, by the will of God, and is ours by faith.

The Sanctuary Doctrines

(Continued from page 4)

tuary themes in our preaching is partially responsible for the present misuse of this subject by some. The time has come for a revival of study and preaching on the sanctuary doctrines within the framework of solid exegesis, and not speculation and theorizing which can only cause heartbreak, splintering, and fragmentation among us.

De-emphasis Caused by General Impoverished Spiritual Condition

Could it be that a general impoverished condition among us as ministers is causing us to de-emphasize the sanctuary truths? In Old Testament days when the sanctuary system was held in respect, God's people prospered. When it was despised, God's people were in serious trouble. Much of the horrible record during the time of the judges can be traced to a lack of respect for the sanctuary services. The blame lay not entirely with the people, but the spiritual leaders were corrupt.

When Samuel was first called as a boy, "the services of the sanctuary were held in contempt" (*Patriarchs and Prophets*, p. 609). Why? In this particular case the corrupt course of Hophni and Phineas, sons of Eli, who "knew not the Lord" (1 Sam. 2:12) was the reason. Their greediness, their crookedness, their immorality, caused the people to abhor "the offering of the Lord" (verse 17).

To study the sanctuary truth without a corresponding revival in our own souls can only lead to argument. Your General Conference Ministerial Association leaders pray that the articles in this issue dealing with the sanctuary message may cause you to plan for Spirit-filled presentations of the gospel as revealed in the symbolism of the sanctuary and its services.

J. R. S.

"Hamburgers and soft drinks are acceptable for communion services if these items have religious significance for the communicant, according to Methodist Bishop James Thomas, of Des Moines, Iowa. 'It is proper that this time-honored sacrament be interpreted with meaning and vitality in every age,' he told a United Methodist Convocation on Worship at St. Louis."

—*Christian Life*, July, 1969.



The Remnant Sinless— WHEN? HOW?

(Part I)

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THIS Advent Movement rose from a correct understanding of the cleansing of the sanctuary, as called for in the prophecy of Daniel 8:14. This true doctrine of the sanctuary is one of the old-time landmarks that must be maintained as it has come down from our founding fathers, who discovered it in the Scriptures.

This cleansing of the sanctuary refers to the final disposition of sin on the antitypical day of atonement. Different views have been brought forward as to what is included in the cleansing of the sanctuary as called for in Daniel 8:14.

No one need be surprised about this. Look at the situation that prevailed in the pure church of God in the days of the apostles.

Some Jewish Christians insisted that the Gentile Christians could not be saved unless they were circumcised. The apostles declared that this was not the truth.

Some Jewish Christians declared that it was wrong for any Jewish Christian to eat dinner at a Gentile's house. Paul declared that this was contrary to the gospel of Christ.

Some professed Christians advocated that the resurrection was past. Paul declared that they were in error, because the resurrection would not take place until the coming of the Lord. We do not know how long these people continued to advocate these wrong views. It is said, "A man convinced against his will is of the same opinion still." We do know that in spite of these wrong, divergent views the real truth went forth conquering and to conquer. The church went forward to victory.

The Adventist Church has, through the decades of the past, taken the position that those who overcome their sins will have them blotted out of the books of record in the judgment. The overcomers who are alive at the close of probation will be sealed as "holy" and "righteous." Thus they will be kept from sin when there is no intercessor during the pouring out of the seven last plagues. Then at the coming of the Lord the mortal body with its sinful flesh will be changed into an immortal body with sinless flesh. So it is at the second coming of Christ that inbred sin and the scars of sin, and the danger of falling back into sin will be removed.

Make no mistake about it. *This view was fully endorsed as the truth by Ellen G. White while she lived.*

During recent years a new theory is being taught concerning the disposition of sin in the cleansing of the sanctuary. It is claimed that when the overcomer's sins are blotted out from the books, inbred sin and the scars of sin are also at the same time erased from his flesh as he is sealed at the close of probation, or shortly before. If this were true, he would have a sinless perfection beyond Paul or John or any Christian in the past.

This new theory is advocated by Robert Brinsmead, a former Adventist. It is also projected in a book, *The Sanctuary Restored*, by Peter Jarnes.

The adherents of this new theory think it is right. Those who hold to the former view think theirs is right. The decisive issue is, which of the two views is according to the Scriptures?

There is only one safe course for you and me. "Prove all things; hold fast that which is good" (1 Thess. 5:21). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

We cannot have a correct understanding of this issue unless we take into account how the word "sin" is used in the Scriptures. Ask an Adventist, "What is sin?" He promptly quotes 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law."

Sin is the transgression of the law of God in thought, word, or deed. It is missing the mark of the standard set forth in the law of God, the Word of God, and the character of His Son. Hence "all unrighteousness is sin" (1 John 5:17). "Whatsoever is not of faith is sin" (Rom. 14:23). Knowing what is right and neglecting to do it is sin (James 4:17). Sin is a rejection of light (John 15:22, 24). Sin is disbelief in Christ (chap. 16:2).

The word "sin" is also used to denote the sinful nature that every person inherits at birth as a consequence of Adam's disobedience. "Because of sin his posterity was born with inherent propensities of disobedience."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128. And the psalmist declared: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

The word "sin" here does not mean any transgression of the law. There was no act of transgression when David was conceived by his mother in holy wedlock. Sin in this case means inbred sin. It refers to the sinful nature with which every person is born.

Thus sin is set forth in a twofold aspect. It is a transgression of the law in thought, word, or action. Or it may refer to inbred sin, or the sinful flesh. Paul designates this as "sin that dwelleth in me," or the law or rule of sin in the members of his body (Rom. 7:21, 24).

God's plan for solving our sin problem may be summarized in this manner: When we receive the Lord Jesus Christ as our personal Saviour, the imputed righteousness of Christ bestows full forgiveness for all our transgressions in our past life. Then the imparted righteousness of Christ living in our renewed heart, if fully appropriated by faith, will deliver us from the dominion

of inbred sin and thus keep us from the acts of sin.

If we obey Christ to the end, then when Christ comes from heaven He will change our mortal, sinful body into an immortal, sinless body (Phil. 3:20, 21; 1 Cor. 15:50-54). *This is how and when inbred sin and the scars of sin are completely eradicated.* These are not eradicated until the body is changed at the second coming of Christ.

True sanctification by Christ living His life of righteousness in the believer delivers him from the dominion of sin. This gives him victory over the acts of sin. But there is no experience set forth in the Bible by which inbred sin is eradicated until the body is changed at the coming of the Lord.

The typical sanctuary was cleansed on the Day of Atonement. The Bible shows clearly that this cleansing dealt only with the figurative removal of sins as acts of transgression. We read:

"For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (Lev. 16:30). On the Day of Atonement the Israelites were directed to afflict their souls in repentance for all their sins. Thus their soul temple was to be cleansed from sin, while the high priest was cleansing the sanctuary. But there was in no case, and could not be, any erasing of inbred sin from their nature in the cleansing of the sanctuary.

This cleansing involved repentance for sin, and a final disposition of the acts of sin that had been confessed over the heads of the animal sacrifices during the year. In keeping with this, the following instruction was given:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. 16:21, 22).

It is established that the cleansing of the sanctuary dealt only with the acts of sin. It did not include any eradication of inbred sin from the sinful flesh of the worshippers. Antitype meets the type. So it is contrary to the Word to include

the eradication of inbred sin in the cleansing of the heavenly sanctuary as called for in Daniel 8:14.

How can this inborn sin in the flesh be erased until the flesh is changed from mortal to immortal? It takes the raising of the dead incorruptible and the changing of the living saints to immortality for the erasing of sin from their sinful flesh.

The Word says, "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Sin in this case denotes acts of transgression. In what way does the blood of Christ make the believer sinless? Through the righteousness of Christ all the sins he has committed in thought, word, or deed are forgiven and covered. Then God does not charge any of them against him.

This places him in Romans 4:8: "Blessed is the man to whom the Lord will not impute sin." When "God imputeth righteousness without works," it carries with it the nonimputing of sin. He is accepted before God, as if he had not sinned.

He is sinless in being clothed in the righteousness of Christ. But does this mean that he will not sin, or cannot sin? No. Does it mean there is no sin in him in respect to inborn sin in his fallen nature? No.

Let us look at the next verse after the blood cleanseth from all sin. "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8).

When we take verses 7 and 8 together we can see how plain it is. When we are cleansed from all sin by the blood, we are not to say that there is no sin in us. Why not? Because we still have inbred sin in our flesh. The indwelling Christ does make us free from the rule of this indwelling sin in our flesh.

All this is confirmed by this meaningful sentence from the Spirit of Prophecy: "We cannot say, 'I am sinless,' till this vile body is changed and fashioned like unto His glorious body."—ELLEN G. WHITE, in *Signs of the Times*, March 23, 1888.

"If we say that we have no sin, we deceive ourselves." This "we" refers to born-again Christians to whom John was writing. If a Christian does not commit any acts of sin, he is still not without inbred sin in his flesh. The apostle taught that if the born-again Christian asserts that he has no sin, he deceives himself.

Do not misunderstand. This is not to

THE ADVENTIST WORKER'S PLEDGE *

O, Lord of my life,
My God, my Saviour—

By Thy ineffable love,
By Thy world's dire need,
I dedicate to Thee
My being,
My thought,
My energy,
My service,
My witness,
My love;

That I might bring the young, the mature,
the elderly, to Thy Son for their eternal
salvation.

Help me, I beseech Thee, to do this daily,
through the enabling grace of Thy Spirit,
and for Jesu's sake,

Amen.

—B. E. SETON

* This pledge was suggested to the workers attending a council in the Northern European Division.—EDITOR

imply in the least that any Adventist must continue to commit sin in thought, word, or deed. On the contrary, it means that an Adventist should have complete victory over every wrong word and action. It means living above sin, as Paul held up to the believers.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Rom. 6:1, 2).

A real Christian is dead indeed unto sin, but alive unto God through Jesus Christ our Lord. When he is dead to sin, he does not practice sin. When he yields the members of his body as instruments of righteousness to God, then sin shall not have dominion over him (Rom. 6:13-15).

A born-again believer does not practice acts of sin (1 John 3:9). But after he has been born again, he still must fight a daily battle against inbred sin, of the indwelling sin in the flesh.

"A constant battle must be kept up with the selfishness and corruption of the human heart."—*Testimonies*, vol. 5, p. 397. Sin in the form of the corruption of the nature remains in the regenerated Christian.

"There is wrestling with inbred sin; there is warfare against outward wrong."—ELLEN G. WHITE, in *Review and Herald*, Nov. 29, 1887.

"We must strive daily against outward evil and inward sin."—*Ibid.*, May 30, 1882.

Thus Scripture says: "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6:12). In the case of the fully consecrated Christian, *sin does not reign, but it remains.*

John Wesley said: "That believers are delivered from the *guilt* and power of sin, we allow; that they are delivered from the *being* of it we deny."—*Wesley Sermons*, p. 21.

The remnant, who receive the latter rain, and are thereby prepared to stand in the time of trouble, and to be translated at the coming of the Lord, will have complete victory over every wrong word and action. Thus we read:

"I saw that none could share the 'refreshing' [this refreshing is the same as the latter rain] unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

This spells out complete victory over every wrong word and action. But it does not mean, or include, that inbred sin is erased from their mortal bodies in the cleansing of the sanctuary.

In view of all these instances where this new theory is contrary to these plain teachings of the Bible, we cannot accept it. How much better it would be if people would turn away from these divergent, unscriptural teachings, and all unite in preaching

the plain truths of the third angel's message! These truths of Revelation 14:6-12 are needed now more than ever as time is running out. How much better if the money that is being spent to print books, tracts, and periodicals to promote these off-center teachings among Adventists was dedicated to carrying the truths of the threefold message to the millions who know not the last-day Bible prophecies, or the true Sabbath, and the other salient truths for these times.

Each of us need to accept fully the Laodicean message. We must enter into a repentance that will bring a real revival and thorough reformation. Then the refreshing will come to prepare the way for the return of Christ. Victory over the acts of sin, and deliverance from the power of sin is needed now to prepare us to have inbred sin and the scars of sin erased from us at the coming of the Lord when the body is fashioned like unto His glorious body.

This cleansing of the heavenly sanctuary synchronizes with the pre-Advent phase of the judgment. This judgment brings one or the other of two outcomes in the case of every professed follower of the Lord—name retained in the book of life and sins blotted out of the book of record, or name blotted out of the book of life and sins retained on record against this person. Which will it be in your case? What a personal challenge for an entire, unre-served consecration!

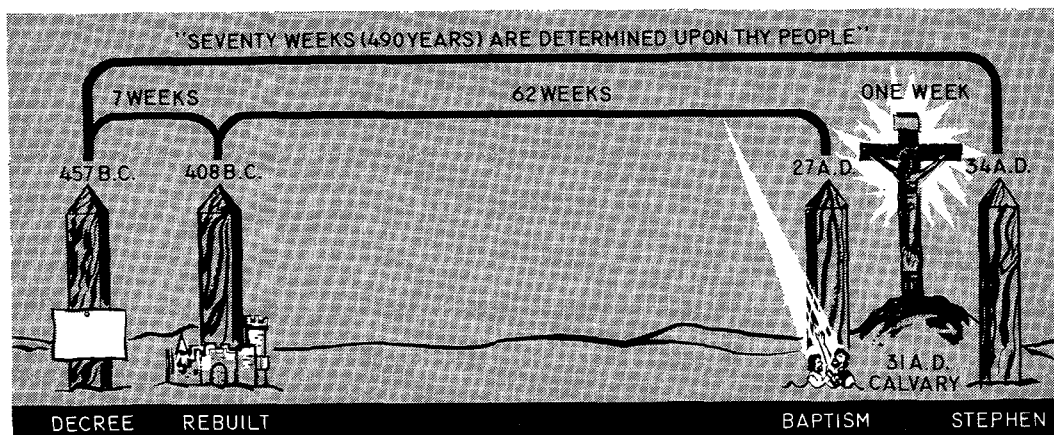
(To be continued)

"Space Hymn," text and melody composed by a Benedictine monk, was sung at the celebration mass at St. John's Abbey, Collegeville, Minnesota. The hymn was used at services to commemorate the lunar landing of *Apollo 11* astronauts Neil Armstrong and Edwin E. Aldrin, Jr. It was composed by Father Gerard Farrell, O.S.B., in 1965 when the earlier Gemini missions were orbiting the earth. The text of the hymn reads:

"Our father's God, Whose ever-mighty hand
Leads forth in beauty all the starry band,
Bright shining worlds in splendor through the skies,
Our grateful songs before Your throne arise.

"And as we float along in outer space,
Past galaxies aglow in dark's embrace,
Toward other worlds where brothers may await,
Do care for us now in our weightless state.

"Refresh Your people on their toilsome way,
Lead us from night to everlasting day.
Your love divine will guide us safely past
All evil snares and on to heaven at last."



“Weeks of Days” for “Weeks of Years”

Part I

Expressions Used in
Designating the Prophetic
Time Periods

W. E. READ

Retired Administrator

THE title of this article has particular reference to one of the time prophecies in the book of Daniel. This is stated in our Bibles as “Seventy weeks are determined upon thy people” (Dan. 9:24). This seems to be the only place the expression “Seventy weeks” appears in the Scriptures. The words “seventy years” appear frequently—twice concerning the age of some of the men in the patriarchal period;¹ three times concerning the period of judgment upon Tyre;² and about five times in reference to God’s judgments on Israel.³ The expression “threescore and ten years” appears also in 2 Chronicles 36:21; Psalm 90:10; and Zechariah 1:12. But the term “seventy weeks” is used but once and stands quite isolated in the Inspired Record.

This one reference—“seventy weeks are determined upon thy people” (Dan. 9:24)—points out the time when the Messiah would appear among men. Is this to emphasize the vital importance of this unique time prophecy? Several foreviews concerning the birthplace and work of the Messiah are found in the old Testament scriptures, but this is the *only* reference to the actual time of His appearing.

