



The
MINISTRY

DECEMBER 1966

Time is short. There is much to do. Let us rise and finish the work speedily.

** See page 2.*

The Old Year

and the New

ANOTHER year has nearly closed. The history of every one's life has been registered in the books of heaven. This record we are soon to meet. What does it testify of you and of me? Does it bear witness of self-denial for Christ's sake? Does it testify that you have been laborers together with God?

To each of us some work is assigned in the vineyard of the Lord. There is enough for all to do; none need to stand idle. Not one is excused. Have you been faithful to your appointed task, doing what you could to win others to the truth? How many have been led to the cross of Christ through your individual efforts? Have you by precept and example pointed your fellow-men to the Lamb of God, or have you, by assimilating to the world, directed their thoughts and affections into a wrong channel?

The men and women whom we have met day by day are Judgment-bound. They will stand before the great white throne to testify against us if we have been unfaithful to duty, if our example has led them away from the truth and from Christ, or to bear witness that our fidelity has encouraged them in the path of righteousness. These souls will either live to offer praise to God and the Lamb through ceaseless ages, or they will perish with the wicked. Christ suffered and died that they might enjoy a blissful eternity. What sacrifices have we been willing to make for their salvation?

It is not alone in distant lands that there is need of light-bearers. There are honest souls living close by our own doors who have never yet heard the reasons of our faith. The people are perishing for want of

knowledge. Thousands are in ignorance of the Scriptures. They accept the teachings of their ministers, and many of these are trying by every means to lead the minds of the people away from the plain "thus saith the Lord," to human doctrines and traditions. We see multitudes sunken in vice and ignorance, without hope and without God in the world. Yet provision has been made that they may become children of God. His mercy is still lingering for them. He still invites them, weary, heavy-laden with sin, to come to Him for pardon, rest, and peace. To us He has given the message of truth, the invitation of mercy, to bear to these perishing souls.

Here is the work before us. I call upon you who have a knowledge of Christ, to engage in this work as never before. Labor earnestly, with a spirit of self-sacrifice, to save the souls that are perishing around you. Do not wait for them to come to you, but go out and search for them. Study to devise ways and means of reaching them. Dig deep for those buried up in error; bring them up to the broad daylight of truth. Point them to the Lamb of God who taketh away the sin of the world.

During the past year how much time that might have been devoted to this work has been given to self-serving! How much money has been needlessly expended on trifles to gratify taste and please the eye! How much has been spent for the indulgence of appetite! For all this what account can be rendered to God? . . .

The spirit of self-denial and self-sacrifice should be cultivated in the church. It must

be encouraged in the young. God has claims on the service of all,—men and women, youth and children,—and the earlier they are led out of and away from themselves, and taught to exercise self-denial or engage in unselfish labor for others, the nearer will they come to fulfilling this holy commission. If we desire to engage the hearts of the youth in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in; but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success. . . .

We are approaching the beginning of a new year. What shall be the nature of its record? Many have made great mistakes during the past year. Shall these be repeated during the year upon which we are soon to enter? We need to examine ourselves carefully to see what is the tendency of our course. The Spirit of God is a discerner of the thoughts and intents of the heart, and it will reveal to us our standing and the nature of our work. It is not yet too late for wrongs to be righted; and while Jesus our mediator is pleading in our behalf, let us do our part of the work. Let us confess and forsake our sins, that we may find pardon.

Brethren, 1886 [1966] is almost gone. Improve its few remaining moments in making restitution for wrongs. . . . Every act, every word, must stand the test of the Judgment. . . . Make thorough work while Jesus is ministering in the sanctuary. When we will bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that descended on the day of Pentecost will fall on us. We shall be strong in Christ's strength, and be filled with the fullness of God. Then the new year will be welcomed by us all as the commencement of a year of higher, better principles. . . . We shall make good our profession of faith; we shall serve God by serving those who need our help. Then we shall let our light shine forth in good works.

God alone can tell what will transpire during the year 1887 [1967]. It may be in

Now Is the Time

*The hands of the clock are almost
To the time when wars shall cease.
You, too, have hands to help the world
Enjoy eternal peace.*

*The clock is just about to strike,
The day is almost through;
If only we could hold it back,
For there's so much work to do.*

*But since we cannot hinder time,
The warning must be given.
The Lord will come to claim His own
And take them home to heaven.*

*So, brother, don't be slothful
If you would win the prize,
Now is the time, the hour is here,
We must evangelize!*

Irma Ritchie

our lives and in the history of our cause more eventful than any that has preceded it. During the past year we have seen special evidences that the Lord is at work; but this should not lead us to settle down satisfied and at ease. The light of truth is to go into remote and darkened corners of the earth. Each unfolding of His providence, each token that His hand is in the work, to move it forward with power, is designed to arouse us to greater zeal and earnestness, while we look for still more wonderful and glorious triumphs of the truth in the future.

Will each of you who believe present truth earnestly inquire, "Lord, what wilt thou have me to do?" His Spirit is at work upon minds, preparing them to receive the truth. Let your efforts be fully up to the openings of His providence. Do something, do it now, and let the record of the new year be one that you will not be ashamed to meet.—*Review and Herald*, Dec. 14, 1886.

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The Spirit of Prophecy

Apocrypha

ARTHUR L. WHITE

Secretary, The Ellen G. White Estate



OUR Lord exhorted: "Take heed what ye hear." This injunction is ever timely. Even today there are among our workers and laity some who are creating and perpetuating a Spirit of Prophecy apocrypha. It is satisfying to be in possession of a special Ellen G. White item that not

all have access to or know about, especially some statement which "for some reason" did not get into her books. Such provides motivation for the circulation of unfounded reports, but more often they are passed on innocently. In no case should Seventh-day Adventists, and especially workers, accept alleged quotations as of Spirit of Prophecy authority. Mrs. White tells of an early attempt to amplify her writings and to broaden their meaning, thus creating apocryphal works:

In 1845 a man by the name of Curtis . . . presented a false doctrine, and wove into his theories sentences and selections from the *Testimonies*, and published his theories in the *Day Star*, and in sheet form. For years these productions bore their baleful fruit, and brought reproach upon the *Testimonies*, that, as a whole, in no way supported his work. My husband wrote to him, and asked him what he meant by presenting the *Testimonies* interwoven with his own words, in support of that which we were opposed to, and requested him to correct the impression that his work had given. He flatly refused to do so, saying that his theories were truth, and that the visions ought to have corroborated his views, and that they virtually did support them, but that I had forgotten to write out the matters that made his theories plain.—*Testimonies to Ministers*, p. 57.

The careful Seventh-day Adventist will

not quote as Spirit of Prophecy writings that for which he does not have a satisfactory source credit, such as an Ellen G. White book or an Ellen G. White periodical article, with the specific date of publication.

There have been a few, however, who have placed full confidence in the memory of some loyal and faithful Seventh-day Adventist worker who has related an interesting or valuable point on which Mrs. White is supposed to have given information or counsel. It is not our purpose to disparage any worker or to cast reflection upon the good name of any of the servants of the cross. Nevertheless, it must be pointed out that the memory, even of godly people, may not be entirely reliable.

For many years there have come to us for verification a number of statements based purely upon memory. One of these has to do with the identity of Melchizedek. In a committee meeting held in Australia, Mrs. White is supposed to have stated just who Melchizedek was. Such information would certainly be very helpful if we could rely upon it. In an endeavor to check the accuracy of this memory statement, our office, some years ago, reached the principal party named in the interview, and he denied that Mrs. White had said that which the other worker asserted she had said.

Inasmuch as the discussion concerned something this brother had written, it stands to reason that his memory of what was said would be more likely to be true. So there it stands. One godly man gives us from his memory Mrs. White's statement, identifying Melchizedek; another man present at the same interview says she did not say that. Nor did others present have

any memory of having heard her say it. In all her writings, published and unpublished, there is nothing to corroborate the report. Our counsel is that such statements should not be used as representing Mrs. White's teachings.

Another statement which we have often been called upon to verify has to do with the experience of the saints as they shall ascend to the city of God at the second coming of Christ. A detailed, although somewhat fanciful, description is given in this alleged Ellen G. White statement as to the prospective entertainment of the redeemed on some planet, which in some copies of the report is even identified. More recently the statement has been circulated as a stenographic report of what Mrs. White said. Not only is this untrue, but the statement when it first came into circulation forty years ago was based entirely upon the memory of a certain much-respected worker as something that was reported to him by another who stated he heard Mrs. White make the statement.

There is nothing in Mrs. White's published or unpublished writings which gives support to this memory statement. Neither W. C. White nor any of Mrs. White's secretaries, who were available when this report first reached our office, had any memory of ever hearing Mrs. White give any such description of the experience of the ascending saints.

There are in quite common use reports that sometimes pass as testimonies which have their basis in an association of ideas. Sometimes, perhaps years before, some individual has read and made a definite application of a certain statement, and then as time passed he thought of this particular application as a part of the statement.

Not infrequently individuals base their understanding of the Ellen G. White teachings upon a fragment of a sentence or upon an isolated statement entirely removed from its setting. Writing of such, Ellen White declared: "They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false."—Manuscript 22, 1890. Just as in the days of the apostles some wrested the Scriptures, so in our day some wrest the Spirit of Prophecy writings.

Then through the years our workers and people have copied and kept many choice paragraphs supposedly drawn from the Ellen G. White articles as they have been

published in our journals. Some have also copied choice statements written by others without noting the authorship. At some later time these choice excerpts have been mistakenly attributed to Ellen G. White, either standing alone or connected with words she is known to have written.

Then there is the purely fictitious. Seventh-day Adventists pride themselves in having the truth and loving the truth, but not a few at times are guilty of disseminating that which is not truth. It is strange with what speed that which is without foundation in truth can travel from one person to another. We are told that falsehood will make its way around the world while truth is getting its boots on. How true we have found this to be.

For instance, we are asked from time to time to verify the accuracy of a statement credited to Ellen G. White in "Taking Up a Reproach" in which, if the words were correct, Ellen White forbids the use of *The Testimonies for the Church* in the pulpit. The White Estate knows of no such pamphlet and the message it purports to bear seems ridiculous in the light of the fact that the *Testimonies* are for the church. Ellen White on many occasions bore her oral testimony to God's people from the sacred desk. Surely a consistent use of the written messages "for the church" would never be banned from presentation to the saints assembled for worship.

We think it well to introduce here from Appendix C of *The Comprehensive Index to the Writings of Ellen G. White* the more common items which fall into the several categories of apocryphal statements. All readers of THE MINISTRY may well make note of these:

1. *Testimonies Dependent Entirely Upon Memory*

The memory of even godly people may not be entirely reliable, hence background information for certain statements attributed to Ellen G. White may prove helpful:

Sabbath Meal at Another Planet: The report, based on the memory of one individual, that Ellen G. White stated in a dinner-table conversation that the inhabitants of other worlds are gathering fruit for the Sabbath-day entertainment of the translated saints en route to heaven, is without support, and fanciful. The assertion that the words were stenographically reported is without foundation. Ellen G. White makes only the simple statement in *Early Writings*, page 16, that "We were seven days ascending to the sea of glass." No men-

tion is made by Ellen G. White of the Sabbath spent en route.

Authorship of Thoughts on Daniel and the Revelation: The report of an early minister that Ellen G. White declared in his presence that she had seen an angel standing by the side of Elder Uriah Smith, inspiring him as he wrote *Thoughts on Daniel and the Revelation*, is seriously undercut by the historical facts. It is contrary to authentic Ellen G. White statements which would remove Smith's book from the category of "inspired." However, Mrs. White esteemed this volume highly and freely recommended it. See *Colporteur Ministry*, page 123.

Identity of Melchizedek: Mrs. White reportedly identified Melchizedek as the Holy Spirit. This is based on the memory of one man. There is no support in her writings for this teaching, and the memory statement is offset by denials of others who were present when Ellen G. White is supposed to have made this statement. She did not identify Melchizedek. See Ellen G. White statement in *The Seventh-day Adventist Bible Commentary*, volume 1, page 1093, in which she says Melchizedek was not Christ.

Mountain Hideouts for Time of Trouble: Reports that Ellen G. White designated some particular mountain spots as safe hideouts in the time of trouble have no known support in any of her writings, published or unpublished.

2. An Association of Ideas

Reports are frequently circulated which have their basis in what might be called an association of ideas.

Status of Students in School Preparing for the Lord's Work: Many believe Mrs. White taught that should the Lord come while our young people are in school, they would be accounted as if laboring in the harvest field. There is no known written authentication of this. This concept, probably correct, may find its support in an association of ideas. See *The Desire of Ages*, page 74:

"He [Jesus] was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude. And every youth who follows Christ's example of faithfulness and obedience in His lowly home may claim those words spoken of Him by the Father through the Holy Spirit, 'Behold My Servant, whom I uphold; Mine Elect, in whom My soul delighteth.' Isaiah 42:1."

Legalized Liquor and Sunday Laws: Reports directly linking the repeal of the Prohibition Amendment of the United States Constitution with the passage of a national Sunday law are without foundation. These must be associated with a general statement in *Prophets and Kings*, page 186, which points out the "daring impiety" of legislators anywhere and at any time who would enact "laws to safeguard the supposed sanctity of the first day of the week" but who "at the same time are making laws legalizing the liquor traffic."

Specific Targets of Impending Disaster: Reports of Ellen G. White in predictions identifying specific

areas as targets or centers for earthquakes, fire, flood, tidal wave, submersion beneath the sea, or enemy invasion are without foundation, and most stem from an association of ideas with more general statements in the Ellen G. White books dealing with coming disasters. Fires in New York City are referred to in *Testimonies*, volume 9, pages 12, 13, and on the basis of coming destruction of cities, Seventh-day Adventists were counseled not to locate large institutions in the heart of Los Angeles. See *Life Sketches*, pages 411-414, for Ellen G. White statement regarding the linking of specific areas with predictions of disaster.

3. Excerpts Taken Out of Their Setting

Not infrequently individuals base their understanding of the Ellen G. White teachings upon a fragment of a sentence or upon an isolated statement removed from its setting. Writing of certain individuals who made such a misuse of her writings, she spoke of their "picking out a sentence here and there, taking it from its proper connection, and applying it according to their idea."—*Selected Messages*, book 1, page 44.

Events at Midnight: It is mistakenly thought by some that Mrs. White indicated that Christ will come at midnight. A careful reading of the statement in *Early Writings*, page 285, and *The Great Controversy*, pages 635, 636, reveals that God's people are "at midnight" delivered from the death sentence, and events from that hour happen rapidly till, according to *The Great Controversy*, page 640, "Soon there appears in the east a small black cloud, about half the size of a man's hand."

Eggs Upon Your Table: Lifting the sentence from *Testimonies*, volume 2, page 400, which reads, "Eggs should not be placed upon your table," from the context of the paragraph and the setting of the chapter has led some to a distorted concept of the Ellen G. White position set forth clearly in *The Ministry of Healing*, page 320; *Testimonies*, volume 7, page 135; and volume 9, page 162, which recognize the rightful place of eggs in the ordinary dietary program.

Ellen G. White and the 144,000: Nowhere in the Ellen G. White writings do we find a statement to the effect that Mrs. White would be one of the 144,000. As recorded in *Early Writings*, page 40, the angel did tell her when, in vision, she seemed to be visiting another planet and desired to remain there, that "if you are faithful, you, with the 144,000, shall have the privilege of visiting all the worlds," etc. See also statement in *Selected Messages*, book 2, page 263.

4. Writings Falsely Attributed

Through the years some of our people have copied and used choice paragraphs from Ellen G. White articles published in the *Review* and other journals. Some have also copied choice statements written by others without noting the authorship, and have mistakenly attributed them to Mrs. White. Oft-quoted proverbs and sayings have also been erroneously attributed to her.

Sign Indicating Close of Probation: A published statement which appeared in the *Review and Herald* Supplement of June 21, 1898, to the effect that a literal darkness will cover the earth as a sign to God's people that probation has closed, has been attributed wrongly to Ellen G. White. It was actually written by a Seventh-day Adventist minister. Such teaching is contrary to her statement in *The Great Controversy*, page 615, which reads: "When the irrevocable decision of the sanctuary has been pronounced and the destiny of the world has been forever fixed, the inhabitants of the earth will know it not."

