

AUGUST '71



See page 4

# THE MINISTRY

the voice of the  
seventh-day adventist  
ministry

# THE MINISTRY

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COVER BY  
J. BYRON LOGAN



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## IN THIS ISSUE

### GENERAL

- 12 **The "If" and "When" of Confession**  
D. A. Delafield
- 20 **Seminar on Eschatology**  
Orley M. Berg
- 23 **Do You Know How to Handle Frustration?**  
Geoffrey E. Garne
- 26 **Cosmic Conveyances**  
Robert F. Correia

### PASTORAL

- 3 **Ghosts in the Parsonage**  
Don H. Lee
- 8 **To Know Thy God**  
Robert L. Larsen
- 10 **A Disputed Ministry**  
James R. Hardin

### EDITORIAL

- 5 **Reach Out for Life!**  
J. R. Spangler

### THE LOCAL CHURCH ELDER

- 18 **Conducting the Sabbath Services**  
Orley M. Berg

### HEALTH EVANGELISM

- 21 **Home Help**  
Ernest H. J. Steed

### EVANGELISM

- 60 **Be an Evangelist?—Part III**  
F. W. Detamore

### PREACHER'S PROGRESS

- 66 **That Column!**  
Ron Runyan

### THEOLOGY AND RESEARCH

- 54 **Just What Do You Mean?**  
H. C. White

### BY HIS SIDE

- 57 **What I Expect of My Minister's Wife**  
Pearl Patzer
- 69 **FEEDBACK**
- 70 **SHOP TALK**
- 71 **BOOKS**
- 73 **NEWS BRIEFS**
- 76 **POINTERS**

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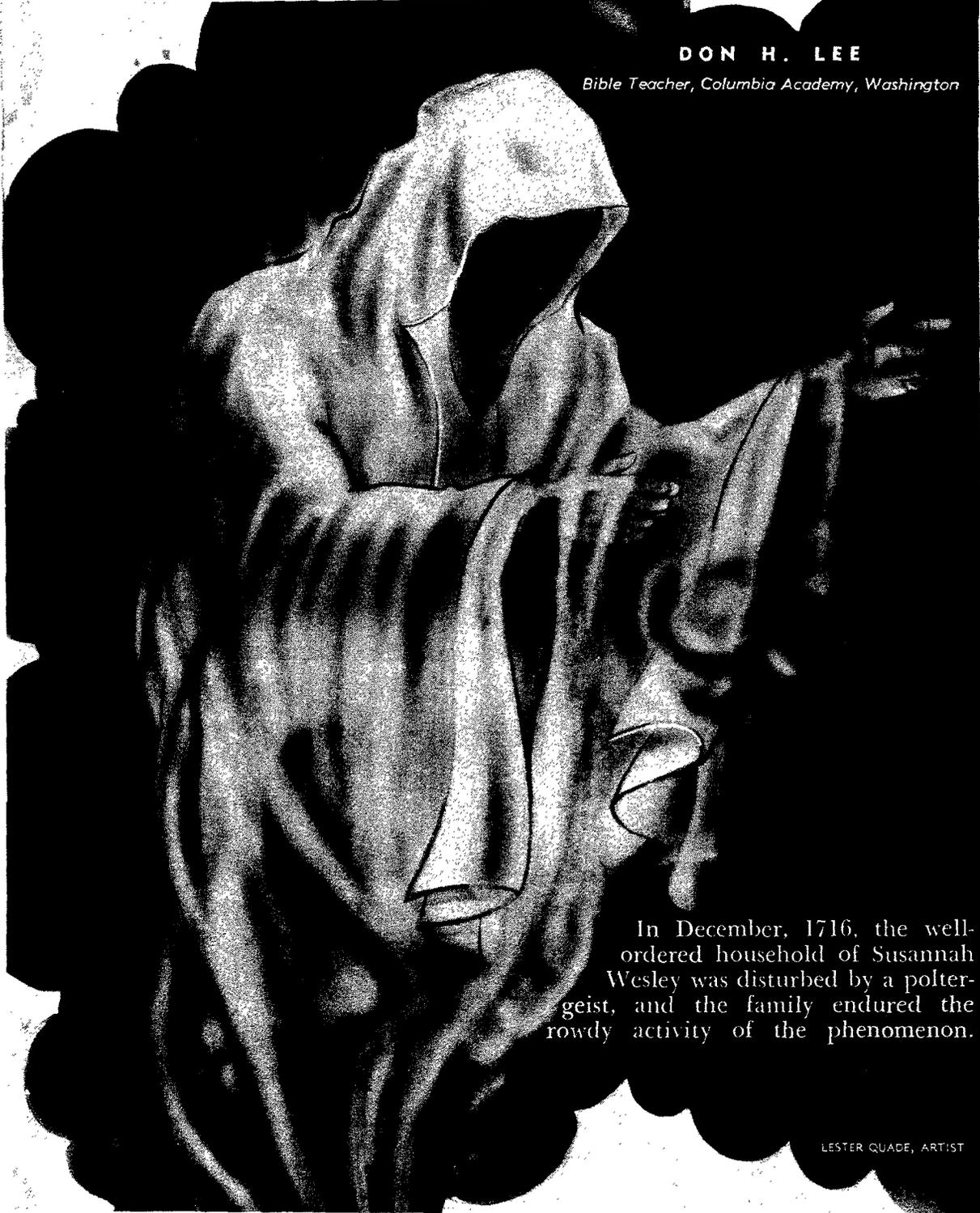
2 AUGUST, 1971

# **GHOSTS**

## **in the Parsonage**

**DON H. LEE**

*Bible Teacher, Columbia Academy, Washington*



In December, 1716, the well-ordered household of Susannah Wesley was disturbed by a poltergeist, and the family endured the rowdy activity of the phenomenon.

LESTER QUADE, ARTIST

John Wesley, later to found the Methodist movement, was away at school, but his rector father, Samuel, entered into fervent combat with the spirit visitant.

On one occasion Samuel Wesley invited the ghost to confront him in the study, but on arriving at the meeting place found himself unable to open the door which was firmly held from within. And Epworth Rectory was the scene of such ghostly disorder on a near-nightly basis for almost six months.

Ghosts of this type in the rectory, or parsonage, are not common, but there is a kind of "familiar spirit" not above "peeping and muttering" with which the pastor must often deal. The "ghost of pastors past" stalks the corridors of many a pastorate generating noisy phenomena worthy of a poltergeist.

He shows himself in well-worn phrases often prefaced by either "Our previous pastor" or "Pastor Former always . . ." The sentences or paragraphs which follow that introduction are so varied that at every charge the minister meets a new selection.

Dealing with a "persistent spirit" of this type calls for spiritual courage beyond the ordinary. Samuel Wesley certainly spared no effort to rid his rectory of its noisy visitant; by prayer and persistence the good man finally saw his family able to lie down at night in peace.

Only the most sensitive, insecure worker becomes disturbed when an earnest member recalls those glorious days in the district when "Elder Blank was here." We must remember that whatever worker follows us will hear our names in similar settings. We would not wish our people to forget the past, for "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. A quiet, sincere remark by the incumbent pastor to the effect that the Lord had indeed blessed Brother Blank should encourage the constituent and put the "ghost" to rest.

But how does one deal with the former pastor who frequently returns to the district, visiting in the homes of the members? These roving spirits are only a little more disruptive in church management than the ghostly hand that writes! Many a pastor, laboring as he must in his own armor, has had to carry a heavier burden because his predecessor continues a stream of corre-

spondence with the "beloved brethren."

Samuel Wesley enlisted the bishop's help in exorcising "Old Jeffry," as the family came to call their rectory ghost. Should an Adventist pastor troubled by a reappearing predecessor be as decisive? A ministerial ghost may demand attention from the conference president, but this should be the very rare exception.

Every departing pastor leaves behind a host of friends—some grieving, some relieved. He may visit and he may write, but he must be ethical in that he refrains from comment on the methods and manners of his successor.

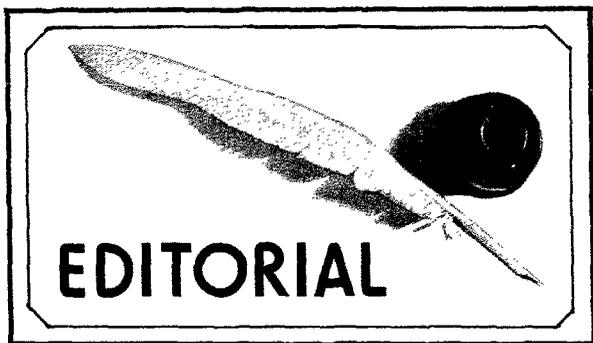
The apostle Paul, who moved more frequently than we do, dealt as a former pastor with the parsonage ghost. He wrote to the church at Corinth: "After all, what is Apollos? What is Paul? We are simply God's agents in bringing you to the faith. Each of us performed the task which the Lord allotted to him: I planted the seed, and Apollos watered it; but God made it grow" (1 Cor. 3:5-7, N.E.B.).\*

The Seventh-day Adventist pastor, whether current and dealing with the memory of a predecessor, or past and referring to a successor, must be above unethical behavior of any kind. After all, who wants to behave like "Old Jeffry" the rectory ghost?

\* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

### COVER CAPTION:

"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 reach after Him by faith"—*Christ's Object Lessons*, p. 146.



*Following are suggestions for use of the sermon materials prepared for the MISSION '72 program—*

# Reach Out for Life!

Present plans indicate that the "Reach Out for Life" sermons will be in the hands of our North American Division ministers before September 30. This article will guide you in the use of them.

Your "Reach Out for Life" sermon package includes:

1. 8 revival sermons
2. 25 sermon outlines
3. 25 complete sermons
4. 25 sermon summaries (summaries may be ordered in quantity and given out at the close of the evening meetings or delivered to the home)

The material included in these sermons has been gathered from numerous sources. No credit is given for anything copied except statements enclosed in quotation marks. We believe the facts used may be quoted with some assurance, since an attempt has been made to verify them. Some of the illustrations are new; some old. These may be adapted or changed for those with which you may be comfortable. Sermon subjects cover the major and distinctive truths of our message.

## **SERMON TITLES**

An attempt has been made to give a contemporary touch to the titles with appeal and relevance to today's society. You may not like some of them. Change those that do not appeal to you, use those that do, or adapt them to your own sermon materials.

Handbills can be ordered **without** the time and place of meeting and without the title list. This handbill will advertise only the opening subject, "Reach Out for Life." Those who order these will be responsible for having the above items imprinted.

Those who wish to go by the suggested list of subjects can order handbills with the titles imprinted. This handbill will also include the dates of the meetings, which will run nightly excluding Mondays, beginning March 4 and ending April 1, 1972.

## **SUBJECT SEQUENCE**

A general logical sequence is suggested. Noncontroversial subjects such as



the second coming of Christ, home, health, and conversion introduce the series. Then come the Sabbath, baptism, three angels' messages, the sanctuary, judgment, and the state of the dead. An attempt has been made to prepare sermons that are Christ-centered and logical in their approach.

## GUIDELINES ONLY

No two fingerprints are the same, so we are told! The average brain contains about 13 billion cells. The chances of the existence of two identical minds is not merely remote but virtually impossible. So when you begin going through these sermons, remember **you** are the preacher! Use your own mind, your own system of logic, and your own ways of presentation. When you enter the pulpit and preach under the guidance of the Holy Spirit through your own personality, the subject you present must be your own! This means that at best the MISSION '72 sermons are merely sermon source material. Frankly, we deplore the idea of any preacher's taking these sermons and preaching them word for word! They are guidelines for your adaptation. Use them as best suits your personality. As you study them, you may feel as David did when he put on Saul's armor, "I cannot go with these" (1 Sam. 17:39). But then, some may feel much in need for just this assistance in their busy pastoral program. For these to be told, "Make up your own MISSION '72 sermons from scratch," would be equivalent to saying, "Go ye, get you straw where ye can find it" (Ex. 5:11).

## KEEP IT SIMPLE

We have tried to avoid stylistic writing. We have purposely kept the material simple and direct. Most evangelists would agree that the more direct and simple your preaching, the more decisions you will gain for Christ. Christ's preaching was not sophisticated. Deep thinkers "marveled at the spiritual truth expressed in the simplest language" (*The Desire of Ages*, p. 254).

Teachers of persuasive speech gener-

ally agree that the way you say a thing is often more important than what you say. The combination of food for thought packaged in an appealing manner is unbeatable.

## PREPARE! PREPARE! PREPARE!

Our appeal to you is that you carefully prepare your materials. Regardless of how small your audience may be—PREPARE! PREPARE! PREPARE! Know your subject thoroughly. No man can speak with authority unless he knows what he is going to say and is convicted that what he is saying is truth and is of utmost importance for a man's soul salvation.

For most of us, hours of personal practice are a must! Get in a room alone and speak out loud. Better still, stand in your empty church or hall and practice your sermons.

## VISUAL AIDS

We live in a world where the senses of men are constantly being appealed to. Make every possible effort to use simple but effective visual aids. Slides are available for the revival sermons. Many of these can be incorporated in the evangelistic series. A blackboard is the cheapest and most effective visual aid possible. Use it nightly, and use a big one! The very smallest one should be at least four feet high and eight feet long. If you cannot afford to buy a professional-type blackboard, simply take a piece of masonite, frame it, and attach legs to it. Then give it two or three coats of good green blackboard paint. Use yellow chalk and draw lines and diagrams, print the important words, and watch how it polarizes your audience. Full-color pictures of the beasts of Daniel and Revelation and the sanctuary can be ordered directly from the General Conference MV Department. What people can see, as well as hear, makes a deeper impression upon their hearts and minds.

## LENGTH OF SERMON

Keep it short! Thirty-five to forty minutes is about all people can endure in

this age of haste. This means that time is not available for proving every point. Too many details and too much proof not only cause a loss of interest on the part of the listeners but make the truth indistinct. "With many [people], assertions will go farther than long arguments."—**Counsels to Writers and Editors**, p. 83.

### BATHE YOUR SERMONS IN PRAYER

Begin as soon as you get the sermons to prepare your own. Study diligently both the Scriptures and the Spirit of Prophecy writings for concepts and language that will grip hearts. Use personal illustrations to get your points across, but make sure they have a point! Let the love of God permeate every word. Lift up Christ constantly! Give the people hope! Let your sermons be bathed in prayer! Combine logic and love! Preach for decision! Remember, eternal life is at stake. Dwell on God's power, God's love, God's salvation, and God's mercy. Some of these elements have been incorporated in the sermons, but not enough! Why? The answer is simple. We want you to find these qualities from your own study and prayer. Let your own heart be softened by the grace of Christ and then in your own way let these elements, as something fresh and new, be preached as your own personal experience with Christ. Let your preaching be joyous and confident. Sweep the people along with yourself to the very gates of heaven. Become enthusiastic and excited about God. Don't let a small audience dampen your spirits. If you do, for certain your audience will get smaller still! We have the greatest message in the world, but people won't know it unless you preach it that way! Pray for the Holy Spirit to empower your life so that your witness will be irresistible.

### STUDY CHRIST'S METHODS

Read carefully the characteristics of Christ's preaching as found on pages 252-261 of **The Desire of Ages**. We can do no better than to follow in the footsteps of our Master Preacher and Pattern. Study carefully the following:

### Ten Characteristics of Christ's Preaching

- |                     |                                  |
|---------------------|----------------------------------|
| 1. Authoritative    | Matthew 7:29                     |
| 2. Biblical         | Luke 4:4                         |
| 3. Simple           | Mark 12:37<br>Matthew 7:7-11     |
| 4. Well illustrated | Mark 4:33, 34<br>Matthew 7:24-27 |
| 5. Imaginative      | Luke 15                          |
| 6. Appealing        | Matthew 11:28, 29                |
| 7. Varied           | Isaiah 50:4                      |
| 8. Compassionate    | Matthew 9:36                     |
| 9. Powerful         | Luke 4:32                        |
| 10. Urgent          | Mark 1:38                        |

"In Christ is the tenderness of the shepherd, the affection of the parent, and the matchless grace of the compassionate Saviour. His blessings He presents in the most alluring terms. He is not content merely to announce those blessings; He presents them in the most attractive way, to excite a desire to possess them. So His servants are to present the riches of the glory of the unspeakable Gift. The wonderful love of Christ will melt and subdue hearts, when the mere reiteration of doctrines would accomplish nothing. 'Comfort ye, comfort ye, my people, saith your God.' 'O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! . . . He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom.' Tell the people of Him who is 'the Chiefest among ten thousand,' and the One 'altogether lovely.' Words alone cannot tell it. Let it be reflected in the character and manifested in the life. Christ is sitting for His portrait in every disciple. Every one God has predestinated to be 'conformed to the image of his son.' In every one Christ's long-suffering love, His holiness, meekness, mercy, and truth are to be manifested to the world."—**The Desire of Ages**, pp. 826, 827.

The success of MISSION '72 depends upon the witness of those who are filled and empowered by the Holy Spirit. Pray for this power!

J. R. S.

# TO KNOW THY GOD

ROBERT L. LARSEN

Pastor, Nevada-Utah Conference

DEAR ONE OF THE MANY:

Your letter that appeared in the February *MINISTRY* magazine was both tragic and encouraging. Tragic, for it truly does express the dilemma that so many, both young and old, find themselves in today—void of a personal knowledge of God and Jesus Christ. Encouraging, however, in that the hunger for God is still there. This is wonderful! Jesus said of such individuals, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

As a minister of the gospel I wish to share with you a few thoughts that came to mind as I read your letter.

I wish I had the magic recipe to prepare the nourishing food that would satisfy all at the same time, but I must confess I don't have it. Besides, are we not a great deal like children? We don't like squash or spinach; we don't care for prophecy, or sermons on tithing; the study of the sanctuary is too deep; and who can understand or see any value in the 2300-day prophecy?

"Ah," you say, "feed us sermons based upon Christ that we might come to know Him as we should. This is what we need."

But the above-mentioned sermons *are* Christ-centered sermons. As gluten can be prepared and served in many ways, so can Christ be presented in many different ways. Each presentation of Christ will appeal to some and not to others.

As far as that spiritual hunger is concerned, we can never expect it to be entirely satisfied—even throughout eternity! We will ever be learning new and wonderful truths about God and Jesus Christ.

But here on earth—how can we come to know Him better? There is no better way than through study. It isn't easy, but that is the way it is.

The prophet Jeremiah wrote: "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). That means we are to *search* for God with *all* our heart, not in some halfhearted way.

We must long for a knowledge of God and Christ and we must dig for that revelation as we would dig for gold!

We must also recognize that we cannot know all there is to know about the Godhead. Read Isaiah 40:28; Deuteronomy 29:29; and Romans 11:33.

But, you say, can't we have a little clearer vision of our Saviour that we can share with others? Yes, we may, and there is no better way to catch that vision than by sharing one's faith, no matter how small it is. Questions will arise, opposition will come, but these obstacles will drive us still deeper into the mine of God's Word for more precious knowledge, and thus we will grow day by day.

I know you speak for many Seventh-day Adventists, both

young and old, when you express your spiritual hunger. Sabbath after Sabbath you come to the house of God expecting to be filled, only to leave unsatisfied. What is wrong?

May I ask what it is that you expect a knowledge of God and of Christ to do for you? This could well be the source of your disappointment.

Do you expect miracles? an electrifying experience? a mysterious moving force to compel you to knock on doors even without a message? a force that will lift you above the laws of nature, and suddenly fill you with a superior knowledge of God? I'm sure you recognize that this is not the way God works.

With some, the unfulfilled desires may be due to a lack of complete surrender. We wish to do great things, but aren't willing to pay the price. We desire to be Peters and Pauls, but we cannot, perhaps because of some secret sin or some skeleton in the closet. These could very well block God from using us as we would like.

I pray quite often a little prayer that goes something like this: "I am sorry, Father, that I am not the quality material, due to my own weakness and failures, that you can use in a mighty way to finish the work in the world."

I may not be of much value to the cause of God at the present time, but the desire to be of value is always there—burning all the time. My time for greater service may not yet have come, so what do I do in the meantime? I study. Every moment I have, I study, cram, read, pray, filling my mind with as much knowledge of God as I can. Someday, I hope, the Lord will remember me and say, "Now I can use you in wider service."

If you are disappointed in your Christian experience, feeling you deserve more, don't totally blame your church or your pastor. Take a look inside. Examine yourself, your longings, your expectations, your motives, your own life. You may find some of the problem within.

May I share one other thought with you. We must accept the fact that God made redwood trees, scrub oaks, and the grass of the field. Some are towering giants in proclaiming the message; others witness in ways of lesser magnitude. These we might liken to the scrub oaks. Still others bless the hungry eyes of their fellow men by the peaceful, consistent, appealing beauty of the Christ-filled life.