This prophecy that seventy weeks were determined upon the people of Israel is vital for another reason also, and this is in connection with the “two thousand and three hundred days” period of Daniel 8:14. Were it not for the “seventy weeks” prophecy, we would be in the dark concerning the beginning time of this long prophetic period of 2300 days. But in view of the declaration that the “seventy weeks” were to begin “from the going forth of the commandment to restore and to build Jerusalem” (Dan. 9:25), and in view of the fact that this period of seventy weeks is a part of the 2300-day period, and that these two periods were to begin at the same time, the matter of the beginning and the ending of the longer period of time becomes startlingly clear.

In our study of the seventy weeks of Daniel 9:24, we purpose to approach this investigation in a manner somewhat different from what we have usually done. The various features introduced will, we believe, give a fuller background of understanding for the use of the expression “seventy weeks” as “seventy weeks of years.”

To more fully appreciate the significance

of the seventy-week period, we will give thought to three things:

1. The relation of the seventy years of captivity to the 2300-day prophecy.

2. The relation of the seventy years of captivity to the seventy weeks of Daniel 9:24.

3. The relation of the seventy weeks to the 2300-day forecast.

I. The Relation of the Seventy Years of Exile to the 2300 Days

The great burden on the heart of Daniel was the deliverance of his people from Babylonian captivity.

After quoting the prophecies of Isaiah 45:1-3; 44:28; and 45:13; and of Jeremiah 25:12 and 29:14, Ellen White recounts:

Often had Daniel and his companions gone over these and similar prophecies outlining God's purpose for His people. And now, as the rapid course of events betokened the mighty hand of God at work among the nations, Daniel gave special thought to the promises made to Israel. His faith in the prophetic word led him to enter into experiences foretold by the sacred writers. "After seventy years be accomplished at Babylon," the Lord had declared, "I will visit you, and perform My good word toward you, in causing you to return."⁴

Daniel had seen the regrettable condition of his people in captivity, and at times he may even have wondered whether the promise of deliverance at the end of seventy years could be fulfilled. Time and again he must have prayed earnestly in behalf of his people. Then continuing her narrative, Mrs. White says:

Shortly before the fall of Babylon, when Daniel was meditating on these prophecies and seeking God for an understanding of the times, a series of visions was given him concerning the rise and fall of kingdoms. With the first vision, as recorded in the seventh chapter of the book of Daniel, an interpretation was given; yet not all was made clear to the prophet.⁵

The vision in Daniel 7 refers to the prophetic period of three and a half "times" ("a time and times and the dividing of time," verse 25), but mentions nothing about the seventy years of captivity. So we read that at the close of the vision Daniel was "much troubled" (verse 28).

When Daniel received the vision recorded in the eighth chapter of his book, his hopes revived. Especially so when he heard one of the holy ones in heaven query, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and

the host to be trodden under foot?" (verse 13). How intently he must have listened for the answer! But when the answer came from another holy one, announcing 2300 evening-morning days (Dan. 8:14, Septuagint) instead of seventy years, what a shock the prophet must have experienced! It is no wonder that he "sought for the meaning" (verse 15) of the vision after seeing it! And it is not to be wondered at that after hearing Gabriel's partial explanation of the vision and his statement, "And the vision of the evening and the morning which was told is true" (verse 26), he "fainted, and was sick certain days" (verse 27).

The King James Version says that Daniel was "astonished at the vision" (verse 27). But it was something more than "astonishment" that caused Daniel to faint and to be sick for some time. The Hebrew word used here means something more than "astonishment." Moffatt translates the Hebrew word as "*appalled*;" Rotherham, as "*confounded*;" and Knox, as "*dazed*."

Ellen White mentions two things which caused Daniel to faint. One was "the terrible persecution to befall the church" (*The Great Controversy*, p. 325), and the other was the relation of the seventy years of captivity to the "two thousand and three hundred days" period. She says:

He could not understand the relation sustained by the seventy years' captivity, as foretold through Jeremiah, to the twenty-three hundred years that in vision he heard the heavenly visitant declare should elapse before the cleansing of God's sanctuary. The angel Gabriel gave him a partial interpretation; yet when the prophet heard the words, "The vision . . . shall be for many days," he fainted away.⁶

Note the wording of this last excerpt from the servant of the Lord. She does not write "twenty-three hundred days," but "twenty-three hundred years"!

To Daniel "two thousand and three hundred days" could not have meant just days, for that would be about six and a half years—a period of time that would have seemed little or nothing to him. But the realization that these twenty-three hundred "days" were "years" was enough evidently to cause the utter disappointment that came to Daniel.

A question might be raised as to whether Daniel understood the year-day principle. He must have known of Numbers 14:34 and also of Ezekiel 4:6, for Ezekiel was a contemporary of Daniel.

II. The Relation of the Seventy Years of Exile to the Seventy Weeks of Years

Is there any relationship between the seventy years of Israel's captivity in Babylon, announced by Jeremiah (chap. 25:12; 29:10), and the "seventy weeks" of Daniel 9:24?

Daniel as we know and as we have just shown was deeply burdened for his people, and he was looking eagerly for and praying earnestly for an answer to his prayers for his fellow exiled compatriots. This answer did not come, as we have just noted, in the vision recorded in Daniel 7 nor in the vision recorded in Daniel 8 but in the following words of Gabriel: Daniel 9:24: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy" (Dan. 9:24).

However, after reporting these words pronounced by Gabriel on his return visit to him, Daniel does not record any discomfiture or any expressions of anxiety on his own part. Why not? Might it not be that in Gabriel's message there was something that coincided with something Daniel had learned during the interval of time between Gabriel's visit recorded in Daniel 8 and the return visit of Gabriel reported in Daniel 9? He certainly had been comforted by what he had found.

In the two opening verses of chapter 9 of his book—the verses that immediately follow the one in which he says, "And I Daniel fainted, and was sick certain days" (chap. 8:27)—Daniel testifies to this as follows: "In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; in the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem."

But this was not the first time that Daniel had studied the writings of the prophet Jeremiah, nor was it the first time that he had understood by them that God "would accomplish seventy years in the desolations of Jerusalem." By the testimony of God's servant, Ellen White, we know that the declaration that there would be "two thousand and three hundred days" (Dan. 8:14)

till the cleansing of the sanctuary had thrown Daniel's mind into perplexity as to the relationship between those seventy years and the "twenty-three hundred years." So what had Daniel learned from his restudy of the writings of Jeremiah that he had missed before? It must be something which brought him quite a measure of comfort and satisfaction.

Observe the following statement with which the servant of the Lord begins the story of Daniel's prayer recorded in Daniel 9:

As the time approached for the close of the seventy years' captivity, Daniel's mind became greatly exercised upon the prophecies of Jeremiah. *He saw that the time was at hand when God would give His chosen people another trial; and with fasting, humiliation, and prayer, he importuned the God of heaven in behalf of Israel.*⁷

God was about to give His people Israel "another trial," another period of probation! One period of trial—the seventy years of Babylonian captivity—was almost ended, but another one, obviously the seventy weeks of years (and 490 years are meant) of Daniel 9:24, was about to begin! Daniel, of course, did not yet know about these seventy weeks of years, but "he saw that the time was at hand when God would give His chosen people another trial." Might it not be that this is what had cheered Daniel? Might it not be his *seeing* this that kept him from discomfiture and expressions of anxiety when Gabriel told him about the seventy prophetic weeks determined upon his people? Moreover, this added period of probation granted them would bring them the wonderful opportunity to welcome the Messiah!

This same thought of "another trial," another period of probation for Israel, is expressed in other words by the same author in the following exclamation: "With what unwearied love did Christ minister to Israel during the period of added probation."⁸

Other Christian commentators also have seen in the seventy weeks of Daniel 9:24 a supplementary period of probation for the children of Israel, as shown by the following statements:

John Calvin, in a passage quoted by T. Robinson in his comments on the seventy weeks of Daniel 9:24, says:

Sorrowful darkness had brooded over you for seventy years; but God will now follow up this period by one of favor of sevenfold direction.⁹

T. Robinson writes:

Seven times 70 years [namely 490 years] were to be the main term of their new probation.¹⁰

J. P. Lange comments:

Such a prophetic and mystical transformation of the seventy years into as many periods of seven years is not unparalleled in the usage of the ancients. . . . It was, however, peculiarly adapted to the prophet's purpose and was especially intelligible to his readers, inasmuch as the Mosaic Law (Lev. 25:2, 3, 8; 2 Chron. 36:21) had designed every seventh year as a Sabbath of the land."¹¹

Did Daniel see this parallelism between the expiring seventy years of Babylonian captivity foretold by Jeremiah (chaps. 25: 12; 29:10) and the seventy weeks declared by Gabriel to him as determined upon his people (Dan. 9:24)? On this we have no direct information.

An important thing to emphasize and to appreciate here is that Daniel received this revelation of a period of another trial for Israel *before* Gabriel came back to explain the part of the vision that had been left unexplained when Daniel "fainted, and was sick certain days" (chap. 8:27). A careful reading of chapter 6 of Ellen G. White's book *The Sanctified Life* makes it clear and plain that *before* Daniel ever knew anything about the seventy weeks determined upon his people "*he saw that the time was at hand when God would give His chosen people another trial.*"¹² Notice carefully the sequence of events as they are unfolded in this excellent little work:

On page 46 of the above-mentioned book, the first words of chapter 6, "Daniel's Prayers," are those quoted on the previous page of this article—the words that refer to the extra period of probation which had been revealed to Daniel. The rest of the page and the two pages that follow are taken up with Daniel's earnest prayer and his pouring out of his heart to God. On the latter half of page 48 Gabriel returns "to give him [Daniel] skill and understanding—to open before him the mysteries of future ages," and then, "in answer to his petition, Daniel received not only the light and truth which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer." It was at the time of this visit of Gabriel to Daniel that the announcement of the seventy weeks determined upon Daniel's people was made for the first time.

It may be surprising to some that when

Daniel "*saw that the time was at hand when God would give His chosen people another trial*"¹³ he prayed, for himself and his beloved people, the ardent prayer of confession and supplication that is recorded in chapter 9 of his book. At least two partial explanations for this are given in the writings of Ellen G. White. These are as follows:

Daniel knew that the appointed time for Israel's captivity was nearly ended; but he did not feel that because God had promised to deliver them, they themselves had no part to act. With fasting and contrition he sought the Lord, confessing his own sins and the sins of the people.¹⁴

After quoting the part of Daniel's plea in which he cries out, "Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate" (Dan. 9:17), she says:

Daniel's heart turns with intense longing to the desolate sanctuary of God. He knows that its prosperity can be restored only as Israel shall repent of their transgressions of God's law, and become humble, faithful, and obedient.¹⁵

Thus it was that Daniel entreated the Lord with such fervor for His captive people and His desolate sanctuary. And in answer to that prayer the Lord sent Gabriel down from heaven to His faithful servant, Daniel, and from him "Daniel received not only the light . . . which he and his people most needed, but a view of the great events of the future, even to the advent of the world's Redeemer."¹⁶ And all that was then revealed to Daniel was contained in the "seventy weeks" that Gabriel declared were determined upon Daniel's people and upon Daniel's holy city.

(To be continued)

REFERENCES

- ¹ Gen. 5:15; 11:26.
- ² Isa. 23:15, 16, 17.
- ³ Jer. 25:11, 12; 29:10; Dan. 9:2; Zech. 7:5.
- ⁴ Ellen G. White, *Prophets and Kings*, p. 553.
- ⁵ *Ibid.*
- ⁶ *Ibid.*, p. 554.
- ⁷ Ellen G. White, *The Sanctified Life*, p. 46. (Emphasis supplied.)
- ⁸ —, *Christ's Object Lessons*, p. 218. (Emphasis supplied.)
- ⁹ John Calvin, quoted by T. Robinson in *Homiletical Commentary* (Funk and Wagnalls, New York, 1892), p. 198.
- ¹⁰ T. Robinson, in *Homiletical Commentary*, p. 198.
- ¹¹ J. P. Lange, *Critical Commentary on Daniel* (Scribner, Armstrong & Company, New York, 1876). See also C. J. Ellicott's *Commentary* (Cassell and Company, London, 1897), on Daniel 9:23.
- ¹² *The Sanctified Life*, p. 46.
- ¹³ *Ibid.* (Emphasis supplied.)
- ¹⁴ *The SDA Bible Commentary*, Ellen G. White Comments, on Dan. 9:3-19, p. 1172.
- ¹⁵ *The Sanctified Life*, p. 48.
- ¹⁶ *Ibid.*, p. 48.

How to Win Souls Using the

JUDGMENT- HOUR APPROACH

DAN W. O'FILL

Pastor, Potomac Conference

SOME months ago, while I was pastor of the Lima, Ohio, church, a special witness was developed. A very dedicated layman, Emanuel Backey of Mendon, Ohio, joined me in visiting, and because of our combined efforts, within two weeks thirty men, women, and children started to attend Sabbath school and church. During the next four weeks one hundred and four had fellowshiped with us. Of this number twenty four adults were baptized and they brought twenty-two children with them. This increased the church membership by 35 per cent.

The Bible in the Hand and the Gift Bible Speaks lessons made it possible to release this harvest ministry and give people an opportunity to study or restudy our message. Most important of all, it set the stage for our continued visits in the homes.

What Are the Mechanics?

This "come . . . , let us reason together" ministry is not a proof-text approach to doctrine, but it is present truth presented in an orderly way by a series of questions that place the hearers under the searchlight of the Spirit of God. Then conviction of sin and judgment to come overtakes them. Truth they have not seen before comes flashing through.

This ministry is primarily for those who have taken a Bible course, who have read our books, or who are interested friends of the church. It is for those written off as "dead" interests, those who took studies

but did not take a stand, or those who did not come to the reaping meeting.

At the Door

Ideally, the visiting should be done by two persons—a minister and a layman.

Introduction at the door: "Good morning, Mrs. Smith. I am Mr. O'Fill and this is Mr. Backey. We represent the Voice of Prophecy Bible School [or any other type of lead]. May we step in?"

The Canvass

When we are seated, we start talking first on general world conditions—the Middle East, Vietnam, trouble in our cities, et cetera. We mention that almost all radio evangelists are preaching the soon coming of Jesus. Our visit is to develop a whole new situation in which we will be involved.

Searching Questions

"Mrs. Smith, do you believe Jesus is coming soon?"

"Yes."

"Do you believe Jesus could come in our day while we are alive?"

"Yes." (If the answer is No, then ask "Do you believe *some* people will be alive when Jesus comes?") "Yes."

"Do you believe all must stand before the judgment bar of God?" "Yes."

Some may answer, "Yes, when we die." We continue, "But you have just said you believe Jesus could come while we are yet alive. That being the case, the living Chris-

tians would have to be judged before He comes. When do you think the judgment would begin that determines whether we meet the Lord rejoicing or calling for the rocks to fall on us?" Their answer is usually, "I have never given this any thought." Our reply is, "*This is why we have come today. This is why Seventh-day Adventists are in the world.*" If the answer is Yes without any qualifications, we say, "Then you believe your name will come up in judgment before Jesus comes to determine whether you are accepted or rejected?" They haven't thought about that. Now they do! The idea of a judgment of the living taking place before the second coming of Jesus is a new thought to 99 per cent of the people. If considered at all, they usually think of "after death the judgment."

"Mrs. Smith, do you believe that God is particular and did not spare the angels who sinned, and cast them out of heaven for breaking God's commandments?" "Yes."

"Do you understand that our first parents, Adam and Eve, sinned and God expelled them from the Garden for breaking His commandments?" "Yes."

"All this being true we find that 99 per cent of Catholics and Protestants who love Jesus feels about this as we do. Then Jesus is in a tragic situation! You ask why?"