Angels Rearranging Environments and Changing Circumstances: These words and the statement which follows that the prayers for "disinterested souls" lodged on heaven's altar will be answered before the censor is thrown down, are not from the pen of Ellen G. White, but are the expressions of S. N. Haskell on page 147 of his book, *Story of the Seer of Patmos*.

Last Mediatorial Work of Christ: Up to the time of the publication of this *Index*, a statement attributed to Mrs. White and bearing various source references such as *Review and Herald*, 1890, 1898, or 1912, to the effect that Christ's last mediatorial work will be in behalf of youth who have wandered from the fold, has not been traced to any Ellen G. White source. Inquirers are directed to *Testimonies*, volume 6, page 401: "When the storm of persecution really breaks upon us, . . . many who have strayed from the fold will come back to follow the great Shepherd." The widely circulated statement attributed to Ellen G. White may have been written by some other author.

Counsel on Planning and Living: Interestingly enough, the counsel to live "as though you had 1,000 years to live, and as you would if you knew you must die tomorrow," originated in the writings of Mother Ann Lee of the Shakers, not in Ellen G. White sources. See *Time*, July 28, 1961, page 53. See *Testimonies*, volume 5, page 200, for the E. G. White statement, "We should watch and work and pray as though this were the last day that would be granted us."

Importance of the Study on the Question of the 144,000: A paragraph selected from a letter of one of Mrs. White's secretaries, expressing his opinion as to the importance of the study of the question of the 144,000, has been presented in certain printed works as of Ellen G. White origin. See *Selected Messages*, book 1, pages 174, 175, for the Ellen G. White position.

5. Pure Fiction

Some statements, said to be from the pen of Ellen G. White, are fiction.

Apostasy of Churches or Conferences: The report that Mrs. White predicted the apostasy of entire churches and conferences is without support. See statement concerning "The Shaking" in *Early Writings*, pages 269-273; and *Testimonies*, volume 8, page 41, for these words: "Company after company from the Lord's army joined the foe and

This Priceless Treasure May Now Be Yours

Among the most cherished possessions of a few older ministers are a handful of pages bearing the Ellen G. White articles torn from the old *Reviews*. Those fortunate enough to have sufficient to bind in a volume or two had a collector's item, and some bought safes in which to preserve them.

The full file of the 2,000 articles could be read at only four or five libraries and these at denominational centers in the United States. In response to most urgent requests from workers at home and overseas, the *Review* and *Herald* Publishing Association, as a service, reproduced the entire series in facsimile form and bound them securely in six volumes of uniform size.

The demands for these reprints far exceeded the first expectations. Fortunately, the publishers printed enough to supply for a time the calls from workers who did not enroll in the prepublication offer or who have recently come into the ranks.

Now is the time to secure your set, while it carries the special discount presently on all Ellen G. White books, but which extends only to December 31.

Remember, too, this is the opportune time to fill out your library with other missing Ellen G. White books and *The Comprehensive Index to the Writings of Ellen G. White* at the liberal Spirit of Prophecy Emphasis discount. Remind our church members, too, that the special 20 per cent discount will not extend beyond this month.

tribe after tribe from the ranks of the enemy united with the commandment-keeping people of God."

Attitudes Toward Elders Jones and Waggoner: The statement attributed to Ellen G. White comparing the asserted rejection of the teachings of Elders Jones and Waggoner in and following 1888, to the rejection on the part of Israel of Caleb and Joshua, is not a part of the Ellen G. White writings. It is the product of another author, whose identity is unknown. Various impressive but incorrect credit lines have been used in connection with the statement in circulation.

Political Party or Family Name of Last President of the United States: Reports that Ellen G. White indicated directly or indirectly the family name or political party of the President of the United States at the time of earth's closing scenes, are pure fiction.

The Third Day

DONALD MACKINTOSH

District Pastor, Zanesville, Ohio



Most Christians are acquainted with the Old Testament prophecies concerning the birth and ministry of Christ. Not so much has been said about the prophecies of His resurrection. Yet Christ Himself emphasized His fulfillment of prophecy in rising "the third day." During His first visit with the disciples after His resurrection He said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day" (Luke 24:46). The apostle Paul, in writing to the Corinthians, also refers to this in these words, "He rose again the third day according to the scriptures" (1 Cor. 15:4). But where do we find this prophecy in the Old Testament? Jesus said, "It is written." But where is it written?

Passover a Reminder

To help the Israelites understand the plan of salvation and to prepare the world for the great event of Calvary, God directed Moses to build a very special tabernacle, or sanctuary, and gave him instructions regarding a yearly round of services that were typical in nature, "a shadow of things to come" (Col. 2:17), prophetic of the life, death, resurrection, and ministry of Christ. In the spring there was the Passover, a reminder of Israel's exodus from Egypt, and yet pointing forward to the great sacrifice of Christ that would free mankind from the slavery of sin and save him from eternal death. Paul says, "Christ our passover is sacrificed for us" (1 Cor. 5:7).

The Passover lamb was chosen on the

tenth day of the first month. It was sacrificed on the fourteenth (Ex. 12:3, 6). The next day was kept as a special yearly sabbath, one of a number of sabbaths that were "shadows of things to come." These were yearly sabbaths and given to Israel "beside the sabbaths of the Lord" (Lev. 23:4, 5, 11, 38). Then on the sixteenth the offering of the first fruits took place, which, according to Paul, typified the resurrection of Christ. "Now," he says, "is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). Again he says, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order: *Christ the firstfruits*; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

Prophecy Fulfilled

So here it is—the symbolic prophecy portraying the death and resurrection of Christ! His death to be the day before the Sabbath, on the fourteenth, His resurrection on "the third day," the day after the Sabbath, on the sixteenth, "Christ our passover," "Christ the firstfruits." The prophecy was exactly fulfilled! The Gospel of Mark says the day of Christ's crucifixion "was the preparation, that is, the day before the sabbath" (chap. 15:42). "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun" (chap. 16:1, 2). And then in the ninth verse we read, "Jesus was risen early the first day of the week." Literally translated this verse reads, "Now having risen early the first day of the

week." (There is no Wednesday crucifixion or Sabbath afternoon resurrection here in Mark as a few would like to believe.) Christ died the *day before the Sabbath* and arose the *day after the Sabbath*, on "the *third day*."

Matthew says, "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake" (chap. 28:1, 2). How fitting that the earth should quake as the angel rolls back the stone at the door of Christ's tomb and the Saviour steps forth triumphant over death!

Two Sabbaths?

Some have tried to find something in the fact that Matthew uses the plural of the Greek word for Sabbath. Those who know the idiosyncrasies of the Greek word *sabbaton* could never agree that this indicates two Sabbaths had passed since the crucifixion of Christ. If Matthew used the plural intentionally it could only have meant that the ceremonial sabbath and the weekly Sabbath ended *together* just before the first day of the week. There is nothing here to support a Wednesday crucifixion. "In the end of the sabbath, as it began to dawn," et cetera, is unthinkable if one was on the fifth day and one on the seventh. How far men will go to prove a pet idea!

The Gospel of Luke is, if possible, more plain. Here we are told the women returned home from the crucifixion as "the sabbath drew on" to keep the Sabbath day "according to the commandment," and then returned early the first day of the week to the tomb (chaps. 23:54-56; 24:1).

Jesus knew well the meaning of the Passover. We read: "From that time forth began Jesus to shew unto his disciples, how that *he must* go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again *the third day*" (Matt. 16:21). Repeatedly Christ said He would rise *the third day* (Matt. 17:22, 23; 20:19; Mark 9:31; 10:34; Luke 9:20-22; 18:31-33; 24:6, 7, 46).

Two places, where Christ is not quoted directly, we find "after three days" (Matt. 27:63-65; Mark 8:31), with, however, obviously the same meaning as the other texts, for the Pharisees asked that "the

sepulchre be made sure *until* the third day" (Matt. 27:64). (The Greek *meta* translated "after" does not have the exact meaning of our word "after" but is translated according to the context.)

In the Heart of the Earth

There are some well-meaning individuals who, recalling what Jesus said about Jonah being in the fish three days and three nights, et cetera (chap. 12:38-40), feel that we must somehow believe Christ was in the tomb seventy-two full hours. Yet this contradicts the prophecy of the Passover with its offering of the first fruits. It contradicts the many statements of Christ that He must rise again *the third day*. And it contradicts the facts as related in the Gospels. Therefore it cannot be right.

What, then, shall we do with this expression "three days and three nights in the heart of the earth"? Some have suggested Jesus was including His experience of being betrayed, His mock trial and death, et cetera, for Jerusalem was indeed considered the "heart" or hub of the Jewish world. This at least does not contradict the passages we have already considered. However, we should point out that the people of Christ's time were not accustomed to thinking as we do. If three days were involved, even though only portions of the first and third days were involved, they thought of it as three days. This is illustrated in other passages of Scripture. Take for example Esther 4:16: "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

"Now it came to pass *on the third day*, that Esther put on her royal apparel, and stood in the inner court of the king's house" (chap. 5:1). Another example is found in 2 Chronicles 10:5: "And he said unto them, Come again unto me *after three days*." "So Jeroboam and all the people came to Rehoboam *on the third day*, as the king bade, saying, Come again to me on the third day" (verse 12).

You see, to the Jews "after three days" meant "on the third day," or after the third day had arrived. Why try to put English interpretation on a Jewish idiom?

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We *must* endeavor to understand the words of Jesus the way Jesus intended we should, and the way the disciples understood them. Jesus talked the language of the common people.

Let us look again at the record in Luke: "And that day [the day Jesus was crucified] was the preparation, and the sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested *the sabbath day according to the commandment*" (chap. 23:54-56).

This was undoubtedly the Sabbath of the Ten Commandments. The women returned from the crucifixion, prepared what spices and ointments they could hastily gather before the Sabbath and then "rested the sabbath day according to the commandment." After the Sabbath they probably added to what spices they had been able to get together on Friday. (Many think the story in Mark indicates this.) And then early in the morning they came to the tomb. (But those who say

Mark is talking about a Sabbath on the fifth day and Luke about the seventh-day Sabbath would have us believe the women let Friday go by doing nothing for their Lord! Unthinkable. The story in Mark and Luke is so plain!) Only one Sabbath day is involved here. But that Sabbath day was a very special day. "That sabbath day was an high day" (John 19:31), because it was both Passover Sabbath and weekly Sabbath, says the apostle John, a "great" (*Megale*) day. For centuries the church in the East, where the Sabbath was kept longer than in the West, continued to call the Sabbath they kept in remembrance of this, "the Great Sabbath" (Joseph Bingham, quoted in Richard Lewis, *The Protestant Dilemma*, Pacific Press, p. 67).

Only One Sabbath

It is well to notice that the Gospels, written about thirty years after the resurrection, say nothing about the first day being holy. (Luke was not converted until fifteen years after the resurrection.) The Gospels picture the closest friends and disciples of Jesus keeping the Sabbath of the Ten Commandments. There is only one Sabbath in the New Testament. Centuries later the hatreds referred to in Acts 18:2 and Revelation 12:17 brought about a change and fulfilled the prophecies of Daniel 7:25 and 2 Thessalonians 2:4.

We have already noticed that Mark tells us Christ was resurrected early Sunday morning. Luke says the "men" "in shining garments" told those who came "he is not here, but is risen," and reminded them how Christ had said He would rise again "the third day" (Luke 24:6, 7). Later *the same day*, in conversation with Jesus, two of His disciples said, "To day [the first day of the week] is *the third day*" (verse 21). But they found it hard to believe Jesus was resurrected. "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken" (verse 25). And that night in the upper room He again reminded them, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead *the third day*" (verse 46). How plain the facts! And Jesus confirms them! How wonderfully the prophecy of the Passover has been fulfilled!

After all this has been said some will say, "Was not Christ supposed to die in the 'midst of the week?'" Not in the middle of a seven-day week. The prophecy re-

ferred to is in Daniel nine. These are, as the Revised Standard Version clearly says, "weeks of years" (Dan. 9:24; see also Eze. 4:6). It was sixty-nine weeks of years from the decree of Ezra 7:13 to the baptism of Jesus (*Messiah* means "Anointed," and Christ was anointed by the Holy Spirit at His baptism) (Matt. 3:16, 17; Acts 10:37, 38). After preaching, teaching, and healing for three and one half years Jesus was crucified in the midst of the seventieth "week of years," on the preparation day, the day before the Sabbath of the Ten Commandments.

As Christ uttered His last words, the priest at the Temple was about to take the life of the paschal lamb. There was sudden terror and confusion. The great "veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. 27:51). The paschal lamb escaped the hands of the priest. "Type has met antitype in the death of God's Son."—*The Desire of Ages*, p. 757. He who came to do the will of God caused the "sacrifice and offering and burnt offerings" to cease (Heb. 10:10-12). He took "away the first," to "establish the second," for we are "sanctified through the offering of the body of Jesus Christ *once* for all." "After he had offered one sacrifice for sins for ever," Christ rose "the third day," to become the executor of His last will and testament, the new, the everlasting covenant, sealed with His own blood on Calvary (Heb. 9:15, 16; Matt. 26:28).

"Having [such] an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:21-23). He kept His word; He arose "the third day."

NOTE: Those who say the calendar makes the fourteenth of the first month of the Jewish year to fall on a Wednesday are not using the calendar of Christ's time. No man living today can say with finality this is how the calendar of Christ's day was. Too many variable factors enter into it. Some are:

1. The calendar was altered from time to time so that the barley harvest would come at the right time for the waving of the first fruits on the sixteenth. Of course, it had to be planted in the right time of the moon for this too. Established then was the idea of planting at the right time of the moon.

2. The new moon was established by watchers and could easily be off a little.—*SDA Bible Students' Source Book*, art. 370.

3. The calendar was arranged so that a festival would not come on Friday or Sunday. See *SDA Bible Students' Source Book*, art. 369. Also see art. 371 and 372.

4. Other "emergencies" could prolong or shorten the year. All this was true until some time in the fifth century A.D.



[Note: Your comments and constructive criticisms are invited. Whether it be praise or disapproval, our only requirement is that it be done in the framework of a Christian spirit. All items under this heading reflect the personal views of the respective writers and not necessarily those of this journal or the denomination at large.—EDITORS.]

CHRIST AND THE SABBATH

On page 10 of the August, 1966, issue of *THE MINISTRY* is an article entitled "The Sabbath—New Concepts on Its Importance." The general position taken by the author I believe is sound. However, one argument used to illustrate an inadequate evidence of Christ's permanent acceptance of the Sabbath indicates a misunderstanding as to whom Christ referred to when He asked His disciples to pray that their flight from Jerusalem under siege should not be in the winter nor on the Sabbath.

The author states that he is inclined to agree with Walter Martin and Donald G. Barnhouse when they argue "that certainly the Jews would be keeping the Sabbath when Jerusalem would be invested by the Roman armies, and that Christ was merely referring to this fact."

True, the author does not say that our argument is invalid, but that it is being asked to carry more weight than it should bear. This needs study.

On page 630 of *The Desire of Ages* we read: "Christ gave His disciples a sign of the ruin to come on Jerusalem, and He told them how to escape. . . . The Christians obeyed the warning, and not a Christian perished in the fall of the city. 'Pray ye that your flight be not in the winter, neither on the Sabbath day,' Christ said. He who made the Sabbath did not abolish it, nailing it to His cross. The Sabbath was not rendered null and void by His death. Forty years after His crucifixion it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day." (See also *The Great Controversy*, p. 30.)

It is evident that the Spirit of Prophecy writings do not consider that this evidence is asked to carry more weight than it should bear.

The argument of the two theologians mentioned, does not carry any weight. The non-Christian Jews paid no heed to Christ's warnings. Christ knew this, and was not referring to them and their practice, but was speaking to His disciples and giving them instruction for the Christians, who heeded His warnings, and none of whom perished.

H. O. OLSON

God's Miracle Man

(Concluded)

ANDREW C. FEARING

Associate Secretary, Ministerial Association



IN MANY ways Elisha's ministry was a great deal like that of our Saviour. Elisha was very human—compassionate, gentle, and domestic. With but two exceptions his numerous miracles were deeds of mercy and kindness. Elijah did great things—Elisha's work was great also, but his ex-

periences were with commonplace things.