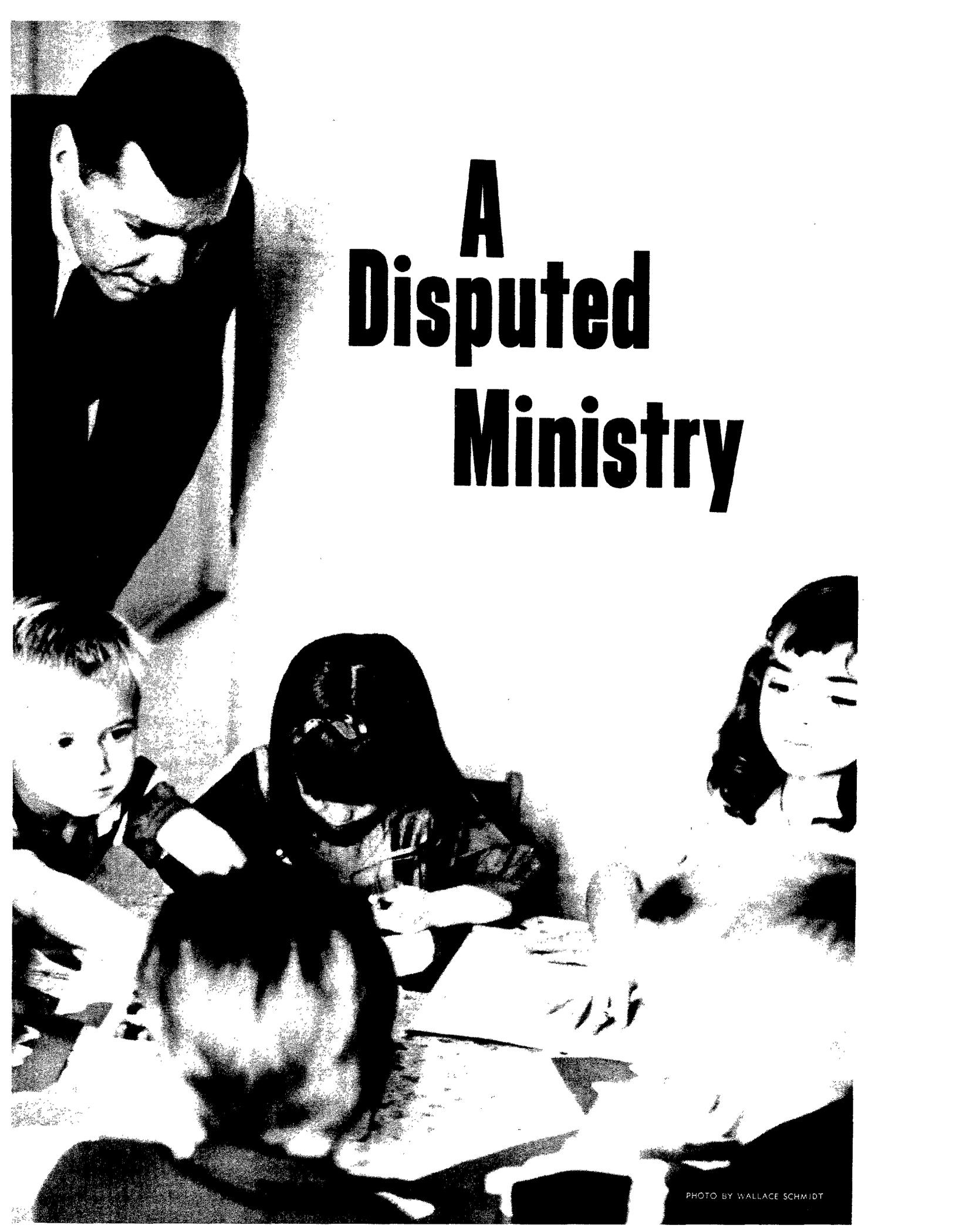
All of us cannot be redwoods, or even scrub oaks. Some of us must be content with a lesser role in fulfilling the will of God.

So what is the solution? I suggest the reassuring words of Paul. Listen closely to his counsel and appeal:

Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul (Heb. 10:35-39).

May God help us each one to catch that fuller vision of God and Christ we do so desperately need, that together we may, young and old, find fulfillment of God's expectations and our desires.

Your friend in Christ,  
A STRIVING PASTOR



# A Disputed Ministry

PHOTO BY WALLACE SCHMIDT

## JAMES R. HARDIN

Pastor, Arizona Conference

**T**WENTY-FIVE per cent of the American population is under the age of ten years. This is a staggering thought as the church assesses its total evangelistic goals to preach the gospel to "every creature." Another 25 per cent of the American population is under the age of twenty-five. These statistics reveal that working for adults only in evangelistic outreach projects leaves approximately one half of the American population almost untouched. There are multitudes of boys and girls in every community of our land who need to be reached with the message of the soon appearing of Christ.

In *Counsels on Sabbath School Work*, page 55, we read:

The expanding minds of even small children may comprehend very much in regard to the teachings of Christ, and may be taught to love Him with all their ardent affections. Teachers and parents [and ministers] should sow beside all waters, and if faithful they may have a harvest of souls by and by.

The ministry for children has been a disputed ministry down through the ages, being called a "baby-sitting program." It is also a blessed ministry, and God prospers the church that has the vision to work for the children in its parish. The concept of the unimportance of children in the church was in the minds of the disciples in Christ's day.

Then were there brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven (Matt. 19:13, 14).

Again, Jesus said to Peter, as He gave him his divine commission to preach the gospel:

Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs (John 21:15).

The commission to "feed my lambs" was primary in Christ's mind and is a ministry, in the most part, greatly overlooked by the church today.

Why is this such an important ministry? By the time a boy or girl has reached the age of 13, 14, or 15 the attractions of the

world have, for the most part, taken hold on his life and have become routine in his daily living. The temptations of smoking, drugs, the theater, and other debasing activities have captivated his life, and religion is just not for him. It seems that the goal to "live it up" is appealing to a younger age of children each year, and if the church does not captivate their interest in religious things before this time, very few will take the step for Christ.

Reaching boys and girls at an early age with the good news of the gospel is a rewarding ministry. Have you ever heard a boy of ten or eleven say, "Pastor, I just do not feel impressed right now to take my stand for Christ," or "Pastor, don't press me. I'm too busy making a living for my family"? Or have you ever heard a little twelve-year-old lady say, "I've gone too far in sin to come back. It's too late for me"? Or a ten-year-old say, "There's too much to give up"?

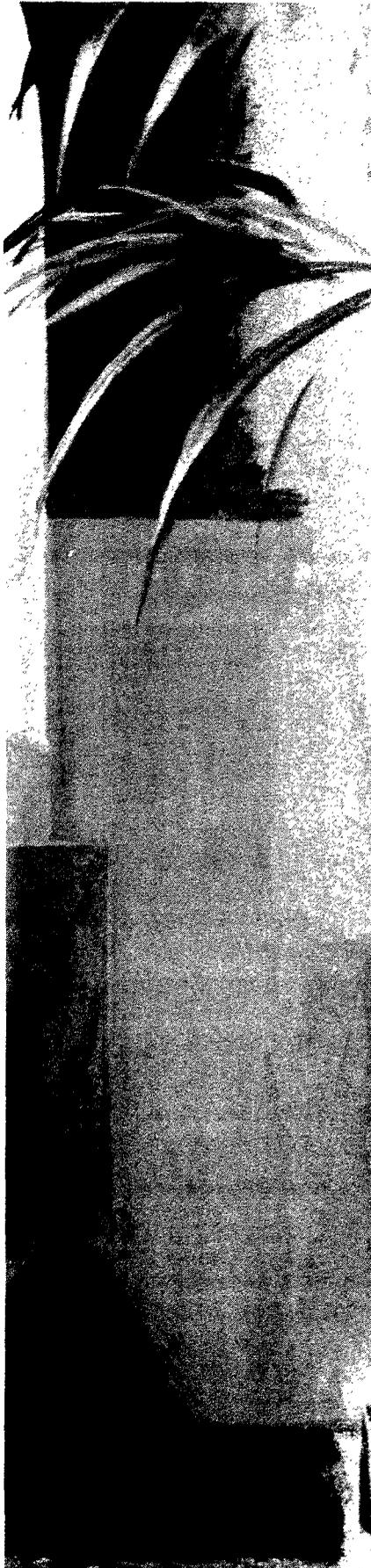
The Bible says, "Train up a child in the way he should go" (Prov. 22:6). Do not wait until he has formed so many characteristics of the world that it is impossible to reach him with salvation.

The year 1972 has been designated for total evangelism in our churches. In preparing for this outreach program, the Sabbath School Department, in cooperation with the Ministerial Department, has prepared special programs for children to be held in conjunction with public evangelistic meetings for adults. The children's meetings are to be followed up with Neighborhood Bible Clubs. (These supplies are available through your local Sabbath school department.) Do not overlook this important ministry in your evangelistic program.

The beauty and virtue of the word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.—*Counsels to Teachers*, p. 172.

We need to work for children lovingly and deliberately in the Spirit of Christ, for ours is a spiritual ministry. We also need to expect results; for children, too, need a chance to hear the wonderful story of salvation.





# The If and When of Confession

(To whom should such sins  
as adultery be confessed?)

---

D. A. DELAFIELD

Associate Secretary, White Publications

---

“Confess your faults [“sins,” R.S.V. and N.E.B.] one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much” (James 5:16).

In volume 7 of the *SDA Bible Commentary*, page 541, we have a helpful explanation of the significance of the Greek words from which the English “faults” and “sins” were translated. This quotation should be read carefully:

**Faults.** Gr. *paraptōmata*, “blunders,” “trespasses.” However, textual evidence favors (cf. p. 10) the reading *hamartiai*, “sins” (see on 1 John 3:4). Some have suggested that *paraptōmata* stands for less serious offenses than *hamartiai*, but the difference between the two words seems rather to be essentially one of figure—a “falling” or a “missing”—rather than one of degree. However, except for its probable occurrence here, *hamartiai* is consistently used in the NT of offenses which only God can forgive (cf. Mark 2:7), whereas *paraptōma* is used both in this sense and also of offenses that may be forgiven by one’s fellow men (cf. Matt. 6:15). Here, it is the sick who are to confess their sins, and some hold that James means that they are to do so in the presence of “the elders of the church” (v. 14) who have been summoned to pray for them. Confession is to be a prerequisite to the offering of prayer for healing. The Scriptures clearly teach that sins are to be confessed to God alone (see 1 John 1:9; etc.), and that we have but one “mediator” of sin between God and man—Christ Jesus (1 Tim. 2:5). He is our “advocate with the Father” (1 John 2:1).

HARRY ANDERSON, ARTIST

Note: There are no 13214 pages. (Printing error)

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*The spreading of the knowledge of sinful behavior  
is not a virtue.*

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In this article I wish to stress the *when* of confession as it concerns one man's acknowledgment of guilt to another and emphasize the necessity of prudence and wisdom *if* and *when* confession is made.

Wrong deeds secretly done are to be confessed to God alone. Sins that involve others are to be confessed also to those who have suffered injury. A guilty conscience erects a barrier to unreserved reliance upon God and will defeat prayer.—*Ibid.*

### Unwise Confessions

However, unwise confession creates many problems. Wisdom is the watchword here.

I read once about a young woman who dated her sister's husband.\* His spouse knew nothing about it. Later this young person became a Christian and she remembered her sinful life. Confessing her sin to God she felt relief but was troubled to know whether or not she should confess her sly adventures to her sister.

A ministerial counselor wisely urged her not to do this. What problem would be resolved by such confession, though the urge might be ever so strong? And whence the source of this urge? Probably a deep sense of guilt and regret and the ever-present human impulse to atone for wrongdoing, but God did not require it, so the counselor suggested Christ had atoned for that sin—which the young woman had sincerely confessed to Him.

In any event the question might be asked, Is it wise to create a second problem while trying to resolve a present one? Is this wisdom? Confession should be made when and if it is clearly right, but would it be right to create *two* problems by unwise confessions?

The only good that would be accomplished by such confession would be to satisfy a guilty conscience. In a sense, therefore, the confession would be an act

\* Should the married man confess his adultery to his wife? Doubtless there are times when, in some cases and for important reasons, this should be done, but there is not space in this article to enlarge upon these reasons.

prompted only by a desire to find relief.

In any event the question might be asked, Is it wise to create a second problem while trying to resolve a present one? Is this wisdom? Confession should be made when and if it is clearly right, but would it be right to create *two* problems by unwise confessions?

These questions need to be carefully weighed and the conscience brought to the test of the Word where the real priority lies. The Spirit of Prophecy has given good guidance in this delicate area of Christian experience:

True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as only to be brought before God, they may be wrongs that should be confessed before individuals who have suffered injury through them, or they may be of a general kind that should be made known in the congregation of the people. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. . . .

If you have given offense to your friend or neighbor you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God because the brother whom you wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer.—*Testimonies*, vol. 5, p. 639.

Ellen White cautioned against unwise, needless confessions:

We have found in our experience that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism. When the Spirit of the Lord comes among His people, the enemy seizes the opportunity to work also, seeking to mold the work of God through the peculiar, unsanctified traits of different ones who are connected with that work. Thus there is always danger that unwise moves will be made. Many carry on a work of their own devising, a work which God has not prompted. . . .

God will be better glorified if we confess the secret, inbred corruption of the heart to Jesus alone than if we open its recesses to finite, erring man, who cannot judge righteously unless his heart is constantly imbued with the Spirit of God.

God knows the heart, even every secret of the soul; then do not pour into human ears the story which God alone should hear.

I recognize . . . the danger of yielding to the temptation to conceal sin or to compromise with it, and thus act the hypocrite. Be sure that the con-

fession fully covers the influence of the wrong committed, that no duty to God, to your neighbor, or to the church is left undone, and then you may lay hold upon Christ with confidence, expecting His blessing. But the question of how and to whom sins should be confessed is one that demands careful, prayerful study. We must consider it from all points, weighing it before God and seeking divine illumination. We should inquire whether to confess publicly the sins of which we have been guilty will do good or harm. Will it show forth the praises of Him who has called us out of darkness into His marvelous light? Will it help to purify the minds of the people, or will the open relation of the deceptions practiced in denying the truth have an after influence to contaminate other minds and destroy confidence in us?

Men have not the wisdom from God and the constant enlightenment from the Source of all power that would make it safe for them to follow impulses or impressions.—*Testimonies*, vol. 5, pp. 644-647.

### Will the Confession Result in Good or Evil?

The confession of one's faults or sins to another human being has its place. But in the Christian economy of things its place can be only as large as the actual requirements. Never should it be undertaken until certain things are clear to the guilty party. Will this confession of guilt result in good or evil? The spreading of the knowledge of sinful behavior is not a virtue. It is exactly the opposite. Sin should be contained and not spread abroad. It is to God that the confession of sin should be made. It should be made to the other person, *if* indeed he has been obviously wronged.

If the person to whom confession is made has not been injured, it is unwise to resurrect the matter. If the person has not been harmed a confession may be misunderstood, particularly if the act concerned is not obviously evil. It is possible for the confessee to impute a bad motivation to the one who confesses. It is also probable that the deed may be construed to be worse than it really was, possibly not as bad as it really was. The image formed of the person who confesses may be negative. In his nervous state he may not accurately represent the facts, not because he does not want to, but because he is embarrassed or perhaps confused or distraught.

People are generally willing to forgive but they may gain wrong impressions. Have you ever thought how little the Bible urges confessions to human beings upon the conscience? How little Jesus said of it as a

Christian duty? There are many conscientious people who make unnecessary confessions. It is sincerely felt that these confessions are divinely required, when in actuality they are a misconception of what God requires. The confession-conscious man is in need of help. He may be sincere but short of understanding and emotionally motivated. He may also unconsciously be the victim of a salvation-by-works complex, a seeking to obtain favor with God by acts of contrition and humility.

**The spreading of the knowledge  
of sinful behavior is not a virtue.  
It is exactly the opposite.**

The better judgment of the overconscientious Christian tells him not to spread abroad the knowledge of his mistakes, not to make confessions so liberally, but he does it anyway. He gets a momentary sense of relief but he condemns himself because he does something he knew was wrong. He opened up a matter that should have been forgotten—should have died a natural death. Why then did he resurrect it? He wonders himself.

God is interested in people living right. He wants His saints to overcome their mistakes. A man who is impatient with his wife and admits it each time he becomes angry is to be commended if he repents and confesses, but he doesn't recommend himself to his wife as a stable man. If you have this weakness, the next time you do it don't confess it—overcome it. In time your wife will see there is a difference in you. That is what she wants to see anyway. And so does God.

There is a time and place for confession, but that time and place is generally in juxtaposition with a providence of God which indicates clearly that good and not harm will result from the confession itself. Confess, perhaps; but make sure. And if you are not sure, God understands your motive. He knows that you are willing to confess. In the judgment He will accept this motive as an act performed. He knows that the reason why you did not confess was because you were sure that more evil than good would result from it. This subject like every other needs to be resolved in the atmosphere of understanding God's character of love and grace.

THE  
LOCAL  
CHURCH  
ELDER



# Conducting the Sabbath Services

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ORLEY M. BERG

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**T**HE Sabbath services are among the most important occasions that arise during a week. They afford precious opportunities for Bible study, fellowship, and worship, and everything possible should be done to make these services as attractive and helpful as possible. Still, all too frequently they leave much to be desired. Speaking particularly of the worship service, Mrs. White has said, "We do not obtain a hundredth part of the blessing we should obtain from assembling together to worship God."—**Testimonies**, vol. 6, p. 362. This is a very serious indictment.

The pastor is primarily responsible for the way these services are conducted, but there are many times when he is meeting with another church in the district and cannot be present; then the local elder becomes the responsible leader. This is a function which should be taken very much to heart. Please, brother elder, do what you can in counsel with the pastor to see that the Sabbath school, the lay activities service, and the worship service are conducted in such a way as to be pleasing to God and the greatest possible blessing to all who attend.

Not long ago on a Monday morning a young lady spoke to me in great distress of the experience that had come to her the Sabbath just past. She had gone to

spend the weekend with some non-Adventist relatives with the ardent hope that they would attend the local Seventh-day Adventist church with her on the Sabbath. They did, and that is what caused the distress. The services, from beginning to end, had been conducted in such a loose, irreverent manner as to cause nothing but embarrassment. She had hoped that by attending once they would be encouraged to attend again. Now she didn't have the heart to even suggest that they return.

A very dear brother whom I had had the pleasure of helping to lead into the church had a similar experience. He and his wife had gone back to be with his family in their hometown where they had lived before becoming Adventists. On Sabbath they attended the church with the thought that after they had become acquainted, they would invite his family to go with them on a future Sabbath. Reporting to me on the cold reception he and his wife received and the irreverent and meaningless way in which the service was conducted, he said, "I certainly will never invite those dear ones of mine to attend there until some changes are made."

These are not isolated examples. How the angels must weep at the careless way some of our services are conducted. We will never know how many guests are led

by the spirit of the Lord to our services, only to leave disheartened, perhaps never to return.

### Time for a Change

One of the greatest contributions the local elder can make toward the church is to use his influence and office to help bring about any necessary changes. Take a pad with you to the services next Sabbath. Be at the church a half hour before Sabbath school begins. Observe carefully what happens. Write down suggestions that will improve the atmosphere and effectiveness of the program, especially keeping in mind the strangers who may be present. Here are some of the things you might well consider:

1. Is the physical appearance of the church, both within and without, something to be proud of? Are magazines, books, and supplies properly stored away or are they lying around on the back pews? Are the chairs and hymnals, flowers or plants, all neatly arranged and in their proper places?

2. Are folks properly welcomed and received as they enter the church? Does the host or hostess present a pleasing and winning appearance?

3. Does the Sabbath school begin on time? Are visitors welcomed? Is the program properly organized and conducted? If a microphone is used, is it turned on and the volume adjusted? Is a responsible person looking after lighting and heating so as to assure everyone's comfort?

4. Is there a homey, friendly atmosphere, and at the same time a sense of reverence?

5. When the Sabbath school separates for its various classes does the superintendent explain carefully about the classes or are strangers left confused, wondering where they are to go?

6. Are guests kept in mind in the way the lay activities service is conducted and the announcements made?

7. Can the participants be heard?

8. Is the singing done in the true spirit of praise and dedication?

9. Do those on the rostrum present a neat and alert appearance?

10. Following the worship service is there an orderly departure from the interior of the sanctuary, with the visiting left for the foyer or outside?