"Because all Satan has to do now is to keep all Christians breaking the commandments that he broke and that Christ kept. If Christ judged the living Christians and they were not walking in the light as He is in the light He would have to blot their names out of the book of life. If Christ compromised and took one soul to heaven who did not walk in the light Satan could claim the right for him and the fallen angels to return to heaven."

The Clincher

Question: "Did you know we are to be judged by the law of God?"

Answer: "Yes" or "No" (it makes no difference).

We continue: "James 2:10-12 says that we will be judged by the law which states, 'Thou shalt not steal,' and 'Thou shalt not commit adultery.' This is the law of the ten commandments, which is recorded in Exodus 20. The fourth commandment of this law declares, 'The seventh day is the sabbath of the Lord thy God.' Now this is the way Satan understands it in the judgment of the living. This is the way

Jesus understands it. This is the way we understand it. Isn't that right, Mrs. Smith? If Christ would judge the living Christians before they experience obedience to the seventh-day Sabbath of the Lord, He would have to blot out their names from the Lamb's book of life. This is why Christ has not yet come. He puts off His judgment and thus delays His coming, for the people who never die must be keeping all ten of God's commandments."

Generally people do not think of being judged while they are still living. They have never considered the predicament of Christ and the reason why the seventh-day Sabbath is a must in the lives of those He will judge and save alive. In our study we defend those who have died without keeping the true Sabbath and the living Christian Sabbath-breaker, by claiming ignorance for both groups. So our friends find us defending Christians with one exception: Those who willfully break the seventh-day Sabbath commandment. Before Jesus comes, the living are to be judged. Ask your partner to read Daniel 12:10.

"Many shall be purified, and made white . . . ; none of the wicked shall understand; but the wise shall understand."

"Is not this a beautiful truth? A wonderful message from God? Hasn't this truth changed your whole understanding as to why God must be particular and why the Sabbath of the Lord must be obeyed?" When they answer, "Yes," I add, "Jesus says His sheep will hear His voice."

Bible Study Plan

Brother Backey is asked at this time to go to the car and bring in free Bibles and lessons for each one in the family who is of study age. The partner takes over to show how the Bible study plan works. The Bibles and lessons are given to help them prepare to witness for Christ and give the message. It is absolutely necessary that these people feel our love for them and their church. The Bible lessons are "built" into *their* lives as opportunities for *them* to witness to their friends of God's impending judgment.

Prayer Partner

Before we pray we ask them to be prayer partners with us, to pray daily for our ministry. We pray and then as we leave we assure them of our return the following week to bring new lessons.

Sabbathkeeping

At the first call to the home, if any person says, "I have always believed the seventh day was the Sabbath," or "I have wondered about this Sabbath commandment," we say, "For Jesus' sake don't break another Sabbath." Then we tell how to keep the Sabbath in the light of Christ's ministry. This approach gave us our first thirty souls. They started to keep the Sabbath while still going to church on Sunday. Since then others have followed in Sabbathkeeping.

Church Home

They come to meet with Christ in their Sabbathkeeping church with their new-found pastor team. *They are never treated as visitors.* We welcome them to fellowship. When they come to church on the Sabbath, we want them to feel that they have come home. They have a right to this tree of life. Our church is their church!

What About Tobacco, Dress, Jewelry?

We love to see jewelry and to smell tobacco on the Sabbath. This is a sign people are coming to Christ *just as they are*. The big thing is Christ and the Ten Commandments. As the weeks go by, one person and then another will say, "I have quit smoking." This gives them a personal testimony. Let them be taught of God. We do not rob them of their voluntary humility. Let God work while we work for others.

Fellowship

The big experience is not immediate health reform, dress reform, or breaking the tobacco habit. These will come. The big experience is *Christ acceptance*, commandment keeping, and our acceptance of them. This must be *acceptance* just as they are! Then let time leaven the lump by our good example. A mushroom comes up in one night; it takes a season to grow an apple.

Follow-up

How do we maintain interest once these people begin to come to services? We continue weekly visits to their homes, thanks to the Bible Speaks lessons. This gives us opportunity to keep explaining God's plan for His people.

The Spirit of Prophecy Writings

Ellen G. White's writings are introduced

during our second home visit, and this "gift" has never been refused. A copy of *The Great Controversy* is placed in each home to be used as a prophetic guideline.

The Concern

What is in the hearts of these people? Concern of judgment to come! They now have a knowledge that all will be lost who do not give God an evidence of their love by commandment keeping. They realize they may be saved if today they die, but they want and plan to be alive until Jesus comes, thus the urgency!

Ten Commandments of the Coronary Club

1. Your job comes first, personal considerations and health secondary.
2. Never say No to a request—always say Yes, regardless of the circumstances.
3. Go to the office evenings, weekends, and holidays.
4. Take your brief case home on the evenings you cannot get back to the office. This provides an opportunity to review completely all the troubles of the day and assures you of a poor night's rest.
5. Accept all invitations to meetings, banquets, et cetera, and eat heartily.
6. Always plan a conference for the meal hour; never eat a restful, relaxing meal.
7. If your work calls for traveling, work all day and drive all night. Carry food in the car so you won't waste time eating, and drive all night to make your appointment the next morning.
8. Gardening and outdoor exercise are a waste of time to a busy man.
9. Never delegate responsibility to others—carry the load at all times.
10. It is a poor policy to take all the vacation time that is provided for you; after all, some of the most successful citizens find constant pressure sure qualification for the Coronary Club.

Adapted by
HAROLD F. GOOGE, M.P.H.
School of Public Health



PROGRESS

Salvation, Ingathering, and Insane Asylums

RON RUNYAN

INGATHERING and Adventism are two entirely different words but in a sense are almost synonymous to preachers and deeply-rooted laymen. Ingathering can almost be classified, when it comes to church values and emphasis, as a doctrine. My second year in the ministry found me in a workers' meeting listening to a lovable union president who thundered out, "Get your Ingathering goal, or . . ." He didn't complete the sentence, but it didn't take much guessing to understand what he was driving at. A hurricane of emotion would be provoked if we dared attempt to dispense with this yearly campaign. Cancellation of the Ten Commandments wouldn't cause much more commotion.

Those who were children two score years ago knew what Ingathering really was like. In those days we labeled it Harvest Ingathering. Fall and winter were the months for this activity. To reach our goal in those challenging years required not weeks, but months of time! We started singing bands in October and sang on through Thanksgiving and Christmas and sometimes well into the new year. Like mailmen—hail, snow, and rain couldn't stop us.

Admittedly we were a rather motley group. We had no records or tape recorders. Business contacts were few and far between. Most of our money came in little dribbles of dimes, nickels, and sometimes quarters, and on rare occasions a dollar. A dollar then caused about as much jubilation as \$20 now! One thing certain, we had the spirit! Before starting we usually prayed for heaven's angels to join their voices with ours. There was reason for this special request. Some dear saints who wouldn't solicit and couldn't sing insisted on getting their goal the singing band way. Off-key music still brought in the dona-

tions. Either the angels joined us in singing or we were paid to move on!

For the first few nights, how we stumbled down the uneven sidewalks, trying to read our music with flashlights. But after a month or so our memories increased, along with our repertoire.

When freezing weather set in, we bundled up like astronauts on the moon. Even then the older folks would keep moving and stamping their feet to prevent *rigor mortis* from setting in. My plump aunt, with her rich alto voice, joined my slim uncle, with his deep resonant bass voice. The two were the nightly hard-core musical contributors. Even though we classed ourselves as children of the light we were glad for the darkness in which to operate. Our looks and sounds were not exactly comparable to the New York Metropolitan Opera singers. In fact, we were a unique group—a peculiar people! Even the Salvation Army had a uniform look. About the only thing uniform about us was our joy and happiness. The bitter cold and small donations couldn't dampen our spirits.

We had times that bordered on hilarity, such as the night we were climaxing our work by singing lustily, "We Are Nearing Home." The final song seemed to sound the best, at least to us. We were tramping up a long hill broadcasting loudly those words



"We are nearing home"! The last notes for that night faded into the crisp, cold air just as we reached the summit. There our little band stopped work for the evening, just across the street from the insane asylum, the name given to institutions for the mentally ill back in those years.

When we matched our song with the location we were convulsed with laughter. There was nothing long-faced about our activities that night!

We had our solemn, joyful moments too. A number of times our group trooped into homes, singing a song of Zion for some invalid. The reward of smiles surpassed that of silver or gold.

One time a group of teen-agers were under my direction. This took place in our later musicless years when we just went from door to door soliciting. Quitting time came and I was picking up my precious cargo. One team eluded me. I circled the block several times and finally my daughter, one of the team, came running out of a stately Episcopal church with her arms waving me down to a stop.

She ran up and exclaimed, "Daddy, we were soliciting this block and saw a light on in the church so we decided to go in and Ingather them!"

When I heard this I gulped and started to say, "Why on earth did you go into a church to do Ingathering?" The urge to express that thought was smothered with admiration for these girls who were brave enough to go any place to let people know about the work of Seventh-day Adventists.

My daughter continued, "Come on in, quick. They are having a board meeting and they started asking us questions. Some we can't answer and I told them you were a minister and would be glad to explain these things!"

I found a group of about twenty-five church leaders sitting in a circle, many drinking coffee and a few smoking. For an hour and a half questions were directed to me on subjects ranging from the second coming of Christ to the state of the dead. It was one of the greatest opportunities I have had for witnessing.

Of particular interest was their repeated exclamations over the Adventists' ability to get youth out ringing doorbells for a religious cause.

Right Motivation

If Ingathering is promoted properly, it can be a great blessing to the participants and certainly a wonderful program of literature distribution. It has its drawbacks, like any other church program. I have a suspicion that a few of our dear saints equate Ingathering with salvation. But isn't the same true of some who pay tithe?

There are cases of going over the same territory twice in order to get the goal. This certainly is to be deplored and avoided. I also know of several church membership books that were unduly swept clean in order to keep the Ingathering goal down. Concern for wayward sheep should never be tied to some financial goal.

The true goal of Ingathering should be the making of contacts and the winning of souls! In reaching this goal, may I suggest the following points I follow in organizing for the greatest single missionary endeavor of the church:

1. Thoroughly organize your church into small action groups of ten or twelve people with leaders.
2. Map out your territory carefully. Attempt to cover every home in your district.

3. Train your solicitors. Let them practice on one another before going out. Well-trained youth and adults make a far better impression on the public than a group of children dashing from house to house.

4. Leave literature at every home, whether you receive a donation or not. I always use appropriate doctrinal literature along with the Ingathering paper. Let every contact be a literature contact!

5. Instruct your solicitors to pray with people if the opportunity presents itself.

6. Train your workers to be on the alert for interested people. Get their names and

addresses and don't forget the callbacks.

7. Send the book of the year to special donors.

8. Organize teams to make friendly, social calls on business donors six months before Ingathering time. Present them with a special book or piece of literature. This takes away the idea that every time they see an Adventist they ask for money!

9. Be enthusiastic. Your people will mimic your attitudes. If you are for it, the majority will be for it too.

10. Pray as if work doesn't count and then work as if prayer doesn't count.

G. W. Anglebarger—

PATTERN PREACHER

VARNER J. JOHNS

Minister, Loma Linda, California

IN MY Bible is a prized possession—a bookmark printed long years ago by a Denver church in memory of its minister. Underneath the picture of this venerable man of God are the words:

G. E. Anglebarger

Forty-three years of Gospel Service

Three thousand Converts

Four thousand Baptisms

Three hundred Marriages

Six hundred Funerals

A multitude of Kindly Deeds

Most of the readers of *THE MINISTRY* have never heard of G. W. Anglebarger. He never held an administrative office; never held a city-wide and spectacular evangelistic effort. There were no D.D.'s or L.L.D.'s or Ph.D.'s, not even an A.B., after his name, yet he was highly educated,

an indefatigable student of the Scriptures and other great books.

The name means much to me because I was one of the four thousand baptized. He was my "spiritual" father, my pattern preacher. A number of Denver Seventh-day Adventist churches, thousands of converts, including many ministers, are monuments to the ministry of G. W. Anglebarger. What made him the man he was? Why his success in soul winning?

1. He preached the Word of God—both the Incarnate and the Written Word. His sermons were Christ-centered, Bible-centered, carefully calculated to establish us in "the faith once delivered to the saints." He was a master in expository preaching.

2. He drank deeply at the fountain of faith. He loved the truth, proclaimed the

truth. There was no place in his study or in his preaching for the Paul Tillichs or the Joseph Fletchers of his day. He had no time or place for speculative philosophy. He was not an extremist. The Bible was his textbook. A "thus saith the Lord" was his message. His sermons were not queered by questions or darkened by doubts. With positive authoritative preaching he proclaimed the "certainty" of the Advent message.

"There are pastors who 'pasteurize' a church with their tame, lifeless sermons, and are sent from church to church, and at long last to sustentation."

3. Every sermon was followed by a call. Thousands of feet trod the path to the altar in the churches of his pastorates. Four thousand baptisms in forty-three years averages almost two a week.

4. Pastor Anglebarger was a pastor-evangelist. At times he held a series of evangelistic meetings, but not often. Every Sunday night, however, there was a light in the church. Each Sabbath morning sermon was an opportunity for evangelism. Almost every night a Bible study was given. Day after day, night after night, Pastor and Mrs. Anglebarger could be seen on their bicycles, then in their model-T, along the highways and byways of Denver. The result? First there was one church in Denver, then there were two, then three, then four, then five.

Why So Few Converts?

The expression "pastor-evangelist" is used advisedly. There should not even be a hyphen to divide the two words. Should not every minister be a "pastorevangelist"? We rejoice when men with extraordinary ability hold city-wide efforts, but most of us are "lesser lights." Is "average ability" a valid excuse for our not holding evangelistic efforts? Is not a call to the ministry a call to preach the message? Why do so many ministers have so few converts?

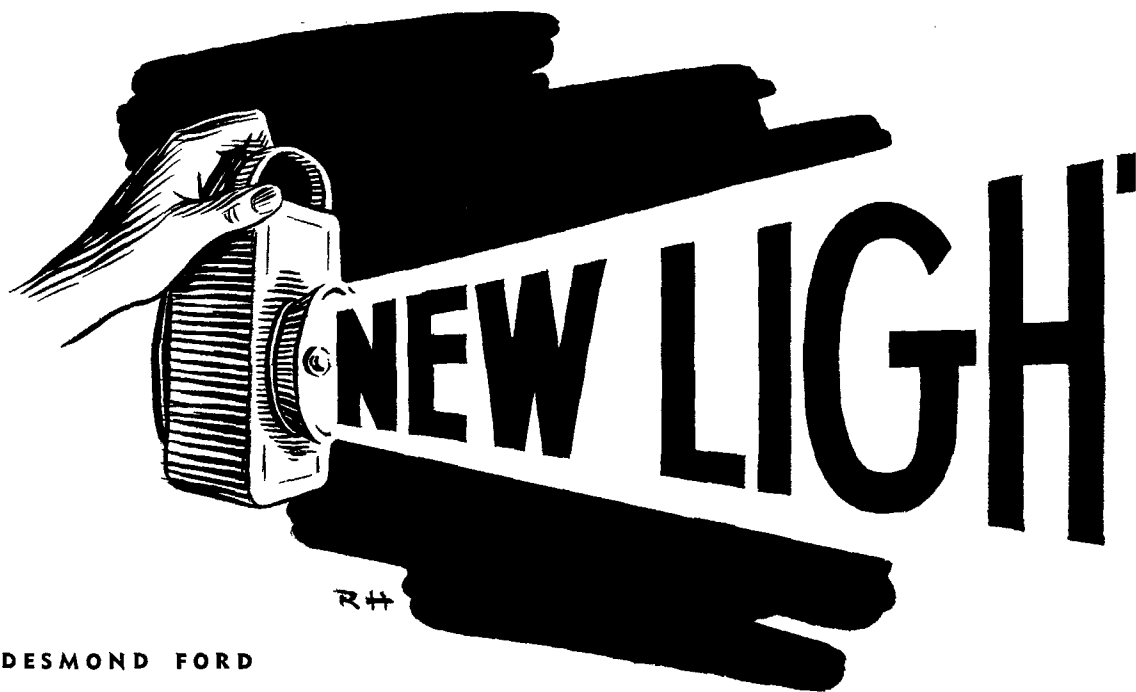
1. Some have been ordained without having given full proof of their call to the ministry. Is it too much to suggest that every intern, before ordination, should be

sent into a "dark county" or a city with few believers, to win souls and gather together a company of believers? Are we not ignoring the counsel of the Lord when young men are placed in charge of churches, there to be overwhelmed with campaigns and church problems? Would it not be advantageous to give even our college and academy Bible teachers sabbatical leave, not to take classes in religion in some pagan university, but to go into an unentered city and "preach the Word"?