There was the poor widow in the midst of the severe depression, heavily in debt. She came to Elisha for help. He asked her, "What do you have in the house?" She answered, "A pot of oil." She was sent out to borrow all the vessels she could, and as long as the pots were available the oil lasted. This she then sold and the debt was eliminated. God usually uses what we have or what we are and then adds to our littleness His greatness—even to the performing of a miracle if need be for success in our ministry. We are not to sit and do nothing, but do the best we can and God will make up for the rest. It is our privilege to be the Elishas of today, able to command large situations through Christ and also enter the more humble homes of the weak, poor, and needy.

Power With God

She was called "a great woman," that saint in the city of Shunem. She had extended hospitality to the prophet many times. One day she said to her husband, "I perceive that this is a holy man of God, which passeth by us continually." A holy man of God—is that what our people say

about us? Do they perceive, discern without question, that we are holy men of God? A pastor had recently come to a church, and I made inquiry of a friend how he felt about his new pastor. With a look of joy in his face he answered, "He seems to have power with God, a real man of God; he knows the way to heaven and I think he will help us into the kingdom." I silently thanked God for such a committed fellow minister. He did not describe him as a good fellow, a sharp businessman, or a keen administrator. My friend perceived that he was a "holy man." I covet this for my life. Do you not wish this with me?

So this Shunammite couple prepared a special room for the prophet on the side of their little home, with a bed, a table, a stool, and a candlestick. He could now come and go as he pleased, using what they called the prophet's chamber. Such a kindness brought a reward in the birth of a child to this elderly couple. My, how they must have loved the lad! But one day, as boys like to do, he followed the men into the fields. Perhaps it was sunstroke, we do not exactly know, but he cried out to his father, "My head, my head." The father did all he could and then took the boy to his mother, and upon his mother's lap the lad died. Then she laid her son on the prophet's bed, and as she was leaving to find Elisha, she turned and said to her husband, "It shall be well." What faith! When Gehazi, the servant, saw her coming, he greeted her with, "Is it well with thee? is it well with thy husband? is it well with the child?" She answered, "It is well." What trust in God! Even in the midst of life's most tragic experience she had learned to have faith in God; no matter

what way it turned out, it would be all right, for she was a child of God and her son belonged to Him too, and so she said, "It is well."

Indirect Methods Unsuccessful

There is one small experience in this story that is very practical. Remember Elisha first sent his servant to bring healing to the boy, but the healing did not take place. Elisha had to do it himself. Indirect methods are largely unsuccessful. A vicarious ministry avails not; service by proxy is often valueless. How easy it is to substitute money, techniques, plans, systems, even faith and prayer, instead of our own personal touch in the life of a human being.

The child was revived. Can you imagine the parents' gratitude and joy? What a privilege it is for us to tell others that the same power which restored the child to life will one day raise from the grave those of their loved ones who have fallen asleep. No matter what the circumstances may be, we can affirm through our Lord that "it is well" in the hope of the glorious resurrection.

Union With the Unseen

One of the secrets of Elisha's power was in his union with the unseen angels. He looked beyond the things that can be seen with the human eye. He was conscious of all the power of heaven willing to come to his aid. You, of course, remember when he and his servant were surrounded by an enemy on the mount of Dothan. "How shall we do?" said the servant with fear.

Elisha calmly said: "Fear not: for they that be with us are more than they that be with them" (2 Kings 6:16). How wonderful to have this assurance as we go out to face a hostile world. There are more

for us than can be against us. We need not fear their faces.

Elisha then prayed, "Lord, I pray thee, open his eyes, that he may see" (verse 17). Most of us have served the Lord for many years. It is our high privilege to open the eyes of younger ministers that they may see through the eyes of faith that God's power is not dead; that evangelism is not dead; that the legions of angels do accompany us and even use our voices to tell of the love of God. We are never alone in our work.

Every worker who follows the example of Christ will be prepared to receive and use the power that God has promised to His church for the ripening of earth's harvest. Morning by morning, as the heralds of the gospel kneel before the Lord and renew their vows of consecration to Him, He will grant them the presence of His Spirit, with its reviving, sanctifying power. As they go forth to the day's duties, they have the assurance that the unseen agency of the Holy Spirit enables them to be "laborers together with God."—*The Acts of the Apostles*, p. 56.

Toward the end of Elisha's life a king made inquiry of Gehazi, "Tell me, I pray thee, all the great things that Elisha hath done" (2 Kings 8:4). I would like to have heard more of that conversation, that story of the farmer boy who accepted God's call to the ministry and in so doing asked and received a double portion of the power of God. To tell the whole of the story he would have had to encompass fifty years of faithful, zealous service for his Lord. "Never had he wavered."

Prayer: Yes, heavenly Father, grant that we too may have such a life totally committed to Thee. We want this double portion of Thy Spirit. May the men and women and youth all around us perceive that indeed we are holy men of God, men of unusual power, used by Thee to minister to the lost.

NO TEST TUBE BIG ENOUGH

"He holds the whole world in His hands"—how I love that old spiritual! He holds the earth, the other planets and stars, He holds space in His hands. It is almost beyond comprehension, to me, and I am glad it is. Where would be the awe, the mystery, and the majesty of the great ultimate power behind the universe if we could completely understand this great God of ours? If I could completely understand Him, I might get tired of Him. Why do people want to put God in a test tube? I don't. I cannot. There just isn't a test tube big enough.

—DALE EVANS ROGERS, *Time Out, Ladies!* (Revell)

A Work of First Importance

REUBEN BECK

Ohio Book and Bible House

A Plan Guaranteed to Elevate the Spiritual Temperature of the Church



THERE is no need for me to tell you that pastors are busy these days. There are so many projects to be promoted, funds to be raised, evangelistic meetings to be held, and a host of other duties to be performed that sometimes the work holding first importance is many times neglected.

Simple as this work may be and surprising as its results are, Satan is gloating over the fact that it is being neglected among our people.

If we were to try to select the most important work in our ministry, whether to win new converts or establish those within the church, which one would we choose? Please understand, we need all the various methods and programs in our ministry and I would not want to minimize the importance of any of them, but which would be the work of first importance? We find the answer in volume 4 of the *Testimonies for the Church*, page 390: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."

Why Not Adventists?

When we read this statement we immediately think of our literature evangelists, but I believe the "public" includes also our own church members. It is the work of the pastor to encourage and lead his people into a study of our publications, which will lead them to "search the Scriptures." What work could be more important in these solemn days in which we are living?

I would like to make some interesting observations regarding this work of first importance and then suggest a simple method of incorporating it into our church program without adding more to our busy round of activities. In fact, the results will greatly lighten our program and bring about a religious awakening among our church members.

First some observations:

Ellen G. White opened her ministry by placing great emphasis upon the literature ministry, and before she closed her work on earth she again made a strong appeal regarding the publishing work. In one of her early visions she was shown that God's people should begin to print a paper and from this small beginning it would become like streams of light going round the world. This vision was in November, 1848.

Jesus also opened His ministry with great emphasis upon the written word and closed it by emphasizing it in a similar way.

In Matthew is recorded the great conflict that Christ encountered with Satan. How did He defend Himself? To every suggestion and proposition that Satan made, Jesus simply referred the tempter to the Scriptures, the then-published portion of the Bible. Three times Jesus told Satan "It is written." It was His knowledge of and belief in the Scriptures that helped Him gain the victory, and as if to re-emphasize this experience John the revelator was inspired to write: "And they [the brethren] overcame him [Satan] by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11). Let me ask: From where will God's people today receive their testimony to be overcomers? Will the spoken word once a week be enough?

"I Had Been Wasting My Life"

As we study the history of the Advent Movement we find that our literature prepared the way for the work to begin in various countries around the world. Reports coming from South America, Africa, Korea, and other places indicate that sometimes whole non-Adventist churches become Adventists as a result of a literature evangelist selling our books to their members. Space does not permit me to mention them. Not very long ago a literature evangelist in Ohio received a letter that indicates what our literature does when people read it. I will quote a portion of the letter: "The very same night that you left the books in our home I leafed through the book *Your Bible and You* and then I read the last two chapters; it was then I realized that I had been wasting my life. God spoke to my heart and He forgave me for my sins, and cleansed my heart and gave me peace and joy within. I have been trying to serve Him ever since."

Now if our literature is such a powerful instrument in leading men and women to Christ and bringing them into the truth, doesn't it stand to reason that if we could educate and encourage our people to read more of these books they would be more apt to stay with the church?

39 Per Cent by Apostasy

General Conference statistics indicate that we lose by apostasy 39 per cent of our baptisms. This means that if in your conference you baptized 500 people this year, 200 will leave the church by apostasy. A large congregation indeed.

These are sobering facts that are maybe hard to understand and still harder to accept. Could it be that a large percentage of those who apostatize leave the church because we fail to remind them of the literature they should be reading? Hosea says: "My people are destroyed for lack of knowledge" (Hosea 4:6). In *Messages to Young People* we read: "A long preparatory process, unknown to the world, goes on in the heart before the Christian commits open sin. The mind does not come down at once from purity and holiness to depravity, corruption, and crime."—Page 282. "I am personally acquainted with some who have lost the healthy tone of the mind through wrong habits of reading."—*Ibid.*, p. 280. "The best way to prevent the

growth of evil is to preoccupy the soil. The greatest care and watchfulness is needed in cultivating the mind and sowing therein the precious seeds of Bible truth."—*Ibid.*, p. 282. Ellen G. White suggests books that should be read by our people and then emphasizes that "these books must be regarded as of special importance, and every effort should be made to get them before the people" (*Evangelism*, p. 366).

One Sermon a Week Insufficient

What a tragedy that in a world that has so much surplus food, millions of people go to bed hungry every night. What a greater tragedy that in our organization that has so much wonderful literature, our people are starving spiritually.

Our churches have members who need to be led into a reading experience to feed their hungry souls. Many of them are growing weak spiritually. They need more than the one sermon a week, no matter how good it is. "It is not in God's purpose that the church shall be sustained by life drawn from the minister. They are to have root in themselves."—*Ibid.*, p. 343. One of the best ways to become rooted and grounded in the faith that we hold so dear is to read and study the books that have been so abundantly given to this denomination. My father, who had only a third-grade education, became an excellent lay preacher, largely as a result of studying the Bible and Spirit of Prophecy books.

Study Guide

A very interesting study guide to *The Adventist Home* has been prepared, and a number of pastors are beginning to use it to lead their church members into the reading of the book itself. This study guide is available from the Book and Bible Houses for \$1.25.

Many of us have had reading programs such as this for our prayer meeting group. However, those who really need to be reading these books may not have been present. To make a reading program successful, assignments should be made from Sabbath to Sabbath during the announcements just preceding the eleven o'clock hour as well as printed in the church bulletin.

Personal Testimony

It would be well to ask from time to time, by a show of hands, how many are reading the weekly assignments. This

would encourage others to join the reading fellowship. There would be nothing amiss if time were allowed during the announcement period for some of the church members to give a personal testimony as to what the reading program has done for them and their home. This program is beamed to help the weaker members in the church, and every effort should be made to get them to read the assignments.

We can find ways of our own to make this program work and be a tremendous help to our church membership. Where this program has been started the people like it and very good results have been seen. One pastor told me that after the members in his small church had been reading the book *The Adventist Home* for some time they told him that they never knew such helpful material existed. One woman said, "There are going to be some big changes in our home. We have not been bringing our children up in the right way."

Angels and Assistant Pastors

The Church Reading Fellowship Plan can play an important part in our pastoral work. Notice these words: "The Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the word. *The same ministry of angels attends the books that contain the truth as attends the work of the minister.*"—*Testimonies*, vol. 6, p. 316. (Italics supplied.) Think of it! Books can be assistant pastors to us if we will only introduce them to our people.

In closing her work on earth Ellen G. White wrote: "I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them. . . . We should select books for them that will encourage them to sincerity of life, and lead them to the opening of the word. This has been presented to me in the past, and *I thought I would get it before you and make it secure.* . . . Books that are a blessing to mind and soul are needed. *These things are too lightly regarded;* therefore our people should become acquainted with what I am saying. . . . I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. . . . *We could begin a course of reading so intensely interesting that it would attract and influence many minds.*"—*Messages to Young People*, pp. 287-289. (Italics supplied.) True,

we have the MV Book Clubs and they have been a blessing, but let us go a step farther and lead our people into reading not only these but our other books. A program such as this has been long overdue.

Jesus in one of the last meetings with His disciples asked Peter a simple but pointed question. And after receiving an affirmative answer He made known to Peter the concern He had for His people when He said, "Feed my sheep" (John 21:17). So that Peter would not forget, Jesus repeated it three times. This charge that Jesus gave to Peter applies to pastors today. The Church Reading Fellowship Plan is designed to help us carry out the request that Jesus made of Peter and all church pastors.

We as leaders today can show our love to the Master by leading the flock entrusted to our care to greener pastures by introducing them to the Church Reading Fellowship Plan. Let us try it soon. We have nothing to lose and everything to gain. Our congregation will follow if we lead them. Who will do it if we don't? This is a work of first importance.

"Sir, We Would See Jesus"

JUALOMA MILES

*Pastor, your grammar is flawless,
Your evangelistic zeal unsurpassed.
But, sir, we would see Jesus,
By His tender love we'd be clasped.*

*Preacher, your words are truth surely.
Your remarks terse and succinct.
But, sir, we would see Jesus,
By His love be to Him firmly linked.*

*One can't disagree with your logic.
Your illustrations help make it clear.
But, sir, we would see Jesus,
That His love may conquer our fear.*

*Pastor, your gestures are graceful.
Your voice well trained, and sincere.
But, sir, we would see Jesus,
That His love may surround us here.*

*Preacher, your degree is imposing.
Your library large and complete.
But, sir, we would see Jesus,
And sit for a while at His feet.*

*Oh, tell us again that He loves us.
Tell it to us o'er and o'er.
Tell it until we see Jesus,
Held fast by His love ever more.*

How to Turn a Casual Conversation Into a Bible Study

JOEL TOMPKINS

Secretary, Ministerial Association, Northern New England



IN COLLEGE we were thoroughly trained in the art of giving Bible studies. Imagine my despair when, arriving in my first district, I found a city throbbing with people but none of them waiting at the church door for Bible studies. I was desperate. In college I had been taught

how to give a clear, convincing study but *no one told me how to find an interested soul who would consent to having a study!* I turned to the Lord for help and He failed me not.

Since that time I have conducted classes in several different churches, teaching our people how to give Bible studies. When we finished our classwork, the problem was the same, *to whom shall we give studies?*

I believe this to be the greatest weakness in the lay evangelism program of the church. But God is faithful and He has helped many of our ministers and laymen bridge the gap from an interest or even a casual conversation to a Bible study. Before we study how the Lord helped me with this problem let me make this clear, I am only presenting one way of solving the problem. There are others, I am sure. This article in no way contains all we need to know to win souls.

A Basic Truth

We often speak of the honest in heart. Who are these people and how do we

determine whether they are interested or not? God has placed in every "honest heart" a desire to *learn* truth and to understand the Scriptures. The Ethiopian who was baptized by Philip is a good example of this basic truth. When Philip first found him he was reading the Scriptures and trying to understand them. Thousands of people today are searching the Scriptures with the same earnestness that this man had. They have been fed the husks from the modern pulpits for so long that the truth seems impossible to find. Now is the hour for us to let the light of truth shine. How wonderful our Lord is to His people! A word of caution is needed here. Though there is a longing in many hearts for the truth, remember this, some have been deceived and misled so many times that they have grown distrustful and doubting. But don't give up. *Reach their hearts and break down all the distrust and doubt.* We must, therefore, casually and tactfully approach them. Here are my suggestions on how to turn an interest or casual conversation into a Bible study.

Come Close to the People

Come close to the people. All the following quotations are taken from the book *Christian Service*, by Ellen G. White, and the pages are given.

Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love.—Page 116.

There is need of coming close to the people by personal effort. . . . Jesus did this very work. He came close to those whom He desired to reach. In Christlike sympathy we should come close to men

individually, and seek to awaken their interest in the great things of eternal life.—Page 117.

How do we come close to the people?
By inviting them to church immediately?
No! Surely by giving them tracts to read is the way. No! By bringing up controversial points of truth? No!