These are just a few of the factors that

go into making a Sabbath morning at the church an enjoyable and truly spiritually uplifting experience. But you ask, Is it my job as local elder to look after all of that? Am I to run the Sabbath school superintendent's program? Am I to do the deacon's work? Am I the janitor?

### An Important Responsibility

No, of course not. But along with the pastor, you are to have a concern for the over-all program. In the absence of the pastor you have a double responsibility to see that everything functions well. Attendance at every service should be a meaningful experience. A visitor dropping in unexpectedly should go away with a desire to return again and again.

This doesn't mean that every officer or participant needs a college degree, or must have a professional bearing, or be trained in public speaking. Not at all. But it does mean that each person should be so in love with his church and be so eager to have even the smallest functions accomplished in the best possible way that he will strive earnestly with the help of God to do his best. He will be punctual, neat, friendly, and dependable. He will take seriously every assignment, great or small. He will do what he can to generate the true spirit of Christian brotherhood.

In all of this the elder can help by first setting a good example, and then by encouraging such an attitude and spirit on the part of others. The pastor will be most appreciative of your support in this needy area. No matter how well things are now being done, there is always room for improvement. Next Sabbath and every Sabbath thereafter, keep your ears and eyes open to what some of these improvements might be. Discuss them with the pastor and give him your assurance that when he is away the entire program will run as smoothly as when he is present.

**My prayer: Dear Lord, I thank Thee for the church and for the wonderful privilege of worship and Christian fellowship. Forgive us where we have taken these blessings too much for granted and have become complacent or careless in the way we have met with Thee in Thy house. Help us to do better. May each service be conducted in such a way as to be a genuine spiritual blessing to all present. Give me wisdom to know how I can best be used of Thee to help make this a reality. Amen.**

Church Sponsors Seminar on

# ESCHATOLOGY

On March 8, 1971, a seminar on eschatology was conducted for non-Adventist clergymen of Knox County, Ohio. Twenty-five pastors sent in reservations in response to the invitations extended by Pastor LeRoy L. Albers and the Mount Vernon Seventh-day Adventist church to all clergymen of the county. Another seven sent their regrets. Because of unforeseen circumstances such as funerals, only twenty-one ministers were actually present at the Ohio Conference office assembly room where the Monday seminar was held.

The speaker for the occasion was Dr. Hans K. La Rondelle, instructor in systematic theology at Andrews University. The churches represented were Baptist, Christian, Congregational, Church of Christ, Methodist, Roman Catholic, Nazarene, Wesleyan, and independent groups.

The messages were based on the Elijah message of Malachi 4:5, 6, and were given in three one-hour lectures, two in the morning and one in the afternoon. Dinner was provided without charge. The response to the seminar was very favorable.

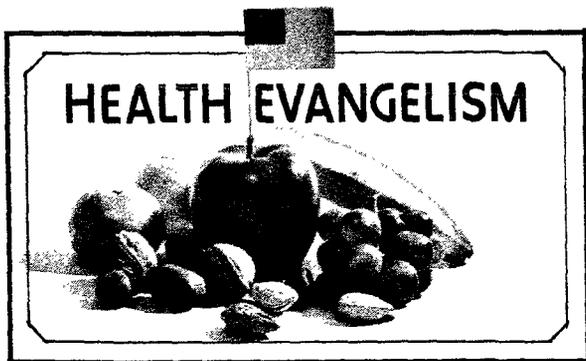
In correspondence with Dr. La Rondelle about the seminar, he writes in part: "We should not focus our presentation on some doctrine or combination of doctrines in which we differ from the other churches. This gives them the impression that we are just another peculiar sect or cult within Christianity. We give a better and more correct impression of our church if we dwell on our unique prophetic mission with reference to the second advent of Jesus Christ. This is the fulfillment of the great prophecy concerning the coming of Elijah in Malachi 4:5, 6.

"This gives us the opportunity to vindicate the intrinsic unity of the Old and New Testaments, and to disclose the basic harmony between the old and new covenant. In the light of this historical perspective, the three angels' messages of Revelation 14 receive their unlocking key from the Old Testament. This approach contains its credentials in itself. The danger is to become specific in its applications while the foundation of Biblical typology has not been made sufficiently clear. We try sometimes to convince by our convictions instead of by the proper reasons for our convictions.

"The Biblical concept also implies that we stress the right gospel order of *redemption* first and only then the *ethics* of obedience. Also, it is vital to bring a personal testimony of redemption, of love for the Lord Jesus. No one can argue with a man who witnesses that he is seized by his Lord and Saviour, Jesus. Only what comes from the heart speaks to the heart."

The principles outlined above were ably demonstrated in the lectures presented at Mount Vernon. And you will be interested to know that these lectures are provided as the March release for the Tape of the Month Club. Those not yet enjoying the benefits of the Tape of the Month Club would do well to subscribe at once. These messages alone are worth the cost for the year.

O. M. B.



*New Temperance Evangelism Plan!*

# Home Help



*Milo Sawvel, associate secretary, General Conference Temperance Department, is seen outlining the Home Help temperance evangelistic plan to a group of church leaders. The mobile background display is also recommended for use in churches, at fairs, and other community functions, alerting people to our positive program for prevention of intemperance and rehabilitation of the intemperate.*

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### ERNEST H. J. STEED

*Secretary, Temperance Department, General Conference*

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**O**VER the past thirty years society has institutionalized its community service of medicine, religion, education, and welfare.

However, a radical change is now sweeping the world, and the trend is away from institutionalism to personal involvement. Formerly in meeting the problems of alcohol, tobacco, and drugs the various disciplines of medicine, psychiatry, welfare, and government agencies have taken the pre-eminence. This has placed the focus on professional services as the primary medium for relief. Christian influence for service joined the institutional trend only to find

traditional Christian concepts being pushed further into the background with so-called scientific philosophy and concepts often at variance to former Christian ideals.

Today we find a world falling apart—many terribly disillusioned at the grandiose concepts previously propounded and sadly wanting in presenting the reality of changed lives.

Young and old have turned to drugs, alcohol, and many other debasing practices of intemperance in an attempt to find purpose and meaning, in an attempt to secure sensual pleasure and an experience of euphoria.

To try to meet these problems with conventional approaches the church would fail in its total mission. Rather, the Seventh-day Adventist Church has been given the answer to the world's need at just such a time as this.

What the community needs is a demonstration of a people who personally care, someone who believes in the power of the Lord Jesus, who can give hope and guidance toward real life. With this in mind the Home Help plan has now been developed.

### A Community Service

Home Help for alcohol, tobacco, and drug problems is a Seventh-day Adventist community service. No other organization has attempted to meet the need at its basic source—the home. What we see of public problems in these practices of intemperance is but the top of the iceberg. Most families try to cover up or shield themselves from the public gaze, so struggle along hoping sometime to solve the problem. Instead the problem increases until it boils over into tragedy of one kind or another.

To help break this deadlock of family obscurity in trying to handle these problems alone, by giving an assurance of genuine help in confidence, is the aim of Home Help.

The plan is simply to get church members going two by two, visiting homes at the occupants' telephoned request after seeing a TV announcement, or reading a newspaper advertisement or story.

A training manual for the pastor will aid him in showing members how easy it is to offer this positive, rewarding alternative. Specially prepared aids will make it possible for anyone to do an effective job of visiting. Those inviting Home Help counselors will know them to be Adventists. Therefore, no embarrassment in giving spiritual aid along with practical guidelines should occur. Super 8 mm. single concept films (movie without sound) specially prepared for the specific problem in the home are to be shown on a small, modern, instamatic projector.

### Additional Aids Available

Long-playing records, books, magazines, and leaflets, to give or loan, will round out the aids to present genuine help to meet the specific problem.

The visit at the home will be introduced

by the use of a colorful prospectus showing the four-dimensional nature of man—physical, mental, social, and spiritual—and the importance of understanding the natural and divine laws that help to develop these powers toward real life.

Before leaving the home a prayer is offered for divine strength to accomplish this plan toward better living. Three further visits are planned to follow. Many will show an appreciation of these benefits for the total man and an interest in spiritual things. Follow-through will include, where possible, Bible guidelines and study programs.

Home Help, based on Spirit of Prophecy principles, has already met the zeal and enthusiasm of many church leaders. The General Conference Temperance Department function is cooperatively aided by the Lay Activities and Youth departments working with the church ministry and members.

A Home Help kit should be secured by each pastor. It may be purchased from the General Conference Temperance Department for \$5. It will contain: the director's manual, the Home Help counselor's guidebook, a sample poster for the church announcement, newspaper advertising and matrix, public relations guidelines, a copy of the prospectus for home visitation, and a catalog showing the film cartridges and other aids.

It is hoped that this personal temperance evangelism plan will be introduced in every city in the fall, and continue through 1972 as a great public ministry for soul saving to coordinate with MISSION '72.

Now is the time to get your church organized for practical and timely temperance evangelism—Home Help can indeed be the introduction deluxe.

### Home Help Package Plan

Each church will need the super 8 mm. projector, twenty film cartridges on smoking, alcohol, drugs, and the Bible series consisting of six cartridges.

A copy also of the kit, the long-playing records, books, pamphlets, et cetera gives the items needed. The total price is \$433, but each church, if ordering the total Home Help package, will receive a special reduction, making the price only \$399.

Order from the Temperance Department, General Conference Office, 6840 Eastern Avenue NW., Washington, D.C. 20012.

# Do You Know How to Handle Frustration?



**GEOFFREY E. GARNE**

*Editor, Signs of the Times, South Africa*

**F**RUSTRATION dogs the steps of most workers at times. This is normal if our minds are active, our spirits sensitive, and our intellects sharp. If you've never felt frustrated it is probably because you have slipped into a "jogging-along-and-couldn't-care-less-as-long-as-my-paycheck-arrives-promptly-at-the-end-of-the-month-whether-I've-earned-it-or-not" pattern! If you belong in this class you are, of course, to be pitied. If you don't, you'll certainly experience frustration whether you like it or not! The fact that it overtakes us should not worry us. What

needs to concern us is how to deal with it when it comes. Unless taken in hand positively, it can poison our experience and reduce our productivity and effectiveness.

Here are a few practical suggestions on how to handle the next attack of frustration that hits you:

**1. Do something creative.** Paint a picture; cultivate a flower; write a poem, a story, or an article. If you can't do any of these, write a letter—of comfort, of appreciation or congratulation. (And please, in writing to someone who has been appointed to a position of trust in the spiritual realm,

never say "congratulations." This reveals poor taste and smacks of politics. Say rather "God bless you. Please be assured of my prayers.")

Most of our frustrations stem from the fact that our creative urges are being denied expression. Doing something satisfyingly creative will release the pressure and cause a ray of light to break through the clouds. Read 1 Kings 19 and you will discover that this is the therapy God used on Elijah during his juniper tree experience. He gave him three specific assignments, all of them creative. He needed a creative task to recharge his spent physical, intellectual, and spiritual resources.

**2. Do something for which you will get no reward.** Like helping a high school student with a math problem, taking a shut-in for a drive in your car, or inviting someone to lunch who is not in a position to return the invitation. Most of what we do as workers we do with the expectation of some kind of a reward. This desire for reward is not necessarily in itself sinful; it is doubtless a spark which has been implanted in the human heart by the Creator Himself. But it is the *misuse* and *abuse* of this urge that constitutes sin. What we are saying here is that it is an extremely healthful spiritual exercise to do *something, sometimes*, for which we will never get *any* reward, apart from the satisfaction of making somebody else happy. Doing things that are *unrewarded* develops within us a spiritual dimension that helps us keep our balance.

**3. Spend some time alone.** Angling enthusiasts tell us that their sport is a wonderful cure for frustration, simply because it separates a man from the crowd and forces him to be alone with his rod, the sea, and the sky. We are not advocating angling. But the principle is a good one. It does one's soul good to get away from the mad confusion of people and things, and be alone with oneself, nature, and God. We don't have much time for this sort of thing nowadays. But our failure to do so is undeniably one of the causes for the scarcity of spiritual giants in our materialistic day and age. We cannot escape the historical fact that, like forest giants, the giants of the spirit grow tall under the stars.

**4. Cultivate a positive philosophy.** If ever there was a man who had reason for frustration, it was the apostle Paul. Read the catalog of circumstances that combined to destroy him, as recorded in 2 Corinthians

11:24-33. One marvels that a man could possibly ride such a storm of circumstances without going under! What was Paul's secret? You discover it as you read his epistles. They abound with such expressions as these: "[I am] confident . . .," "[I] am persuaded . . .," "I glory . . .," "I know. . . ." Paul's victory over odds was the all-time classical example of the power of positive thinking. He was certain that God had called him. He was certain that the God who had called him would not fail him. He was certain that God's calling was His pledge to him that He would fulfill in his life the purpose for which He had separated him. He saw in every frustration merely a human or Satanic device to thwart that purpose. And as far as he was concerned, God was more powerful, and better able to see His plan through, than were the united efforts of men and demons to frustrate it.

This must be our personal philosophy if we would be the men and women God expects us to be. We must have unswerving confidence that God has called us, individually, and as a people. We must be fully persuaded that the God who has called us will see us through. When circumstances that appear like impenetrable obstacles, thrust themselves onto the horizons of our lives, we must see in them the devices of the enemy to turn us back—and press on in simple faith that the God who called us *out* is calling us *on*.

A positive philosophy has as its essential ingredients, confidence, certainty, and persuasion, such as were personified in the life of Paul. If we do not have it, we can cultivate it. We *must* cultivate it, or go under. Why am I a Seventh-day Adventist? It didn't happen by chance. Such and such were the marvelous workings of God in bringing it about! He had *something* in mind in doing it. Whatever it was, I am going to let Him fulfill His purpose, regardless of the destructive agencies that range themselves against its accomplishment. Such a philosophy will see us through every crisis, enable us to mount every obstacle, and ride out every storm.

**5. Analyze the causes for frustration.** We must now, in conclusion, face up squarely to the painful fact that such measures as creative activity, unrewarded service, and temporary withdrawal from the pressures of life, which we discussed as our first, second, and third points, are merely *remedies* and not *cures*. They help to relieve the severity

of the onslaught that would often crush us if we did not use them as safety valves. But in the final analysis, they are merely safety valves. Their benefit will be short-lived if the basic causes of frustration still exist when we get back to the hard facts of reality.

Having warded off the severity of the attack, we need to have a good look at the factors involved. Whatever they are, one thing is basic: *the reason for our frustration is that we are not accomplishing all that we want to accomplish.* For this fact we may be blaming other people, or a variety of circumstances, or both. And while these may possibly enter into the picture, it might well be that we are using them as alibis to evade our personal responsibility. There is *always* something we can do ourselves, no matter how many external factors might be involved. Don't worry about the factors you can do nothing about. Concentrate on the *internal* factors—those you *can* do something about.

You may discover certain definite changes that need to be made in your life. These may be in the direction of the conservation of your time. You may be allowing people to fritter away your time with inconsequential trivia. You may be devoting to certain activities more time than they are really worth, and allowing worth-while objectives to suffer. You may need to learn to say No to certain appointments which are not vital and which have no contribution to make toward being effective and fruitful as a soul winner. You may be devoting so much time to serving tables that you have no time left for the all-important task of reaching people with the message. If such a situation doesn't make you frustrated, it certainly should! If it does, don't let it bog you down. Do something about it. Discover how you can shed some of your fringe responsibilities so that you can concentrate on the central things. Don't allow anything to keep you away from the all-important task of winning souls.

### The Best Tonic for Frustration

*I know of no better tonic for frustration than to win a soul.* It is a tragic fact that there are some Seventh-day Adventist workers who are content to go through year after year without ever specifically winning a soul. They feel that because they are connected with one of our institutions—"in the work"—they have no direct soul-win-

ning responsibility. If such a worker ever experiences a severe attack of "frustration blues"—heaven pity the poor man or woman if it *doesn't* happen!—my earnest counsel to him, or her, would be: *Win a soul!* If you've been an institutional worker for ten or fifteen years without ever getting into a home to hold Bible studies, you owe yourself the stimulation of the experience. It will add a new dimension to your life. You may feel that you do not have time because of your busy program. This is not true. With a few slight but deliberate adjustments to your program you *can* fit it in. Some of the things of lesser importance will assume their proper perspective. There are 10,000 institutional workers listed in the *Seventh-day Adventist Yearbook*. If each of these won a soul each year during the forthcoming quadrennium, this one avenue alone would result in 40,000 souls being won for the truth! And the blessing would flow two ways. An evening a week devoted to studying the truth with somebody in his home, keeps a worker on his tiptoes spiritually!

Take time to have a good, objective look at your program. Ask yourself, What am I accomplishing? True, I'm working hard, but am I achieving? Do I have my priorities straight? Am I devoting dollars' worth of time to cents' worth of effort? Could I be accomplishing more? Could I use my time more profitably? Could I reduce my "overhead expenditure" of energy? Could I be more efficient, remembering that efficiency is maximum output for the minimum of expenditure? These are questions which only we ourselves can answer, with reference to our own experience. What is more, we must answer them on our knees. Right there at that sacred trysting place as we claim the promise of James 1:5, God will draw near to reveal some of the things that are frustration harborers in our lives, and will point the way to increased productivity.

Thank God for frustration! It may be one of His ways of trying to get it across to us that He has bigger and better things in store for us. Instead of wandering around in a maze of unproductive activism He wants us to break through and find the royal highway to fruitfulness in His service. Instead of sinking from frustration to despair it is our privilege to go forward from height to height, from victory to victory, from strength to strength. We can make a start on that road today.



FRED COLLINS, ARTIST

# Cosmic Conveyances

ROBERT F. CORREIA

Pastor, Fredericksburg, Virginia

**EDITORIAL NOTE:** Readers of *THE MINISTRY* will appreciate the references in this article taken from the Bible and the Ellen G. White sources, some of which are quite illuminating although not written essentially for the study of space. While partly of a speculative nature, we trust this article will enhance your desire to participate at last in the glorious future when the wonders of space and the universe will be the subject of endless exploration and enjoyment.

**B**Y THE aid of terrestrial technology, earthlings have at long last made their initial landings on the lunar surface. Recent achievements of our space program appear to be but the beginning of further fantastic feats in man's conquest of the cosmos. Space scientists consider the moon and Mars as steppingstones in their search into space.

If earth-beings, handicapped by the effects of evil and isolated from the rest of the universe, are able to devise space transports to carry them away from this planet to other celestial bodies, it seems reasonable that extraterrestrial intelligences having equal or superior capabilities could surpass man's feats.

A variety of cosmic carriers are brought to view in the records of revelation. According to the Scriptures, the visitation of cosmic craft is not confined to any particular period of human history. Several craft styles are specified such as the Fiery Chariot, the

Cloudy Chariot, the Cloudy Pillar, and the Cherubic Wheelcraft.