2. There are pastors who "fear" to hold an evangelistic effort. If a man cannot proclaim our great doctrinal truths in such a manner as to lead people to cry out, "What must I do to be saved?" how can he expect to have believers say, "'Did not our heart burn within us'" as he opened the Scriptures to us in the Sabbath morning sermon? In other words, the Sabbath morning sermon may not be any more effective than his Sunday evening presentation. There are pastors who "pasteurize" a church with their tame, lifeless sermons, and are sent from church to church, and at long last to sustentation. There are literature evangelists who win more souls than do some pastors.

3. One of the tragedies of our times are working wives. A minister's efficiency is cut in half, or more, when his wife is employed in some other line of work. He cannot, without risk to his reputation, do daytime visiting in the homes. His wife, worn with the toil of the day, cannot go with him for nighttime studies. His children are neglected. What is the price we pay for fine homes, luxurious furniture, late-model cars? The cost is measured not in money but in the blood of lost souls, some of whom are our own children.

Since the days of G. W. Anglebarger the work has grown marvelously. Everywhere there are miracles of divine grace in the transformation of lives once darkened and degraded by sin. There are unsung heroes of faith who have given their all for the saving of souls. The Lord is working mightily through the ministry of pastor-evangelists in all parts of the world. A tribute to the men of yesterday who built so well the foundations! A tribute, also, to the young men of today, and their wives, who are consecrated, dedicated workers, building, ever building, placing living stones in the spiritual temple whose glittering dome is almost completed.



DESMOND FORD

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WHEN the editor inquired recently, "Have you discovered anything in your sanctuary research that is new evidence on the topic of the judgment and our interpretation of Daniel 8:14?" I decided to tentatively submit some thoughts on this matter that have seemed significant to me. It must be admitted, however, from the outset that what at first seemed "new light" proved to have been old truth, once cherished but of late forgotten.

First, a nutshell summary of the present thesis will be given, and then some spelling out in detail. It is both strange and significant that when Seventh-day Adventists interpret the vision of Daniel 8 they utilize the angel's explanation that is found between verses 17 and 26 for expounding the early features of the vision, but when explaining "then shall the sanctuary be cleansed" we turn to Leviticus 16 and work from there. At the same time, we affirm that the ninth chapter of Daniel was given to explain the unexplained portion of Daniel 8:1-14, especially the fourteenth verse. Then we proceed to expound Daniel 9:24-27, saying in effect that this postponed interpretation of the vision of chapter eight explains the first part of the 2300 year prophecy, and thus enables us to fix upon the date of 1844 when the sanctuary would be cleansed. In effect we are affirming that the angel Gabriel never really fulfilled his

commission "to make this man understand the vision." We are saying that the angel explained the ram, the he-goat, the little horn, the date that would begin the 2300 years, the events that would mark the first section of the 2300 years, but that he did not explain what was intended by the climax of the vision "then shall the sanctuary be cleansed." How much more homogeneous our approach would be if we could explain Daniel 8:14 by using the inspired words of the angel Gabriel rather than suddenly shifting from the angel's interpretation of the early section of the vision to give our own to verse 14.

It is the contention of this article that Daniel 9:24-27 not only explains the events that mark the beginning of the 2300 days but that it likewise gives us the events that mark its close; that is to say, it explains clearly what is meant by the cleansing of the sanctuary. The tentative position taken by this writer is that verse 24 of Daniel 9 is explanatory of Daniel 8:14 and that while it has its first application to the ushering in of the kingdom of grace and the events surrounding the cross of Christ, it has its ultimate application in the events that usher in the kingdom of glory.

In support of this position it can be said that interpreters over the ages can be divided into three groups regarding Daniel

T ON DANIEL 8:14

9:24. One group has contended that it finds its fulfillment at the cross alone. Another group has said that it finds its fulfillment in the very last days in connection with the kingdom of glory. A third group of interpreters have declared that the verse applies to both events in harmony with the Old Testament prophetic principle of merging the kingdom of grace and the kingdom of glory into a single picture.

Seventh-day Adventists face two major difficulties in their interpretation of Daniel 8:14. The first is that most commentaries see in the little horn a prophecy of Antiochus Epiphanes. And the second problem is that they seem to interpret Daniel 8:14 arbitrarily by turning elsewhere in Scripture, away from the book of Daniel, for an exegesis of this passage. If the present suggestion is correct that Gabriel did indeed make Daniel to understand the vision, and did indeed explain the cleansing of the sanctuary as he was ordered to do by Christ, then we have solved both of these problems at a stroke. If Daniel 9:24 is commentary on Daniel 8:14, then it is obvious that the little horn of chapter eight cannot be restricted to a minor power that functioned and ceased more than a hundred years before Christ was born. And second, if Daniel 9:24 is explanatory of Daniel 8:14, we are relieved of the accusation of inventing and devising an arbitrary interpretation.

Does Daniel 9:24, on the face of it, seem to interpret "then shall the sanctuary be cleansed"? We have always pointed out that preceding this verse there are references to the vision of Daniel 8. For example, we read of "the man Gabriel, whom I had seen in the vision at the beginning" and also "I am now come forth to give thee skill and understanding," and again, "understand the matter, and consider the vision." Here are definite statements that link the following verses with the explanation that was begun in the eighth chapter. Furthermore, we have also emphasized that Daniel 9:24-27 is concerned with the issue of time. While in Daniel 8 the angel had explained the powers mentioned in the vision he had said nothing about the time except that the prophecy of verse 14 was a true matter. But here in chapter 9, taking up the threads, he alludes to the issue of time.

Glancing now at the twenty-fourth verse, is there anything there that does indeed harmonize with our understanding of what the cleansing of the sanctuary involves? Undoubtedly there is. Here is a statement saying that sin is to be finished. The twenty-fourth verse uses the same expressions for sin found in the Day of Atonement description in Leviticus 16:21; namely, "transgressions," "sins," and "iniquities." The verse declares that all are to be finished and ended. Then on the positive side, the verse continues by saying that "everlasting righteousness" is to be brought in. This term "everlasting" is used elsewhere in the book of Daniel in connection with the kingdom of glory. (See the second and seventh chapters.) This verse also affirms that all vision and prophecy will be sealed up; in other words, it will be fulfilled, completed—which could only be at the end of time. And finally the prophecy alludes to "the anointing of the most Holy," an expression that is used throughout Scripture in connection with God taking up His place among His people. The anointing of the tabernacle is a symbol of God coming to make His residence among His people, and points finally to what is described in the twenty-first chapter of Revelation when "the tabernacle of God is with men, and he will dwell with them" (verse 3). A well-known exegete has written as follows on Daniel 9:24:

If ever there was an exegetical crux, this is it. Jerome was already acquainted with nine interpre-

tations. Some, like Keel, state the passage to apply to the consummation of all things, and this position is exegetically sound. The six statements of Daniel 9:24 cover the sum total of the purpose of God with men, covering the perfect consummation of the Messiah's work that will be achieved when the second coming and the judgment have transpired.—Leupold's Commentary.

It is difficult for us to see that Daniel 9:24 could have a secondary application to the kingdom of glory because we are so used to stressing its application to the ushering in of the kingdom of grace at the cross. A statement from a well-known evangelical scholar may help. In the article "Unity and Variety in New Testament Faith," George Elden Ladd declares:

Where then is unity to be found? I believe that it appears in the common eschatological structure found in these several biblical writers: promise, fulfillment, and consummation. . . . The entire New Testament assumes the Old Testament's prophetic promises of an eschatological day of salvation and judgment. The promise appears in different forms in the several prophets; but common to all is the conviction that God . . . would finally bring his redemptive purposes to a glorious consummation that would include the destiny not only of Israel but also of the Gentiles. . . .

The entire New Testament reflects the conviction that these prophetic promises have been fulfilled in the person, mission, words, and deeds of Jesus of Nazareth within history; but the consummation of the promises awaits a further eschatological event that will establish the eschatological rule of God in all the world. In other words, the New Testament writers see the fulfillment of the Old Testament promises in two great redemptive events: the earthly person and mission of Jesus, and his glorious appearing at the end of the age. . . . The Messiah appears first as a man within history to fulfill the mission of the Servant of the Lord in suffering and death, but he will later appear at the end of the age as the glorious heavenly Son of Man in both judgment and salvation. *In the biblical perspective, these are not two separate events but two acts of a single drama of redemption.*—*Christianity Today*, Nov. 19, 1965, p. 22. (Italics supplied.)

It is also helpful to remember that the prophetic wording of the Apocalypse concerning the last message of the world alludes to the typical history of Israel and her removal from ancient Babylon to restore the sanctuary. Such passages as "come out of her my people" and "the hour of his judgment is come," et cetera, are quotations from the book of Jeremiah concerning typical Israel's experience at the time of the restoration. The events at the beginning of the 2300 days are typical of the events at the close. This is why Daniel 9:24

can apply both to the kingdom of grace and the kingdom of glory. The beginning of the 2300 days marks the call for all the honest in heart to forsake Babylon and rally around the sanctuary of God and the holy law therein. In the book *Prophets and Kings*, pages 677, 678, Ellen White tells us clearly that the work of the exiles in rebuilding the sanctuary was typical of the work of the saints who repair the breach in the wall of God's law in the last days.

Not only is it true that the events at the beginning of the 2300 days parallel the events at the close of the 2300 days, but events at the close of the first section of the 2300 days (that is, the 490-year period), also parallel the events that will take place at the end of time. Toward the close of the seventy weeks the professed religious people of the age united with the state to crucify the Sinless One, who was proclaiming the law and gospel of God. The loud cry (triumphant entry) of Christ's ministry was rejected, the nation grieved away the Holy Spirit, and was left desolate. Christ Himself experienced "a little time of trouble" in Gethsemane when the death decree had been made against Him, and then the longer "time of trouble" through the official trials and the ensuing cross. God's judgments against sin were manifested at Calvary in the plagues of darkness, earthquake, and thirst, et cetera. But then came ultimate deliverance. A parallel may here be traced between the experience of Christ and that of the final generation of the church. Such books as *The Great Controversy* and *The Desire of Ages* frequently allude to this parallel. The article "The Companions of the Lamb," in *Our Firm Foundation*, volume 2, page 403, spells out this topic in some detail.

Thus there are good grounds for assuming that verse 24 of Daniel 9 applies both to the first section of the 2300 days (that is, the 490-year period, closing in A.D. 34) and then as regards the most significant events mentioned, the abolition of sin and the bringing in of everlasting righteousness—these apply also to the end of the age—Christ's final work in the heavenly sanctuary, beginning in 1844 and extending until the end of the millennium.

A. T. Jones taught this long ago (see *The Consecrated Way*), and while A. T. Jones went out into darkness, many of the things that he taught were truths of God. Ellen White in *Testimonies to Ministers*

and elsewhere wholeheartedly endorsed the central emphasis of his message. (This does not guarantee inerrancy in *all* his teachings.) We use his name as an illustration that this interpretation of Daniel 9:24 is not a novel one. It is not "new light." Second, we should note that Ellen White uses the language of this verse and applies it to the future consummation of all things (see *Selected Messages*, book 1, p. 374).

Further confirmation of this thesis is found in the fact that the final prophecy of Daniel (chap. 10-12) is yet another enlargement of Daniel 8. Most commentators on the book assert this to be the case. In the last prophecy of Daniel the same conflict of the ages presented in the vision given in Daniel 8, is expanded, and in literal rather than symbolic terms. Can we find anything in this final chapter that has to do with finishing the transgression, making an end of sins, making reconciliation for iniquity, and bringing in everlasting righteousness, et cetera? I believe that the twelfth chapter of Daniel is a very clear elaboration of what is meant by the cleansing of the sanctuary. We have reference to investigation of God's book in order that those found therein as righteous might be delivered at the coming of the Lord (Dan. 12:1). We are distinctly told that the righteous (symbolized by Daniel) will stand in their lot at the end of the days (verse 13); that is, stand in the judgment at the end of the 2300 days. The translators recognized this allusion to the judgment as is shown by their placing of Psalm 1:5 in the margin. This twelfth chapter of Daniel brings to view the complete abolition of sin, the reward of the righteous who are to shine as the brightness of the firmament and as the stars forever and ever, and the fate of the wicked who will be exposed to shame and everlasting contempt. In fact, the twelfth chapter of Daniel, when linked with the last verse of the preceding chapter, pictures the fate and disposition of all men who have ever lived. We have the living wicked and the living righteous brought to view, and the dead wicked and the dead righteous.

While Daniel 12:2 has often been used as pointing only to a partial resurrection, it is far more likely that it is a summary statement concerning the two resurrections of Revelation 20. Christ's quotation from these verses endorses this position (see John 5:28, 29). Such famous Hebrew schol-

ars as Tregelles so interpreted Daniel 12:2 on the basis of the original Hebrew. "Many" in this verse means the same as "the many" in Romans 5. If this is the case, Daniel 12:2 brings to view the first and second resurrections. The first verse of the chapter brings to view the reward of the living righteous while Daniel 11:45 speaks about the end of the antichrist and his host, that is, it presents the fate of the living wicked. Thus the work of the judgment and its outcome is clearly explained in this final prophecy of Daniel, and it is this that constitutes the cleansing of the sanctuary. Note carefully the following statement from *Patriarchs and Prophets* regarding the significance of the Day of Atonement:

Thus in the ministration of the tabernacle, and of the temple that afterward took its place, the people were taught each day the great truths relative to Christ's death and ministration, and once each year their minds were carried forward to the closing events of the great controversy between Christ and Satan, the final purification of the universe from sin and sinners.—Page 358. (Italics supplied.)

Let it be particularly noticed that Ellen White does not limit the cleansing of the sanctuary to the investigative judgment merely, but shows that the cleansing of the sanctuary has to do with the final disposition of evil and the ushering in of everlasting righteousness throughout the universe.

I commend this theme to my brethren for their prayerful consideration. I believe that a true exegesis of the twenty-fourth verse of Daniel 9, applying it not only to the kingdom of grace but also to the kingdom of glory, will lend great strength to our exposition of Daniel 8:14. Our exegesis of the prophecy of Daniel 8 can then be consistent and homogeneous. We will be able to interpret each phase of the prophecy from the book of Daniel itself and not be guilty of intimating that the angel Gabriel failed to fulfill his commission to make Daniel understand the vision of the cleansing of the sanctuary. It will be shown that God Himself has clearly spelled out for us the significance of the antitypical day of atonement when all sin, iniquity, and transgression is to be finished, and when everlasting righteousness is to be brought in. All the prophetic promises will then be sealed by their fulfillment, including the promise of the return of God's tabernacle to dwell forever with the children of men. May that day be hastened by our walking in the full light of His Word.

Seven Months in Germany

(Concluded)

ANDREW FEARING

Associate Secretary, Ministerial Association, General Conference

REGENSBURG in Bavaria was one of the prominent cities of the Counter Reformation. There are seventy Adventist church members there. This is the only city where they had opportunity to precede public meetings with the Gift Bible Plan. Many of the brethren thought that no one in this Catholic city would accept the Bible, and they added that they thought no one would come to the meetings, either. We all realized that it was not to be an easy place, but my visit to Germany was really an experiment, and we wanted to try every kind of place in any kind of circumstances to see what God would do.