Deeds as well as words of sympathy are needed. *Christ prefaced the giving of His message by deeds of love and benevolence.* Let these workers go from house to house, *helping where help is needed*, and, as opportunity offers, telling the story of the cross. . . . Those who engage in house-to-house labor will find opportunities for ministry in many lines. They should pray for the sick, and should do all in their power to relieve them from suffering. They should work among the lowly, the poor, and the oppressed. We should pray for and with the helpless ones who have not strength of will to control the appetites that passion has degraded. Earnest, persevering effort must be made for the salvation of those in whose hearts an interest is awakened. Many can be reached only through acts of disinterested kindness.—Pages 113, 114. (Italics supplied.)

My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be sure to work in a way that will remove prejudice instead of creating it. . . . Visit your neighbors in a friendly way, and become acquainted with them.—Page 115.

Sympathize with them [your neighbors], pray with them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God.—Page 116.

Their hearts may be as hard as the beaten highway, and apparently it may be a useless effort to present the Saviour to them; but while logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root.—Page 117.

By visiting the people, talking, praying, sympathizing with them, you will win hearts.—Page 118.

He [Jesus] reached the hearts of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. . . .

Christ's method alone will give true success in reaching the people. The Saviour mingled with

men as *one who desired their good*. He showed His sympathy for them, *ministered to their needs*, and *won their confidence*. Then He bade them, "Follow Me."—Page 119. (Italics supplied.)

Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. The true heart-expression of Christlike sympathy, given in simplicity, has power to *open the door of hearts* that need the simple, delicate touch of the Spirit of Christ.—Page 123. (Italics supplied.)

The emphasis in these quotations is coming close to the people through one or more of the means suggested. Some people have the talent of coming close in a few minutes of conversation. Others take longer, but *all can come close to the people*.

How to Bring Up the Subject of Religion

After confidence in you is established you may wish to approach the subject of religion in one or more of the following ways, or any other tactful way. This is important. *Don't immediately invite them to church* (every church is trying to do that today); *be different. Don't knock them down immediately with the heavy, testing truths*, such as *the Sabbath, the state of the dead, hell, et cetera*. Say something like this instead:

Are you a churchgoer?

Which church do you attend?

When they tell you, then say something good about their church. There is plenty to commend if we search for it.

How I love to study the Bible! Don't you?

I love to study the prophecies of Daniel and the Revelation. Don't you?

The signs that the Bible gives to warn of the end are surely thick nowadays, aren't they?

Perhaps you would like to carefully relate some special providence or kindness of the Lord to you.

There are other approaches, but any one of these will get the conversation going to set you up for the next step.

THE BIBLE ULTIMATE TRUTH

Neither a doubt-ridden theology nor a cold, passionless orthodoxy can meet the need of our sick world. The certainty that the Bible in its entirety is ultimate truth, that it sets forth in the person of Jesus Christ the only hope of the world—that certainty must be sounded out to the four corners of the earth.

—ALLEN BOWMAN, *Is The Bible True?* (Revell)

Hanging Out the Bait!

Now you are ready to hang out the bait to see if this is an honest, truth-seeking heart. This step contains the secret. I am going to write it here as though giving it actually to someone as I do day after day.

You know, we live in a confusing world. There are many denominations and many different beliefs. Of course, there are good and not so good people in them all. But even though I go to church, this is not the most important thing. The most important thing is to know the truth and to live it. The most important thing today is not *who* is right but *what* is right. When I say *truth* I mean this: What would Jesus teach about heaven or hell if He were here? What would He teach about the Ten Commandments? What would He teach about what happens at death if He were to preach in the church today? What would He teach about any important doctrine? This is what I mean by the word "truth." Do you understand what I mean?

The important thing today is knowing the truth as Jesus would teach it, and obeying it. And it is possible to know this truth! The Bible records it all. Jesus Himself taught from the Bible when He was on the earth, and today we have not only the Scriptures that He taught from but also the very words that He spoke when He taught. Then why is there so much confusion? Ah! Many preachers today would lead us to think that it takes a college education or a seminary degree to understand the Bible, but this is a delusion. Every truth that Christ taught is clear and easy to understand if the Bible is studied right. The secret is in how to study the Bible. You and I can understand the Bible ourselves, and we don't need any preacher's interpretation to help us, either. Why, I know people who have only a grade-school education that know more about the Bible than most preachers in this town. Someone showed me the secret of how to study the Bible, and let me tell you, it really opens and unlocks the Scriptures. (By now they have either asked you the secret or have shown some interest or have revealed that they are not interested at all. If you have any doubt as to whether to proceed from this point then ask them if they would like to hear the secret. However, if you are not in a suitable place for a quiet, uninterrupted study, or if either of you is in a hurry, then

JUST RELEASED!

Revised Property Appraisal Survey Form

The *General Conference Working Policy* states that the Insurance Service should prepare an information blank to assist the local and union conferences in establishing insurable values of properties in their territories (pages 246, 247).

A revised survey form has just come off the press and is available upon request to the General Conference Insurance Service. This will be very valuable in establishing insurable values for smaller churches and schools where the value does not exceed \$50,000.

set a definite time to get together. If things are open, proceed.)

How to Study the Bible

Here is the secret. One day two of Jesus' disciples were walking home from Jerusalem to their home town of Emmaus, about seven miles away. This story is recorded in Luke 24. This was the day of Christ's resurrection and His followers were very sad because of His death. They did not really believe that He had been raised to life. As they walked along, a stranger joined them from a side road and walked with them. This stranger was Jesus, and the Bible says that He withheld His identity and they did not recognize Him. He listened to their conversation concerning the recent events at Jerusalem and then He asked them, "What are these things that you are talking about? And why are you so sad?" They looked at Him in amazement and one of them answered Him, "Are you a stranger in Jerusalem, and don't know of the things that have happened here in the past three days?" Jesus asked, "What things?" And then they related to Him the sad story of the capture of Jesus in the Garden, the mockery of a trial, the beatings, the cross, and finally of the women going to anoint His body only to find that He was gone. They said, "But

we trusted that it had been he which should have redeemed Israel." Now they doubted that He was the Messiah. Then He said to them, "O fools, and slow of heart to believe all that the prophets have spoken" (verse 25).

These poor disciples did the same thing that many do today—they do not believe all the Bible. They only believe that which agrees with what they have already been taught. They look only for Bible support for the popular teaching of the day. This is why there are so many denominations today. We must take *all* the Bible, not just part of it.

Then Jesus added, "Ought not Christ to have suffered these things, and to enter into his glory?" (verse 26). These disciples had been deluded by the popular teaching of the scholars, the theologians, which was that when the Messiah came He would set up His kingdom on earth at that time. They completely and deliberately omitted the many texts which related the sufferings, death, and resurrection of the Saviour, which were recorded just as clearly in the Old Testament. Now the next words that Jesus spoke reveal the secret that *He* used in teaching and studying the Bible. Notice carefully. It says:

"And beginning at Moses and all the prophets, he expounded unto them in *all the scriptures* the things concerning himself" (verse 27). Jesus here did two things that reveal His secret method of Bible teaching and study.

1. He taught them *one subject—Himself*. He taught by subjects, not by chapters or verses.

2. Jesus showed to them all the texts on this subject *from the whole Bible*. He chose Himself as His subject and then traced His sufferings *all through the Bible*, beginning at Moses or the first book.

Friend, this is the secret to understanding the Bible. When you study the Bible in this way, it becomes a new Book. Just choose one subject, trace it through the whole Bible and see what all the Bible writers say

on that subject, and you have the whole truth! And what is so thrilling—you never have to give your own opinion or interpretation! Just read it as it is written and let the Bible writers tell you what is truth. The Bible says: "Knowing this first, that no prophecy of the scripture is of any *private interpretation*. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:20, 21).

Do you see? No one has any God-given right to give the Scripture his own opinion or interpretation. The Bible will explain itself if it is studied in the correct manner. How many preachers there are today who stand up in the pulpit and read a few verses of Scripture, which takes three to five minutes at the most, and then proceed to talk for thirty minutes on what they have read. Now let me ask you a question. Whose words are they using for thirty minutes? Their own. Who cares what they think? Give me the plain statements of the Word of God. I don't want any man's opinion.

So, friend, Jesus has shown us the secret. He took one subject—His sufferings—and then pointed out the texts from all the books that revealed that He would suffer. He could have told them of the lambs spoken of by Moses—the lambs that were always slain because they pointed forward to the death of the Messiah. He could have quoted to them Isaiah 53, which told that He would be beaten, taken to the judgment hall, that He would die, and that He would be buried in a rich man's tomb. He could have quoted to them Psalm 16:10 which says: "Neither wilt thou suffer [allow] thine Holy One to see corruption." In other words, He would not stay in the grave long enough for His body to decay. Therefore, He would be resurrected, for we are to serve a living Saviour. These and many more scriptures regarding His sufferings He could have used.

Our children study by the subject method in school. These are the steps that one must

OUR EXAMPLE

How do we go about finding the power to meet and master life? If I wanted to excel in golf I would find the greatest golf player and study his swing and watch him play. He would be my example. If I wanted to become a skilled surgeon I would attend the best medical school and seek out the greatest surgeon and watch him work and study his methods. If we are really interested in mastering life we must study the life of Jesus Christ and make Him our Example.

—ROBERT V. OZMENT, *Putting Life Together Again* (Revell)



Planning a New Church?

Designs for churches to seat 80 to 2,000 sent to building committees. There is no obligation. Nothing to buy. This is my studied research hobby to encourage the erection of more representative, dignified, reverent, and worshipful structures.

L. G. Steck, M.D.
P.O. Box 596
Chehalis, Washington 98532

follow to write a successful paper for the class:

1. Choose one subject, and that not too broad. You can't write on everything.

2. Go to the library and do research. By research I mean find all the books that have some material on your particular subject. Do you read all that those books say? No, you just read what they say about your subject.

3. After reading all the material on your subject, compile it. You know your subject by this time.

This is the way that Jesus taught and studied the Bible. Isn't it simple? Friend, your Bible is not just *a* book. It is a whole library containing sixty-six books. Therefore, to find the truth on any one subject, you must do research in the Bible to see what all the authors say about your subject. You never have to give your own opinion when you study the Bible this way. Just find all the statements by each writer on the subject, compile them, and you have the truth as Christ taught it.

Now we must see the results of Christ's clear Bible study with His disciples. The story is that when they reached home the disciples turned in to their houses and Jesus made as if He would go on. But they urged Him to stop and eat supper with them for the day was far spent. When they passed Him the bread, Jesus blessed it and broke it. Immediately, says the Bible, their eyes were opened and they recognized Him. He then vanished from their sight. They were so thrilled that they jumped up from the table and ran back to Jerusalem that night. Now notice what comment they made in their own words: "And they said one to another, Did not our heart burn within us, while he talked with us by the way, and

while he opened to us the scriptures?" (Luke 24:32).

Thank the Lord, this method of Bible study *opens the Scriptures*. The Bible becomes a new Book and many say that they learn more in a few minutes of study this way than they have learned in their whole lives. And Jesus showed us how! Who can improve on Christ?

You are now ready for the next step.

Give a Bible Study

Let's take a simple subject of the Bible and put this method of Bible study to the test. Let's take the wonderful subject of the second coming of Jesus and trace it through the Bible.

1. The Promises of Christ's Return

a. Heb. 9:28. "Unto them that look for him shall he appear the *second time*." Does Jesus say anything about returning?

b. John 14:1-3. "If I go . . . , I will come again." Did He go? Wait a minute now—let's not give our opinion of whether He did or not. Let the Bible give its own answer.

c. Acts 1:9. "He was taken up."

2. Jesus' Coming Described

a. Acts 1:11. "This same Jesus which is taken up from you into heaven, shall so *come* in like manner as ye have seen him go into heaven." Yes, He went up to heaven, and the promise was again stated that He would come again. But this scripture added a new thought. It stated that He would come in like manner as He went away. How did He go away? Verse 9 says, "And a cloud received him out of their sight." Will He then return in the clouds? What says the Bible?

- b. Rev. 1:7. "Behold, he cometh with clouds." See how the scriptures agree and explain the subject? This text states clearly that He will return with clouds. Now notice. This verse is on the subject of Christ's return, but it adds a new thought: "And every eye shall see him." How will every eye in this world see Him? Notice how the Bible answers this question.
- c. Matt. 24:27. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the son of man be." He will come as lightning—bright. But why will His coming be so bright? Let's see what the Bible says.
- d. Matt. 25:31. "All the holy angels with him." *All!* How many angels are there? This is another whole subject, but the Bible says that there are "ten thousand times ten thousand, and thousands of thousands" (Rev. 5:11). Another place says there is an "innumerable company of angels" (Heb. 12:22). When Jesus was resurrected the brightness of the angel struck the keepers of the tomb and they fell as dead men. What will it be like when the whole sky is filled with them? It will be, no doubt, the brightest thing that human eyes have yet beheld. Bright, shining angels everywhere. What is the effect of this brightness upon humanity?
- e. Rev. 6:14-17. What a terrible picture! These terrified people ask a very important question: "Who shall be able to stand?"

3. The Blessed Hope

To whom will the coming of Jesus be a blessing?

- a. Matt. 24:30, 31. Angels gather together His elect. How wonderful! Gathered together—loved ones lost by death, friends separated. But who are the *elect*? Ah, *this question could be answered by the Baptists, "That's us." Or the Methodists could say, "We are the ones." I can hear the Seventh-day Adventists saying, "That's us." But we are letting the Bible do its own interpreting. What does the Bible say?*
- b. 1 Thess. 4:16, 17. "The dead in Christ shall rise first: *then* we which are alive and remain shall be caught up

together with them in the clouds." Two groups here described make up the "elect." Those who died in Christ and those who are living in Him when He comes. Did we give our opinion? No! The Bible explained itself.

- c. 1 Cor. 15:51-54. The story continues here. A new disease-free body, one that will live eternally, is here promised. How loving is our God!
4. How May I Be Prepared for the Coming of Jesus?
- a. 1 John 3:3. "And every man that hath this hope in him [the hope of seeing Jesus] purifieth himself, even as he is pure." "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). But how do I cleanse my life?
- b. 1 John 1:9. Jesus cleanses us completely. Shall we pray that He will cleanse our lives right now and help us be ready for His coming?
- You are now ready for the last step.

Clinching the Interest

You probably want to know how you can find the scriptures on each subject as we did on this one. Well, let me suggest three ways that will help you:

1. There is a fine book in print that takes up all the most important subjects of the Bible. It is called *Bible Readings for the Home*. I can see to it that you get a copy. (Whatever you do, don't say "our church has a book." This would kill everything.)

2. I have found a wonderful Bible correspondence course that you can take by mail. This course takes up the Bible by subjects as we have done here today. (Then describe it in detail.)

3. The third method is the best. I enjoy going to people's homes and studying the Bible with them personally. I usually set aside about an hour a week and call it my Bible study hour. Does this interest you? (If they hesitate a little, I usually say: "Now get this clear. I never press anyone to do anything—go to my church, or join my church. In fact, when we get together to study, you will never hear me say, 'Now I believe so and so.' I will never tell you my opinion of the Bible. If we cannot read it from the Bible, or if the Bible is silent on that question, then I will remain silent.")

May God bless you as you study and practice this method. It works!

Call for Chaplains

CLARK SMITH

Director, National Service Organization

WORD has been received in the General Conference National Service Organization office of the immediate need for additional Seventh-day Adventist chaplains in the United States Army. Similar requests will be coming from the U.S. Air Force and U.S. Navy. With more and more of our young men being called into military service there is a challenge to the church to minister to those young men spiritually in situations where it is very difficult for the civilian minister to operate. Though large today, the future potential of this challenge is enormous.

Conditions of military service for a chaplain are not easy. Normally, on going into active duty there is first an orientation course, followed by six months to a year of on-the-job-training here in the United States to fully acquaint a chaplain with his work. Then the usual assignment would be a hardship tour of duty overseas. This hardship tour would be for approximately one year, under present conditions, and the family could not accompany the chaplain. Following the overseas hardship tour of duty there would probably be one to three years' duty in the United States, and then another overseas tour of duty of up to three years, with the family going along. The needs of the military service of the moment would be the governing factor in all assignments.

The prerequisites of the Army chaplaincy are specific. They are as follows:

1. A male citizen of the United States or one who lawfully entered the United States for permanent residence.

* 2. Under 33 years of age at the time of actual appointment.