## The Chariot of Fire

Flaming cosmic carriers are used in and between earth and heaven. Their number, as that of the angels, is myriadfold,<sup>1</sup> and their occupants in some cases were pilots,<sup>2</sup> while in other instances were passengers including divine, celestial, and terrestrial beings. "In a flaming chariot" both the Father and Son were borne to the most sacred place of the sanctuary.<sup>3</sup> "Holy angels have left the royal courts, and have come down to earth to encamp in the valleys in chariots of fire."<sup>4</sup> Both Elijah and Enoch were "borne to heaven" in "flaming chariots."<sup>5</sup> The celestial chariots were to patrol, protect, transport, gather, and to destroy.<sup>6</sup> A vast aerial armada of fiery chariots will accompany the Lord's second advent: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."<sup>7</sup>

## The Cloudy Chariot

Clouds are frequently associated with in-

traspace mobility. Intangible in form, undefined in shape, unrestricted in space, a supernatural cloud is the long established covering and conveyance of the Lord who, "maketh the clouds his chariot," and "rideth upon a swift cloud."<sup>8</sup> Despite its nebulous appearance, the cloudy chariot has a distinguishable size, a variable color, and a well-defined configuration.<sup>9</sup> Its utility as a vehicle for travel is indicated not only by its support of heavier-than-air objects but also because it can be entered into and ridden upon.<sup>10</sup> While closely related to celestial beings, this uncommon cloud is not to be confused, at least in every instance, with angels, since they themselves ride in, wait in, and escort the cloudy chariot.<sup>11</sup>

### Cloudy Pillar

A columnar cloud carrier is also described in the Sacred Script. Differing from an ordinary cloud, this pillar had a distinct shape, size, interior, and base.<sup>12</sup> A conveyance is indicated by the Lord descending in it, receiving visitors within it, and leading Israel by it.<sup>13</sup> By its vertical motion of up or down, the signal was given to Israel, either to camp or to journey on.<sup>14</sup> There was but one pillar with a cloudy cast by day and a fiery feature by night.<sup>15</sup> During the day its canopy shielded from the hot sun, and after dark it illuminated the entire encampment.<sup>16</sup> On occasion, the rebellious were consumed by a fatal flash of its light rays, similar perhaps to the laserlike "beams of light" of the flaming sword guarding Eden's gates.<sup>17</sup> Appearing at the outset of the Exodus, the providential pillar continued in Israel's camp till the forty years of wilderness wandering were over.<sup>18</sup>

### The Fire Cloud

Ezekiel reported a colossal cloud approaching our planet and associated with a whirlwind similar to those accompanying the chariots of Elijah, Isaiah, and Jeremiah.<sup>19</sup> The surface-gleam of this shining vehicle was likened to "glittering metal."<sup>20</sup> Surrounding it from without was an aureole of light and from within there issued a continuous sheet of flame. From the interior of this cloudy conveyance emerged a quartet of what appeared to be humanlike beings whose movements were coordinated with four disklike components which descended to and lifted off from the surface of our planet while the mother craft hovered in space.<sup>21</sup>

### The Wheelcraft

An unusual disk device is described by Ezekiel<sup>22</sup> who defines it as a "wheel" (*ophan*) whose variant is *galgal*—interpreted by some as "wheelwork," or "chariot."<sup>23</sup> The four units had a uniform configuration with a blue-green color and a series of portholes or lights (eyes) on their outer edge or rim. To the observer, their size was awe inspiring. Each object also contained a "wheel within a wheel," which, according to our technology, could very well be a gyroscopic stabilizer. Similar to the unified movement of the pillar of cloud and its Occupant,<sup>24</sup> these celestial crafts apparently had no independent action; for their performance was closely directed by the spirit "in the wheel." They moved in various directions with the speed of light. The four components seemed to emerge from the mother craft to descend to and take off from the surface of the earth.

KREIGH COLLINS, ARTIST



**On Esteeming  
One Day Better  
Than Another**

**RAOUL DEDEREN**

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Supplement to THE MINISTRY  
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## INTRODUCTION

Seventh-day Adventists have often been inclined to become key-text exponents in their doctrinal and prophetic presentations. They have likewise been sensitive to problem texts which on the surface seem to contradict the messages of the key texts.

Throughout the history of the church they have had writers who were strong defenders of the faith. But the strength was not always based upon sound exegesis.

In sharing with the field some of its work, the Biblical Research Committee of the General Conference brings careful exegesis and competent scholarship to bear in the papers presented. The following paper on Romans 14:5,6 was prepared for and approved by the Committee. Dr. Raoul Dederen, Chairman of the Department of Theology and Christian Philosophy at the Theological Seminary of Andrews University, balances with care the pros and cons of this text which is used quite freely by those who oppose the sacredness of the seventh-day Sabbath of the fourth commandment.

One difficulty, however, in dealing with many individuals concerning these problem texts is that they are oblivious to careful scholarship, sound exegesis, and accurate linguistic evidence. With dogged preconceptions of what the Bible writers had in mind, they cling adamantly to their positions. To work for such persons calls for infinite patience, grace, and prayer, exemplifying the very spirit which Paul is advocating in the passage under consideration.

It is hoped that this and other Biblical Research Committee inserts will be appreciated for future as well as present significance, so that they will merit a permanent place in the filing system of the careful worker. If you appreciate these papers, please call them to the attention of your colleagues and your active laymen, so that the greatest service may be rendered to the field by these studies.

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# ON ESTEEMING ONE DAY BETTER THAN ANOTHER

RAOUL DEDEREN

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One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God (Rom 14:5, 6).

What was in the mind of the apostle when he indicated the Christian's perfect liberty either to esteem one day above another, or to fail to make any distinction at all between them? Was Paul objecting to Sabbath keeping? Was he attempting to prove that the "Jewish Sabbath" was "nailed to the cross" like any other day of worship, since the issue presented here seems to be of equal importance to both Sabbath and Sunday-keepers? What is Paul saying to the Christian community in Rome? Is he writing of doctrinal "essentials" or of ethical "unessentials"? If he is writing of soteriological "unessentials" would he include a reference to the Sabbath in the passage?

## *The Church at Rome*

The epistle itself seems to have been a product of Paul's three-month stay in Greece, at the close of his third missionary journey. Quite probably it was written from Corinth, or that city's seaport, Cenchreae, for Corinth was the site of the most important Christian church in the area.<sup>1</sup> The best historical evidence seems to locate this three-month period in Achaia between 57 and 59 A.D. The winter of 57-58 or the early spring of 58 seems a reasonable date for the letter.

Little is known regarding the beginning of the Christian

<sup>1</sup> C. H. Dodd, *The Epistle of Paul to the Romans* (London, 1954), pp. xviii-xx.

## ONE DAY BETTER THAN ANOTHER

community in Rome. But it seems certain that Christianity was introduced quite early in the capital city. Evidently there was a large church at Rome in 58, composed like most churches of mixed Jewish and Gentile membership.<sup>2</sup> "When the Neroian persecution broke out (ca. 64), the Christians of Rome were 'a large body' (I Clem. VI, 1), 'an immense multitude' (Tacitus, *Annals* XV, 44).<sup>3</sup>

The basic theme recurring through the entire letter is that of justification by faith, the universal sinfulness of man and the universal grace of God. The epistle itself is divided into two main sections, the theological part (chs. 1-11) and the ethical or practical section (chs. 12-16): "Ethics "after "Dogma."<sup>4</sup>

In Rom 12 and 13 the principle of love receives first importance. It will express itself to the need of the brethren as well as to the world at large in civic justice, good citizenship, and a holy example. But what shall be done about matters of Christian ethics when believers differ in opinion and are convinced that their views are sound? Is there here some tangible meeting place? Yes, answers Paul in a passage which is an immediate illustration of the spirit of self-sacrifice that he has just been requiring (ch. 14:1-15:13). Depicting Christ as the model in self-denial, he summarizes the whole thrust of the passage by these words, "Let each of us please his neighbor for his good, to edify him" (ch. 15:2). This ethical section is not to be considered as a new development in Paul's outline. It is rooted in the previous chapters. The first eleven chapters cannot be fully understood without the concrete and practical application of chs. 12-15, nor would it be possible to interpret the latter correctly without the background offered by the first eleven chapters. The passage under study (chs. 14:5,6) falls within a large section of the letter devoted to the very application of Christian truths to the daily Christian life.

<sup>2</sup> See Rom 1:13-16; 2:9, 10, 17; 11:13, 31.

<sup>3</sup> Dodd, *op. cit.*, p. xxviii.

<sup>4</sup> Paul Althaus, *Der Brief an die Römer* (9th ed.; Göttingen, 1959), p. 112.

The Immediate Context

As for the man who is weak in faith, welcome him, but not for disputes over opinions. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Master is able to make him stand.

One man esteems one day as better than another, while another man esteems all days alike. Let every one be fully convinced in his own mind. He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God (Rom 14:1-6).

No attempt at reliable interpretation of Rom 14:5 can be made without a careful examination of the context. A cursory reading of Rom 14 indicates that there existed in the Christian community of Rome a controversy in connection with both diet and the observance of certain days. In fact, the matter of "esteeming one day as better than another" seems to be merely interjected into a passage which has to do entirely with a controversy which existed in the Roman community on the matter of meat-eating *versus* vegetarianism and abstinence from wine (see vss. 1, 21).

Therefore, in order properly to evaluate Rom 14:5 it is necessary first to gain an understanding of what conflicting philosophies were involved in the controversy, and then determine, if possible, whether there is any connection between the question of diet and that of considering certain days as holy. If any conclusion may be reached, it might then be possible to suggest whether or not the seventh-day Sabbath is involved.

*Is Paul Speaking to a Specific Situation?* Whether or not Paul is speaking to a specific situation is a matter of debate. Although the suggestions made by some commentators seem very reasonable,<sup>5</sup> the author is inclined to believe that Paul

<sup>5</sup> Following an excellent resume of the various positions, W. Sanday and A. C. Headlam conclude that Paul is giving general counsel arising

## ONE DAY BETTER THAN ANOTHER

aims his counsel to a specific situation and to a particular group of individuals in the Roman church. With Emil Brunner he believes that "a certain split had occurred in the church at Rome" <sup>6</sup> and that after having dealt with the more general aspects of Christian behavior, Paul now turns to a problem which was perplexing that community.<sup>7</sup>

Exactly what the problem was remains uncertain. In Christian communities tension arose between the "old-fashioned" and the "emancipated," the "progressives" or "enlightened," in T. W. Manson's words.<sup>8</sup> The weak are vegetarians, the strong are able to eat all kinds of food. In a classic chapter on the theory and practice of the Gospel in terms of Christian tolerance, Paul places his finger on the vice so liable to be indulged by the respective groups. That of the strong is the smile of disdainful contempt. That of the weak is the frown of condemnatory judgment. Both are condemned with equal vigor.

### *Who Were Those Ascetics?*

The tendency has been to point immediately to Jewish Christians who still adhered to the shadows of the laws and whose minds were not yet sufficiently established, as the weak

from past experience. William Sanday and Arthur C. Headlam, *A Critical and Exegetical Commentary on the Epistle to the Romans* (5th ed.; Edinburgh, 1958), pp. 399-403.

<sup>6</sup> Emil Brunner, *The Letter to the Romans* (Philadelphia, 1959), p. 114.

<sup>7</sup> The questions raised by Paul in verses 4 and 10 appear to refer to a concrete situation. In verse 2 he uses *λάχανα* (vegetables), the only time in the entire body of his writings. The situation does not seem to have appeared elsewhere. Furthermore, his general method seems to be to state enduring Christian principles in the presence of problems or errors. 1 Cor and Gal are outstanding examples. Likewise it seems that the great principles of Christian living laid down in Rom 14:1 to 15:13 are triggered by the situation at Rome. It seems that Paul knew something about the Roman church through persons who had been in Rome or traveling church members (ch 1:8). It is like human nature that he could have heard of the contention as early as of the faith of the Roman Christians.

<sup>8</sup> T. W. Manson, *Romans*, in *Peake's Commentary on the Bible* (Matthew Black ed.; London, 1964), p. 951.

believers mentioned in this passage. Ascetic trends, however, existed in paganism as well as in Judaism.<sup>9</sup>

Pagan concepts may very well have made inroads in the Christian church at Rome. We find them indicated in Paul's epistles to the Galatians and to the Ephesians. Those who followed the Orphic Mystery cult and the Pythagoreans appear to have been vegetarians. Gnostic ideas also were prevalent in the first century in many parts of the Empire.<sup>10</sup> Their tendencies toward asceticism may have obtained some following in Rome. But these do not satisfy all the circumstances. Roman Christians were in the habit, says Paul, of observing scrupulously certain days, and this custom did not, as far as we know, prevail among any heathen sect. The possibility cannot be excluded, however, that there might have been those among the Roman congregation who, because of the influence of a philosophy of life rooted in Hellenistic dualism, chose totally to abstain from meat and wine.<sup>11</sup>

It seems difficult also to retain the possibility that Paul was speaking of Jewish Christians who rejected wine (see v. 21) and who had serious scruples about eating unclean meats of which others among the congregation partook. Judaism did not reject wine except for the duration of a vow, and the weak brethren objected to eating flesh at all, an objection which was not founded on the law of Moses but on ascetic motives foreign to the eleventh chapter of Leviticus.<sup>12</sup>

<sup>9</sup> For a list of the major groups, see Otto Michel, *Der Brief an die Römer* (10th ed.; Göttingen, 1955), pp. 256 ff.

<sup>10</sup> Hans Jonas, *The Gnostic Religion* (Boston, 1958), p. 33.

<sup>11</sup> See Ernest Best, *The Letter of Paul to the Romans* (Cambridge, 1967), pp. 154, 155.

<sup>12</sup> The word used for unclean (Rom 14:14) is significant, *viz.*, *κοινός*. It is to be distinguished from *ἀκάθαρτος*, the word applied to forbidden food in the LXX text of Lev 11. *Κοινός* does not carry the sense of being impure, but common, unfit for the holy purpose of sacrifices, and defiling (see 1 Macc 1:47). *Ἀκάθαρτος* refers to meat which, defined by Lev 11, is unfit for human consumption. *Κοινός* is applied to perfectly proper food become "unclean" and therefore not lawful to be eaten.

Most vegetarians in those days abstained from meat on the basis of

## ONE DAY BETTER THAN ANOTHER

Since all meat was refused, some have postulated that the reason could very well be the same as that given in 1 Cor, namely the difficulty of obtaining meat that had not previously been offered in sacrifice to deities.<sup>13</sup> There is a rather close affinity, in fact, between Rom 14 on one hand and 1 Cor 8 and 10 on the other. Food and drink is the issue (Rom 14:1, 21; 1 Cor 10:31), "everything" is permissible (Rom 14:14, 20; 1 Cor 10:23). In each case the eater gives thanks to God and eats with impunity (Rom 14:6; 1 Cor 10:26, 30). He is justified if he has no scruples and is no stumbling block to the weak brother (Rom 14:20; 1 Cor 8:9). In both instances Christ's disciples are exhorted to consider others before themselves (Rom 15:1, 2; 1 Cor 10:24) and to see the other's advantage rather than one's own (Rom 15:1, 2; 1 Cor 10:33). The appeal is to be considerate of the weak one's faith and to abstain rather than to cause another's fall (Rom 14:1, 21; 1 Cor 8:9, 11-13).

It seems impossible to determine exactly what the problem in Rome was. It might very well have been identical with that in Corinth. But Paul's silence concerning idols and demons, as well as the mention of the observance of certain days, incline many to conclude that there is no real parallel between the two passages.<sup>14</sup>

*Christians of Jewish Origin Influenced by Essenism.* It is equally possible that those refraining from meat and wine might have been Christians of Jewish origin influenced by Essenism.<sup>15</sup> It is evident, as mentioned earlier, that the church their metaphysical concept of the world. Most Christian vegetarians today do so mainly in striving for good health.

<sup>13</sup> Anders Nygren, *Commentary on the Romans* (Philadelphia, 1949), p. 442. Cf. A. M. Hunter, *The Epistle to the Romans* (London, 1957), p. 117.

<sup>14</sup> Cf. Adolf von Schlatter, *Gottes Gerechtigkeit* (4th ed.; Stuttgart, 1965), pp. 364, 368; Michel, *op. cit.*, p. 256; Ernst Gaugler, *Der Römerbrief* (Zürich, 1952), II, 326.

<sup>15</sup> On the importance of the Jewish influence in Rome, see J. Kinoshita's interesting theory on a source for the outline of Rom 14. He sees the passage as composed of "The Manual of Instruction on the Jewish Problem." J. Kinoshita, "Romans—Two Writings Combined," *NT*, VII (1964-65), 258-277.

at Rome was composed of both Jews and Gentiles. The relative size of the two groups is uncertain, although we know that at that time there was a large Jewish colony in Rome.<sup>16</sup>

Like the Pythagoreans, the Essenes sought to attain a higher sanctity by depriving the flesh of satisfaction of its desires. As a possible outgrowth of Pharisaism, Essenism had much in common with it, although it also found itself at great variance with it. Here ceremonial purity was not merely a principal aim, it was an absorbing passion. In his desire to observe carefully the distinction laid down by Moses of meats as lawful and unlawful, the Essene went far beyond the Pharisee. Many believe that he even drank no wine nor touched any animal food, at least at times.<sup>17</sup>

Less objection applies to this proposed solution if it is

<sup>16</sup> For a study of the Christian community and the Jewish colony in Rome, see G. La Piana, "Foreign Groups in Rome During the First Centuries of the Empire," *HTHR*, XX (1927), 183 ff.

<sup>17</sup> It remains difficult to know whether the Essenes abstained entirely from meat and wine. Archaeological and literary evidences provided by the Qumran community—which most scholars relate to the Essenes—have been variously interpreted. Whereas some, on the basis of the Dead Sea scrolls, consider that the Essenes used wine, others regard it as improbable in view of the use of the word *tiros*: see J. van der Ploeg, *The Excavations at Qumran* (London, 1958), p. 212, and E. F. Sutcliffe, *The Monks of Qumran* (Westminster, Md., 1960), p. 110. Archaeologists uncovered numerous deposits of bones in jars and pieces of jars, bones of animals—mainly sheep and goats—which had been cooked or roasted. The theory that these are the remains of animals of which the flesh was eaten seems very natural, although not convincing to those who consider them as evidence of sacrifices that the Essenes felt necessary to offer within the purity of their own community; see Kurt Schubert, *The Dead Sea Community* (New York, 1959), p. 23; van der Ploeg, *JSS*, II (1957), 172; R. de Vaux, *RB*, LXIII (1956), 73, 74, 549-550; W. R. Farmer, *The Interpreter's Dictionary of the Bible*, II (New York, 1962), 148.

In the absence of coercive evidence it seems reasonable to suggest that wine was drunk and meat was eaten at times by the Essenes of Khirbet Qumran. But if the Pharisee fasted twice a week and, at times, rejected wine for the duration of a vow, the Essene, whose austerity was so highly esteemed by ancient authorities, must not have lagged behind in his zealous attachment to a strict observance of his religious practice. At Qumran the significance of asceticism and purity was pushed to the limit. The community stood or fell by it, so to speak.

presented in the form, not that Essenism existed in Rome as a strict organization, which is highly improbable, but that there was an Essenic influence in the Jewish community there. This is probable, and the view fulfills the three conditions of the case. The Essenes were Jewish and ascetic, and they observed certain days. "There is some evidence," writes F. F. Bruce, "that such 'baptist' communities were found in the Dispersion as well as in Judaea. The Jewish community of Rome, in particular, appears to have preserved some characteristic features of this 'non-conformist' Judaism—features which, as we may gather from the Hippolytan *Apostolic Tradition*, were carried over into Roman Christianity."<sup>18</sup>

*On Esteeming Certain Days Above Others*

Whatever the real problem may have been, Paul's plea is for consideration on the part of more mature Christians towards their weak brethren. Those whose faith makes them independent of ritual prohibition should not reject the weak, but welcome them as Christian brethren. To the weak and scrupulous Paul appeals with more elaboration of argument that they should refrain from condemning those who claim to exercise freedom in matters of such observances.

At this point, in a chapter that has to do with a controversy on the matter of meat-eating versus vegetarianism, Paul interjects another issue, that of "esteeming one day as better than another" (v. 5). This might very well have been another expression of the scrupulousness Paul is concerned with.

*Remarks on the Greek Text of Rom 14:5.* Part of the interpretative problem of this passage is the fact that a linguistic study hardly contributes any substantial information toward a more accurate understanding. The Greek text reads: ὅς μὲν (γαρ) κρίνει ἡμέραν παρ' ἡμέραν, ὅς δε κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω.<sup>19</sup>

<sup>18</sup> F. F. Bruce, "To the Hebrews or to the Essenes?" *NTS*, (1962-1963), 227.

<sup>19</sup> *Novum Testamentum Graece* (Erwin Nestle, ed.: Stuttgart, 1952).

Key words in this passage, on which its sense hinges to a large degree, are κρίνει, ἡμέραν παρ' ἡμέραν, and πληροφορεῖσθω.

Κρίνει: one man "esteems." The basic meaning of the word is that of separating, and then discerning, in the act of judging. It stresses mental discrimination, a moral scrutiny and determination. It is here properly translated "esteems." Some Roman Christians attributed a particular importance to certain days, others considered them all alike.

Ἡμέραν: "day." Although ἡμέρα may have several meanings,<sup>20</sup> in this passage the word falls easily into the category of a 24-hour period. Reference is made here to the calendar day.

Ἡμέραν παρ' ἡμέραν: "one day as better than another." In this phrase, the key word is παρα. When used before an accusative, as is the case here, except with verbs of motion and adverbially of place or time, παρα indicates a comparative-contrastive concept. According to the best Greek authorities this concept conveys two fundamental notions: (1) *Besides* or *beyond*, as in Rom 16:17; (2) *Above* or *beyond* in the sense of the comparative sense "more than," as, for instance, in Heb 1:9; Lk 13:2. Fundamentally, then, the preposition παρα serves to *set apart* one idea *from* another, or "one day *above* another."<sup>21</sup> Although in the opinion of some the addition of "alike" may seem to distort the meaning of the passage, this adjective has been supplied by the translators in an effort to complete the sense of the sentence.