500 Bibles Returned

Seven hundred Bibles were accepted by the people along with the lessons. The priests soon learned of this, of course, and informed their people that they should return the Bibles. The Protestant clergy told their members that it would be better for them to purchase their own Bibles and if they could not afford to buy one, the church would give them one. About 500 Bibles were returned. Out of the 200 left, 180 are being used in regular study. Fifty of the student group attended the evangelistic meetings. The clergy of the city warned the people not to attend the meetings. Groups of young men from the university and their teachers came to the meetings and after the services wanted to question and discuss.

After I spoke on the subject of baptism,

our Catholic friends advertised in the newspaper that they would speak on the subject of baptism Sunday morning in all the churches, and it was interesting to note that they used our way of advertising the subject of baptism, subtitles and all.

The laymen seem very pleased to have a part in the Gift Bible Plan. They had never done anything like this before. One family, bubbling over with enthusiasm, expressed to us the joy they were experiencing as they visited twenty-two homes with the lessons every two weeks.

At the close of the meetings in Regensburg, twelve made the decision for baptism. Sixty chose to join the baptismal class and thirty were already coming to the Sabbath services. Pastor Reinhart Rupp, union coordinator of evangelism, is associating with Pastors K. Strasdowsky and H. Hau-
beil in continuing the public meetings and visitation program. They had two hundred in attendance the first night of their follow-up meetings. An altar call on Sabbath morning had a response from seventy-one people. This is a new day for southern Bavaria.

Catholic Nun Attends

A Catholic nun attended all our meetings. She had been an influence in times past in guiding backslidden Catholics back into the mother church. She has the privilege of living in her own home in which she has a chapel filled with images, pictures, and other mementos that have meant

much to her. Several times we were invited to her chapel for Bible study. She seems to be most sincere in her love for the Sacred Scriptures. One can realize but faintly the tremendous struggle that must go on in a person's mind when that one becomes conscious that many of the traditions and teachings of a lifetime are not based on Scripture. After the closing meeting of our series, she held her hands to her face and exclaimed, "What shall I do? My vows! My property! I promised all that I am and all that I have to the church. Shall I follow the law of the church or the Word of God?" She needs our prayers as do all others around the world who are in the valley of decision. There comes a time when there is nothing more or nothing greater we can do than pray.

In Regensburg we had a large Bible display prepared for us by the Deutschland Bible Society. This is the first time they have ever permitted their valuable old Bibles and translations to be put on display without having them under their own control. We had them for the whole month of our meetings and they held much interest for the people who attended.

\$62,500

The brethren in Germany are devotedly committed to the finishing of God's work in their field. They are concerned. For example: In the South German Union, where K. F. Noltze is president, the union committee voted 250,000 marks (\$62,500) for the over-all evangelistic program in their union. I am told that this is the largest amount of money ever allocated for evangelism in Germany. This will make possible the purchase of ten thousand Bibles for the Gift Bible Plan, the printing of twenty-two thousand Bible Speaks Series, and the printing of a penetration tract (the first of its kind in Germany) for public evangelism and all other soul-winning endeavors.

Also, at the union committee held in Regensburg toward the close of our series, they voted to bring into the union two successful evangelists, Kurt Hasel and Heinz Hopf, to associate with Pastor Rupp, the union coordinator of evangelism, in this most important of responsibilities—the winning of souls. The administrators of this field are to be commended for their far-sighted vision and their dedication to be used of the Holy Spirit.

A school of evangelism was held along

with each of the five major campaigns. The ministers attending these schools were able to stay in youth hostels. Morning devotion was at eight-thirty followed by the school session until twelve fifteen. The afternoon was used for visiting. Our meetings were usually held six nights a week. At Freiburg we had visiting ministers at our field school from nearby Switzerland and France. In Regensburg we had six men from Yugoslavia join us—the union president and five of his secretaries of evangelism. They told us of the many obstacles confronting them, yet how wonderfully God is enabling them to succeed in spite of the difficulties. They plan to build two evangelistic centers, one at Nis and the other at Novi Sad. These brethren reported having ten thousand book evangelists in their field. Then with a smile they said, "You see, every one of our church members is active in some form of soul winning." Also, toward the last part of our school here we had the union conference president and four of his evangelistic leaders from Switzerland with us.

I want to pay special tribute to the men who served as my German voice. It is still



Andrew Fearing and his translator, Kurt Hasel.

amazing to me how I could pour English words into their ears, and from their mouths come perfect German with all the spirit, love, and earnestness in which the words were originally spoken. Erwin Meier and Peter Joseit were my translators in Dortmund. Erwin Meier and Wilfred Meier acted in this capacity in München Gladbach. L. Wilhelm in Berlin, G. Fraatz in Goslar and Hildesheim; Kurt Hasel, Reinhart Rupp, and Heinz Hopf throughout the South German Union; K. Denkert and O. Bremer, and many others took a good turn at it for special meetings.

Kurt Hasel, associate evangelistic coordinator of the South German Union, and Helmut Paeske, minister, artist, and photographer, have prepared some excellent visual aids to be used on a large portable flannelgraph without the need of black light. These illustrations are quite different from what are usually seen and cover a large variety of subjects and are very descriptive. These men are sharing this material with all the workers in Germany who desire to have this aid in their evangelistic work.

Preachers of Evangelism

Just before leaving Germany, I attended the West German Union session at Essen. The theme predominantly displayed was "Predigt das Evangelium" (Preachers of Evangelism). E. Denkert, the re-elected president of the union and an evangelist in his own right, had laid careful plans that all meetings should give emphasis to soul winning. O. Gmehling, president and ministerial secretary of the Central European Division, in his address to about seven thousand people, appealed to preachers and laity alike to be fervent in evangelistic preach-

ing and witnessing. E. Kilian, associate ministerial secretary of the division, joined in this hope as did all the presidents, secretaries, and workers in this large West German Union. I truly felt the presence of the Spirit of God.

As I write this report, my mind recalls the many communion services we had at the close of each field school of evangelism. I was impressed with the love and fellowship that I beheld among the brethren. There was rededication of ourselves to the Master's service, pledging to expend our lives completely in faithful stewardship of our responsibilities. We purposed in our hearts to love God more devotedly, study more diligently, and love people more fervently. We pleaded with God to make us more skilled and efficient workers, more able preachers, more active and winsome personal visitors, and greater soul winners.

It has been an inspiration to be with the leaders, ministers, and laity of Germany. I am told that we have touched almost every worker in the Central European Division. This has been an honor and a privilege for me. My wife and I shall never forget our new-found friends in Germany. They gave us a warm welcome, adopted us into their family, and we were reluctant to say farewell. We shall meet one another again around God's throne through our mutual faithfulness in God's blessings.



A great interest was shown in the display of valuable old Bibles.

Every Name a Sacred Trust

ROBERT G. NATIUK

Associate Editor, Faith for Today

IN THE famous American short story, "The Devil and Daniel Webster," the devil contracted with Farmer Cabez Stone—his soul for seven years of prosperity. When the seven years were up, the devil even granted an extension of three years, being quite sure that the soul would eventually be his. When the devil took out his pocketbook to check on the contract, a soul in the form of a moth flew out. The devil immediately grabbed it in his handkerchief and carefully tied the corners, explaining to Cabez Stone that he had not yet had time to construct a special cage for this soul, but that all the souls he had captured were carefully and securely kept in special boxes. Yes, indeed, he took utmost care to make sure not one escaped.

The story is, of course, fictitious. But it points out one very dramatic point: Satan bends his entire being to the winning of souls for his cause. To win souls from his grasp will take an equally great devotion on our part.

It is not too much to say that our pastors today have the destiny of souls in their grasp. Many times these are hidden in the form of interest names.

Several years ago a young woman finishing the Faith for Today Bible Course sent in a request for someone to call. A report was forwarded to the field. Faith for Today had no more word until a staff member visited a certain church. There a church member told him about meeting the woman.

"I happened to call on her," he said. "She told me that two years ago she was eager to talk to a representative from our church. She was contemplating marriage

to a person not interested in Christianity, and she wasn't quite sure what course to take. She kept postponing the decision, waiting for a minister to call and talk to her. But no one came; therefore, she finally married the non-Christian. She said, 'If someone had called then, I am sure I would have taken my stand for the church. But now . . . it is too late!'"

Another graduate wrote. A young minister had called on her in following up an interest report, but that had been some time ago. "Will the young man call back for Bible studies?" she asked.

Another pastor returned a report marked, "Not interested." However, several months later a new minister came into that area, happened to call on the "not-interested" family, and found a group meeting for Bible study.

The above illustrates three desperate weaknesses in our follow-up work: 1. Failure to call on interests; 2. failure to negotiate regular visitation; and 3. giving up too quickly on an interest as hopeless.

A Possible Ten Thousand Baptisms Lost

In the past nineteen years of Faith for Today's ministry, possibly up to ten thousand baptisms have been lost because of lack of follow-up. In the past two years alone, nearly two thousand possible baptisms were lost.

Consider a few statistics:

	1950-1968	1967	1968
Reports returned	39,985	1,993	1,934
Baptisms reported	14,279	803	1,353
Ratio of reports returned to baptisms	2.80 per 1	2.48 per 1	1.43 per 1
Percentage	35.7%	40.5%	70.0%

In the long-range overview, for every 28 interest reports followed up there have been ten known baptisms. In 1967 there were ten baptisms for every 25 reports, and in 1968 there were ten for every 14 reports. What does this indicate? That it pays to follow up interest reports. To neglect such known interests can mean lost decisions and baptisms.

Now for a look at some disturbing statistics:

	1950-1968	1967	1968
Reports sent	69,631	3,868	3,752
Reports returned	39,985	1,993	1,934
Ratio of reports sent to reports returned	1.74 to 1	1.94 to 1	1.93 to 1

For every seventeen interest reports sent to pastors, ten were returned, seven were not. We know that some of the names were followed up but no report was returned to us. We would conclude that pastors are so busy they have no time to send in the reports. Although this may hurt us statistically, nevertheless, the follow-up work is being done.

We don't want to believe that some interest cards are merely collecting dust in a file or cupboard, although one pastor moving into a new district reported this. And if this is what is happening to the interest names that are unreturned, then some disturbing statistics confront us:

	1950-1968	1967	1968
Reports not returned	29,646	1,875	1,818
Baptisms possibly lost	10,584	760	1,272

Interest Reports Hint, Not Verify

We admit that some of the reports sent out are not as reliable as we wish they could be. But we have to work from sources available to us. Sometimes a student marks down, "Keeping the Sabbath," when actually he has misunderstood the lesson and is observing Sunday in the belief he is doing right. Sometimes a student indicates that he desires baptism but upon personal contact may hesitate. The interest sheets are not a sure sign of a future Adventist, very true! But any person who is working on or has finished 34 lessons of a Bible course is interested in the Bible! Such an interest ought to be encouraged by a visit.

What is our method of reporting? Does every name of every graduate automatically become an interest report? Far from it. We average only one interest report for

every two graduates. If the student checks that he would like a visit from a representative, naturally a report is made. If he answers No to this question, no report is sent. However, if he leaves it blank, an interest report noting this is sent to the field.

When the pastor receives the report from his conference president, he is expected to attempt a contact and soon after report this. If he cannot make the visit or cannot locate the person or address or even if he cannot squeeze it into his schedule, he should note this, return the report to his president, who will return it to us. That way we will know what has been done for the student and can proceed accordingly.

In making the initial visit with the interest, the caller should not assume that the person is ready to make up his mind whether he should join the church. We should not expect the student to be already dressed in a baptismal garment! Although the Faith for Today Bible Course is quite comprehensive, a student can easily miss an important point or misunderstand. The best way is to approach him as one who wants to be a better Christian, who wishes to know more about the Bible. That first visit should be to find a friend, not necessarily an Adventist.

For instance, one minister in making a first call came upon what appeared to be a hopeless situation. Besides being a drunkard, the husband of the interested woman would not let her attend church. The pastor persisted, called back on the family for a friendly visit and also became acquainted with a visiting couple. He arranged Bible studies with both families. That is an example of a minister who was willing to develop an interest rather than immediately expect a baptism!

A common problem is finding the person's home. If a pastor cannot locate the address, he could drop a card to the interested student, stating who he is and his need for directions. A self-addressed and stamped envelope will improve returns.

But what if the person has moved? Here is what one pastor did: "I made this call some time ago only to find that the woman had moved out of State. The people in the house could not give me a forwarding address. So I wrote a letter requesting her new address, and sent the letter to the old address. The letter got to her, I found out her new address, and forwarded it to the conference in which she was situated.

Returned Reports—A Study in Contrasts

The following notes made on returned interest reports might perhaps better illustrate the attitudes taken toward the contacts, both bad and good. They are used not to pass judgment, for we do not know the circumstances, but merely for contrast.

Pessimistic: "This is a very nice elderly lady. She says she believes the Sabbath but has no way to get to church. She lives in the country and we have no one living that way who could bring her, so there seems no way to handle the situation."

Optimistic: "This girl is far away from any of our churches, but she is going to continue and take another Bible course. We will stay in touch with her and keep encouraging her."

Pessimistic (About a 15-year-old): "She does not comprehend the truth to live it. Not a promising interest. Lives 50 miles from church. She is the only one in her family who has studied the course and has no encouragement, no way to come to church."

Optimistic: "Good interest—more than 30 miles from church. Believes in Sabbath—trying to keep it. Am trying to arrange transportation to church."

Pessimistic: "Mrs. ——— isn't a bit interested in becoming one of us. Very definite; likes Armstrong better."

Optimistic: "States that she is a Baptist and will never change. Good interest—will keep in touch with her."

Note: If you have any suggestions how we at Faith for Today can improve our part of this follow-up work, please feel free to write. Your suggestions will be carefully considered. Write to: Pastor E. E. Duncan, Faith for Today, 200 Stonehenge Lane, Carle Place, New York 11514.

We realize that the visiting minister or worker knows the possibilities best. He has many calls to make, many interests to follow up, and to be most efficient he has to delete some names that may not show as much promise as others. But what were some of the encouraging hints in the positive letters that suggest the best attitude toward students? "We will keep in touch with . . . keep encouraging her." There lies the secret of positive visitation: A Chris-

tian concern and interest in the Bible student; not just seeing him to determine whether he's ready to join the church or not.

Credit Where Credit Is Due

We are concerned not only about the ministry of Faith for Today but the interests from other sources. Each of us is a member of a church in the area. Because of this we are also concerned about follow-up of our other mass media programs, such as the Voice of Prophecy and It Is Written.

From the lay activities secretary in my church I got a list of interest names. Some of them were from two years back, and no contact had been made yet! I'm sure that if there had been proper follow-up there would have been several more people rejoicing in the Advent hope. At present I am having very rewarding studies with three families—one an interest from Faith for Today, another from the Voice of Prophecy, and the last from It Is Written. I shudder to think what might have become of these wonderful families if those interest cards had been filed away instead of followed up.

I know there are many workers who feel much the same way. We hear of them faithfully traveling many miles over hills, mountains, and back roads to find the people, and sometimes they are not home. They call back again and again and let us know that they are still trying and will keep on trying. To such workers is due any success that our mass media has.

Credit also goes to the thousands of members who support this gospel media by their prayers and donations. They deserve a full picture of what is being accomplished by their sacrifices, but they cannot get it unless we get back reports.

There is a chain of events involved here. The more reports that are returned, the more encouraging the results will be. These results will naturally lead to better support from our members; thus more can be done by our mass media.

It is also encouraging to know that students with whom we've worked for months have not been neglected. In the Faith for Today Bible School, the workers have a motto: "Every Name a Sacred Trust." We pray that such a worthy motto will not expire when we send a name to a fellow worker for Christ.