3. Physically qualified.

4. In possession of 120 semester-hour credits of undergraduate study at a recognized college or university and a minimum of 90 semester-hour credits of study performed in a recognized theological school, or equivalent credits in the fields of religion and the social sciences performed in a recognized university or other graduate school.

5. A regularly ordained clergyman endorsed for chaplaincy by a recognized religious denomination. For Seventh-day Adventists this endorsement is given by the National Service Organization.

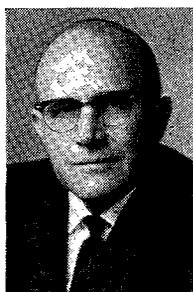
6. Actively engaged in the ministry as the principal vocation in life.

7. Able to receive a favorable National Agency Check (security clearance).

Military chaplains are ministers of the church under the control of their denomination during their tour of duty. On accepting a commission as a chaplain there is an obligation to serve on active duty for a period of three years. Then one is free to resign from military service and re-enter the civilian ministry, or he may remain in the military for a period of extended service, and after twenty years qualify for military retirement pay. For Seventh-day Adventist ministers military service counts toward their service record in the denomination for sustentation credit until such time as they might qualify for military retirement pay.

At the present time possibly as many as a dozen Seventh-day Adventist ministers could be placed in the United States military forces. This would double the number of Adventist chaplains presently on active duty. Those who are challenged by the possibility of ministry as a Seventh-day Adventist military chaplain and who will fully meet the prerequisites by June, 1967, are invited to get in touch with the director of the National Service Organization at the General Conference no later than January 1, 1967. It takes many months of study, investigation, and processing to prepare a chaplain for active duty. Those considering this ministry should be prepared to go on active duty no later than June 30, 1967.

* Until June 30, 1967, under exceptional circumstances and with concurrent active duty, it is possible to grant an age waiver for a candidate who is otherwise qualified, up to 33 years of age.—Department of Army Letter, 16 September, 1966.



IT WAS a terrible blow! I had always admired Elder Blank. He was a dynamic leader. His preaching never failed to stir my heart. To me as a student in college he was the very epitome of all that an Adventist administrator should be. Surely the report could not be true!

Unfortunately it was true. Elder Blank was out of the work and his credentials had been taken from him. I was not the only young person in the union whose faith was severely shaken by the moral fall of this popular leader.

"We are nearing the judgment," wrote the servant of the Lord, "and those who bear the message of warning to the world must have clean hands and pure hearts. They must have a living connection with God."¹ One of the greatest tragedies of the work is to see a man who has enjoyed the respect and confidence of his brethren forced to leave the work and bring reproach upon the cause of God because of indiscretion or a moral fall. Such "painful developments of evil are one of the greatest evidences we have that the end is near."²

We should not be surprised when Satan directs his attack against the ministry—leaders in the cause of God—for we are living in the last evil days of earth's history, and he will vent his rage and employ his subtleties against God's chosen ambassadors in a special way. He knows that when a minister falls his influence will probably cause others to lose their faith and perhaps fall by the wayside also.

And what should alarm every Adventist worker is the sad truth that none of us is out of danger. No matter how long we have been in the way, nor how impeccable our record has been, nor how responsible the position we hold, we are not safe a moment if we tarry on Satan's enchanted ground.

Some "affairs" begin innocently enough—too close association with workers or members of the opposite sex—many times in the line of duty. Sometimes it is night work or overtime alone in the office. On other occasions there are car rides—perhaps on business. Even such spiritual pursuits as pastoral counseling in the home or in the school may become involving factors. Satan

can set a thousand traps to snare unsuspecting workers not on constant vigil. It is well for us as ministers of the gospel to ponder prayerfully the tragic results of falling prey to the evil one.

The Sad Results of Sin

Indiscretion and moral laxity cause souls to be lost. I think of one of our ministers who had been sent into an unentered city. He worked hard. Apparently the Lord

God's Solemn Challenge to the Adv

"Be Ye

ROBERT H

President, Gene

blessed his ministry. Within a few months twenty-two new believers were preparing for baptism. Then Satan began his cunning work. The man was too friendly with one of his baptismal candidates. Suddenly he disappeared, leaving his wife and family behind. When another minister came a few weeks later and sought to pick up the threads of the interest he was met with a cold reception. What assurance did the newly interested people have that he would be straight morally? Only a few of the twenty-two were finally garnered into the church.

A moral fall brings untold misery, heart-ache, and shame into the homes of affected parties. The confidence of wives and children has been shattered when the truth has become known that husband and father have been disloyal. The man they had respected and looked up to has been suddenly swept from his pedestal by his own indiscretion. Innocent hearts have been shattered with shame at the cruel turn of events.

Moral deviation breaks down confidence

among members and workers and brings reproach upon the cause of God. "The deportment of a minister of Christ gives gossiping tongues facts as subject matter to discuss."³ As Nathan said of David's adultery, "By this deed thou hast given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14). When a minister or other leader falls, the impact of his transgression is as widespread as the influence of his office. All too frequently others, los-

damaging as acts of indiscretion and workers have to be moved or sent home. The Lord's money is wasted!

God Calls for Action

"Destroy the accursed from among you," God demands (Joshua 7:12). "Cleanse the camp, for there is an accursed thing in it."⁵ There is no questioning God's hatred for sin in the camp of Israel. He will not tolerate it. Neither should we as leaders.

"Cleanse the camp of this moral corruption, if it takes the highest men in the highest positions. God will not be trifled with."⁶ A position of trust is no protection against the temptations of the flesh. God is clear on how such situations should be dealt with when they arise.

"When men and women of large experience, who have been considered patterns of piety, are revealed in their true character,—unsanctified, unholy, impure in thought, debased in conduct,—then it is time for such to be dealt with in a decided manner."⁷

But Be Sure Before Accusing

In no disciplinary case must a leader be more certain of his grounds than when he deals with the accusation involving the good name of a worker. Through the years I have known rumormongers who sought to discredit another person whom they did not like. In some parts of the world the first accusation to be laid at an enemy's door is that of moral deviation. On occasions it is discovered there are no grounds for such accusations and the innocent person against whom the charge was cast suffers and the troublemaker goes free.

Sometimes persons pretend to know much, but when it comes to facing an aggrieved brother they do not have the courage—because they do not really have the evidence. They have accepted only hearsay, or at most, circumstantial evidence that would not stand the weight of investigation.

In one field I received an anonymous letter laying moral charges against one of our finest young workers. I was heartsick. Should I face the young man with the charge or not? If I did and he was innocent, it would be a terrific blow. Even though he might be cleared he would always feel I had a question about him. After several days of wrestling with the problem I decided to keep my eyes open and my mouth

ent Ministry

Clean''

PIERSON

ral Conference

ing faith because of disappointment in their fallen leader, sooner or later give up the truth as well. Young people and weaker members are especially affected by such experiences.

Moral laxity binds the hands of leaders. Of David, after his great transgression, the messenger of the Lord wrote, "A sense of his guilt kept him silent when he should have condemned sin; it made his arm feeble to execute justice."⁴ A leader's hands are tied in dealing with the indiscretions of other workers if his own skirts are soiled—if the accusing finger is pointed at him.

Indiscretion and weak morals waste God's money. Sometimes acts, short of gross indiscretion, so weaken the influence of a minister or leader that he must be transferred to another location. Occasionally missionaries have to be sent home from the mission field. Many thousands of dollars are spent because of misconduct—money which might otherwise be spent for the advancement of God's cause. Sometimes foolish behavior creates rumors that are as

shut since his accuser had not sufficient courage to sign his name.

How thankful I was years later when, after transferring many thousands of miles away, I received another anonymous letter in the same handwriting. "Dear Elder Pierson," it read, "some years ago I wrote accusing Elder Blank of adultery. Since that time I have been converted. Please forgive me. Elder Blank was never guilty as far as I know. I was only seeking my revenge upon him for a supposed slight he had shown me."

It is a terrible thing to accuse an innocent person of moral deviation!

Our Need As Workers

"Be ye clean, that bear the vessels of the Lord," the gospel prophet admonishes (Isa. 52:11). Or as the Berkeley translation lays it down: "Purify yourselves, you who bear the vessels of the Lord." God's clean message demands clean messengers!

Our only safety is to stay completely off Satan's enchanted ground—to nip in the bud any tendency that might ultimately lead us into compromise and fall.

"Abstain from all appearance of evil," Paul admonishes (1 Thess. 5:22). "Shrink from it and keep aloof from it—in whatever form or whatever kind it may be" (Amplified).^{*} Our safety is to "steer clear of evil in any form" (Phillips).[†]

As workers in the cause of God we dare not play with fire. "Can a man take fire in his bosom," the wise man asks, "and his clothes not be burned? Can one go upon hot coals, and his feet not be burned?" (Prov. 6:27, 28).

This warning turns the red light on contacts, no matter how casual or apparently harmless, which might lead to moral disaster and heartbreak.

Thank God, there is help for us in this wicked world. We are not left to fight the



INVISIBLE WALLS: Walls are built around us to imprison our minds.

Those within see just one view instead of many kinds.

Walls of hatred, walls of doubt,
Walls that keep such good things out.

What a joy to see them crumble, letting light come in,

Bringing hope and peace and friendship—even Christian kin!

Walls of hatred, walls of doubt,
Walls that keep such good things out.

battle alone! There is One who is able to keep you and me from falling, and to "present you faultless before the presence of his glory with exceeding joy" (Jude 24). When all our emotions are under His control, then and only then are we truly safe. If we are to be clean as we bear the vessels of the Lord, "we must keep close to our great Leader."^s

^{*} From the *Amplified Bible*. Copyright 1965 by the Lockman Foundation. Used by permission of Zondervan Publishing House, Grand Rapids, Michigan 49506.

[†] The Bible texts in this article credited to Phillips are from *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

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¹ *Testimonies to Ministers*, p. 426.

² *Ibid.*

³ *Testimonies*, vol. 3, p. 236.

⁴ *Patriarchs and Prophets*, p. 723.

⁵ *Testimonies to Ministers*, p. 428.

⁶ *Ibid.*, p. 427.

⁷ *Ibid.*, p. 426.

⁸ *Ibid.*, p. 432.

WHAT ARE THE CONTRIBUTING FACTORS THAT KEEP TEEN-AGERS FROM TURNING TO NARCOTICS?

1. A well-adjusted home life.—Quarreling parents and loveless marriages contribute much to a young person's desire to experiment with narcotics.
2. Early correction.—The majority of youthful addicts have one thing in common—a lack of discipline and a disdain for law and order.
3. Forceful education about narcotics and its effects.—Every pre-teen youth should be given straightforward and forceful education about every aspect of this evil.
4. Choice of life goals.—Our youth must be impressed with the dignity of labor and the value of excellence in hard work. They should be directed to set a definite goal in life before the age of thirteen.
5. Choice of companions.—Ninety per cent of all addicts were led into addiction through evil companions. Parents should insist on knowing every companion of the child, and pass judgment on their relationship.
6. Choice of free-time activities.—Busy youth do not turn to narcotics. Undisciplined free time and unchaperoned social activities beguile youth into addiction.
7. Choice of religious instruction.—Children who are brought to Christ do not become narcotic addicts. Not just an exposure to religious training and influence, but there should be a sincere effort by God-fearing parents to make sure that every child is protected by prayer, Bible reading, church attendance, and a personal experience with Christ.

The Sons of Genius

ARTHUR W. SPALDING

WHAT a wonderful body is the church of Christ, how many-sided, how complete! We come upon it on one side, and it seems to us a company devoted to trial and suffering; we touch it in another part, and we marvel at the lionlike power of its attack upon evil. Again, we behold its members bearing with patience and meekness the commonplace, heavy burdens of the world; and yet anon we are brought to admire the fortitude with which they overthrow the obstacles that beset their path and forge straight on to their goal.

It is not all a fighting force, nor yet a servants' household; it is not all the swift zealot, nor yet the slow, plodding burden bearer, this church of Christ. If we have beheld in it the tender-hearted, the zealous, the loyal, the broad-minded, the thrifty, the helpful, the persevering; if we have seen there the statesman, the warrior, the manager, the teacher, the minister, yet we have not finished the roll call. There are other members, other qualities, other characters, which help to make us the great composite commonwealth of Israel. And so we turn to—

Asher

Jacob begins the blessing of Asher, Moses concludes it with making him a blessing. "Out of Asher," says Jacob (Genesis 49:20), "his bread shall be fat, and he shall yield royal dainties;" Moses concludes, "Let him be acceptable to his brethren, and let him dip his foot in oil." Deuteronomy 33:24.

Asher is refined, and he is diplomatic. Let no one scorn these qualities in the church of Christ, regarding them as too slight and too finical for Christian service; for while it is not to be denied that they may be carried too far, and refinement becomes fastidiousness, and diplomacy crafti-

ness, and while it is not to be denied that the Asherite has these temptations and may sometimes need to be rescued from them, yet in themselves these qualities are true Christian graces, and are in the catalogue connected with sturdy powers. "Thy shoes," says Moses to Asher, "shall be iron and brass; and as thy days, so shall thy strength be." He is not a weakling, a dilettante, this member of the church of Christ; he is strong and enduring.

It is not a mark of strength to be rough, coarse, boorish. Too many there are of Christians whose training has been all of the rough-hewn variety, with little of the smoothing and polishing that make for beauty while not diminishing strength. And I am persuaded that it is for this purpose that God has placed Asher in our midst, that his influence might smooth and brighten and make gracious the lives of his brethren. Oh, there is great need of a refining influence, of the gentlemanliness of Christ among His followers! Its need is manifest in the home, in the relations of parents and children and of brothers and sisters to one another. It is a need observable in neighborhood and church society and in business. Wherever the Christian goes, whatever relations he holds, through whatever experiences he passes, he needs to take with him the gracious, considerate, courteous bearing of his Master.

But how far from it the most of us come! In the home, how many are the unkind, cutting words that are spoken, how frequent the brusqueness of manner and of tone, how common the disorder and inattention to the proper care of person and surroundings! Simeon flings his clothes and his words in disgraceful heaps, Gad cleaves with his broadsword a way for his person and his beliefs, Zebulon cuffs a broad path

for his policies, and Ephraim shrills denunciations of another's selfishness.

Well is it, then, that we have Asher. "Let him be acceptable to his brethren, and let him dip his foot in oil." Listen to him, brethren! The agreeableness of his person, the quietness of his tongue, will help to still the tumult, and soothe the ruffled minds. It is not so difficult to come into agreement, to be able to cooperate, when the oil of grace with which Asher has been anointed is brought into the affair. The most of our squabbles come because our spirits are not anointed, lubricated, with the oil of peace. The rough-hewn timbers of our spiritual house need the smoothing and the rubbing and the polishing that alone brings the refinement of the true Christian. Oh, there is work enough for Asher to do!

It is not without significance that Asher, the diplomat, is represented as living in the midst of plenty. It is our common observation that those who come up by great striving, through hardship and privation, are not by nature diplomatic. They are used to breaking bones, not to mending them. Though there are exceptions, it is more often the man who has at least sufficient to lift him above want, who exhibits the suave and conciliatory temper. And we are not to condemn him for the conditions out of which "his bread shall be fat." It is no crime, and it is no disgrace, for men to have wealth, if they use it aright for God and their fellow men. God can and will use them in their peculiar field if they yield themselves to Him. It is "the love of money," not the money, that God condemns. As Robert E. Speer has said, "We cannot serve God and mammon; but we can serve God with mammon."

It is, of course, more usual for men raised in the midst of plenty to become selfish and oppressive toward their less fortunate fellow men. But the grace of God makes exception in the cases of those who dedicate

themselves to Him. And, whether inherited or acquired, such is the state of Asher which helps to give him the refinement and the grace to be "acceptable to his brethren."

Naphtali

"Naphtali is a hind let loose: he giveth goodly words." Genesis 49:21.

Of Naphtali are the eloquent. Most naturally we look for him among the preachers, the evangelists, the orators of the pulpit; though not all preachers are eloquent, and not all the eloquent are preachers. It is a great gift, this of eloquence. It does not consist merely of a readiness of speech; that may be simply chatter, and more than one man who thinks himself eloquent in the things of God has merely a barber shop garrulity. Yet a ready command of language is a part of the gift; and he who has it has an endowment from God which he should cultivate and improve. But eloquence involves a grasp of more essential things, a vision of a wide field, a power of analysis, a fervor of spirit, an intense faith in the cause. Of these, with declamation, is compounded eloquence. And great is its power in the church of Christ.