<sup>20</sup> As a summary of the meanings ἡμέρα may have in the Pauline writings, W. F. Arndt and F. W. Gingrich suggest: (1) An age, era, indefinite period of time, as in 2 Cor 6:2; Eph 5:16; (2) an eschatological day, as in Rom 2:16; 1 Cor 5:5; (3) the natural day from sunrise to sunset, 1 Th 2:9; 3:10; (4) the day of 24 hours, Gal 1:18; 1 Cor 15:4. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (Chicago, 1957), pp. 346-348.

<sup>21</sup> James H. Moulton, *A Grammar of New Testament Greek*, Vol. III by Nigel Turner (Edinburgh, 1963), p. 273; F. Blass and A. Debrunner, *A Greek Grammar of the New Testament and other Early Christian Literature* (Cambridge, 1961), pp. 123-124; Arndt and Gingrich, *op. cit.*, art. παρα.

## ONE DAY BETTER THAN ANOTHER

The various nuances of meaning possible to the entire clause ὅς κρίνει ἡμέραν παρ' ἡμέραν are reflected in various versions and translations. The following are samplings:

“One man discriminates between days” (Syriac).

“One man considers some days to be more sacred than others” (*The Twentieth Century New Testament*).

“One man esteemeth one day above another” (*KJV*).

“This man putteth difference between daye and daye” (Tyndale and Cranmer).

“One man esteems one day as better than another” (*RSV*).

“One man keeps certain days as holier than others (*Jerusalem Bible*).

“This man rates one day above another” (Moffatt).

“One demeth a day bitwixe a day” (Wycliffe).

“This man regards one day more highly than another” (*NEB*).

Πληροφορεῖσθω: “Let one be fully convinced,” a compound verb which means to become filled with a thought or conviction to the extent of accepting it, and of being settled in mind. The contextual significance of this verb seems obvious. It fits in with Paul’s attitude in matters of moral issue, and more specifically in this case, in the matter of “eating and not eating.” So also in the matter of discriminating or not between days, it is important that one’s mind be settled. The mind must be “fully assured,”<sup>22</sup> having carefully pondered the question and come to a settled conviction.<sup>23</sup>

<sup>22</sup> A. T. Robertson, *Word Pictures in the New Testament*, IV (New York, 1931), 413.

<sup>23</sup> Biblical scholarship is divided on the matter of retaining or dropping a passage which follows Rom 14:5. The KJV has translated Rom 14:6 as follows: “He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” The uncial authority is strongly against the italicized passage; the lack of completeness in the antithesis might easily have led to its insertion. On the other hand the possibility of omission by homoioteleuton exists and the repetition characteristic of the clause increases the probability

The passage has been very faithfully rendered by the translators.

*Paul's Distinction and the Seventh-day Sabbath*

But is it possible to discover what days Paul had in mind when he wrote that "one man esteems one day as better than another, while another man esteems all days alike"?

Although one may not want to exclude the possibility of Paul's referring to certain days of fasting as of heathen origin<sup>24</sup> or to an early keeping of Sunday,<sup>25</sup> commentators have very generally thought of them as being: (1) Jewish ceremonial feasts or Sabbaths which Jewish Christians would still have been observing; (2) fast days on which it would not have been permitted to eat certain things; and (3) the seventh-day Sabbath.

It has been argued that the distinction here touched upon refers to the seventh-day Sabbath. "What other day would any Roman Christian judge to be above other days?" asks Lenski.<sup>26</sup> A small group of Jewish Christians, some of them probably from Jerusalem, "still clung to the Sabbath much as the Christians did after Pentecost."<sup>27</sup> In this interpretation Paul considers that all distinction of the Sabbath day from other days has been abolished by Christianity. In other words, for the Christian there are no sacred days any longer, all days being indifferently sacred. Although Alford does not see how the passage can be otherwise understood,<sup>28</sup> others—from an understandable fear that any application of "one day" to the sev-

of its having existed in the original manuscript, inasmuch as its inclusion completes a parallel between observing and not observing on the one hand, and eating and not eating on the other. The insertion or omission of the clause does not essentially modify Paul's argumentation.

<sup>24</sup> See Michel, *op. cit.*, p. 301.

<sup>25</sup> Von Schlatter, *op. cit.*, p. 371.

<sup>26</sup> R. C. H. Lenski, *The Interpretation of St. Paul's Epistle to the Romans* (Columbus, Ohio, 1945), p. 821.

<sup>27</sup> *Ibid.*

<sup>28</sup> H. Alford, *The Greek Testament*, II (Cambridge, 1865), 452.

enth day Sabbath would equally apply to the "Lord's Day"—have suggested that Paul was exclusively dealing with the *Jewish* Sabbath, and not at all with the *Christian* Sabbath.<sup>29</sup> When confronted by the fact that the "strong" esteems every day alike, such commentators reply—with much common sense—that "if any man is disposed to plead this passage as an excuse for violating the Sabbath [Sunday] and devoting it to pleasure or gain, let him quote it just as it is, *i.e.*, let him neglect the Sabbath from a conscientious desire to honor Jesus Christ. Unless this is his motive, the passage cannot avail him."<sup>30</sup> Both groups agree, therefore, that it is ruled by Paul that the seventh-day Sabbath is no longer of permanent moral obligation.

It is to be noted, however, that the attempt to connect the fourth-commandment Sabbath with the "days" mentioned in this passage is not convincing for everybody.<sup>31</sup> The whole discussion concerns "unessentials," matters in which God has not spoken clearly in his Word. No such question can be conscientiously raised concerning the fundamental moral issues that are clarified in the Decalogue, the Sermon on the Mount, or in any other plain statement of Scripture. Who can have a divine commandment before him and say to others: you can treat that commandment as you please; it really makes no difference whether you keep it or not; please yourselves? No apostle could so conduct an argument. And probably no man would be more surprised at that interpretation than Paul himself, who had utmost respect for the Decalogue, God's law, which is "holy, just and good" (Rom 7:12). For the apostle each of the ten commandments is an expression of love (ch. 13:8-10), and Christ himself, the norm of all Pauline teach-

<sup>29</sup> A. Barnes, *Notes on the New Testament*, IV, *Romans* (London, 1832), 299, 300.

<sup>30</sup> *Ibid.*

<sup>31</sup> See, for instance, Joseph Parker, *The People's Bible*, XXVI, *Romans and Galatians* (New York, 1901), 123 ff.; Barnes, *op. cit.*, pp. 299, 300; Wilber T. Dayton, *Romans and Galatians*, in the *Wesleyan Bible Commentary*, V (Grand Rapids, Mich., 1965), 85, 86.

ing (see, for instance, ch. 15:1-13), was indisputably a Sabbath keeper. For the apostle, the situation of the Christian toward God's law has become much more responsible—and dangerous—than that of the devout men of the Old Testament.

Paul himself, who evidently cannot be reckoned among the "weak," worshiped on Sabbath "as was his custom" (Acts 17:2; cf. Lk 4:16), and there is no conclusive evidence to the contrary. He was in no doubt about the validity of the weekly Sabbath. Thus, to assume that when they were converted to Christianity by Paul, Gentiles or Jews would be anxious to give up the "Jewish" Sabbath for their "own day" is hardly likely. This could be expected only at some later time in the history of the Christian Church, and for other reasons.

In Rom 14 Paul is taking for granted certain things which ought never to be disputed. If it had occurred to his mind that there were presumptuous believers who thought that a commandment could be trifled with, he would probably have conducted his argument accordingly. It seems safe, therefore, to conclude with a large group of exegetes, that the seventh-day Sabbath does not come within the scope of the distinction respecting the days mentioned in Rom 14:5.<sup>32</sup>

*The Jewish Ceremonial Sabbaths.* It has been argued with a great deal of plausibility that Paul was simply referring to the sacred days of the Jewish ceremonial economy. Some regarded them as having abiding sanctity. Others considered them as abrogated with the passing away of the ceremonial institutions. After the deliverance from Egypt, the Lord instituted for Israel six annual feasts, and in connection with these, seven ceremonial Sabbaths.<sup>33</sup> In subsequent Jewish history these

<sup>32</sup> It is to be noted that it is even more so for John Murray, the Presbyterian theologian, since he considers that the Lord's day, the memorial of Jesus' resurrection, borrows its religious significance from the Sabbath institution which keeps its abiding relevance and binding obligation upon the believer of the New Testament covenant. See "Appendix D" in *The Epistle to the Romans*, II (Grand Rapids, Mich., 1965), 257 ff.

<sup>33</sup> See Lev 23 and Num 28, 29.

## ONE DAY BETTER THAN ANOTHER

feasts were given great prominence and became deeply ingrained in Jewish culture. Some of the early Christians, of Jewish origin, might have been slow to break away from the old customs. It is quite possible that in the church at Rome there may have been a strong Jewish element endeavoring to make a case for the observance of these yearly feasts and Sabbaths. Some converts from Judaism still like to observe them today and see nothing wrong in this, regarding them as part of their ethnic heritage.

These interpreters generally see a connection between the problem mentioned in Rom 14 and that discussed in Gal 4 (vs. 8-11) and Col 2 (vs. 16, 17). It might seem that the similarities between the two groups of passages would indicate the same issue. This inference, however, is not established, and the evidence would point to the conclusion that the weakness in view in Rom 14 is of a somewhat different character. It seems that more has to be taken into account. In Rom 14 there is no mention of the specific days designated in Col, for instance. If this were the question we would expect an explicit reference as in Col 2:16, 17. Here Paul mentions only a distinction between days.<sup>34</sup> The main weakness of Rom 14 involved a vegetarian diet, which is not reflected in the epistles to the Galatians and Colossians. There is no indication either that the weak in reference to food had, as the Galatians, been "bewitched" in accepting "another gospel" (Gal 3:1; 1:8). Both attitudes may very well have been an outgrowth of Essenic-Judaistic sectarianism, and it is conceivable that the yearly Sabbaths could have been included in this reference, but that they constituted the real subject of reference seems rather unlikely.

### *The Essenes Might Have Caused the Problem*

Paul may have had in mind the case of Jewish converts who were still clinging to these feast days. But the special days of

<sup>34</sup> See Joseph Huby, *Saint Paul, Épître aux Romains* (Paris, 1957), pp. 452, 453.

the week were more probably fast days. This suggestion is based on the context itself, in which abstinence is the predominant feature. It may even be that among the faithful who strictly abstained from flesh and wine—or besides them—there were others who did so only on certain days. Paul's phrase in v. 2, "one believes he may eat anything, while the weak man eats only vegetables" is curiously analogous to this statement in v. 5, "one man esteems one day as better than another, while another man esteems all days alike." He mentions the two cases together and later in the chapter he declares that a man should not be judged because of his eating (vs. 10-13), which may imply that Paul is referring to fast days. It appears quite probable from the context that Paul here is correlating the eating with the observance of days. Most likely, although it is impossible to ascertain it, the apostle is dealing with fast days in a context of either partial or total abstinence.<sup>35</sup>

Here also the Essenes might have caused the problem. It is certainly significant that besides abstaining from meat and wine—at least at times—they also were very specific in the matter of observing days. They sanctified certain days which were not observed by the general stream of the Jews. Although the Essenes' principal feasts were the same "...as in the rest of Israel, others have been added which seem to have been unique to the sect."<sup>36</sup>

Their liturgical calendar was different from the official priestly calendar in Jerusalem. Set up according to the calendar of Jubilees, it caused the major feasts to fall on the same day of the week, year after year. The year of the Jubilee Calendar had only 364 days, exactly 52 weeks. Each month counted 30 days. After every three months an extra day was added so that the weekly cycle would work out evenly. In other words, it was a synchronization of the weekly and yearly

<sup>35</sup> James Denney, *The Expositor's Greek Testament*, II, *Romans* (W. R. Nicoll, ed.; Grand Rapids, Mich., 1961), 702; Huby, *op. cit.*, pp. 455, 456; Gaugler, *op. cit.*, p. 333.

<sup>36</sup> Marcel Simon, *Les sectes juives au temps de Jésus* (Paris, 1960), p. 62.

## ONE DAY BETTER THAN ANOTHER

time periods, so that every year a particular date always fell on the same day of the month. All new moons and religious feasts fell on Sundays, Wednesdays, or Fridays.

Some have suggested that the calendar of Jubilees represented the ancient liturgical computation of the Temple itself, later abandoned at Jerusalem in favor of the lunar-solar calendar in use in the Hellenistic world. "It is not impossible that this substitution gave rise to the Essene secession."<sup>37</sup> As might be expected, there was, of course, a predilection for these particular days.

Some pertinent observations emerge now which could well tie in the matter of diet with that of "esteeming certain days above others." The Essenes scrupulously abstained from meat and wine. They added certain feast days to the regular Jewish calendar. The dissension over this very point existed in Jewry prior to the advent of Christianity. Could it be that the controversy was carried over into the Christian Church and finds itself reflected in Rom 14? In this case the practice of the weak may be compared with the early Christian custom indicated in the *Didache* of fasting twice every week.<sup>38</sup> Is it not significant and relevant at the same time that we have here a matter of diet *and* days connected in a controversial issue? Although this is not an established fact, this interpretation is a possibility which cannot be ignored. It seems, in fact, to be the most likely possibility in a context in which abstinence is a predominant feature. This is why I suggest that Paul is here referring to practices of abstinence and fasting on regular fixed dates.<sup>39</sup>

<sup>37</sup> Simon, *op. cit.*, pp. 62, 63. A. Jaubert, *La date de la Cène, calendrier biblique et liturgie chrétienne* (Paris, 1957), pp. 51-56.

<sup>38</sup> The *Didache* (8:1) warns Christians not to fast with the hypocrites on the second and fifth days of the week, but rather on the fourth and sixth days.

<sup>39</sup> See F. J. Leenhardt, *The Epistle to the Romans* (London, 1961), pp. 348, 349. M. J. Lagrange declares, "Il est assez clair, d'après le contexte, qu'il s'agit d'abstinence." *Saint Paul, Épître aux Romains* (Paris, 1950), p. 325. There also remains the possibility that the apostle is referring here to another example of Pharisaic influence. There is little

RAOUL DEDEREN

*The Problem Was Not a Basic One*

The problem, obviously, was not a basic one, as the mild way in which Paul deals with these weak brethren indicates. The contrast between the tone of the letter to the Romans and the tone of the letters to the Galatians and to the Colossians is highly significant. The reason is clear. In Gal, for instance, Paul is dealing with Judaizers who are perverting the Gospel at its very center. Propagandists of a legalism which maintained that the observance of days and seasons was necessary to justification and acceptance with God, they were denounced as "false teachers" preaching "another gospel" (Gal 2:4; 1:8). Their views are a return to "spiritual slavery" (ch. 4:8,9) and Paul fears that he has labored in vain among them (ch. 4:11). The Colossians likewise adulterated the ground of salvation by dogmatic confidence. There is no evidence of such a fatal error in Rom 14. The Roman Christians were not "propagandists for a ceremonialism that was aimed at the heart of the cross."<sup>40</sup> The Galatians were involved in essential doctrinal issues; they were outside the Gospel in dogmatic terms. This explains Paul's language. The Romans always remained within the Gospel. The climate is radically different and explains Paul's tolerance and restraint. He was dealing here with unessentials.

The apostle is convinced that these differences of opinions regarding days have nothing to do with the fundamentals of Christian experience. They are indifferent matters. None of them is characteristic of an inadequate theory of life and

doubt that the Jews in general and the Pharisees in particular laid great emphasis on fasting as a religious practice in Bible times. Besides the biblical evidence, the Babylonian and the Palestinian Talmuds contain a sizable tractate called *Ta'anit* (Fasts) devoted to the Jewish fast-days and the practices peculiar to them. I feel, however, that this does not meet all the circumstances described in Rom 14, since Paul is dealing with Christians who not only observed certain days, but also abstained from meat and wine.

<sup>40</sup> John Murray, *The Epistle to the Romans*, II (Grand Rapids, Mich., 1965), 173.

## ONE DAY BETTER THAN ANOTHER

religion. "He who observes the day, observes it in honor of the Lord. He also who eats, eats in honor of the Lord, since he gives thanks to God; while he who abstains, abstains in honor of the Lord and gives thanks to God" (Rom 14:6). Whether they observe holy days or not, whether they partake or refrain from food, these Christians' actions are regulated by the great principle of the lordship of Christ. There is no proof that the weak brethren differed from the strong on the great principle of justification by faith. All there is for some is weakness "in faith," that is to say an inadequate grasp of the great principle of salvation by faith in Jesus Christ, which brought some to an anxious desire to make their salvation more certain by the scrupulous fulfillment of formal rules. But however weak these brethren may have been they still are brethren, and remain part of the Christian fellowship. As Bultmann indicates, the Scriptures point to different degrees and possibilities of faith for individuals. There are "deficiencies in faith" (1 Th 3:10); "growth in faith" (2 Cor 10:15); "fullness of faith" (Rom 4:21; 14:5); and "weakness of faith" (Rom 14:1).<sup>41</sup> But all are characteristic, not of Judaizers or apostates, but of Christians. Therefore, our weak brother of Romans 14 is to be welcomed as a Christian.

*Matters Not Regulated by a Revelation from God.* The weight of evidence points to the fact that Paul is not dealing with the fourth-commandment Sabbath. The polyglot society at Rome helps one to understand somewhat better the complex situation existing in that Christian community. The Roman, Greek, Oriental, and Jew lived there. The slave, the free man, and the freedman lived there. All were confronted by the question of Christian ethics in a pagan society. While all had one and the same faith, all did not share one and the same philosophy of Christian life. Some, who were strong in the faith, could rely on the past and not let it disturb them. Others wanted added protection against the non-Christian environment. They felt

<sup>41</sup> Rudolf Bultmann and Arthur Weiser, *Faith* (London, 1961), pp. 88, 89.

the necessity for certain restrictions governing their Christian way of living.

Is it not significant that this epistle to the Romans which presents the Christian doctrine with such exceptional power and clarity should indicate that the teaching of faith and a healthy doctrine do not guarantee a healthy community? There are questions which concern matters morally indifferent, which are not regulated by a revelation from God. In these matters, Paul asserts, "let every one be fully convinced in his own mind"; fully convinced, that is to say fully settled, having sound reasons for one's actions. Since divergencies are to be expected in such a context, let the weak respect the position of the strong (ch. 14:3) as well as the strong bear the weak brother and welcome him to fellowship (chs. 14:1; 15:1, 7). Both, in fact, are doing what they do "in the Lord" or "unto him." Whether they keep certain days, whether they partake or refrain from food, their actions are to be regulated by the lordship of Christ, by the fact that they recognize him as Lord.

It is important, therefore, that in these matters every individual Christian stand true to the authority of his conscience. It is possible for Christians to have reached different levels in the education and strength of their conscience. And having thought through the same problem they might come up with different answers. Some things are unquestionably right, and others are unquestionably wrong. But there are still others regarding which the consciences of men differ. Here is precisely where none will interfere in an arrogant spirit. Let there be no bickering, disputing, or fault-finding. Men are neither saved nor lost by these matters. This is in essence the teaching of Paul in Rom 14.

The dispute between the strong and the weak over unessential matters is to be understood in such a way as to prefer the common edification of the Church over one's own objective right. This is how one shows the superior soundness of his faith, and it is precisely what only the strong in faith can do. The strong in faith do not become weak when they are able and

## ONE DAY BETTER THAN ANOTHER

willing to resign all thoughts of asserting their objective right for the common upbuilding of the Church and the growth of the work of God. When they act in this way, they, rather, give evidence of their strength by the fact that they genuinely bear the weakness of the weak, making it their own and recognizing that all cannot at once rise to full strength. Together they accept the challenge that each should be fully persuaded in his own mind. This is using one's liberty, not for doing harm, but for the furtherance of the Church and of the work of God.

In these ethical unessentials, Paul identifies himself with the strong brother. From such a starting point we might have expected him to seek to persuade the weak that their scruples regarding eating or fasting were baseless, and so to avoid a schism. But Paul proceeds in an entirely different manner. In unessentials Paul contends for Christian freedom, for the right of both weak and strong. "One man esteems one day as better than another, while another man esteems all days alike." The chief thing is that "every one be fully convinced in his own mind." This is no arbitrary indulgence. It was in this way alone that in such matters the apostle could be true to the Gospel. Never was there a Christian more emancipated from un-Christian inhibition. "He was not even in bondage to his emancipation."<sup>42</sup>

<sup>42</sup> Bruce, *The Epistle of Paul to the Romans* (Grand Rapids, Mich., 1963), p. 243.