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.

CHALK ART CLASS CONDUCTED IN SOUTHWESTERN UNION

Fifteen eager students gathered at Southwestern Union College for a concentrated chalk art course being conducted there June 1 through 6. The course was sponsored by the Southwestern Union Conference ministerial department under the leadership of Arlys Walter, wife of Elden Walter, ministerial secretary for the Southwestern Union.

Instructors for the class, Evangelist Ding Teuling and his son, David, flew in from Muskegon, Michigan, for the week. Mr. Teuling is a nondenominational evangelist and he uses his black light chalk pictures each evening in his meetings as an appeal for souls to commit their lives to Jesus. The quality and detail of his pictures are all the more outstanding when we realize that he seldom takes longer than seven minutes to draw them.

The chalk art class, though only a week long, had 48 hours of instruction. The enrollment was limited—fifteen students took the class. This gave time for adequate personal instruction. Two or three hours of lectures each morning were followed by hours of practice and personal supervision at the easels. This practical approach contributed to the giant strides that were made by beginners and accomplished chalk artists alike. The black light camouflage and techniques were most helpful.

The aim of the class was to give practical help to ministers and/or their wives interested in this unique and most effective method of presenting the gospel and our message. It was primarily planned for the workers in the Southwestern Union Conference, but applications came from the Pacific Union and North Pacific Union conferences, and one from a South American mission field.

CATHOLIC CONFESSIONS

A new six-page brochure containing Roman Catholic admissions of changing the Sabbath from Saturday to Sunday is available for use in evangelistic meetings, bulk mailing programs, or Bible studies. The statements are logically arranged under four headings. Sample:

CONFESSION NUMBER II: Catholic authorities confess there is no scriptural support for changing God's Sabbath to Sunday.

CONFESSION NUMBER IV: Catholic authorities claim the Seventh-day Adventist Church is the only major Protestant denomination keeping holy the true, Biblical Sabbath.

A free copy is yours by sending a self-addressed, stamped envelope to Pastor R. H. Blodgett, Route 5, Melody Acres, Warsaw, Indiana 46580. Bulk prices (including postage) are:

10 copies	_____	\$.30
100 copies	_____	2.75
500 copies	_____	10.00
1,000 copies	_____	15.00

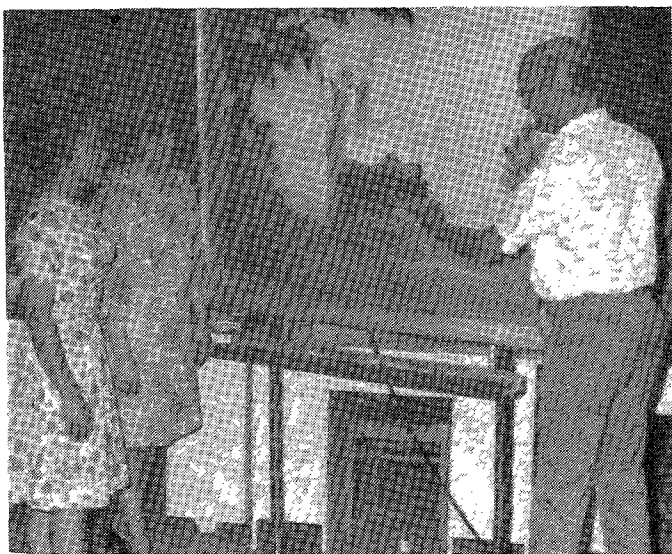
(Each additional 1,000 copies _____ \$12.00)

BIBLE LANDS PICTURES

I have had the pleasure of showing the Bible lands pictures "Through the Bible and Bible Lands" during our evangelistic meetings and the folks were thrilled with them.

JOHN H. W. HARDAKER
Durango, Colorado

1. *Mary Walter and Karen Hoffman listen carefully as Mr. Ding Teuling explains the difference in the use of the invisible black light chalk for the fire on the altar and the use of the invisible black light crayon used for the Christ on the cross (not visible in the picture).*



REAFFIRMATION SABBATH

Pastor Tom Ipes, of the Pittsburgh, Pennsylvania, church designates the Sabbath before October 22 as reaffirmation Sabbath. The sermon on that Sabbath includes the history of our work and why we are a distinctive people in the world with a distinctive message. The old Advent hymns, such as "How Far From Home?" and the entire message is built around the thought of reaffirming our faith in the Advent message and dedicating ourselves anew to hasten the day when this gospel of the kingdom will be preached to all the world.

This unique plan not only re-establishes some of the older saints but also helps many of our newer members whose grasp of our message and history is all too often fragmentary.

BEASTS OF DANIEL AND REVELATION IN COLOR

A set of ten colorful charts of the beasts of Daniel and Revelation have been prepared by J. O. Tompkins. They are the size that can be used to give Bible studies in the home. He says: "The approach used in presenting the message through these charts is the most thrilling and successful I have ever found."

He has about 60 sets left and they cost \$10 per set unmounted. Sample studies and mounting instructions are included. Anyone interested should write to: J. O. Tompkins, P. O. Box 1340, Portland, Maine 04104.

SLIDES FOR FIVE-DAY PLAN TO STOP SMOKING

Dr. Charles L. Dale says that during the past six years of working with many people in the Five-Day Plan to Stop Smoking he sensed the need of making the effects of tobacco on the human as realistic as possible. In the smaller sessions the use of the pathological specimens added instructional impact on the audience. However, as the sessions increased in size, it became apparent that other methods must be added. So he has developed some full-color 35mm. slides to meet the need. Some of the advantages of these are:

1. Adequate viewing for varying-sized audiences.
2. Full color of fresh pathological specimens.
3. Varying views of specimens, as enlargements or magnification of specific portions, and microscopic views.

Updating of the material will continue, with more slides being added. The set includes an explanation script. Persons interested in obtaining these slides, and for further information, please write: Five-Day Plan, Hinsdale Sanitarium and Hospital, 120 Oak Street, Hinsdale, Illinois 60521.

Watch Tower's Debt to Seventh-day Adventism:

A Fascinating Footnote to History

ROGER W. COON

Director of Public Relations, Pacific Union College

SEVENTH-DAY ADVENTISM and the Jehovah's Witnesses movement are often confused in the thinking of the public, which sometimes sees them as one and the same organization, partially perhaps because of some superficial similarities.

Both, for example, stress a door-to-door variety of personal evangelism (as does also Mormonism), which sets them apart from most of the established Christian denominations. Both use public Bible lectures as a major means of propagating their faith. Both prominently employ the printed page as a prime medium for the advocacy of their distinctive doctrinal views. Members of both groups have a demonstrated willingness to espouse unpopular causes at great financial (as well as social) sacrifice. And on the theological front both hold as a cardinal tenet of faith the basic belief that death is merely a state of unconscious sleep.

One link between the two bodies less well known to the general public, however, is to be found in a fascinating footnote to history in sociologist Herbert Hewitt Stroup's definitive work, *The Jehovah's Witnesses*.¹

Using Charles Taze Russell's own words, Dr. Stroup relates how the founder of the Jehovah's Witnesses movement "stumbled upon Adventism" as a teen-age boy of about sixteen years who had just fallen "an easy prey to the logic of infidelity." Raised a Presbyterian and later a member of the Congregational Church, Russell was now "shaken in faith regarding many long-accepted doctrines" and on the verge of throwing over everything religious and becoming a spiritual dropout.

Then one evening, as Russell tells his own story, the young man, "seemingly by accident, . . . dropped into a dusty, dingy hall" in Pittsburgh, Pennsylvania, to hear Seventh-day Adventist evangelist Jonas Wendell expound some strange, if "not entirely clear," religious ideas.

He went, he said, "to see if the handful who met there had anything more sensible to offer than the creeds of the great churches" which, to Russell, were "on the whole misleading and contradictory of God's word" although "each contained some elements of truth." (An attack on "human creeds and systems of misrepresentation of the Bible" would later become a prominent feature of Watch Tower theology.)

And so it was that "there for the first time I heard something of the views of Second Adventism."

Russell later publicly declared² that this experience in attending this Seventh-day Adventist evangelistic service was a turning point in his life. It was, he said, "sufficient under God to re-establish my wavering faith in the divine inspiration [of the Scriptures] and to show that the records of the apostles and prophets are indissolubly linked."

Russell never accepted Adventism as such, however, despite the fact that God had spoken to his heart in so marked a manner under the ministry of one of its preachers.

Nevertheless, as a consequence, Russell was impelled to confess publicly his "indebtedness" to Adventists; and, in later life, he expressed the conviction that this body was "called of God"—as a precursor of his Watch Tower movement!

Seventh-day Adventists thus came to hold the distinction of being the one religious denomination that Charles Taze Russell, founder of the Jehovah's Witnesses, never completely condemned during his lifetime!

One cannot but wonder, from the vantage point of history, if Russell's brief encounter with Adventism was responsible in any way for the parallels between the two groups noted above, especially the doctrinal emphasis on "soul sleep."

And, although the historian never says, "If . . ." one finds it difficult to refrain from conjecture as to what different course church history in the United States, and the world for that matter, might have

taken had Russell accepted Adventism and turned his prodigious organizing energies into propagating Adventism instead of beginning a new denomination which one day would encircle the globe to present formidable competition and confront Evangelist Jonas Wendell's successors in every nation on earth!

¹ HERBERT H. STROUP, *The Jehovah's Witnesses* (New York: Columbia University Press, 1954), pp. 5, 6. Stroup has taught sociology and anthropology at Brooklyn College since 1942.

² *Watch Tower*, July, 1906, cited in *The Jehovah's Witnesses*.

FEEDBACK

DEAR EDITOR:

Re Sydney Allen's "A Hint to Planners," which appeared on page 39 of the May issue of *THE MINISTRY*. To his suggestions I add some from my own experience in attending regional and national meetings of organizations representing education and the medical arts and sciences.

The announcement of a meeting is sent to anticipated participants many weeks in advance of the date. With the announcement is an agenda, a list of speakers and their topics, and a list of discussion groups, all related to a central theme or problem. Those expecting to attend are asked to select a discussion group with which they wish to be identified by reason of interest or competence or both.

When the council convenes the participants attend a general session to hear a keynoter and to have the order of business explained. In the discussion group meeting that follows, the participants find a chairman, one or more resource people, and a recording secretary.

After some hours of free discussion, the chairman will seek to extract from his group a report or a set of recommendations that will represent the group consensus by a majority vote. The officers of the organization will then call together the discussion group chairmen, each of whom will speak for his group and report its actions. From these reports the council recommendations are forged. The council then goes into plenary session, where there is free discussion of the recommendations. From this discussion comes the official report of the council.

This procedure has the advantage of permitting extensive interchange of ideas, intensive concentration on the problems at issue, and a true consensus, all done in comparatively little time. Perhaps the greatest advantage is the encouragement of a careful preparation by the participants which the plan affords, with time enough to make this preparation.

KELD J. REYNOLDS
Emeritus Vice-President
Loma Linda University

DEAR EDITOR:

Your magazine has been a great help to me for twenty-five years and gets better all the time. Keep up the good work and God bless you all.

V. J. HEISE
South Australia

A Bible Instructor's

THRILLING

BIBLE INSTRUCTORS

EXPERIENCES



When a great and decisive work is to be done, God chooses men and women to do this work, and it will feel the loss if the talents of both are not combined.—*Evangelism*, p. 469.

ALTHOUGH I am German I studied in England to be a Bible instructor. What a thrill it was when after attending Newbold College for four years I received a call from the North England Conference to join the team of one of the most successful English evangelists. Several nights I was unable to sleep because my heart was running over with joy.

In this team I learned that success depends on obedience. Every Monday morning in our workers' meeting we studied the book *Evangelism*, and every counsel given by the Spirit of Prophecy was put into practice by the evangelist. Success resulted accordingly.

First of all, the evangelist appealed to the church members for financial help, and they invested willingly. The conference office also did its part. Then the church was called upon to pray. These prayer meetings, at home and in the church, continued until the opening meeting and throughout the whole campaign.

There were seven of us on the team: The evangelist; an ordained minister, who also cared for the church and the new baptized members after the evangelist had left the town for a new territory; three young ministers who were responsible for advertising, musical items, technical work, and organizing hall deacons, ushers for the collection, et cetera; and two Bible instructors.

In *Evangelism*, page 37, we read: "No less than seven men should be chosen to carry the large responsibilities of the work of God in the great cities. And these men should humble themselves daily and seek the Lord most earnestly for sanctified wisdom."

"Can we expect the inhabitants of these cities to come to us and say, 'If you will come to us and preach, we will help you to do thus and so'? They know nothing of our message. The Lord desires us to let our light so shine before men

EDITH BORBE

Bible Instructor, Central European Division

that His Holy Spirit may communicate the truth to the honest in heart who are seeking after truth. As we do this work, we shall find that means will flow into our treasures, and we shall have means with which to carry on a still broader and more far reaching work. . . . As we advance, the means will come. But we must advance by faith, trusting in the Lord God of Israel. . . . God will have men who will venture anything and everything to save souls."—Pages 61-63.

By faith we rented one of the best theaters in town, for which we paid about \$250 a night. When our means grew short, we prayed to the Lord. Twice on the following Sunday nights we received a \$250 check in the collection plate. With this money and the other collections we were able to pay for the theater until a smaller hall was more suitable.

Big posters announcing our meetings were placed in front of the building where they were to be held. Before the campaign began and during a part of it, we distributed 100,000 handbills. Two maps of Manchester were bought. One was hung up for our orientation; the other was cut into small pieces and given to the church members, two by two, for billing. Thus nobody trespassed on another person's territory, and through this systematic work, (1) the people were not offended by having the same bills put in their mailboxes several times; (2) we saved expenses by placing just one bill in each home; and (3) no house in town was left out.

Billing wasn't easy. The team members went out nearly every day. Some days I put nearly 1,000 invitation cards in mailboxes. Walking up and down the roads without a break resulted in sore and blistered feet, not to mention the fa-

tigue. One night I felt rather discouraged, but then I had a wonderful dream that strengthened my faith. I saw Jesus in a long white robe walking up and down the streets of Manchester, knocking at every door.

When the campaign opened, we Bible instructors, dressed very neatly and wearing the same kind of costume, welcomed the people in the front hall and offered them the program. In the theater the people listened to music especially selected to draw their attention away from everyday things. According to the wishes of the evangelist, our church members sat in different parts of the theater supporting the speaker with their prayers throughout the meetings so that the Holy Spirit might prevail in that hall and prevent disturbances. Some mothers brought their babies and small children to the meetings. When they grew restless, we Bible instructors took them out and rocked them to sleep. We then returned them to their mothers. Although I am a foreigner, the mothers never objected, and the children were always willing to come. This also impressed me that in many ways the Holy Spirit was working throughout the campaign.

After the meeting, when the people had left the auditorium, the team stayed behind for a while, praying for those who had shown an interest in the message.

While visiting the people in their homes and giving them Bible studies later on, we had some wonderful experiences. Once I came to a home where the woman was English and the man Norwegian. They had two daughters, one sixteen and the other four years of age. When they learned of the Sabbath, they started to keep it. They began to give tithe; and they accepted our health reform message and other doctrines. When the woman heard God's word about jewelry and make-up, she took off her earrings, her necklaces, and other jewelry. It gave me great joy to study the Bible with the whole family at the fireside every Wednesday evening. Father, mother, and daughter desired to be baptized. But then came the question about smoking. The man said, "I can't accept this. I have done everything you asked me to according to the Bible, but I cannot give up smoking. I have been at sea thirty years, and tobacco was the only pleasure I had. I cannot give it up now; so I can't be baptized!" The other members of the family

responded: "If father will not get baptized, we shall also wait." All my pleadings were in vain. Very sad in heart, I suggested a last prayer. We all knelt. In my heart I called upon the Lord, putting everything into His hands, for where we are unable to help He can still perform miracles. During the few minutes of prayer, the Holy Spirit broke this strong man's heart. With tears streaming down his face, he gave up smoking. Later on, father, mother, and the sixteen-year-old daughter stood together in the waters of baptism. Their four-year-old daughter stood beside the pool with her little hands folded, watching intently as her family performed this act of faith.