There is a great contrast of figures between Issachar and Naphtali. The one is the ass, slow, plodding, haltered, burden-bearing; the other is the hind, a deer let loose upon the hills, light, fleet-footed, free as the air. And it is not hard to imagine—indeed, it is not hard to remember—that Issachar and Naphtali, whenever they fail to keep the love of Christ in their hearts, fall out with each other because of their very opposite traits.

"Look at him!" cries Issachar, "that Naphtali! Oh yes, I know how he gathers all praise to himself! Eloquent? Sure! He can spout words like a fountain. When he lets himself loose and goes skipping over the hills or soaring up into the clouds, he makes you all think he is the most wonderful man in the world. And then the people

THE SECRET OF GLORY

Dr. Daniel Marsh, once president of Boston University, told of an incident that took place during the reign of Queen Victoria. A prince from India sent the queen a letter inquiring about the secret of England's glory. In reply to this request the queen sent the prince a Bible and on the flyleaf wrote, "This book is the secret of England's glory." Dr. Marsh observed, "The same is more strikingly true of America. The early discoveries and explorations of this continent were made for the most part by men whose dominating motive was the dissemination of the religion of the Bible."

—ROBERT V. OZMENT, *Putting Life Together Again* (Revell)

who are taken in by him come up and pump his hand and tell him how wonderful they think he is, and he swells up bigger and bigger with importance. But you just try to tie him down to responsibilities, to hitch him to the plow of service, and you'll find he's not there. He just hasn't the weight. He gets all out of patience, and kicks over the traces, and smashes things up in general. He's a good speaker, and that's all you can say. He gets all of the public's eye, and leaves the public's foot to plod."

And Naphtali rolls a condescending eye down upon Brother Issachar. "Oh! Issachar?" he says, in that exasperatingly superior tone. "Why, yes, I think Issachar is a *good* man. Not very much sense, but he means all right. He's stupid, you know, and slow-witted. Very provoking in Sabbath school class or under a sermon: can't get an idea through his head. Why, when I'm preaching my most eloquent sermon, and the people are stirred to the depths of their souls, I look down there and I see Issachar just sitting with a wooden face, not comprehending or appreciating a bit of it. And he hasn't any too much reverence for the gospel ministry: never comes up and shakes hands, or congratulates you, or anything. Of course, he has a soul to save, and I try to help him in my sermons sometimes. But when he gets the mulish streak on, I just leave him alone to sulk it out. Only thing you can do, you know."

Oh, what a state of affairs there is in the church when brethren of differing capabilities lose sight of Christ and gaze in critical disfavor upon one another! Thus it was often with the apostles who followed Jesus; and as with them, so now, it would not take long in such a state to wreck completely the fellowship and the service of the members.

But when the grace of Christ is flowing into the heart, when His directions are remembered and observed, "that ye love one another; as I have loved you," ah, what a change comes! Then, as they look at one another, the members of Christ's body, though they may discern defects, have their minds fastened rather upon the perfections of their Master, and through Him they see the good that He has placed in every fellow member. Then Naphtali, beholding Issachar, says:

"I want to tell you, Brother Issachar is an invaluable man in the church. We

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couldn't get along without him. Why, when you see things moving along vigorously and smoothly, and no one in sight, you just want to get down and look underneath, and there you'll discover Brother Issachar. Quiet, unostentatious, he puts his back under every burden, and his shoulder to every wheel. He treats the sick, he feeds the poor, he gives a home to the orphan, he searches out the downcast and the discouraged, and puts them on their feet. And when I start a tent meeting, to give a series of gospel lectures, why there's always Issachar right on hand to drive the stakes and make the benches and arrange affairs with the business men of the town. Always helping!

"Oh, of course he isn't everything! We have many other members who can do various things he can't do. He's sometimes a little slow and deliberate, and it may be hard for him sometimes to get the full meaning of a sermon. But even then he's a great help to me. For when I'm preaching and I look down there and see Issachar sitting with a dumfounded look on his face, I say to myself: 'Now look here, Naphtali, you aren't making that thing plain enough.' And so I start over again, making it more simple, using an illustration, turning the idea over and over. And pretty soon I see Issachar's face all light up! And I know he's got it! And I know if he's got it, everybody else has got it. Oh, Issachar is a wonderful help to me!"

And Brother Issachar says: "Thank God for Brother Naphtali! You know, we poor people work along, some of us, ministering to the people, treating the sick, doing little friendly, neighborly acts, giving out literature. But, really, we can't do much to give the truth to the people. After a while some of them do get an interest, and they come to us and say, 'We'd like to know something about your religion, and why you think and live as you do. There must be something in it. Can't you get one of your preachers to come down here and give us some studies on the Bible and about how you get your beliefs from it?'"

"And right then and there we send for Brother Naphtali. And you know, Brother Naphtali comes down and he starts in to give the people such wonderful lessons from the Bible that they all flock out to hear him, and they say, 'Well, that's certainly the truth. We never heard the Bible so clearly and beautifully taught as your man Naphtali teaches it.' And of course we are all praying with him that they shall get their minds on the truth instead of on the speaker, and that many of them shall be converted and saved. And they are. And pretty soon a lot of them join the church. And under God we have Brother Naphtali to thank for that.

"Oh, of course," says Issachar, "Brother Naphtali isn't a very practical man. He isn't a farmer nor a carpenter nor very good in business. But that's where we others come in. We are meant to help one another. But I tell you, now, when it comes to preaching the word and building up the church, then is when we can't get along without Brother Naphtali."

Oh, what a change comes into their lives when Brother Issachar and Brother Naphtali get hold of the love of Christ! Then they see, not the defects, but the virtues of each other.

And isn't it true, friends, that God uses a man for what he is good for? "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him. And if they were all one member, where were the body? But now are they many members, yet but one body." 1 Corinthians 12:17-20.

But when with due humility we look at one another in the spirit of Christ, we find, not room for destructive criticism, but place for praise and encouragement and cooperation. How differently the failures and weak points of our fellows look when we exchange the spirit of mortal flesh for the sympathizing, long-suffering spirit of Christ! The very things that before invited our severest criticism, now challenge our magnanimity, our fair play, our broad-visioned Christianity. Where we once wished to expose, we now endeavor to shield. And this is the test of discipleship, for Jesus said, "A new commandment I give unto you, That ye love one another. . . . By this shall all men know that ye are My disciples."

Expect

Success

J. N. HUNT

Publishing Secretary, Trans-Africa Division

THERE is no power quite so strong as the power of expectancy. We usually accomplish what we really expect to accomplish.

An example of this is recorded in Matthew 17 where a man brought his devil-possessed son to Jesus and complained: "And I brought him to thy disciples, and they could not cure him" (verse 16). After Jesus had rebuked the devil and cured the child, the disciples came to Him apart and asked, "Why could not we cast him out?" Jesus replied, "Because of your unbelief." If they had really believed, if they had really expected success through the power of God, they would have been successful.

And today it is this same unbelief, this same lack of expectancy, that so often prevents us from having the success that God desires to bestow. The messenger of the Lord says: "Every failure on the part of the children of God is due to their lack of faith."—*Patriarchs and Prophets*, p. 657. Our biggest need, then, as workers for God is to increase this power of faith and expectancy in our service.

The Expectant Attitude

It is surprising what people will do when we really expect them to do it. This was impressed on my mind during one of my recent visits to Nairobi by an African selling pineapples. He approached our car with a very happy and enthusiastic smile. He told me in Swahili what lovely, sweet pineapples he was selling. He said the price was only two shillings for five nice

pineapples. And even as he told me the price he started to place them in our car. Now I didn't really want those pineapples, I didn't need pineapples, but I bought them because he really expected me to buy them! It is this expectant attitude that will bring us success in our work for God. And shouldn't we be much more expectant, enthusiastic, and earnest about our wonderful message than that salesman was about his pineapples?

The messenger of the Lord counsels us in *Colporteur Ministry*, page 115: "Talk and act as if your faith was invincible." This is what that pineapple salesman did and this is what we have to do to get people to respond to our leadership and our preaching. We must talk and act as though we *expect* success. Ellen G. White worked in this positive way in her personal soul-winning contacts. One of her experiences is related in the book *Evangelism*, pages 451, 452. She was impressed to take her books to a neighbor who had heard the truth but had gone back to his worldly ways. She says, "I talked with him just as though he were with us." She told him that he had a responsibility to take the truth to his neighbors. He looked at her in a queer way as though to say, "Don't you know I've given up the truth. I've allowed my girls to go to dances, and we are no longer keeping the Sabbath." But he didn't say anything and Mrs. White spoke to him just as though he were a member of the church. She told him she had brought him some books he could use to help his neighbors. Then she knelt down and prayed for him. As a result, this man and his family took their stand for the truth and were the means of saving other families.

This all happened because Mrs. White talked and acted as if she expected them to make the right decision. Truly, there is power in this attitude of faith and expectancy.

Think and Talk Success

Workers who have the right relationship to God will never allow themselves to think or talk about anything but success. They know they are working for a great cause that cannot fail. They know that Jesus is soon to return and that His message is destined to go forward to triumphant victory. They know that He has all power, that His promises are sure, and that with Him there can be no such thing as failure. The mes-

senger of the Lord declares that "workers for Christ are never to think, much less to speak, of failure in their work" (*Colporteur Ministry*, p. 118). And again, "We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. . . . He longs to have you *expect great things* from Him."—*Ibid.*, p. 119. (Italics supplied.)

This principle applies and brings success in every branch of God's work. In all forms of evangelism—in building churches, in selling our literature, in doing Ingathering—it is essential to believe in and expect success and victory. A young minister asked the great preacher Spurgeon, "How can I have more baptisms?" Spurgeon replied, "You don't expect to have one every week, do you?" "No," said the young preacher. "Then," said Spurgeon, "that's the reason you don't have more." And that is exactly the reason today why Adventist workers are not baptizing more converts. That is why they are not building more churches, reaching higher goals in Ingathering, receiving more tithes and offerings in their churches, and most important of all, receiving more of the power of God's Spirit. They are just not expecting more success than they are now having. And if we do not expect more, God cannot bless us with more. O brethren, let us arise at this last hour and expect the really great success our Lord is waiting to give us.

His promise is sure, "*All things are possible to him that believeth*" (Mark 9:23).

Adults Blamed for Teen-agers' Fantasy

The president of the National Congress of Parents and Teachers said adults must blame themselves for giving adolescents too much power and not enough responsibility.

"It is we who have led many of them to believe—or pretend—that everything in life is or should be fun," Mrs. Jennelle Morehouse said in her address to the PTA's seventieth annual convention in Baltimore.

"We have thousands of able, responsible youngsters being pressured to make high grades so that they can qualify for college, and to maintain those grades in order to stay there. I would be the last person to decry superior academic achievement," she continued, "but I would be remiss not to cry out against the exaggerated importance today attached to grades as grades, as distinguished from the true purpose of education."

D. W. MCKAY

Christ and the Church

(Concluded)

BRUCE C. MOYER

Pastor, Port Orchard, Washington

Authority Through Christ



CENTRAL to this section of our study is an incident that became a turning point in the ministry of Christ. Jesus and His disciples had come to the district of Caesarea Philippi, and here He asked His disciples who everybody thought the Son of man was. Following their varied

answers He then asks them whom *they* think He is, and this is followed by Peter's dramatic answer, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Christ then declares that it is upon faith such as this, and men with such faith, that He is establishing His church. Then Christ states that this church will not be subject to the demands of death and that it will have authority on the earth to bind and to loose; in other words, to make decisions in the area of spiritual concepts, moral behavior, and organizational policies. Let us consider these two areas separately.

The Authorized Organization

After the death and resurrection and ascension of Christ, the believers would be without a central organization. No longer acceptable to the Jews, they would be forced from the synagogues. Organization was imperative. There needed to be a union of the believers on a social level that would offer a united front to the antagonistic world. This union would be governed by the union on the spiritual level, and would ensure stability, order, and discipline. Without this, the congregation

would have been left helpless, facing a hopeless task.

During and just after the Last Supper, Christ outlined the office of the Holy Spirit as a unifying factor in the new church. It was not to be left to the whim and will of finite, sinful man. Neither was it to be left, period. Two areas were needed, and both were met with divine wisdom. On the spiritual level the third person of the Godhead was sent to govern the church and provide the power to transform men. On the social level an organization was established, governed by the Holy Spirit, operated by men to provide a solid, aggressive front to the world, and to maintain itself in a proper manner.

It was the church under the guidance of the Holy Spirit that would establish correct doctrine, proper standards, and effective warfare.

The inseparableness of the church from Christ (and vice versa) is taught in the last half of the fifth chapter of Ephesians. Here Paul is drawing the analogy between the union of husband and wife and the relationship which should be between the church and its Lord.

Wives, be subject to your husbands, as to the Lord. . . . As the church is subject to Christ, so let wives also be subject in everything to their husbands. Husbands, love your wives, as Christ loved the church and gave himself up for her. . . . For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the church, because we are members of his body. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one." This is a great mystery, and I take it to mean Christ and the church (verses 22-32, R.S.V.).

In this context it is seen that to be united to Christ is to be united to Christ's church.

To be a member of Christ's church is to be united with Christ. It also indicates that membership in the church is not only useless but a farce if one is not in union with Jesus Christ.

The Authority of the Organization

Within this second area (the authority of the church to bind and to loose) we must pay special attention to two passages of Scripture, both in the book of Matthew.

In chapter 16:19 Christ states concerning the church:

“Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven” (R.S.V.). This indicates that this organization which Christ established is to have the authority to make decisions in the area of moral behavior and organizational policy. It is not to be a loose organization, with open membership regardless of a person's behavior or theology, dependent only upon his assertion of belief in Christ. If such were the case we would be faced with a spineless church dealing more in sociology than in theology—a social club of vast dimensions, which preaches not doctrine with authority, but theories with doubt and inconsistency. A church unsure of itself, its origin, its purpose, and its objectives. A church with no foundations, no unity, and no hope. An existential union of quasi-believers.

Christ repeats the same phrase again in chapter 18, just after He has outlined the manner in which to deal with erring members of the church.

In verse 15 He introduces the occasion—a sinning brother. He outlines the manner of dealing with the brother. Three opportunities are to be given: once with you, once with one or two others with you, and once before the church. If the individual remains unrepentant, then he is to be disfellowshipped. In fact, his conduct has affected his state in that the individual no longer feels part of the body of Christ or has a desire to fellowship with it. It is now that Christ repeats the assurance of the authority delegated to the church by Heaven, and then indicates the wisdom and justness of this authority by stating that “where two or three are gathered in my name, there am I in the midst of them” (Matt. 18:20, R.S.V.). With the presence of Christ guaranteed, the church is not left to its own finite wisdom. Christ declares that it will be Himself who will guide in the

decisions made and the plans carried out in the matter of moral behavior and organizational policy.

Let no one consider the church a mere human institution, governed by humans. It is yet the church of Jesus Christ and is governed by Him through the human agencies of the organization. Four statements from the pen of Ellen G. White will set their seal to this:

Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reformed, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.¹

To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them.²

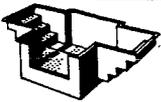
Angels of God are commissioned to have oversight of the work; and if it does not move right, those who are at the head of the work will be corrected, and things will move in God's order without interference of this or that individual.³

God is leading out a people, not a few separate individuals here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead His people no faster than they could receive and act upon the important truths that are communicated to them.⁴

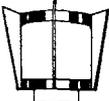
The Testimony of the Growing Church

The testimony of the apostolic church is that it was not a nebulous fellowship made up of anyone who confessed Christ, regardless of theological beliefs and moral behavior.

The first indication of this appears just following the day of Pentecost, as Luke records, “And the Lord added to their number day by day those who were being saved” (Acts 2:47, R.S.V.). The King James Version translates this passage as follows: “And the Lord added to the church daily such as should be saved.” Most translators agree with the Revised Standard Version. Moffatt, who was on the Revised Standard Version committee, translates in agreement with the Revised Standard Version, but adds this footnote: “Omitting [*tē ekklēsia*], although the omission makes it difficult to get the above sense, or indeed any, out of the Greek.” Thus, con-

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sidering the sense beyond the words actually written we find that there was an organization from the start.