### Transfiguration Cloud

The luminous covering cloud that appeared on the Mount of Transfiguration is described as a manifestation of "glory"<sup>25</sup> and might well have been the cloud carrier in which the Lord descended to Sinai and ascended from Olivet. This coincided with the earth-visit of Moses and Elijah who, after appearing to the three disciples, were observed by the latter as they returned "up into the cloud."<sup>26</sup>

### The Ascension Cloud

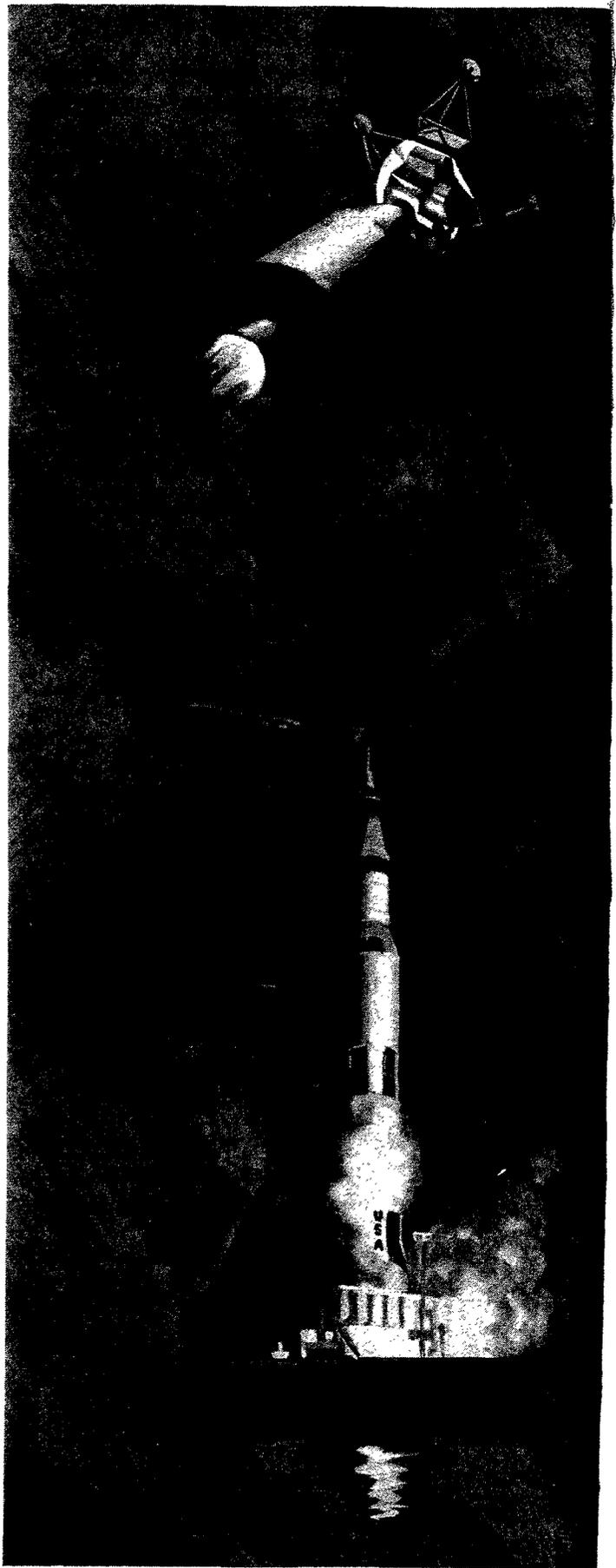
The Bible records not only the event but indicates also the means by which Christ's lift-off from earth was accomplished. In an uncommon cloud He was "carried" beyond our planet's atmosphere into the airless void of outer space.<sup>27</sup> As in the case of the two witnesses, evidently He "ascended up to heaven in a cloud."<sup>28</sup> Daniel describes His arrival before the throne of the universe "upon the cloud of heaven."<sup>29</sup> Thus in a cloud He left our planet and in a cloud He arrived in Paradise. Apparently the cloud in which He left here is the same cloud in which He arrived there.

### The Re-entry Cloud

Since the return of the Redeemer will be in just the same way He departed, therefore as He ascended to heaven in a cloud, so will He descend from heaven in or on a flaming cloud or "cloudy chariot."<sup>30</sup> When asked for a "sign" of His coming, Christ indicated the appearance of the cloud of glory itself to be the ultimate sign.<sup>31</sup> In a cloud He was last seen going away and in a cloud He will be first observed returning. The "great" size of this cloud is indicated by its being also the ascension vehicle for those that are saved.<sup>32</sup>

### The Escort Clouds

Since a single cloud transport is used by Christ in both His ascent to and descent from heaven,<sup>33</sup> why are multiple clouds mentioned in the Scriptures? Since Christ will not return alone but will have the escort of all the heavenly host,<sup>34</sup> apparently the purpose of the plural clouds is to provide a celestial convoy. Christ comes in His cosmic craft and they come in theirs. His conveyance is followed by theirs and their clouds resemble His.<sup>35</sup> Since the legions of the Lord, in their advent approach to this planet, are associated with chariots, clouds, and symbolic spacial steeds,<sup>36</sup> is it not reasonable to



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conclude that these are variable descriptions of the same carriers and the same event?

### The Lift-off Clouds

At the coming of Christ a mossy cloud cortege will approach our planet from outer space—an expedition of the angelic armies of the Almighty conveyed in their separate carriers.<sup>37</sup> The Lord and His angels will come to reap the harvest of the world—to gather the good and eliminate the evil.<sup>38</sup> The ascent or the lift-off of the elect from earth will be in the clouds which, as in Elijah's case, was conceived as a celestial chariot.<sup>39</sup> As the Lord Himself was lifted up in a cloud carrier, so likewise clouds will be the conveyances in which the resurrected and living remnant "are borne away from the earth by angels."<sup>40</sup> "Carried up in clouds" they will "meet the Lord in the sky."<sup>41</sup>

### Heavenly Transport Cloud

Thus the multiple clouds carrying the saved of earth will converge on the hovering cloudy command-craft of Christ. In the spacious staging area in the sky, the mighty multitude of the elect enter "together" into Christ's colossal cloud conveyance in which they will ascend from here to heaven taking seven days to proceed to the portals of Paradise.<sup>42</sup>

### Examples of Intraspace Travel

Interplanetary space travel was a pre-incarnation activity of Christ as He "passed from star to star, from world to world."<sup>43</sup> The spacecraft used by Him is indicated as a "cloudy chariot."<sup>44</sup> Planet earth is not the only corner of the cosmos visited by extra-terrestrial beings, for angels journey to "every part of the universe."<sup>45</sup> Since cosmic carriers are used by them to come here,<sup>46</sup> could it be that similar methods may be employed by them to visit elsewhere? Representatives of the planets participate in periodic interstellar voyages to be present at the parliament of Paradise.<sup>47</sup> "For six thousand years," Satan and his apostate angels have been "causing grief throughout the universe."<sup>48</sup> Apparently at the time of earth's millennium Satan's wicked work in unfallen worlds will be terminated; for then "he will not have the privilege of ranging to other planets."<sup>49</sup> "Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound."<sup>50</sup>

Not so for the ransomed of the Lord. Interplanetary travel privileges will be theirs as they wing their way to far-off planets, enjoying "all the treasures of the universe."<sup>51</sup>

For a comprehensive manuscript on Cosmic Carriers with extensive references from the Ellen G. White and Biblical sources, write to: R. F. Correia, 327 Hanson Avenue, Fredericksburg, Virginia 22401, U.S.A.

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- <sup>1</sup> Ps. 68:17; Heb. 12:22.
- <sup>2</sup> 2 Kings 2:11, 12; "chariotier," Knox.
- <sup>3</sup> *Early Writings*, pp. 55, 251; cf. Hab. 3:8; *The Great Controversy*, p. 677.
- <sup>4</sup> *Signs of the Times*, Jan. 15, 1894; cf. 2 Kings 6:17; Zech. 6:1-5.
- <sup>5</sup> 2 Kings 2:1, 11, 12; Gen. 5:24; Heb. 11:5; *Review and Herald*, Apr. 19, 1870.
- <sup>6</sup> Zech. 6:1-7, Moffatt; 2 Kings 6:17; 2:11; Isa. 66:15; Matt. 24:31.
- <sup>7</sup> Isa. 66:15; cf. Rev. 19:11-14.
- <sup>8</sup> Ps. 104:3; Isa. 19:1; there is an apparent analogy between: "cloudy chariot," "flaming chariot," and "flaming cloud," cf. *Early Writings*, pp. 35, 55, 251, 287; E. G. White, *To the Remnant Scattered Abroad*, p. 12; *A Word to the "Little Flock"*, p. 12.
- <sup>9</sup> *Early Writings*, pp. 15, 35.
- <sup>10</sup> Luke 9:34; Isa. 19:1; Rev. 14:14; *Early Writings*, pp. 16, 35, 55.
- <sup>11</sup> Eze. 1:4, 5; cf. 10:20; *The Desire of Ages*, pp. 831, 833; *Early Writings*, pp. 35, 55; "Just such clouds enshrouded the heavenly angels who came to herald the birth of Christ to the watching shepherds." MS 152, 1898.
- <sup>12</sup> Ex. 13:21, 22; 24:16, 18; Ps. 105:39; *Testimonies*, vol. 3, p. 343.
- <sup>13</sup> Ex. 34:5; 25:16, 18; Neh. 9:19.
- <sup>14</sup> Ex. 40:36, 37.
- <sup>15</sup> Ex. 13:21, 22; 14:19, 24; *The Desire of Ages*, p. 464.
- <sup>16</sup> Ps. 105:39; *Patriarchs and Prophets*, p. 282.
- <sup>17</sup> Lev. 10:2; Num. 11:1; *Patriarchs and Prophets*, p. 379; Gen. 3:24; *Review and Herald*, Feb. 24, 1874.
- <sup>18</sup> Ex. 40:38.
- <sup>19</sup> Eze. 1:4; 2 Kings 2:11; Isa. 66:15; Jer. 4:13.
- <sup>20</sup> Eze. 1:4, Fairbairn.
- <sup>21</sup> Eze. 1:4, 5, 19, 20, Lange.
- <sup>22</sup> Eze. 1:15-21; 3:13; 10:11, 22.
- <sup>23</sup> Eze. 10:13, Delitzsch, Fairbairn, Gray, Coburn.
- <sup>24</sup> Ex. 14:19; *Patriarchs and Prophets*, pp. 366, 389; *Testimonies*, vol. 5, p. 377.
- <sup>25</sup> John 1:14; 2 Peter 1:17.
- <sup>26</sup> Luke 9:30-35, Murdock.
- <sup>27</sup> Acts 1:9-11; Luke 24:51.
- <sup>28</sup> Rev. 11:12.
- <sup>29</sup> Dan. 7:13, Lamsa, cf. Matthew Henry.
- <sup>30</sup> *Early Writings*, pp. 35, 55, 287; cf. #9.
- <sup>31</sup> Matt. 24:3, 30; *Early Writings*, pp. 15, 35.
- <sup>32</sup> *Early Writings*, pp. 15, 16, 35.
- <sup>33</sup> Acts 1:9; Luke 21:27; Rev. 14:14.
- <sup>34</sup> Matt. 25:31; Rev. 19:14.
- <sup>35</sup> Rev. 19:11-14.
- <sup>36</sup> Isa. 66:15; Matt. 24:30; Rev. 1:7; 19:11, 14.
- <sup>37</sup> Rev. 19:11-14; *The Desire of Ages*, p. 833.
- <sup>38</sup> Matt. 13:39, 49, 50; 24:30, 31; Isa. 66:15, 16; Rev. 19:11-21.
- <sup>39</sup> 2 Kings 2:11, 12; *Early Writings*, p. 162.
- <sup>40</sup> *Testimonies*, vol. 6, p. 404; *Spiritual Gifts*, vol. 3, p. 83.
- <sup>41</sup> 1 Thess. 4:17, Fenton, Meyer.
- <sup>42</sup> Rev. 8:1; *Early Writings*, p. 16.
- <sup>43</sup> *Patriarchs and Prophets*, p. 69.
- <sup>44</sup> *Early Writings*, pp. 35, 55, 287; cf. #9.
- <sup>45</sup> cf. Gen. 28:12; Isa. 13:2-5; *Review and Herald*, May 22, 1894.
- <sup>46</sup> Eze. 1:4, 5; Rev. 19:14; 2 Kings 6:17; Angels came to earth "with" or "in chariots of fire"; *The Great Controversy*, p. 512; *Signs of the Times*, Jan. 15, 1894.
- <sup>47</sup> Job 1:6, 7; 2:1, 2; *The Desires of Ages*, p. 834.
- <sup>48</sup> *The Great Controversy*, p. 673; Note: After the cross unfallen angels could no longer approach the precincts of Paradise. cf. Rev. 12:10, Knox; John 12:31; *Early Writings*, p. 151.
- <sup>49</sup> *The Story of Redemption*, p. 416.
- <sup>50</sup> Rev. 20:1-3; *The Great Controversy*, p. 659.
- <sup>51</sup> *Early Writings*, p. 40; *The Great Controversy*, p. 677; Rev. 14:4; 21:7.

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# Just What Do You Mean?

## *A Plea for Speaking the Same "Language" on an Important Subject*

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**A** VERY important doctrine of the church is the doctrine of righteousness by faith. And in recent years many fine articles have been written on the topic, yet it is difficult to keep from becoming somewhat confused because of semantics. I believe much confusion could be avoided if we thought of certain basic concepts in the same way. For instance, a better definition of terms among us would help us to achieve more understanding and greater unity in the faith, as well as help us to avoid some pitfalls. A clarification of certain frequently used terms might be helpful.

*Righteousness by faith*—a means whereby sinners can attain to righteousness. It was instituted as a remedy for sin, and is not to be confused with the faith of an un-fallen being.

*Righteousness by works*—a means whereby it is possible for un-fallen beings to "form a righteous character." (Good in itself, but an impossible method for fallen beings. All our own righteousness is as filthy rags.)

*Sinless being*—a being who has a sinless nature and therefore finds it natural to refrain from sinning.

*Sinful being*—a being who was born in sin and therefore has a sinful nature.

*Holy flesh*—a sinless nature is entailed, rather than a perfect body. A group of fallen beings around the turn of the century claimed to have obtained a sinless nature.

*Subdue*—to hold in subjection, overcome, or conquer. For instance, we can overcome an evil temper, but as sinful beings, we must watch that it does not come out from its subjection and hold sway again.

*Eradicate*—to get rid of completely, rather than to hold in subjection.

### The Problem of Semantics

It seems that in order to avoid bringing division into our ranks it is more necessary to define our terms today than it was a number of years ago. Ellen G. White, while inspired, sometimes used words or terms that could be taken in two ways. For example, most of the time she referred to our sinful propensities as something that must be fully subdued, but in at least one place she declared that we need not retain even one sinful propensity. Some use this to teach an eradication of sinful propensities rather than a keeping in subjection of all our sinful propensities. (This brings us back to "holy flesh" teaching.)

While it appears impossible to eliminate all problems caused by semantics, with care we could come much closer to it.

A number of Spirit of Prophecy quotations that will shed light on the terms mentioned above are submitted for our consideration.

Should they [the dwellers in Eden] once yield to temptation, their nature would become so depraved that in themselves they would have no power and no disposition to resist Satan.—*Patriarchs and Prophets*, p. 53.

It would appear that when God created sinless Adam *He put* power within him to resist evil. Evidently this was a sinless nature. (This does not mean to say that Adam did not work closely with God and God with him.) Once man fell he lost that power, in himself, to resist evil.

The law demands righteousness, and this the sinner owes to the law; but he is incapable of rendering it. The only way in which he can attain to righteousness is through faith.—*Selected Messages*, book 1, p. 367.

It is only he who knows himself to be a sinner that Christ can save. . . . All our good works are dependent on a power outside of ourselves.—*Testimonies*, vol. 8, p. 316.

### Is a Christian a Sinner?

Sometimes we refer to two classes of people: the sinner and the Christian. However, in the true sense of the word a Christian is a sinner too, because he is a fallen being and will remain so until Jesus comes. Righteousness by faith is the method for *sinner*s to attain to righteousness.

It was possible for Adam, before the fall, to form a righteous character by obedience to God's law. But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own with which to meet the claims of the law of God.—*Steps to Christ*, p. 62.

There is a vast difference between a fallen being and an unfallen one. Adam, before he fell, could form a righteous character by his works; because we are fallen beings, we cannot form a righteous character by our works—it has to be through faith. It is just as natural for a sinner to do evil as it is for a sinless being to do right.

God always demanded good works, the law demands it, but because man placed himself in sin where his good works were valueless, Jesus' righteousness alone can avail.—*Selected Messages*, book 1, p. 343.

Good works are valueless to *fallen* beings as a means of becoming righteous. Because we are sinful (fallen) beings until Jesus comes we must depend upon His righteousness for salvation. Before man fell, his good works were not valueless in attaining to righteousness.

The child of God will be terror-stricken at the first sight of the majesty of Jesus Christ. He feels that he cannot live in His holy presence. But the word comes to him as to John, "Fear not."—*That I May Know Him*, p. 360.

John was a sinful being, and he was terror-stricken when he met Christ in His glory. Our first sight of Christ in His glory will terrify us, too, not because we will not welcome Him, but because we will still be sinful beings. "We shall all be changed" means more than a change of our physical bodies; it will be an eradication of our subdued but still sinful nature.

The closer you come to Jesus, the more faulty you will appear in your own eyes.—*Steps to Christ*, p. 64.

Why do we appear faulty when we come closer to Jesus? It is because of our sinful nature. Our sinful nature, through God's help, must be subdued (held under), but it is still present. If our sinful nature were eradicated and replaced with a sinless nature, like the nature that Adam had before he fell, we would not appear faulty as we come closer to Jesus.

There are those who hold that our sinful nature must be eradicated and replaced by a sinless nature like the one Adam had before he fell. They believe this is necessary before we reach the great time of trouble. But Christ can keep us from sinning (Jude 24) *now* and *also* through the time of trouble. We must stress the urgent need to refrain from sinning. Our theme should be: Sinful people, kept from sinning by Christ! Christ first, last, and in between! The sinner's part is to cooperate with Christ by a continual yielding to His will, then God's sinless nature will be seen in our lives.

### What About Holy Flesh?

The "holy flesh" movement would never have obtained a start if all Seventh-day Adventists had realized that we cannot become sinless beings in this life, and modern "holy flesh" teachers would get nowhere if we all realized this today.

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven.—*Selected Messages*, book 2, p. 33.

But the question may be asked, Does receiving holy flesh mean the receiving of a sinless nature? Notice the following statement made to refute the "holy flesh" error:

The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18).—*Ibid.*, p. 32.

It is obvious that whatever the "holy fleshers" meant by "flesh" it was the same kind of "flesh" that Paul referred to in Romans 7:18. *The New English Bible* quotes this text this way: "For I know that nothing good lodges in me—in my unspiritual nature." \* Unspiritual (sinful) nature means "flesh." *Holy flesh means sinless nature.* Romans 7:17 refers to the "sin that dwelleth in me" (sinful nature).

Men who have lived the nearest to God . . . have confessed the sinfulness of their nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly

in the righteousness of Christ.—*The Acts of the Apostles*, p. 561.

Anyone who says that during the time of Jacob's trouble we must have become sinless beings is really saying, We must have holy flesh, we must have righteousness of our own, we must be on a righteousness by works program. But *righteousness by faith* is for the sinner. That faith is faith in Christ as the only One who can save us. Sinless beings need no Saviour even though they have boundless love for their Maker.

Let us not confuse the issues by:

- (1) teaching righteousness by faith for un-fallen beings, as well as for fallen ones;
- (2) teaching that righteousness by works is valueless for unfallen beings, as well as for fallen ones;
- (3) teaching the necessity of becoming sinless people while in this present world, when we should be stressing the power of Christ to keep us from sinning, and our need to cooperate with Him;
- (4) teaching that "holy fleshers" meant the physical flesh had been restored to its Edenic condition rather than that their spiritual nature had been restored to its Edenic condition. They may have thought that there was something wonderful about their physical flesh, but they mistakenly thought it was possible to become sinless beings this side of the coming of Christ.

#### Let's Not Confuse the Issue

It may be right to say that unfallen beings have what could be called righteousness by faith because of their faith in God. However, in dealing with the sin problem we only confuse the issue by calling this righteousness by faith.

It may be right to think of a fallen being as a sinless person when, or if, he should cease to sin, but it only adds confusion. It is much clearer if we place God's free moral agents in two categories—the fallen and the unfallen. Then the fallen come into two categories—Christian and non-Christian.