In another family I heard the testimony of a sixteen-year-old boy. Peter saw Pastor K. Lacey's advertisement in the newspaper. He urged his parents to come to the meetings. His parents were not enthusiastic, but finally they gave way. These people heard and accepted the message until we discussed the tithe. This was too much, and they would never agree to it. Peter admonished his parents: "Father and Mother, the evangelist has read from the Bible that the Lord will bless us if we give Him the tithe." But the parents were unmoved. "Then," Peter said, "I shall give tithe from the money I earn from my paper round after school." Every week he received ten shillings, one of which he gave to the church treasurer every Sabbath. One day Peter returned from school very excited. "Mother," Peter exclaimed, "we had a contest in school and I won. The prize was ten shillings. Look, Mother, I gave one shilling to the Lord for tithe every week. Today the Lord has given me back ten shillings. The Adventists are right. The Lord does bless us if we give the tithe to Him." Mother and father could find no more arguments, and the whole family was baptized.

One woman lost her asthmatic attacks through baptism by believing in the Lord's healing power.

These and many more wonderful experiences increased the joy of our service in God's cause.

After two winter campaigns, Pastor Lacey was able to baptize one hundred and fifty persons, a wonderful blessing from the Lord. I would not have liked to miss this experience for anything. God's vineyard is vast, and many evangelists are laboring in His field. Wouldn't you like to help too?

DIVINITY DECLINE

Fewer U.S. students are entering the ministry, the Methodist Church reports. The number of preministerial students in its colleges and universities has dropped by one half since 1960. Emory University's dean of theology, William R. Cannon, said, "The situation is critical, with no sign whatever of any improvement." Cannon attributes the decline to the fact that "society has come to be either antagonistic to institutional religion or else indifferent to it."

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

What the Minister's Wife Is and Is Not

CELIA M. CLEVELAND

Minister's Wife, Washington, D.C.

THE Bible says, "Whoso findeth a wife findeth a good thing." This is especially true of the gospel minister. A good wife is indispensable to a successful ministry. She is the guardian of his health, reputation, and to a large extent, his influence. She can make him or break him. Let us consider this often forgotten woman and study those areas of her activity that may contribute to making a better man of the man in the pulpit.

1. She is not the assistant pastor of the church. She should, therefore, absent herself from the board meetings of the church. There is a basic reason for this. The temptation to contribute to the discussion may prove too strong for her. And the desire to defend her husband may at times prove overpowering. Her "defense" can be her husband's undoing. Happy is that woman to whom the administration of the church is "husband's work," and not hers. By being herself, handling leading questions with wide-eyed innocence, and reserving whatever counsel she has for her husband by the fireside, she plays best her role as minister's wife par excellence.

2. She is not the pastor's secretary; therefore, she cannot commit her husband to any appointment without consulting him. She should not present publicly an opinion or position on any subject. In this she best protects him from the burden of supporting her position against his own better judgment. The minister's wife must recognize these opportunities for endless mischief and avoid them at all cost.

3. The minister's wife is not automatically eligible for church office. She should decline any elective position that a qualified layman could fill. The church will love her more, and her husband's influence will be more lasting. She should stand ready at all times to serve the church in a supporting role.

4. She is not a spectator. Some wives mistakenly divorce themselves from all their husband's work. They stand aloof from the work and the congregation. This attitude can paralyze

the husband's program, and kill his influence. The members reason that if the wife is not interested in her husband's work, why should they be.

Now let us consider what the minister's wife should do.

1. She should treat all church members alike. She cannot be attracted to one faction or another but is friendly and helpful to all. She makes a special effort to single out the poor and bring encouragement to them.

2. If at all possible she should work actively with youth and children. Youth choirs and social affairs must be planned and kept alive through active promotion. The minister's wife can bring prestige to this branch of service by lending it her active support.

3. In evangelistic campaigns the minister's wife can give specialized service. In Bible work, women are especially effective. In a personal visit she not only brings the prestige of the evangelist's name, but the power of her own personal experience with Christ. I have long helped my husband in this area and have had the joy and privilege of leading many souls to the fold of God in His strength and by His grace.

Many of you will shrink from this responsibility because you were not trained for it. Perhaps this personal experience will help. A minister was dropped from the work for nonproductivity. In another campaign he worked voluntarily as an associate. The wife was hired as Bible instructor. At first she demurred on the grounds that she had never before had this experience. Finally, her love for her husband

overcame her fear of the unknown, and she consented to try to do the work. After twelve weeks of faithful toil, this good woman brought forty-five persons to Christ for church membership! My dear sisters, you may be the only person available for the help your husband needs most. To fail him is to consign him to a degree of success that is considerably less than is his potential.

4. The minister's wife can also assist her husband in pastoral visitation. In this she can still

any tongue that would seek to do him harm. A smiling, friendly wife at his side reveals to all a husband and wife pastoral team that upholds Christian standards as they seek to encourage and help their members. Then there are the Ingathering campaigns and many other outreach programs of the church that are natural outlets for our wifely talents.

Fellow ministerial wives, God gave us to our husbands. May we be the blessing and help He intended us to be.



NO NEED TO STARVE

(Part I)

DOROTHY PARFITT

Lismore, N.S.W., Australia

DURING married student days I thought of writing on "How to Live on Love" for the encouragement of fellow strugglers for survival. A short time on internship surprised me with little change—improved income was matched by increased demands. But time, taste, and improved health have taught us that a simple diet has advantages that might be the envy of people without financial restrictions. It is still true that "grains, fruits, nuts, and vegetables . . . prepared in as simple and natural a manner as possible, are the most healthful and nourishing."¹

Grains

The less-processed grains and flours are more nutritious. My family prefers home-made bread. My usual busy schedule often allows only the one-hour variety. I simply stir whole-wheat flour and salt into warm water with dissolved honey and yeast, knead it into small loaves, and pop them straight in the warming oven. There is no more fuss—just turn the heat up high after fifteen minutes, and five or ten minutes later reduce it to medium and bake loaves until the bread is honey brown, approximately half an hour.

I have never lost my childhood taste for frumenty made from whole wheat, which we gleaned from the fields in war-time Britain. Boiled an hour in the evening and left to stand overnight, the grains were plump and bursting with goodness next morning. Heated and served

with dried fruit and chopped nuts or nut cream, this makes a sweet and tasty breakfast dish. There are other grains that can yield their distinctive flavors the same way—buckwheat, rice, rye, oats, for instance.

Fruit

Fruit is its own advertisement. Color, line, shape, texture, flavor, are all obviously made for man. In my college days apples, oranges, and grapes were used as each took turn to be in season. In some sections of the world the variety of fruits is greater.

For years I have sweetened my canned fruit with dried fruit only, with complete success. In this way we not only obtain attractive and varied flavor combinations but more vitamins and minerals for our calories. In addition, 100 grams (about 3½ ozs.) of dried apricots gives almost 11,000 I.U.'s of Vitamin A².

Dried fruits, singly or in combination, soaked before mincing, grinding, or blending, make spreads that never fail to be popular. If used without being soaked, spread on trays and cut in cubes. The cubes set hard in a few days and are used up as candy in next to no time.

Nuts

During our married student days we found using nut spreads instead of margarine not a needless extravagance but a necessary step in household economy. What delicious punish-

ment! And they are so very easy to prepare.

Mince, grind, or blend the nuts with water or fruit juice, with water and dried fruit, or with tomato juice and fresh herbs, or other savory flavorings. Use thick for spreads. Dilute as desired for soups, sauces, savorys, salad creams, hot or cold drinks, shortening. Use in fancy cakes and breads, dips, dunks, or decorations.

For example: Blend a cup of raw cashews with a cup of water or fruit juice and a little salt. Refrigerate overnight. Use with fruit salad for breakfast. You may prefer to simmer this for ten minutes after blending, stirring to prevent sticking. Made with one half water, one half carrot juice, the flavor blends exceptionally well with apricots.

An elderly church member told me the other day that her nerves were bad and her son complained that she had too little protein. The canned protein foods were too expensive for her, she explained, and nuts out of the question. I suggested she use almonds with rice in the proportions recommended by the Lord—one tenth to one sixth.³ In this way she could prepare savorys at a fraction of the cost of canned protein foods, approximately one eighth the cost in this instance. She could add the flavorings she always used—onions, herbs, and salt.

What she could do with rice and almonds could be varied many times with different nuts, grains, and flavorings by inventive cooks in many parts of the world. Nuts are obviously better food value than oil, which contains no minerals or vitamins but 884 calories to the 100 grams!² A person changing to nut spreads from fortified margarine would need to have a good supply of Vitamin A, which brings us to vegetables.

Vegetables

Green leaves, which lose so much of their value within a few hours of picking, are easy to grow in a small garden patch.

To a little onion, lightly cooked in oil, we add shredded dock, dandelion leaves, lamb's quarters (called fat hen in Australia), plantain, leaves of the grass of parnassus, and other edible "weeds," beet, carrot, and kohlrabi tops, endive, pumpkin leaves, or any other greens, and steam them with an added spoonful of water and a little salt for three minutes only with the lid on. To save the vitamins, do not cut them up too finely.

These few examples will leave no question about the value of these natural gold mines of minerals and vitamins, especially vitamin A. They will lose little of their food value if prepared as described.

We enjoy a handful of parsley blended into a salad dressing, made by blending one-half cup of bean water with a little less oil. We add salt, lemon juice, honey, onion, garlic, celery seed, or tomato paste to taste. "Bean water" is nothing more than the cooking water strained off soybeans, Limas, garbanzos, or other dehydrated legumes.

Right now my neighbors and a number of their friends are buying lucerne seed from the farm-produce store to copy the lucerne sprouts I introduced to them last week. These need no garden, being prepared something like soybean sprouts. The last day or two I leave them in the daylight to turn a healthy green.

Sir Francis Chichester was reported as having wheat sprouts and fruit for one of his meals every day on his epic solo sailing trip around the world.

"There's one thing you've taught us," the neighbors exclaim. "There's no need to starve!"

¹ ELLEN G. WHITE, *The Ministry of Healing*, p. 296.

² Food Composition Tables, B. K. Watt and A. L. Merrill, *Composition of Foods*.

³ ELLEN G. WHITE, *Counsels on Diet and Foods*, p. 273.

⁴ Charles D. Hodgman, M.S., Chief Editor, *Handbook of Chemistry and Physics*, (37th ed), p. 1795.

Composition of Foods, 100 grams, Edible Portion ²

	Calcium	Phosphorus	Iron	Sodium	Potassium	Vitamin A*	Thiamine	Riboflavin	Niacin	Ascorbic Acid
	mg.	mg.	mg.	mg.	mg.	I.U.'s	mg.	mg.	mg.	mg.
Foods, Raw										
Beet Greens	119	40	3.3	130	570	6,100	.10	.22	.4	30
Lamb's Quarters	309	72	1.2	---	---	11,600	.16	.44	1.2	80
Dandelion Greens	187	66	3.1	76	397	14,000	.19	.26	---	35
Dock	66	41	1.6	5	338	12,900	.09	.22	.5	119

* 5,000 I.U.'s is the recommended daily allowance of vitamin A.⁴



THE MEDICAL MINISTRY

THE TALKING BODY

WILBUR K. NELSON

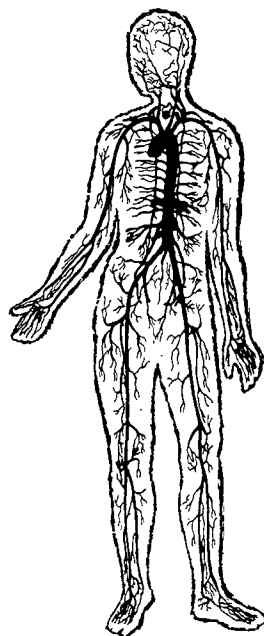
School of Public Health, Loma Linda University

THERE is an ancient and fascinating story that comes alive during a time of rioting in ancient Rome about five hundred years before Christ. The people were in rebellion against the governing nobility. They cried, "You great men have the titles; all we have is toiling. You nobles have all the honors and wealth and security, but we common people suffer the consequences; we're paying the bill by our blood, sweat, and tears. We're sick and tired of being slaves to Rome's rulers!" So, crowding the street, the mob moved toward a strategic part of the city, bringing the capital to such a state that senators and great men of Rome fled for their lives.

There was, however, a famous hero of the people, General Menenius Agrippa, who was sent among the crowd to quiet them. He gripped the attention of the rioters with a parable. The story has been preserved for us by the great Roman historian Livy. A striking figure, the bold general strode through the crowd, demanding their attention. Eloquent as he was valiant, Menenius addressed the people. Listen to the general's fable as he stands before the restless citizens of Rome.

"There was a time when the different parts of the human body were not united like they now are. You see, each member had its separate position and its own language. They became unhappy and discontented because it seemed that everything they worked for and earned went to the stomach; and it seemed to them that the stomach did nothing but lie comfortably protected within the body doing nothing but enjoying what was delivered to it.

"So the various parts of the body planned a conspiracy against the stomach. They agreed that the hands would not place any food in the mouth. The mouth would not take any food offered to it, and the teeth would refuse to chew any food that went into the mouth. Thus they plotted their revenge against the stomach which they planned to starve, but they soon discovered



that their plot was destroying the whole body.

"So they found that the stomach was, after all, working in a very important way. It actually was nourishing them in return for the food they gave it, giving life and strength by properly digesting the food so that the blood produced might convey nourishment to all the body."

The people caught the meaning of the parable quickly and agreed that they needed their senators and the senators needed them, and union of all was necessary to preserve the peace of the nation.¹

When the apostle Paul was a schoolboy, he probably read the famous fable, for the old parable had been repeated often. The philosopher Socrates had spoken of how ridiculous it would be if feet and hands were to rebel against one another since God had created them for cooperation.²

Thus when writing to the troubled church at Corinth, Paul makes reference in a new setting to the talking body. Let's listen to the conversation and see if we can learn the meaning of what is being said.³

"For the body is not one member, but many. . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . . And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it" (1 Cor. 12:14-26).

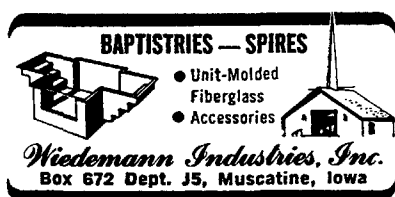
The great apostle views now the human body in discord that he might awaken the need of the church for unity.

He pictures a fascinating conversation among the various organs, systems, and members of the body. The first independent voice is that of the foot.

Certainly the foot offers vital services to the body. In fact, I suppose this talking foot is telling the rest of the body of its importance in this fashion:

"Really, I seem to be the only one in this organization who is moving. It seems to me quite ridiculous that I should have to carry so much weight around. From now on I'm on my own!"

The church needs action people, high-octane movers, not afraid to get out and go. We need tireless travelers, those who will carry Christ to distant places. But the basic concept of all anatomy and physiology study today is that the body is a structural and functional unit. It is a single large structure made up of many



structures. The body is designed for unified function, large tasks that are the result of many smaller functions. If we break it up, sever the parts, they may be interesting to look at, but they are useless for the larger task for which they were designed. So the church is designed of Christ as His body. If the foot runs off, we will lose our support and balance.

Paul in this passage is giving us the key to the whole problem of church life: "Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*Testimonies to Ministers*, p. 489.

¹ *Livy*, II: 32.

² *Xenophon, Mem.* 3:18. Seneca also alludes to it, as does Marcus Aurelius Antoninus.

³ "The 12th and 13th chapters of 1st Corinthians should be committed to memory, written in the mind and heart."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 12:4-6, 12, p. 1090.