Very early in the career of the apostles and their company the need of authority and discipline became apparent. It was the custom of the early Christians to sell their goods and live a communal life, holding all things in common, even to the point of such daily needs as food.

Two of these early Christians, who apparently lacked a full commitment and surrender to Christ and the church, sold their property and gave what they implied was the full amount to the central dispersing agency. The disciples, of course, had no way of knowing that this was not the full amount from the sale. It was then that the office of the Holy Spirit became important. It was this Holy Spirit, promised to the church to guide it, that informed the church of the duplicity of these two members. It was also God who took it upon Himself to demonstrate the dire consequences of attempting to deceive Him.

It was not long after this that there arose a dispute between the different groups within the church. One group felt that it was being neglected, while another group was receiving more than its share of food. The church claimed the promise of the presence of their Lord in their midst, and under divine authority and divine guidance set apart seven men as officers in the church. These men were set aside by the laying on of hands, and under their guidance the "word of God increased; and the number of the disciples multiplied greatly in Jerusalem" (Acts 6:1-7, R.S.V.).

Of great interest in this area of study is

the activity of the apostle Paul in Asia Minor and Europe as an organizer of churches. His letters to two of his interns give us insight into his attitude toward the authority and responsibility of the church.

In the third chapter of his first letter to Timothy, Paul lists the qualifications of the offices of elder and deacon of the church. He repeats much of the counsel in his letter to Titus. It would be absurd to argue that these qualifications refer only to the church officers and have no bearing upon the members themselves. Each of us is entrusted with a talent to be used in Christ's service. None of us is to be a parasite upon the church, riding to heaven by merely sitting in the pews. Any qualifications that are attached to the offices within the church of necessity refer to all members. Christ's Sermon on the Mount allows for no minimum Christians. There is no such thing as a member of the church of Christ desiring to be just good enough. Any person united to Christ is seeking the highest attainments possible through that union. With Paul they say: "Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus" (Phil. 3:12-14, R.S.V.).

If the church has the authority to establish qualifications for its offices, it has the same responsibility and authority to establish qualifications for membership.

The Church the Agency of Christ

Turning from the subject of the authority of the church, we shall return to the subject of the inseparability of Jesus Christ and His church on earth.

"God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles" (1 Cor. 12:28, R.S.V.).

From the above statement it is evident that the church is the agency of Christ's activity on earth. Separate from the church in person, present in the person of the Holy Spirit, Christ continues to call the world to repentance, to declare God's love for humanity, and to offer reconciliation through those people who are in un-

ion, in harmony with Him, His church. It has been aptly said that Christ has no feet but ours, no hands but ours, no tongue with which to speak but ours. It is Paul's declaration in his letter to the church at Ephesus that it is "through the church," that the "manifold wisdom of God might now be made known" (Eph. 3:10, R.S.V.). God has no other agency in this earth through which to communicate His will and His love than through the organized church. At this point it is well for each of us to ask ourselves seriously whether we are standing in line with or in the way of God's activity through the church.

It has been declared in the writings of Ellen G. White that were it not for the presence of God's church, God's people in this earth, acting as a bulwark against the tide of evil this earth would have long since destroyed itself. In truth, it is the church of Jesus Christ that is the last stronghold of righteousness and truth in this world. Without this aggressive force in the world humanity would have long since disappeared, a victim of its own evil passions and destructive forces. Little wonder that Paul refers to it in his letter to Timothy as "the household of God, which is the church of the living God, the pillar and bulwark of the truth" (1 Tim. 3:15, R.S.V.).

The Church the Body of Christ

In Colossians 1:18, Paul refers to the church as the body of Christ (see also Col. 1:24; Eph. 1:22, 23; 5:23). This concept has significance only in relation to the last area of study, "The Church the Agency of Christ." In connection with his reference to the church as the body of Christ, Paul also refers to Christ as the head of the body. Certainly no body is complete or alive without a head. The head of a body is the center of control. It is the center of decision, it is the center of action. Apart from the head, the body is dead, inactive and useless. At no time in history do we find this better illustrated than after the death of Christ. The Jewish church, once the body of the Lord, had divorced itself, cut itself off from its head, and like a freshly decapitated hen was thrashing about in vain attempts to remain alive. The destruction of Jerusalem and the Temple, so idolized and worshiped, is descriptive of any body cut off from its head.

No person can be a member of the body

of Christ without recognizing Christ as his head personally. Christ is not the Lord and Saviour of the church, the body, until He is the Lord and Saviour of the individuals who make up the body. There must first be the individual application, and then the general application is also true.

In his letter to the church at Ephesus, Paul refers to the body of Christ again, and calls it "the fulness of him that filleth all in all." This interesting phrase conveys the idea that the church of Christ, His body, is the completeness of Christ, or to put it in the reverse, the head of the church, Christ, is incomplete without the body. By this we may understand that Christ is dependent upon the church on earth to carry on the work that He began some 2,000 years ago; not only carry it on, but with His guidance and by His power to bring it to completion. We as individuals through our union with Jesus Christ the Son of God are become the fullness, or completeness, of Jesus Christ. Therefore, just as it was true that "God was in Christ, reconciling the world unto himself," so Christ is in us still reconciling the world unto Himself. This is not done, however, by individuals as disjointed as a dismembered torso, an arm here and a leg there, but by individuals united in one body as a body itself is united in an anthropomorphic analogy. Certainly no one would argue that a body with a broken or missing member is as useful as a complete and healthy body. So with the body of Christ, His church on earth.

REFERENCES

- ¹ *Testimonies to Ministers*, p. 49.
- ² *Life Sketches*, p. 325.
- ³ *Testimonies*, vol. 1, p. 204.
- ⁴ *Ibid.*, p. 207.

The Blessing of Brevity

When one realizes that the Lord's Prayer is encompassed in 64 words; Linco'n immortalized his Gettysburg speech in 270 words; the millennial Ten Commandments are comprehended in 359 words, and the most popular story for children, Peter Rabbit, is told in only 750 words, one wonders why we cannot learn to be fresh, crisp, and, above all, brief.

—DR. BENJAMIN P. BROWN, Interlit: David C. Cook Foundation News, September, 1965, p. 2.

If you want to lead the band, you have to learn to face the music.

The Challenge of Buddhism

(Part 2)

W. L. MURRILL

Secretary-Treasurer, Washington Conference



AN EDITORIAL in the *Review and Herald* gave the impression that the church is experiencing more success in reaching the people with its message in mission lands than it is in North America. The following observation was made:

In mission lands such as Korea, the Philippines, New Guinea, Brazil, Jamaica, Colombia, and Ruanda-Urundi we are obviously getting our message across to people much more effectively than in the United States. Let us not glibly dismiss this fact with the over-simplification that the less sophisticated people are by nature and condition, the more inherently susceptible they prove to be to the gospel. . . . But a more important part is the fact that our mission and message have been so presented as to make sense to them. We have convinced them that acceptance of it will result in a better way of life now and a brighter hope for the future.²

The church can rejoice in the evangelistic success that has been experienced in the countries that have been referred to in this article. However, can a similar picture be found in the countries where most of the people are adherents of the three principal non-Christian religions of Islam, Hinduism, and Buddhism?

It is true the number of converts in these lands has been increasing year by year, but when we look closely do we not find that the majority of these converts are from other Christian communions and that little progress has been made in winning people to Christ from the three great non-Christian religions mentioned above?

Are the evangelistic methods used by the Seventh-day Adventist Church in its mission work in most places similar to those

that are followed in North America? Is the main objective of this program to present further light to people who are already Christians or who at least have some knowledge of Christianity? Do we take for granted that people know about and accept to a certain extent the Bible, God, and the plan of salvation? And is our main emphasis on converting such people to Seventh-day Adventism?

What New Methods Are We Using?

While attending Andrews University in 1960, I had opportunity to prepare a paper on the subject of interpreting the gospel to non-Christians. As part of the research for this paper a questionnaire was sent to forty missionaries in different parts of the world who were working primarily for non-Christians. The purpose of this questionnaire was to discover what methods were being used in these places, to evaluate the methods, and to obtain ideas that might make the mission program of the Seventh-day Adventist Church in Burma more effective.

The first question on the questionnaire was:

"What is your evaluation of the methods that are being used at the present time to present the gospel to non-Christians in your field?" Some of the replies are quoted below:

Our Voice of Prophecy lessons were translated from English years ago and need revision and probably a new approach.

It does not seem as if the methods used here in Thailand have paid off very well. All our tracts and VOP lessons are just translated from English and the national workers say they are too difficult for most people who know nothing of the Bible.

The standard methods of the past, which involve the use of filmstrips prepared in America for

use in Christian audiences and those well acquainted with Christian concepts, are totally inadequate. We are pioneering a new method, which seems more appropriate and promises success.

Our methods are poor and unsuccessful. We have hospitals and schools and these are our approaches. In evangelism our message approach is a simplified version of the doctrinal sermons used in the homeland.

It should be more adapted to the needs of the people. The majority of our literature is only for Christians.

Replies to the questionnaire revealed that in most countries the same approach, which is basically a Christian one, is being used for Christians, pagans, Moslems, Hindus, and Buddhists. Although the church has been working in many of these predominantly non-Christian lands for forty to seventy years, little progress has been made in working out a distinctive approach to the people of the particular area.

The glaring weakness in the approach that is being used in most places is not providing sufficient background information regarding God, the Bible, the life of Christ, and the plan of salvation to enable non-Christians to grasp the doctrinal truths that are presented to them.

Nearly all the colporteur literature, tracts for free distribution, and Bible correspondence lessons that are being used in foreign lands were first prepared in North America. These have been translated and printed in local languages. This type of literature does not provide the evangelist with very practical material for use among non-Christians.

Many ministers have the attitude that it is almost impossible to convert adults from the Moslem, Hindu, and Buddhist religions, and that the results do not justify the time, effort, and expense that it takes to try to reach them. Doesn't this attitude limit the power of the gospel? Instead of ignoring its responsibility the church should look at its methods and its witness in an effort to find a way to present the gospel to these people in a more effective way, and put forth more intensive efforts to win them to Christ.

New and Unusual Methods

Ellen G. White has counseled the church: "Let every worker in the Master's vineyard, study, plan, devise methods, to reach the people where they are. We must do something out of the common course

of things. We must arrest the attention."²

Literature that has been written with the main objective of appealing to non-Christians is urgently needed. It seems, however, that few missionaries are gifted with outstanding writing ability or have had the time to undertake such a task, since very little in the way of original literature has been prepared in the mission fields.

Methods That Win

Based on my research and the experience of the evangelists in the Burma Union during the past few years, suggestions are presented below regarding evangelistic methods that it is believed will bring about greater results from soul-winning work among Buddhists. It is also felt that most of these suggestions would be equally effective in working for other non-Christian groups.

Adapt to the people. The evangelist must strive to find ways of expressing the gospel to the Buddhist people in terms that they can understand and appreciate. The importance of adapting the method of approach has been well stated by Hla Bu:

The need for communication calls for our serious consideration. In proclaiming our faith to the non-Christian, it is essential to use terms and concepts that he understands. The treasures of God's Word have to be put in earthen vessels.

We have to convey this treasure in thought forms which the hearer can grasp. We have to express our faith and practice in forms not alien but indigenous to our culture.³

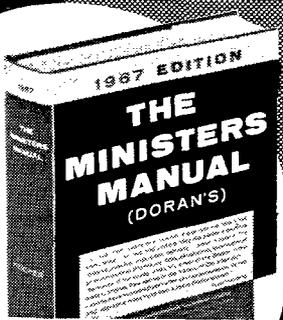
Ellen G. White says:

Let our ministers bear in mind that the strongest meat is not to be given to babes who know not the first principles of the truth as we believe it. In every age the Lord has had a special message for the people of that time; so we have a message for the people in this age. But while we have many things to say, we may be compelled to withhold some of them for a time, because the people are not prepared to receive them now.⁴

Christ's methods. Jesus Christ was the greatest teacher this world has ever known. His method of teaching was a perfect example of how the evangelist should adapt his message to meet the needs of his audience. Christ's methods and those of the apostles are the ones that should prove successful in working for Buddhists today. A clear picture of the methods Christ used is given in the following statements:

Jesus found access to minds by the pathway of

**First
choice**
for all who
preach
or teach



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their most familiar associations. He disturbed as little as possible their accustomed train of thought, by abrupt actions or prescribed rules.⁵

Christ drew the hearts of his hearers to him by the manifestation of his love, and then, little by little, as they were able to bear it, he unfolded to them the great truths of the kingdom. We also must learn to adapt our labors to the condition of the people,—to meet men where they are. While the claims of the law of God are to be presented to the world, we should never forget that love—the love of Christ—is the only power that can soften the heart and lead to obedience.⁶

I. T. Jones makes this observation:

When God decided to reveal Himself to man He sent Jesus to live as a human being among other human beings so they could “see” the word of God in human flesh (John 1:14). When Jesus preached, He clothed the deep things of the gospel in common, homey language familiar to the people. As God’s messengers, chosen to bring heavenly truths to earthly people in Christ’s stead, we should do our work with “divine simplicity.”⁷

Systematic presentation. The truths of the Bible should be presented in a systematic

way. By this is meant a progressive revelation of the history of salvation as far as practical. Seventh-day Adventist evangelists should not take for granted that Buddhists have any knowledge of the Bible or Christian concepts. Each new disclosure of truth should be based on the foundation that has been laid previously, and all Christian and Adventist terminology, references to Biblical characters and Biblical history, should be duly explained.

Paul was very systematic in his presentation of truth. Ellen G. White makes this comment: “It had been Paul’s work to instruct the Corinthian converts in the rudiments, the very alphabet, of the Christian faith.”⁸

Simplicity. Many Seventh-day Adventist evangelists have felt duty bound to present the “whole counsel of God” to their audiences in mission lands, including most of the difficult prophecies of Daniel and the Revelation. This has made their message sound very complicated, especially for non-Christians. It is very hard for people who have little or no knowledge of the Bible, Christianity, or history to understand some of these subjects. We are told to—

Preach the Word so that it will be easy to comprehend. Bring the people right to Jesus Christ, in whom their hopes of eternal life are centered. . . . As you bring to them the Word of God, presenting it in a simple style, the seed will grow, and after a time you will have a harvest.⁹

Let the truth be presented as it is in Jesus, line upon line, precept upon precept, here a little, and there a little. Speak of the love of God in words easy to be understood. Bible truth, presented in the meekness and love of Jesus will have a telling influence upon many minds.¹⁰

(To be continued)

¹ R. F. Cottrell, “All Things to All Men—Part 2,” *Review and Herald*, Nov. 24, 1960, p. 4.

² *Evangelism*, pp. 122, 123.

³ Hla Bu, “The Christian Encounter With Buddhists in Burma,” *International Review of Missions*, XLVII, 177.

⁴ Ellen G. White, *Review and Herald*, Oct. 14, 1902, p. 7.

⁵ *Evangelism*, p. 140.

⁶ Ellen G. White, *Review and Herald*, June 13, 1912, p. 4.

⁷ Iliou T. Jones, *Principles and Practice of Preaching*, p. 39.

⁸ *The Acts of the Apostles*, p. 271.

⁹ *Evangelism*, p. 178.

¹⁰ *Ibid.*, p. 199.

GOD IS ETERNAL

I am more sure of the things I have to accept on faith than I am of the things I think I understand. The things I think I understand keep changing. Theories and so-called natural laws are in constant flux; and that which I think I know today is proven false tomorrow. But the things of God, which I accept on faith, are eternal, because God is eternal.

—C. MANLY MORTON, *Adventures in Prayer* (Revell)

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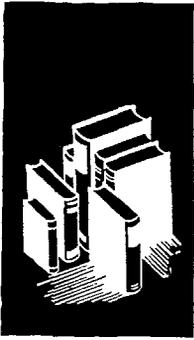
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BOOKS

***Parson to Parson*, Adolphe Bedsole, Baker Book House, Grand Rapids, Michigan, 149 pages, \$2.95.**

This is the type of book that speaks deeply to the heart of every minister. It is like beholding oneself in a mirror. It concerns the pastor's work habits, his relationship with his associates, and his personal spiritual life.

Really, who are we anyway? Are we mechanics, administrators, ambassadors, public relations specialists, theological engineers, spending much time oiling, polishing, repairing, and operating the church and denominational machinery, or are we men who have been with Jesus, servants receiving God's message for this hour and sharing it with our people?