How can we speak the same "language" if all think a different meaning for a term? This gives Satan a field day with semantics. Let us do all we can to eliminate confusion. Let us do all we can to eliminate confusion. Could we assist theological unity by:

- (1) speaking of righteousness by faith only in the realm of fallen beings?
- (2) speaking of the need to cease from sin while at the same time speaking of us as sinners until Jesus comes?

- (3) remembering that the reason we can put no confidence in our flesh (nature) is because we are sinful beings?
- (4) speaking of an overcome sin as a sinful propensity subdued rather than as one eradicated?

By understanding these terms we can come closer to speaking the same "language" on this subject that has brought so much confusion to many.

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## IF

### For the Minister

*(With apologies to both Rudyard Kipling and Margit Strom Heppenstall)*

If you can love your chosen mate immensely,  
Yet caution not to make of her a god;  
And let your children know how much you love them,

Yet never hesitate to use the rod;  
If you can be corrected by these loved ones,  
And proven wrong, admit that they are right.  
If you can apologize sincerely for your error,  
And express appreciation for new light;

If you can freely share your inmost feeling  
With her, with whom you've pledged to share your life,

And yet not overburden her with worries,  
Nor keep her ignorant of your present strife;  
If you can face poverty and prosperity,  
Nor reveal undue concern in either case.  
If you can stay by "wifie" when the load is heavy,  
And lighten it so she might run life's race;

If you—though growing up in recognition,  
With invitations coming by the score—  
Will never grow too tall to reach your children,  
Too dignified to frolic on the floor,  
If you can provide harmless recreation,  
And glorify it with your presence there,  
Or sit at home perfectly contented  
And know you'd not desire to be elsewhere;

If you can come home after a full day's session,  
With many tasks and chores that you must do,  
And not be oblivious to your home surroundings  
Nor fail to notice anything that's new;  
If you can compliment your wife on her fine cooking,  
and reward Junior for his "A" in school.  
And, though tired, do not for a moment show it,  
But show *one thing*—and that's the golden rule;

If you can love, and loving, lift,  
And thank God for the home which He has given,  
You'll have a family to be proud of,  
And what is more, you'll be with them in heaven.

C. V. GARNETT

*Student, Columbia Union College*



A Shepherdess Feature Conducted by Dollis M. Pierson

# What I Expect of My Minister's Wife

**PEARL PATZER**

*Conference President's Wife, New York Conference*

**EDITORIAL NOTE:** The following questions and answers are taken from a survey that Mrs. Patzer conducted involving a number of women church members.

**1. Do you feel that it's advisable for the minister's wife to be a leader of a Sabbath school division, choir director, organist, et cetera?**

This would depend on the size of the church and her family; she would be expected to help when possible, but not necessarily be the leader. Yes, in some cases. No, especially where there are children involved. Only if needed, only in emergency. If needed and does it WELL. Only in small churches short on talent. Only as fill-in. To pinch-hit.

Greater is he who sets ten men to work than he who does the work of ten men. The minister's wife should take no responsibility that can be carried well by a member. If there is a lack, she should train a successor, if one is available.

**2. Do you expect your minister's wife to be always present at MV meetings, prayer meetings, et cetera?**

Yes, within reason. No, not always but often—also Dorcas meetings. As often as possible—the presence of the minister's wife at meetings shows her interest in the church and its activities if small children do not need her at home. Yes, it is very uplifting. A minister's wife should attend all meetings. This makes the members feel she is interested in them as well as the meetings. She should attend all meetings and so should the minister! She needs nourishment for her own soul as well as do others. NO, not if she has small children. If the minister and his wife are at all the meetings

possible, it is a great strength to the church. If they aren't there, the attendance seems to drop.

**3. Do you expect your minister's wife to always wear hat and gloves to church?**

It depends on the place—in the country or the city. A woman doesn't look properly dressed without a hat on. If the minister's wife has small children it is hard for her to wear hat and gloves. It is nice to set the example though. Optional but nice. Yes, but not for show. (2 to 1 say Yes).

**4. How do you feel about your minister's wife wearing furs to church?**

This would depend on the place. Only if she can afford them. Not going to extremes where she stands out in the crowd. Ministers' wives should be just as sacrificial as all the church members should be. Her clothing should not be showy or overly expensive. Only in Siberia. I believe there are better uses for the money. This should be avoided. If she has one she should wear it, she probably got it before she was married. Anything showy seems poor taste for any SDA woman. I feel it is totally unnecessary in our climate, and savors of vanity. Wearing furs is in bad taste, there are some in the church who cannot afford a good cloth coat, and if they see the minister's wife in furs it could cause hard feelings. We need no fashion shows in church, have enough sideline attractions. Why not? Some fur seems in good taste, some are allergic to wool. Choice of wearing furs should be discreet. It's her choice, she will be criticized whatever. If she would be conspicuous in the congregation, I would say No. It's a bit too extravagant. NO, NEVER.

**5. Do you expect your minister's wife to accompany her husband when he pays a visit, especially when she has no children to look after at home?**

When the visits are with men I see no reason for her to accompany him, but if the woman is alone at home the wife or another elder should accompany him. He should use discretion in visiting women home alone. Yes, definitely. We enjoy an evening drop-in from both. Sometimes it wouldn't be advisable. Not always possible, but highly desirable. Members wish to become acquainted with the minister's wife and know her personally. The visit of the pastor and his wife is impressive and helpful. (95 per cent say Yes)

**6. How much entertaining should the minister's wife do? If her husband is pastor in a small church is she expected to entertain all the parishioners at some time or another?**

I don't remember a minister's wife who made a business of entertaining each church member. Not necessarily. I think so, perhaps a church social if they have room in their home. The church needs help otherwise, and she shouldn't be expected to do a great amount of entertaining. One small church, yes, but several small churches, no. Our church needs more social activities . . . think that would stimulate it. No, they should not, nor should they show partiality by inviting the favorite few. I think it would be most hospitable if it were possible to have open house once a year at the pastor's home. This would leave out no one and this would help in the matter of unity and understanding. She should attempt to entertain the visitors, church officers in large church—all in a small church—not forgetting the needy. We should all entertain the lonely and unloved more than we do. She should entertain as much as possible so long as it does not put a burden upon her or the finances.

**7. Is the minister's wife expected to stand at the church door and greet the congregation as they leave the church, especially if this is a small country church?** It is very nice, but not compulsory. Yes, if there are no small children to attend to—that comes first! Not mandatory but she should show friendly interest to all. I like it. No, but she should mingle with the members outside the church. The wife standing by the minister's side is a good custom in every part of the church work. Most of those

surveyed said that it is nice, or they like it.

**8. What are some of the things that every member of the congregation has a right to expect of the minister's wife?**

Willingness to help in time of need. Loyalty to her husband, friendly to all. Ability to listen and not become prejudiced toward anyone, thoughtfulness, neatness, courtesy, friendliness. I have appreciated our minister's wife's willingness to take over in my office when I am away. It is nice to have her present and willing to give a helping hand at socials, suppers, et cetera. A personal interest in each member. Never belittling her husband or anyone else. She should be wholeheartedly cooperating with him. Not self-important. Reverent in church. Truly representative of a good SDA in every way. She should have a sunny disposition, be sympathetic, helpful, and willing to listen to one's troubles . . . without interrupting. She should be a support to her husband, hold in confidence all she hears. Strict confidence. To fill any office when sorely needed. To set an example especially in dress (skirt length), to be non-partial. Have a listening ear, and a warm smile on Sabbath. One that holds up church standards and doesn't gossip. Role as confidante. Aware of individual needs. To attend the worship services as regularly as possible, especially small churches need the support. Upholding church standards in dress and deportment. Keep a good, clean, happy, wholesome home. Neat, pleasant, and no make-up. (Summary: Most important—no gossip, be friendly, be representative.)

**9. Do you like your minister's wife to work out of the home?**

No wife has enough energy, time, or ability to work out and be a minister's wife.

No, unless there is no other way to send her children to church school. NO! a thousand times NO! Only if there is no other way. NO, NO, NO. If it is absolutely necessary, but if she has small children her place is in the home. If she must work, may it be something she can do in the home. It is a pity ministers' wives have to work to make ends meet. Their families and husbands need them. Somehow I don't believe God meant it to be that way. No mother should work out of the home if there are children. No, part time if absolutely necessary, but be home when the children are home. Her first obligation is to the family and church . . . then there won't be time to work out.

10. Do you object to the minister's wife wearing colorless nail polish? face powder? perfume? high-heeled shoes?

Nail polish—never! Face powder if she needs it. Perfume O.K. in moderation, and heels if not extreme. No. When things are an act of vanity or might be the cause of a new convert slipping, these things should be avoided. Nail polish is an act of vanity. Small amount of face powder sometimes is needed. Perfume, I see no harm in moderation, and a moderate heel, but spikes are not healthy. Nail polish—No. Perfume, powder used sparingly. No high heels (spikes). We should be attractive . . . use in moderation. Be inconspicuous and in good taste at all times. She should set the example in everything. Never be extreme.

11. Is it all right for the minister's wife to wear slacks or jeans at home or on cer-

tain occasions when she is out, such as on picnics or hikes? Also, bobby socks?

Slacks are not necessary for ordinary housework; climbing mountains or ladders, yes. I prefer to see a woman feminine. There are appropriate times that make slacks modest (shorts never). No socks would be better than bobby socks unless with slacks, never in public. There is a place for slacks or jeans. In the garden, around boats and beaches, et cetera. She should look neat, never immodest. She should use discretion as she has many house-callers. Bobby socks with slacks, yes, with dresses, no. Hikes, yes. I'm old-fashioned about this. I don't appreciate slacks or jeans on any woman, especially the pastor's wife. Slacks, jeans, bobby socks never fit into the Spirit of Prophecy picture of woman's dress. Who knows who will come to the door?

## WOMEN IN SACRED HISTORY

### The Mother Whose Sorrow Turned to Joy

Anxious neighbors gather at the gate of a humble Judean home awaiting word from inside. Suddenly loud wailing announces to all that the only son of a widow of Nain is dead.

Hours later kind friends carry his body on an open bier out of the gate and down the winding road. Sympathizing friends steady the faltering steps of the grieving mother. Head bowed and eyes filled with tears she is not aware of an approaching company of men until one of the group silently moves to her side.

"Weep not," she hears Him gently say. His hand reaches out to touch the bier. In a voice of authority that startled the waiting mourners and the expectant crowd gathering on the hillside, He bade the young man arise. There was silence. The graveclothes stirred as "Jesus takes him by the hand, and lifts him up" (*The Desire of Ages*, p. 318).

Joy! unspeakable joy floods her soul as mother embraces her living son, and Jesus standing by rejoices in their happiness.

Here was a miracle! How frequently we wish we could see Christ raise the dead, heal the sick, and give sight to the blind—today. Thank God He does have the same power today. Why do we not see more miracles? Perhaps it is our sight God needs to heal. Miracles are happening today! Around us sons and daughters still hear His voice. "God is saying to all who are dead in sin, 'Awake thou that sleepest, and arise from the dead.'"—*Ibid.*, p. 320 "Satan cannot hold the dead in his grasp when the Son of God bids them live."—*Ibid.* Neither can Satan hold them in spiritual death who hear Christ and receive His life-giving power.

There is joy in heaven over one sinner who turns to God and begins the Christian life. Is there joy in our hearts too? Do we reach out to lift him up—the one near us who stumbles?



FRANK POYNTER PHOTO

# Be An Evangelist?

## Part III

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F. W. DETAMORE  
*Field Evangelist, Voice of Prophecy*

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### He Looked for Someone to Help

**T**HE evangelist must be prepared for certain times of feelings of utter aloneness. Not merely when you travel and long for home, but even in your work there are periods of destitute loneliness.

It may strike you when you are out visiting and glance up at the moon and wish *you* could be with your family, but you must be out till late each night seeking the lost. Or it may come over you when someone gruffly repulses your endeavors to help and to save him. You will feel tempted to leave man to his fate and walk out of your Garden of Gethsemane.

But no, you must be willing to suffer on. He looked for someone to help "and lo, there was no man." There are times when your burdened heart must carry a terrible load for those who care not for themselves. That total aloneness will strike you when you make a call for surrender standing between the living and the dead. At that point no human in this world can intervene to help you. You will feel utterly cut off from foe and friend. Only God can help (but He is in the cloud or shadows). Calls for decision will tear your heart.

Remember, no soul is born into the kingdom without labor and pain. You do not climb Mount Zion until you have first walked in the valley or suffered on the hill-slope garden—Gethsemane. Every evangelist must experience and bear that aloneness until one day he can lay down the burden and hear the "well done."

### Hot and Cold Applications

Learn to endure failure and success. You simply must be on guard against the extremes of depression over apparent failure in one series or overjubilant elation from apparent outstanding success in another series. Level off. Your nerves cannot long afford these extremes. Depression will eventually overtake you.

Be humbly thankful when God grants success. Be humbly submissive when at times failure seems your lot. You did your best. It is the same God helping you in both series.

Be aware that He is far more interested in the success of soul winning than we can be. So trust Him in the valley as well as on the mountaintop. A moody evangelist is a depression to men, a disappointment to God, a joy to the devil, and a headache to his wife.

Be an enthusiast—ever optimistic that the failure will be better. You must have a bubbling heart, cold-resistant enthusiasm, and abounding energy.

### Take Time to Not Do Anything

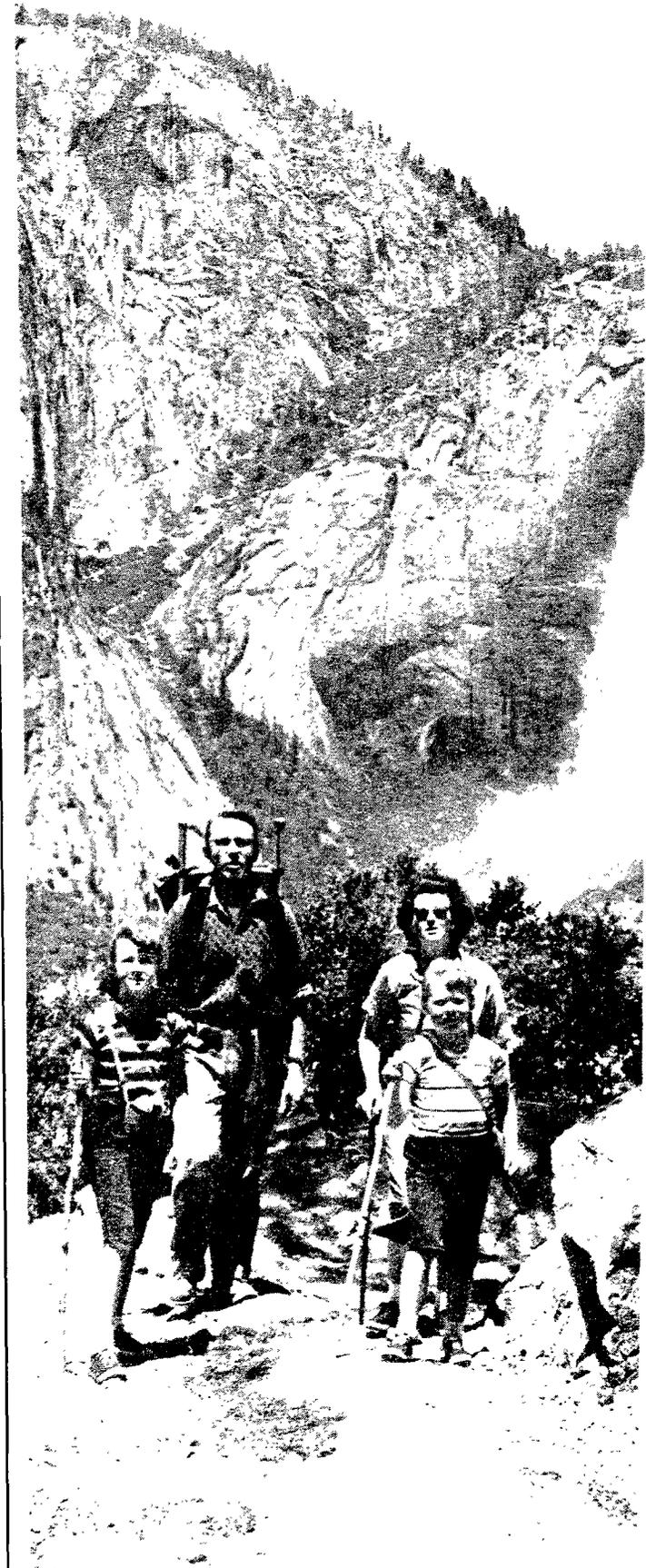
Strange advice for a would-be future evangelist? No, not at all. You must take time to relax. It may be hiking, swimming, or boating, but whatever it is take time off.

Take time to be with your wife and children. They have a right to some of your life and you need to be with them. On a day's outing leave your worries and cares behind. They'll all be there when you get back, so why worry? Take the day off and enjoy life doing anything or just plain doing nothing—just enjoying yourself, your wife, your children, and God's nature. Enjoy life *now*—today. You'll be a better evangelist tomorrow.

### Stand on Your Own Feet

An evangelist cannot be swayed by every breeze that blows. Few people receive as much free advice. Everyone knows how it should be done. If you pay too much attention to every suggestion and to every criticism you'll lose your daring stamina for militant evangelism.

Weigh suggestions and criticisms and if you hear the same ones several times, perhaps you'd better alter your course a little; but if you zigzag to accommodate everyone's ideas you'll be a long time reaching your destination and grow dizzy getting there.



Preach *your* way. Be yourself. Plenty of people will tell you what to preach about and what not to mention, but don't be too wishy-washy. An evangelist must present in his public addresses more than pabulum, blue skies, butterflies, and psychology. He is a watchman on the walls of Zion, and with vigor, power, and enthusiasm must give warnings and reproofs as well as comfort and solace. You must search for a proper balance.

Always do the best you can under God, and be ever alert for new and progressive ideas.

### Get Ready, Get Set

What shall I do now in preparation for my future as an evangelist? That's a fair question. And now some simple suggestions.

Get all you can out of your present schooling. Some of it may seem impractical but it's part of the polishing and preparation for life and service. So finish the prescribed courses. Be practical, ever down to earth in your search for help and in your preparation.

Credit or no credit, take typing. (Fine if you add a little shorthand.) Learn lettering and poster-making. Study electronics at least enough to know how to operate a public address system. Study auto mechanics. It will save you money and your wife will feel like she is married to a *man*.

Get lots of exercise, build up a strong body. You'll need it for loading and unloading your evangelistic van and setting up your auditorium or mobile home. You'll need a strong back as well as a strong mind.

Learn something about electricity. You'll need this knowledge in many ways throughout your evangelistic life. Everything but your wife, these days, runs by electricity or gasoline engine. Be practical.

In life you'll deal more with spark plugs, fuses, and plumbers' friends than you will with Shakespeare, Socrates, and Sophocles. You should know these men, sure. But they'll never help you fix a clogged drain.

Read a lot and learn to read fast. Sift rapidly so you don't waste excessive time, and once you get out of school don't feel you've got to read every book someone urges upon you.

### Collect

Collect ideas. Why is one speaker interesting and another a sleeping pill? Analyze what kind of speaker you want to be, then

be it! In other words, be alert now to good and bad approaches in practical, interest-holding public speaking.

Collect illustrations. Live ones from life and from the living—not canned ones in books of illustrations. Be alert; there are illustrations all around you everywhere in nature, in reading, in everyday life.

Collect handbills. Collect advertising. Some of it is good. Some of it is poor. (I can help you with a supply of the latter!) Collect sermons by other evangelists. This is one of the most important suggestions of all. As you read and study other men's sermons their ideas will spark your thinking. Gather all of this material you can—living sermons by active evangelists. Just reading such sermons will fire your own soul, for there is a great difference between didactic scholarly preaching or pastoral presentations, and a flaming, vibrant evangelistic message that must and does stir the hearts of young and old.

#### Start Evangelistic Preaching Now

Yes, now. Get a tent; get a hall now. Hold a series. You may not win one convert. But you will have accomplished a great deal. You will have built sermons; you will have begun to learn to visit; you will have begun to learn what you don't know; you will have broken the ice.

Never feel that you were not called to be an evangelist just because your first few series seem to be failures. Keep on. Charge them up to experience. Put more fire and zeal into your next series. Forge ahead. Take the initiative in battling with the devil. Be bold for God and refuse to give up. Remember, you must be willing to fail if you ever expect to succeed.

Visit every evangelistic series possible; travel far to visit another speaker's series; watch for do's and don'ts and miscellaneous catchy ideas. Ever be a collector. Never feel you have attained, but keep experimenting with new ideas and plans. Often things that "simply won't work" do work. If you have a good idea, launch out with it. Dare to try!