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BOOKS

***The Big Change: The Challenge of Radical Change in the Church*, Rex R. Dolan. The Westminster Press, Philadelphia, 1967. 122 pages.**

Adventist workers often wish for a book that would help them to understand better what the "new thought" in the religious world is. We sometimes hear some of our own scholars, who are steeped in the language of the Holy Scriptures and the Spirit of Prophecy, using language that is not familiar to us.

Where is this new language coming from? What is this new thought all about? Who are the architects of the new theology? What are the changes that are taking place in the churches as a result of this new thinking?

Rex Dolan in his book discusses thoroughly what the "new reformation" is. He not only advocates it, but demonstrates how the change is being forced upon religious people by the strong trends of secular thought.

As the Adventist minister reads this book, he cannot help seeing the forces of the great controversy at work.

The book deals forthrightly with the present attempt to "overhaul" the Christian faith. It is the attempt of men of the church to accommodate to the modern secular age. He suggests that "classical theology is done for."

Perhaps the words of Richard Shaull, quoted by the author, express this idea well:

"Modern technology has brought to a climax a process which now renders God quite unnecessary and brings man to a point of maturity in which he will not accept a position of dependence."—Page 57.

The stress is on relevance and realism. "The emphasis in our age is to concentrate upon the

human situation near at hand." "We must revise our theological conceptions and root them 'in the depths' of human experiences, interest and issues," Dolan writes (p. 58).

Of interest to Adventist ministers is the chapter on the architects of change. These "sensitive and discerning theologians" are the "morning stars of the new reformation" (p. 117). He summarizes the contributions of Martin Buber, Paul Tillich, Rudolph Bultmann, and Dietrich Bonhoeffer to the "new theology."

The Adventist thinker is forced to conclude after reading this work how needed is the message of Scripture and the Advent message of Revelation 14 in the religious world. How can we ever communicate such a message in a meaningful way to those who are obsessed by the "new thought" and the "new reformation"?

ARTHUR J. ESCOBAR

***Introduction to Patrology*, Patrick J. Hamell, Mercier Press, Cork, Ireland, 1968, 170 pages. Price 10 shillings.**

Francis Bacon noted that "some books are to be tasted." The prolific literary productions of the Church Fathers in a large measure fall into this category. Professor Hamell, who is vice-president of the Catholic Seminary in Maynooth, Ireland, has produced an admirable guide to the maze of patristic literature available. It will be of interest to the busy minister who would like a thumb-nail sketch of the writings of literary giants such as Origen and Augustine or less well known and more obscure writers of the patristic period.

The student of this literature will also find reason to feel thankful to the author for the systematic outlining and analysis of the writings and the helpful comments on the available texts in the original and translations.

PATRICK BOYLE

***For Each New Day*, arranged by D. L. Pierson. Baker Book House, Grand Rapids, Mich. 388 pages. Price \$3.00.**

It is not often that we review a book of daily devotions in the columns of THE MINISTRY, but *For Each New Day* is something a little different from the usual devotional volume. The contents have been assembled from the minds and hearts of many worthy pulpit giants and religious leaders of the past. D. L. Pierson, the arranger, has tried to select the best from the utterances of such men as Andrew Bohner, D. L. Moody, Andrew Murray, F. W. Meyer, A. J. Gordon, R. A. Torrey, J. Hudson Taylor, Arthur T. Pierson, Henry Drummond, John A. Broadus, Henry Clay Trumbull, John McNeal, and J. Wilbur Chapman.

The book contains a good textual index and a topical index, thus giving it value as a reference book. It is a reprint.

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NEWS BRIEFS

Rabbi Says Israel Will Never Leave East Jerusalem

Israel will never surrender the Old City of East Jerusalem which was taken during the June, 1967, war, Chief Rabbi Issar Yehuda Untermann said at a press conference in Jerusalem. "Every single stone in the city is sacred to us," the 83-year-old rabbi said, commenting on repeated United Nations resolutions which have called on Israel to surrender the part of Jerusalem formerly held by Jordan. The press conference was held, Rabbi Untermann explained, to make clear to non-Jews the religious basis of Israel's refusal to leave East Jerusalem. "We were not out to capture Jerusalem in the six-day war," he said. "Our neighbors were out to destroy Jewish Jerusalem and in defending ourselves we captured Old Jerusalem. It is time that it was made clear that the Jews will not be removed from Old Jerusalem. No force at all will remove us."

Credit Cards for Church?—Administrators Study Proposal

Use of credit cards for church donations came under discussion during the four-day meeting in Houston of the National Association of Church Business Administrators. More than 400 men and women representing major U.S. Protestant denominations and some Jewish and Catholic congregations met to discuss ways and means of successfully administering large churches.

Paper Says 11 Chicago Priests Left Ministry in Two Months

The Chicago *Daily News* reported that 11 archdiocesan priests left the Roman Catholic ministry in Chicago during the past two months. Among the 11, it said, were a chancery official, a seminary dean, and two seminary teachers. According to the report, eight of the 11 have been ordained at least ten years, and five at least 15 years.

Witnesses Cite "Better" Reception in Chicago

Jehovah's Witnesses are getting a better reception in their door-to-door evangelism, a spokesman for the sect reported in Chicago. Charles Blawitt, 43, of DesPlains, Illinois, was one of the 45,086 members of the Watchtower Bible and Tract

Society (the sect's official name) at White Sox Park. "Things that once were bulwarks to them are now disappearing," he said of the Witnesses' door-to-door campaign.

New English Bible Complete; Old Testament Due in March, 1970

After years of labor, translation of the *New English Bible* has now been completed and the whole work, including the Old Testament and Apocrypha, will be published next March, the University Presses of Oxford and Cambridge announced.

Full Gospel Business Men's Fellowship Meeting Draws 4,500 to Capital

People "received the baptism of the Holy Spirit," and there was speaking in tongues and interpretation, talks and testimonies during the recent week-long sixteenth world convention of the Full Gospel Business Men's Fellowship International in Washington, D.C. Daily sessions lasted from 14 to 16 hours. The meeting drew the biggest crowds since the organization began meeting in hotel ballrooms, rather than auditoriums, about ten years ago; some 4,500 attended from many States and overseas. Special separate sessions were also held for about 1,000 children and young people. Featured speakers included evangelist Oral Roberts; Miss Kathryn Kuhlman, founder and president of the Kathryn Kuhlman Foundation, which is now building its twentieth foreign church; and the Reverend Dennis Bennett, an Episcopal priest who is leading a charismatic revival on the West Coast.

Shrine in Naples Will Mark Apollo Flight

A shrine to Our Lady of the Moon will be erected on a mountainside south of Naples to mark the flight of *Apollo 11*. A quotation from the Apocalypse (Revelation) chapter 12, will be inscribed on the shrine: "A woman clothed with the sun, the moon at her feet, and upon her head a crown of twelve stars." Plans for the shrine, which will overlook a group of ancient Greek temples, were announced by the former president of Italian Catholic Action, Prof. Luigi Gedda.

Israel to Excavate Entire Length of Wailing Wall

The entire length of the Wailing Wall (now often called the Western Wall), Judaism's most sacred shrine, will be excavated and made visible for the first time in nearly 2,000 years, archeologists announced in Jerusalem. The wall has been an object of pilgrimages by Jews since ancient times, but only 30 meters (about 100 feet) of it were accessible before Israel occupied East Jerusalem in 1967 and another 50 meters (162 feet) were cleared. At present a large mound of earth separates the wall from the Southern Wall, about 200 meters (650 feet) away. It is believed that when the excavation is complete, the two walls will be linked. Archeolo-

gists also believe that the still-buried wall covers the remains of the main entrance to the Temple Mountain, site of the Temple of Solomon. This gate was the chief means of access to the Temple from the city proper in Biblical times.

Islamic Cultural Center Is Planned in New York

A \$16 million Islamic cultural center is planned in New York City. The project's details were revealed at the eighteenth annual convention in Atlantic City, New Jersey, of the Federation of Islamic Associations in the United States and Canada, made up of 26 Moslem organizations with a membership of 1,000. Some 500 delegates attended the three-day meeting. Called the Islamic Center of New York, the project has one major purpose, the promotion of better understanding of Islam culture among Christians and Jews, said Mrs. Mehrmah Moghadam Payandeh, of New York, chairman of the center's public relations and fund raising.

Belief in God Focus of University Study

Only 25 per cent of the students at Emory University, a United Methodist institution, have no doubts about God's existence, a survey by an Emory sociologist indicates. Dr. James O. Gibbs reported that 26 per cent of the students questioned said they do believe in God, although they have some doubts. The same questions were put to adult members of a local Methodist congregation. Dr. Gibbs said 81 per cent of the adults said they have no doubts about the existence of God, and 16 per cent believe in God though they have some doubts.

Negev Desert Excavations Expected to Shed New Light on Ancient Worship

New light on worship at the time of Solomon is expected to be uncovered by an international and ecumenical team of scholars excavating an ancient village some four miles east in the Negev desert. Father Robert North, of the Biblical Institute in Rome, along with Professor Harrison, of the Baptist Seminary in New Orleans, and Professor Gold, of the Institute for Mediterranean Studies at Boston University, are assisting Dr. Yohanan Aharoni, of Tel Aviv University, the director of the excavation. Some 100 persons, volunteers from Israel and abroad, are working at Tel Beersheba, the site of the ancient village. The excavations, which began this year, are expected to be continued for two months each year over the next five years.

American Judaism Seen Becoming Similar to U.S. Protestantism

American Judaism is becoming increasingly similar to U.S. Protestantism while Israel is becoming an increasingly secular society, an American philosopher said in Haifa, Israel. Prof. Harold Weisberg told delegates to an Israeli-American dialog that as a result of these developments the two Jewish communities "appear to be moving in op-

posite directions, widening the gap that already exists between them by virtue of the lack of a common language, common experience, and common problems." His analysis was endorsed at the meeting by an Israeli scholar, Prof. Avigdor Levontin of the Hebrew University in Jerusalem, who said that Jewishness in the two countries is "increasingly difficult to reconcile."

Soviet Newspaper Attacks Secret Baptist Churches

Underground Baptist churches in the Soviet Union were criticized by Lenin's *Banner*, a Moscow newspaper, for "illegal" activities, which included praying in unauthorized places and giving religious instruction to children. The newspaper said that a number of secret congregations in the Moscow area are affiliated with the "Initiative Baptists," a group that broke away in 1961 from the officially recognized Union of Evangelical Christian Baptists in the U.S.S.R.

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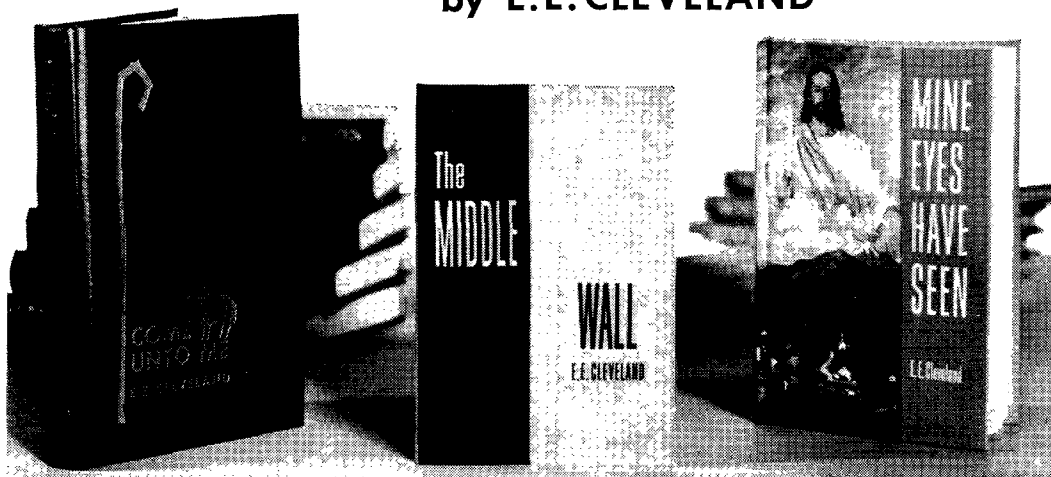
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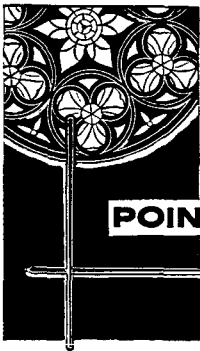
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POINTERS

WHY DID YOU STOP? TERMINAL facilities are difficult to reach for some preachers. Someone has said sermons are like marriages, easy to contract, but difficult to bring to an end. In my early evangelistic ministry my sermons were usually concluded in twenty or twenty-five minutes. The main reason for this shortness of speech was my lack of knowledge. More than one person complained about the brevity of my sermons. Little did I realize that this complaint was in reality a compliment.

As a preacher gets older, his knowledge ought to increase, thus making it more difficult to stop in twenty-five or thirty minutes. Yet, the temptation to go on, if yielded to, can offset many good points and effects of a powerful sermon. During my recent visit to the Trans-Africa Division, I was preaching to a very attentive Sabbath audience. A very fine-looking woman sitting on the front row eagerly grasped every word. The sermon, translated of course, was 45 minutes long. I determined to bring it to a close on time. As I concluded my message, she began waving her hand at me. A frown crossed her face. During the closing song she sat writing a note, rather than standing and singing with the others. The note, which was sent up to me, read, "Dear Sir, I pleaded for you to go on, why did you stop?"

Again, I was reminded of the power and forcefulness of the short sermon. Pack it full of meat and grip the people's attention. Point them to Christ. Make your appeal and sit down and thus avoid the pitfall of anticlimaxes.

Our modern inspired guidebooks tell us that long sermons only weary the people. Note two more reasons why our sermons should be short. "One is that you may gain the reputation of being an interesting speaker. Another is that you may preserve your health."—*Evangelism*, pp. 177, 178.

Short sermons, but long in thought and persuasive in delivery, assure a man a good hearing.

J.R.S.

BRIDGE THE GAP

THERE has been in our day a glorification of youth and a magnification of their grievances. The youth cultist justifies delinquency on the grounds of adult hypocrisy. That youth can "spot a phony" with uncanny accuracy adds nothing to the profit margin on the balance sheet. I could spot one well when I was young. And, may I add, nearing age fifty I am an even sharper "phony spotter."

But what has all this got to do with the wild parties, thigh-high dresses, cigarette puffing, and beer guzzling that is going on? Or, for that matter, the breakdown in morals, dope addiction, unwashed bodies, and in the males, unshaven chins and uncut heads? Not to mention the chaos on campus and street. Someone tell me, what is constructive in any of this?

"But this is our protest," someone answers. "We don't like the world our parents gave us."

I'll agree to that. I don't either. Only a perverted person could. But you're only increasing the shambles! If you don't like what *you* have, what will your children think of the ashes you leave them? If Bible-based moral values are your target, forget it! Those won't change. If hypocrisy is the true root cause, then strike it down, but do it constructively.

Have you heard of the firemen who ruined all the furniture putting out the fire? But there is something youth can do to improve on the job their fathers have done: (1) Acquire a skill. You will need one, and the world will need you more. (2) Confer that skill in meeting human need. (3) Live a life that will, under God, be an example to your elders. Hypocrisy in others is best rebuked by personal example.

The generation gap can only be spanned as the parties concerned build from both shores. Youth who demand much but give little suffer from stark egomania. Their parents will not stand idly by and watch the work of centuries put to the torch simply because the anarchists are young.

The crucial question is this, young man: If you don't like it as it is, why not improve it?

E. E. C.

TACT AND GOOD JUDGMENT MELT HEARTS

Tact and good judgment increase the

usefulness of the laborer a hundred-fold. If he will speak the right words at the right time, and show the right spirit, this will exert a melting power on the heart of the one he is trying to help.—*Gospel Workers*, p. 119.

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