It has been a long time since I read a book that meant so much to me personally. Evidently the author of this book has resolved not to allow the mechanics of the ministry to replace his major task in life—seeking men for the Master. He talks about our time, our burdens, and all the human experiences that come to us individually. I heartily recommend this book.

ANDREW FEARING

***Shantung Compound*, Langdon Gilkey, Harper & Row, New York, 242 pages, \$4.95.**

This is a book every Christian should read. It is a story of an internment camp in China during World War II. No tales of torture are related. The value of the book is not in hair-raising experiences. It is valuable for its revelation of Christianity under stress.

Two thousand people—missionaries, teachers, businessmen, lawyers, doctors, dope addicts, prostitutes, in fact, a cross section of humanity—were crowded into a compound only a little larger than a city block. Uprooted from its normal environment, this mass of humanity had to organize itself and construct a community with moral values and responsibilities.

Under the trials of camp life the best and the worst in man came out. It was startling to see emerging from those who had been highly respected some of the meanest and most selfish characteristics.

The attitude of the camp toward the Catholic priests and the Protestant ministers was most thought provoking. Contrary to general opinion in

the world, the author concluded that Protestants tended to be more cliquish and aloof than Catholics. His reasons for this characteristic will interest every Seventh-day Adventist.

The author looked upon this world-in-miniature as a living laboratory to test the theories of life. He concluded that the need for food and living space, and man's relationship to these needs, are the paramount factors molding character.

The author proves with striking illustrations that a love of justice and logic is not sufficient to ensure equitable treatment of one's fellow men. This effectively disposes of any humanistic theory that man can better himself or evolve into a more lovable being. The experience of this camp proves the need of a power outside oneself to become a loving and a lovable Christian.

As the philosophy of Dr. Gilkey develops, the reader is forced to wonder how he would measure up in the situations described. To aid you in your own soul searching and development, you should read this book.

M. E. LOEWEN

***Building the Earth*, Teilhard de Chardin, Dimension Books, Inc., Wilkes-Barre, Pennsylvania, 1965.**

Teilhard de Chardin, Jesuit priest, has skillfully and subtly sown the seeds for active revolt or rebellion against those who would refuse to participate in the crusade for spiritual unity.

He maintains that the basic political ideologies of Democracy, Communism, and Fascism have failed but that all advocates of all powers, whether left or right, can be united in the great spiritual advancement by sharing three passions: the passion for the future, the passion for universalism, and the passion for the individual. This is reduced near the latter portion of his work to a two-point program stated in five words—a great hope (universalism, also called spiritual evolution)—in common (unity) (pp. 108, 109).

The essence of his great "crusade for human advancement" seems to be the individual possession of that "essential object," that "tangible something," for which it would be "infinitely good to lay down one's life." Individuals thus united in such a passion would, through his proposed "synthetic act of adoration in which are allied and mutually exalted the passionate desire to unite with God," bring a new earth into being.

Clearly implied is the use of force in accomplishing this goal of spiritual unity. Such statements as the appeal for "forcing some threshold of greater consciousness" and "our task to make it move forward" (p. 119) leaves one speechless in terror at the thought of the clear threat to freedom of conscience and individualism. What kind of new age would come to fruition by developing from the seeds of a universal spiritual movement as outlined by De Chardin? What is the meaning of his own pen picture of a new earth whose inhabitants are united in purpose on "making them accept the restrictions and sacrifice imposed by a certain hu-

man selection" (p. 95)? Certainly, no political power is meant. If not political, then what? a spiritual power? What so-called spiritual power has, through the ages, sought to control men's souls and consciences? This can be none other than the setting forth in a new guise the age-old aim of Roman Catholicism, the cry for unity, for control over church and state, for control over men's minds and souls. In ambiguous but subtle language, De Chardin skillfully builds up his hope for the future and incites his followers to embrace with passion the idea of united *action* for unity (pp. 124, 125). What is this "great event," this "synthetic act of adoration," this "vital act" to which he refers?

Is there no place for a dissenter in this new order? Is there but *one* way which leads upward? Teilhard de Chardin leaves no room for those who cannot thus unite spiritually in accepting the "sacrifices and restrictions imposed by a certain human selection." He says:

"There is only one way which leads upward; the one which, through greater organization leads to greater synthesis and unity. . . . Down with the pure individualists. . . . Down with the cowards and skeptics, the pessimists and the unhappy, the weary and the stagnant."—Pages 108, 109.

In one sweeping statement he would class you, a dissenter, an individualist, along with cowards, pessimists. He would call you weary and stagnant; and, furthermore, he would yell with damnation, "Down with you!"

His plan is spelled out, simple and direct.

"Sound the alarm and form a block [made up] of all those who either on the right or on the left, believe that the great affair for modern mankind is to break its way out by forcing some threshold of greater consciousness."—Page 119.

And further, he affirms this plan can be accomplished by "entering into a hierarchic conjunction to uplift the human mass in a single tide" (p. 117). One has only to compare this suggestion with the prophetic words of Ellen G. White penned in 1881

to envision a great impending conflict, staggering to the imagination:

"When the protection of human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."—*The Great Controversy*, p. 635.

Is this freedom of mind and soul? What can be more menacing to an individual than the shackling of his mind, the bottling up of his spirit? There is no liberty and freedom where men's souls are in bondage to a hierarchic order of human selection which would impose certain restrictions and sacrifices. Can Americans, whose founding fathers established a government based upon the principles of separation of church and state and freedom of conscience, so repudiate these principles? Can keepers of the law of God join with a force who would set up its human power above that of the Lawmaker and Lawgiver? God forbid!

ELDINE A. FREDERICK

Parish Peace Corps Sets Community Service

A Church of the Nazarene pastor has launched his own parish Peace Corps with an initial membership of 15 youth who have accepted the challenge to "go out and reach people where they are" in community service. The pastor set up a code for the youth to follow, gives them a weekly hour of training, and places each member in a three-month probationary period. The corps members wear red blazers with distinctive emblems and follow these rules:

1. All members must sit in the first three rows of the sanctuary during services.
2. All members must attend all services. If a member must miss, he must report his absence in advance.
3. All members must attend and actively participate in Saturday visitation for prospective members.
4. Members must spend two weeks in Christian service during summer vacations.
5. Daily Bible reading and prayer must be maintained.

The pastor, the Reverend Ralph West, observed that some parents told him the rules were "too stiff," but parish youth "have met the challenge," he said.

R. N. S.

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This recipe is guaranteed to be infallible.

—*The War Cry*



NEWS BRIEFS

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

Protestants, Catholics to Discuss Joint Programs for Latin America

Steps for joint Protestant-Catholic programs in behalf of Latin America were taken by representatives of the National Council of Churches and the National Catholic Welfare Conference at a meeting in New York. The conferees planned a workshop on ecumenical Inter-American efforts to be held as a feature of the annual national conference of the Catholic Inter-American Cooperation Program at Boston, January 26-28. The representatives issued a joint statement in which they declared: "It would be far less just to approach the awesome challenge of Latin America with anything short of the revitalized spirit of ecumenism which characterizes our present day. Concrete threats to human survival in Latin America demand an ecumenical dialogue of religious interaction that is firmly rooted in the fertile soil of Christian love."

Increasing "Spiritual Ferment" in Russia. Seen by NCC Editor

Reports out of Russia describing the jailing of six Baptists who held a mass baptism in the Don River and conducted sidewalk evangelistic meetings indicate an increasing "spiritual ferment" in the U.S.S.R., according to a veteran observer, Blahoslav Hruby. Though full data on the jailed Baptists and the circumstances surrounding their arrest were not available, Mr. Hruby said it is obvious they were from fundamentalist Baptist groups, which oppose the official All-Union Council of Evangelical Christians (Baptists).

WCTU President Says Liquor Fogs Heads of Fighting Men

Sharp criticism of liquor shipments to military forces in Vietnam was voiced by the president of the National Woman's Christian Temperance Union. She said that 22,500 cases of whisky, gin, vodka, and rum went to the war zone in September a year ago—and that similar large amounts subsequently have been shipped. The charge that the American military has become a "school for alcoholism" is

substantiated by this and by the fact that alcoholics in Veteran's hospitals are increasing. "It is a queer commentary," she said, "that American business, which experiences so much drink-caused absenteeism and production loss, so encourages the use of the offending beverage among its customers and associates."

Wedding in Britain Makes Church History

Ecclesiastical history was made in Portsmouth when an Anglican Bishop blessed in his own cathedral a couple who had just previously been married in a Roman Catholic church. Central figures in the story were Bishop John Phillips, Judith, his 26-year-old daughter, and Timothy Melhuish, a 27-year-old Roman Catholic businessman. Mr. Melhuish and Miss Phillips were married in the Catholic Church of the Sacred Heart and Dr. Phillips was there robed in his brilliant purple cassock but was not allowed to take part in the ceremony except in the traditional role of giving his daughter away. However, the Sacred Congregation for the Doctrine of the Faith in Rome did grant permission for Bishop Phillips to give his blessing to the couple in his own cathedral. An observer remarked that "the fact that the couple had the blessing of both churches is a great step forward in Christian unity." And another commented: "This marked a milestone in the troubled story of reconciliation between Rome and the Church of England."

Premarital Instruction Required in Colombia

Colombia's Roman Catholic hierarchy issued a decree requiring all couples to go through a month-long course of premarital instruction before they are allowed to marry in the church. The course will include lectures on psychology, pathology, the moral and spiritual foundations of marriage, and the church laws dealing with matrimony. Couples must obtain a passing grade before they can marry.

Sydney Methodists Open Drive on Drug Addiction

Gifts of a house and cash enabled the Methodist church in Sydney to set up Australia's first treatment center for drug addicts. In the past few months various Australian medical, legal, and religious leaders have warned that Australia is experiencing a rapid growth in drug addiction, and that this is approaching major proportions. It is also warned that the basis is being laid for organized criminal drug smuggling. The house given to the church is intended to provide a place where addicts or people with drug problems can come anonymously into an unclinical, unregimented, and unprofessional atmosphere to be helped in every way possible.

Prison Services Permitted, Attendance Discouraged

While more Protestant and Catholic services have been permitted in East German prisons in recent years, participation is still discouraged by the Communist jailers. So report political prisoners re-

leased recently from Soviet Zone penal institutions. They said attendance at services is very low because prisoners have well-grounded fears that they may be penalized for taking part in a religious service. Attendance at services invariably is followed by assignments to heavy labor or to obnoxious work normally assigned only to prisoners who have disobeyed prison regulations.

Claim GI's Diet a Cause of Heart Attacks

The diet of American servicemen may be increasing their prospects of having a stroke or heart attack later in life, the Los Angeles County Heart Association recently reported. A survey made by the association showed that the average GI gets 2.5 times more calories than the average nonmilitary citizen. The civilian intake is about 1,800 calories, compared with 4,200 to 4,500 for servicemen, according to the survey.

Not only is the caloric value far more than the GI's need, but much of their food is high in cholesterol, the survey showed. Over a period of time this kind of diet may contribute to arteriosclerosis, which in turn can lead to strokes and heart attacks.

CORRECTION

The credit for a news item on page 12 of the September MINISTRY titled "Love of Pleasure" was given to Religious News Service. We are sorry. It should have had the by-line of Donald W. McKay.—*Errors.*

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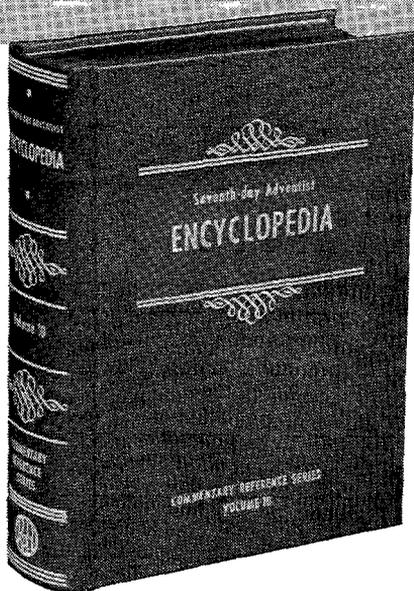
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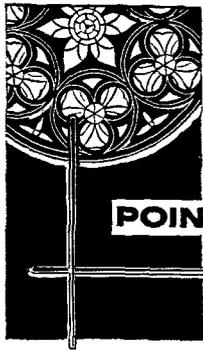
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"POINT OF PERIL" "UNBLEMISHED let me live or die unknown; Oh, grant an honest fame or grant me none!"—Pope.

The desire to be recognized is natural in human nature. And further, it is not sinful to receive just recognition for services faithfully performed. But that one should crave attention to the degree that its absence adversely affects his work, is the point of peril. Praise is an inducement in early childhood with which parents stimulate their children to improved performances. With maturity comes pride in excellence for duty's sake, thus eliminating the necessity of the crutch of praise.

It bears repeating—the sincere expression of appreciation is not sinful. But the Christ-centered life is not dependent on this heady elixir.

Need we mention the dishonesty of receiving credit due another? Magnanimity requires that we share credit for any worth-while accomplishment. Seldom is the isolated individual solely responsible for any positive good.

Happy is that man who is neither elated by praise nor depressed by its absence, who is so in love with his job that he does it for the sheer delight of doing. Happy indeed is that man to whom constructive criticism is not abrasive, and a kick in the pants is an assist forward. And happy is he to whom anonymity is not a depressant—it being understood that if the spotlight brings him into focus, he will wear the cloak of humility, fashioned in secrecy, in the bright light of day.

E. E. C.

TAKE AIM STEAM diffused is powerless; confined and centralized it is a force. Focalized rays make heat. Concentration is power. Drops of water from high in the sky fall on a baby's cheek with hardly a notice, but when concentrated these soft drops become hydraulic pressure, able to move mountains.

Blessed is the preacher who recognizes these simple truths and applies them to his sermons. It is good sermon strategy not to present a smattering flood of ideas, but to specialize on a few major points and then funnel all facets of the message to enrich and embellish these truths. This oneness of aim, this focalization of statement with supporting evidence and illustration and appeal, will surely set

the speaker's mind on fire and grip those absorbing his message.

I remember a minister friend from way back. He was youthful and eloquent in those days but the results of his preaching were sparse. Candidly analyzing his disappointments, he became convicted that too much of his preaching was purposeless. As he put it, "I seldom missed the mark because I seldom aimed at one. I merely blazed away in a miscellaneous manner dealing in generalities. It was then I determined I would aim at definite objectives in every discourse and make sure they were properly and prominently displayed and understood."

This he has done for many years. His hair is now white and his face wrinkled. He has passed the so-called "deadline" of ministerial acceptability. Yet, at this writing he is a desired speaker. He is sought by churches and schools even for youth rallies and evangelistic campaigns. He himself feels that the turning point in his preaching came when he purposed to be organized in his outlines, took directness of aim, made sure the audience comprehended his carefully chosen themes, and then concluded his sermons with a recapitulation of each point. The people understood what they heard and remembered what they heard. That is good preaching.

A. C. F.

"AGONY OF ROT" "STRIVING for leadership means putting ourselves in competition with others, with the accompanying and obvious danger of failure. The easiest way to avoid getting a bloody-nosed ego is not to stick your ego out. But since the personality is not content with the *status quo*, the anguish we avoid this way comes to us in a much worse fashion—the agony of rot."—JAMES JAUNCEY.

Of course, the selfless spirit of the gospel ministry will allow competition only with one's own past. Interpersonal competition is in a sense a pagan form. It is vital, however, that the essential sense of this paragraph not escape us. In the great program of gospel preaching something must be ventured. It is too much to ask of human beings that they take no thought of failure. It is imperative that we not allow our fear of failure to exceed our willingness to risk. The nature of our mission demands this of us. At stake is the eternal destiny of living souls. The lifeguard accepts the failure possibility when he takes his job.

A venturesome evangelistic ministry is essential to the minister's own development. The path between a "bloody-nosed ego" and the "agony of rot" is exceedingly narrow. But it is negotiable. Better that we venture and fail than have it said, "He never tried."

E. E. C.

"He whose trust is in God will with Paul be able to say 'I can do all things in Him that strengtheneth me.' . . . Whatever the mistakes or failures of the past, we may, with the help of God, rise above them."—*The Ministry of Healing*, p. 516.