#### "And Just How Do I——"

Yes, I know what you are going to say—"get called to be an evangelist?"

You don't. Turn back to the June issue and read page one of this article again. No committee votes a man to become an evangelist. One simply cannot be voted into the

evangelistic role. Evangelists are sometimes called by committees, but they are already evangelists.

Very, very few start right out in full-time evangelism. After your internship you will have a small church or district of your own. Now is your chance.

Do you still want to be an evangelist? Then be one! Don't wait for the committee to vote for Brother —— to hold a series. *You* take the initiative. Don't wait for a large budget, a Bible instructor, and a song leader. Those don't come along until later in life.

Launch out—in a hall, in an old tent, anywhere. But preach, preach, preach! If no hall, go out by the River Jordan and preach out your heart. Somebody will come to hear you. I know Jesus will.

Keep at it, ever at it. "Woe is unto me, if I preach not the gospel!" Successful or not, I *must* preach. This gospel of the kingdom shall be PREACHED in all the world.

Then be an evangelist, forever preaching. And someday if you work your heart out winning souls and seeking the lost the brethren will decide, "Let's put him out in the field to help some of our other men in their soul-winning program!"

#### Go Ye

Here comes your wife bringing the morning mail. A letter from the conference president:

"DEAR TOM AND SALLY:

"Yesterday the conference committee was giving consideration to the various problems of our field. We feel a definite need of a more vigorous and direct soul-winning endeavor in our conference.

"The brethren have voted to ask you to engage in full-time evangelistic work. We are hoping that this challenge will appeal to you and that you will give it your prayerful consideration. . . .

"Signed \_\_\_\_\_"

There you are now. Out on your own—a full-time evangelist at last! Some night I want to drop in on your meetings to pick up new ideas and get new inspiration.

One day the work will be done. I long for that day. I am getting a little tired, for I have been actively engaged in the Lord's work for forty-one years, and I long to go home. I'm so glad to welcome you to the evangelistic field. Let's hasten the finishing of the work for "the night cometh, when no man can work."



# That Column in a

# Worker's Report Blank

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RON RUNYAN

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**M**EETINGS assisted—23. That sounds good. Sermons preached—3. All you can expect for an assistant pastor in a large city church. Calls or visits—129. Nobody could complain about that. Count all those telephone calls.

But now *that column*. Baptisms. Zero this month. And that's probably the only column the conference president will really notice.

Baptisms. Next month—

A name to visit. Bob Ross. He's Jim Haney's brother-in-law, and Jim has been working on him for three years now. About time he was baptized.

"Bob, you've been coming to church now a long time. Don't you think you ought to be making a decision?"

"Yes, I've been thinking a lot about it lately."

"We're planning a baptism next Sabbath, you know. You could be one." "I'd like to. But you see, I have several problems. And I don't want to do this thing halfway."

"What problems, Bob? Maybe we can help."

"Well, for one thing, I just can't say that I believe in the writings of Mrs. White. I've read some things she wrote, and I think they

are fine. But those visions she is supposed to have had. I grew up in a church where there were a lot of so-called visions. And I saw them exposed as—well, not the real thing. I just don't go much for visions. But I know, to be a member of the church you're supposed to accept her writings as being inspired. So really, Elder Baxter, I don't think I'm ready."

*That column—with a zero.*

"Well, I'll tell you, Bob. The real truth is that I feel just about the way you do about Mrs. White. You've expressed my feelings really. But look, Bob. We want you in the church. *We want you just the way you are.*"

"But you see, Elder Baxter, I know you expect all your members to pay tithe. And that is what has really held me back. It isn't that I don't believe in it. I do. But right now I've been on unemployment for six months. And with the wife and two kids I just don't have that ten per cent. It's just not there."

*That column—with a zero.* That column that has to have something in it next month or else.

"Bob, believe me, whether you pay tithe or not is up to you. *We want you just the way you are.*"

"Well, Elder Baxter, I know it sounds like a string of excuses. But I've tried again and again to quit smoking and I just can't make it. There's no use my trying anymore."

"Bob, the problem is that you have probably never made that complete surrender of your life to Christ. Once you do that God may take the habit away at once. Why don't you make that surrender now? Don't put it off any longer. God will give you the victory, and we can go right ahead with the plans for the baptism."

"But, Elder Baxter, what if after I'm baptized I fail and have to have a cigarette now and then until my habit is completely conquered, I would feel like such a hypocrite."

"As I've said before, Bob, you'll just have to trust the Lord to give you the victory. In the meantime, why not be baptized, for *we want you just the way you are.*"

"Well, I don't know. But that brings up something else. You know Elder Brown, of course. He's a member of your church. Well, several times the past few years when Jim and I have been studying the Bible—Jim's my brother-in-law, you know—he's brought Elder Brown over a number of times to straighten me out. And Elder Brown and his wife were so kind to us when the kids were sick and all. And he's trying to find a job for me. I'd want Elder Brown to baptize me."

*That column.* The one seems to be slipping back to a zero again.

"Well, of course I understand, Bob. And that would be so nice if it could be arranged. I know it has been done in the past. But you see, the church board just voted a policy that unless it's a relative, one of the regular pastoral staff must officiate. So I'll be the one, I guess. And that's great, Bob. I'm so glad you've made your decision. We'll look for you Sabbath."

*That column.* That figure *one* looks secure now. And maybe he can bring it up to a *five* next month, if he gets a few more names like this.

But there's more to the story. Bob Ross isn't the kind to do things halfway. And Jim Haney is not about to have his brother-in-law, for whom he has worked and prayed so long, come into the church with a lot of unsettled problems that would leave him half in and half out.

So Jim takes a day off work to study with Bob the matter of the Spirit of Prophecy, which they have never really gone into in

detail. Bob accepts it wholeheartedly. He determines to pay tithe, come what may. He quits smoking for good. And Elder Brown, come Sabbath morning, baptizes him in spite of the hurriedly thought up "policy."

*John Baxter is stuck with that zero.*

One more thing. Since Bob's baptism wouldn't be going into *that column*, and since the half hour he spent with Bob had turned out to be a waste of time, John didn't bother to alert the deacons about the preparations. Jim Haney had to see to that himself.

*That column.* Of course John Baxter may be able to get some impressive figures into that column this next year if he can convince enough people that "*we want you just the way you are.*"

Fortunately, there aren't many of his kind around. But as long as there are any at all, is it any wonder that the back door of the church is kept in motion—with people who *come in just as they are* and *go out the same way?*

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### Is Your Church Dying?

**M**ANY of you have small churches in your districts. What is their spiritual condition?

"The small churches have been presented to me as so destitute of spiritual food that they are ready to die, and God says to you, 'Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God.'"—Ellen G. White, quoted in A. G. DANIELLS, *Christ Our Righteousness*, p. 93.

Small churches starving to death—what a tragedy. Who is starving them? What sort of fare do you provide for those small churches under your care? Perhaps some of the large churches and middle-sized churches likewise are dying from starvation. *What spiritual condition is your church in?*

"This I do know, that our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."—*Ibid.*

What are you doing to enrich the diet of your church? Is righteousness by faith found frequently on the menu?

ROBERT H. PIERSON  
*President, General Conference*

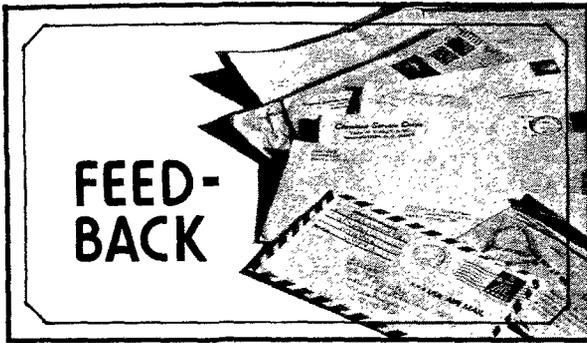
# 7 Good Reasons for Belonging to the Tape of the Month Club



1. It enables you to improve otherwise wasted minutes.
2. It provides valuable instruction for a more effective ministry.
3. You can listen again and again at your own convenience.
4. The devotional messages will feed and warm your own soul.
5. You will thrill to the challenges of our world leaders at Autumn and Spring Council sessions.
6. It will help you keep in step with the worldwide Seventh-day Adventist ministry.
7. The low, low, nonprofit cost is one that all can afford.

(See December issue of THE MINISTRY for price list.)

Some sample tapes given away at the GC session are still available. Write for yours. Free while they last. Back tapes may be secured. Send for listings from January, 1968.



### Tape-of-the-Month

DEAR EDITOR:

I am now in pastoral work and greatly appreciate the monthly tapes. Dr. Heppenstall's messages were terrific; and to hear the stirring messages from the Ministerial Council and General Conference presented again so one can digest them—this has been one of the rewarding experiences of my life during the recent months as I have traveled in my ministerial work.

NORMAN L. DOSS

### Perfection

DEAR EDITOR:

I appreciated very much the supplement to THE MINISTRY of October, 1970, on perfection. It is evident that we are growing in an understanding of Christian perfection as set forth in the Bible and the Spirit of Prophecy.

In two of the papers presented, the subject of "original sin" is given some treatment. On page 7, under the subtitle "The Nature of Man Spiritually at Birth" there is an apparent contradiction. The author goes on to say that "she [Mrs. White] does not enunciate her teaching in terms of the extreme Augustinian doctrine of inherited guilt," and then immediately illustrates his point with two statements from Mrs. White where she seems to say that man does inherit guilt from Adam.

"The sin of our first parents brought guilt and sorrow upon the world."—*Patriarchs and Prophets*, p. 61.

"As related to the first Adam, men receive from him nothing but guilt and the sentence of death."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 5:12-19, p. 1074.

In the third paper, page 28, under the subtitle "How Does Mrs. White Explain the Problem of 'Original Sin?'" the author understands Mrs. White as saying that "we are born in a state of guilt inherited from Adam" and then as support quotes the second statement used by the first author:

"As related to the first Adam, men receive from him nothing but guilt and the sentence of death."—*Ibid.*

When we conclude that "we are born in a state of guilt inherited from Adam," we are giving support to the Augustinian doctrine, which in the past has led to infant baptism.

It seems that the Bible does not go quite that far; for this reason the above-mentioned statements from Mrs. White have been puzzling (see Romans 5:12, 15, 17-19).

Several passages from Mrs. White that have been a help in understanding her mention of "guilt" are the following:

"As a rule, children inherit the dispositions and tendencies of their parents, and imitate their example; so that the sins of the parents are practiced by the children from generation to generation."—*Patriarchs and Prophets*, p. 118.

"The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity."—*The Great Controversy*, p. 28.

"It is inevitable that children should suffer from the consequences of parental wrongdoing, but they are not punished for the parents' guilt, except as they participate in their sins. It is usually the case, however, that children walk in the steps of their parents. By inheritance and example the sons become partakers of the father's sin."—*Patriarchs and Prophets*, p. 306.

Thus, it is clear that men do not receive guilt from Adam or from their parents until they participate in their sins.

Upon careful study of Mrs. White's writings we will find that she speaks of "hereditary tendencies" alone less frequently than "hereditary and cultivated tendencies" together.

"Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil and to impress His own character on His church."—*My Life Today*, p. 46.

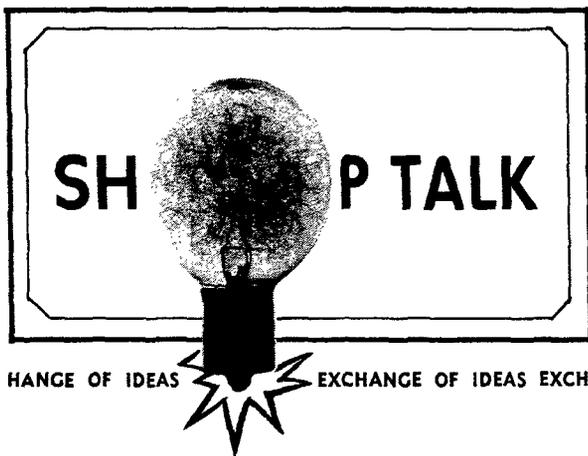
"Whatever may be our inherited or cultivated tendencies to wrong, we can overcome through the power that He is ready to impart."—*The Ministry of Healing*, p. 176.

BRUNO STEINWEG

### Philadelphia "Synagogue Corps" to Protect Worshipers, Temples

A "synagogue corps" to protect worshipers and sacred property on the Sabbath is being organized in Philadelphia by the local chapter of the Jewish War Veterans. David H. Josephs, commander of the Philadelphia County Council, stressed that the corps was not a vigilante or armed group, and it is not connected with the Jewish Defense League. He said the veterans were simply planning to assign younger members to attend services and patrol high-crime areas in radio-equipped cars to enable Jews—especially the elderly—to attend services in safety.

R. N. S.



Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

## TWO NEW PROGRAMS TO HELP MAKE READY FOR COMPANY

Two new slide programs have been prepared, designed to help our churches make sure they are ready for company during the great evangelistic thrust of 1971 and 1972. These involve the appearance and friendliness of the churches.

There are many faces to friendliness. Our churches may think they are friendly and are doing everything they can to make guests feel welcome. However, there are always ways to improve that friendliness, and perhaps some of these will be brought to light in the new slide series "A Friendly Church."

Little things can make a tremendous difference to a visitor whose senses of perception are all finely tuned. In a strange place people are highly sensitive to everything around them, even the direction people's eyes take when they come into the church or are seated. "A Friendly Church" brings out all these fine points. And it does more. It reaches out miles away from the church, right to the front door of newcomers to the church community.

All these helpful suggestions are presented in delightfully bright cartoon style, designed to hold the attention. The 49 slides, complete with script, may be ordered from your conference PR secretary for \$13.95 a set, or if your church is small, you can ask him if you can schedule a showing at your church using one of the conference's sets of the slides.

The other slide program, "The Church Beautiful," consists of 39 color slides showing the many factors that must be taken into account if your church is to fit the description of "The Church Beautiful." The slides are actual photographs taken of churches that "weren't looking." This program is designed to be shown at board meetings. It could, however, be shown to the entire membership.

With this latter series of slides you can make the program even more pertinent to your church by owning your own set of slides and script. Here is how: Have a photo fan in your church with a 35 mm. camera go through the slides provided and shoot matching pictures in your church. Shoot them just as he finds conditions, without sprucing up before shooting. Then slip the slides in immediately after each matching slide in the series provided. Show the complete set all at the same time, explaining that the second slide in each case is one taken in your church to show existing conditions.

After the slides have been shown, the church board may wish to discuss how they can make their church more beautiful, more ready for company. Cost of "The Church Beautiful" is \$8.95, including 39 color slides and script. You may order today from your conference public relations secretary.

## ANSWERS TO DIFFICULT BIBLE TEXTS

If you have never been asked questions relating to certain Bible texts that you found difficult to answer, then you need not take time to read further. But if you, like most of us, are occasionally "stumped" by one of these "difficult" texts, then you will find this booklet a very real help.

In this seventy-two-page booklet, Joe Crews has brought together the answers to these difficult texts—beginning with Genesis and going on through the Bible to Revelation—with helpful comments on all the "difficult" verses so common to us all along with many not so common.

Every soul winner—and this should include every member of the church—will find many occasions to cite this handy reference manual.

Order from Joe Crews, Amazing Facts, Box 803, Columbia, Maryland 21043. 75 cents each; 60 cents in quantities of ten or more.

## PREPARATION FOR THE LATTER RAIN

The greatest need of the church today is for latter rain power for the finishing of the work. The necessary preparation for this experience is clearly presented in simple, practical counsel in the Spirit of Prophecy, but few take time to study it or understand what is involved.

In this 32-page booklet *Preparation for the Latter Rain*, Elder B. E. Wagner, formerly of the General Conference Publishing Department, has brought together many of the most important statements on the subject. He has chosen them well and has organized them in a way to be clearly understood.

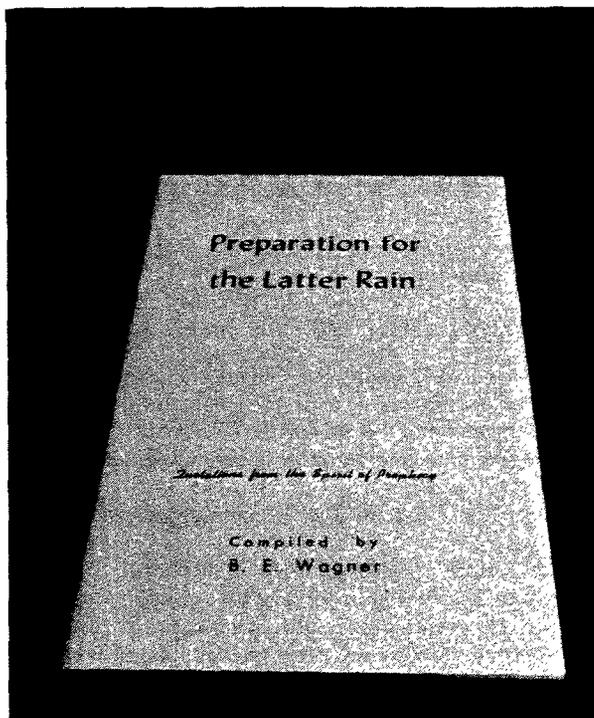
This material was first presented in a series of prayer meeting studies in the Loma Linda Uni-

versity church. General interest led to its publication. Since then many pastors have used it as a basis for studies with their people. Students at Andrews University and other colleges are also using it in connection with the campus revivals. Its influence has gone overseas to the extent that it is now being printed in fifteen languages in six divisions.

The circulation and use of this material has the hearty endorsement and encouragement of such leaders as Paul C. Heubach, former pastor of the Loma Linda University church; Neal C. Wilson; H. M. S. Richards, Sr.; J. L. Shuler; and R. Allan Anderson.

English copies will be sent postpaid anywhere in the world, 8 copies for \$1.00. 100 or more copies at 12 cents each. Since this is a nonprofit project, please enclose money with order. Order direct from:

B. E. Wagner  
24978 Lawton Avenue  
Loma Linda, California 92354

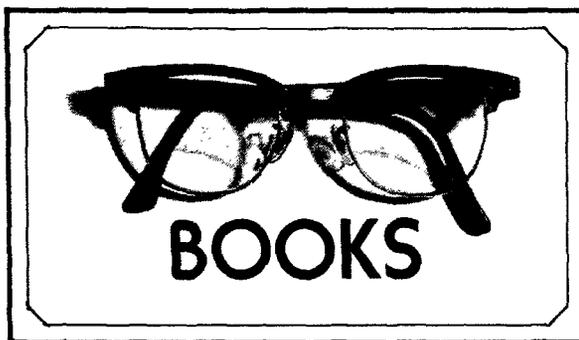


### SAMPLE COPIES AVAILABLE

Free sample copies of the year-old health newsletter, *The Health Evangelist*, are available from its publishers on request. Some pastors request it for all of their members.

This six-page periodical for Seventh-day Adventist readers appears at least six times yearly and features some of the very latest news in the field of health; editorially correlated, insofar as possible, with the writings of Ellen G. White.

The subscription price is \$2 per calendar year. The paper is edited by Lloyd Rosenfold, M.D., and is published by Hope Publications, P.O. Box 330, Hope, Idaho 83836. This firm is an independent, SDA, lay-owned firm.



*John Harvey Kellogg, M.D.*, Richard Schwarz, Southern Publishing Association, Nashville, Tennessee, 1970, 245 pages, \$5.95.

Dr. John Harvey Kellogg was a genius. Seventh-day Adventists knew this. His associates in medical practice and the business world knew this. John Harvey knew it too. Perhaps no one connected with Seventh-day Adventist history, aside from Ellen G. White, influenced as many people within and without the church as did the doctor.

Richard Schwarz in his 245-page book has made a real contribution to the knowledge of Seventh-day Adventists in the history of the medical work of the church. There are certain phases of this history that can only be fully understood as one has a detailed knowledge of the activities of Dr. Kellogg and the work he accomplished.

Schwarz had rich sources from which to work. Residing in Michigan where the doctor lived and labored, the author was able to tap not only the historical records found in various archives but also to draw from those who were personally acquainted with Kellogg. This is something that could be much more easily done ten years ago than it could be now. He was also granted access to the very voluminous correspondence between John Harvey Kellogg and Ellen G. White.

Kellogg is a controversial figure in Seventh-day Adventist history. A man of dedication and of tireless energy he was early indelibly influenced by the writings of Ellen G. White on the subject of health. As a lad of twelve years he set the type for some of the first of these writings at the *Review* and *Herald* office. To these health principles he was ever true, and through an active life of nearly 80 years he was ever exploring the latest developments of the medical world which in his earlier years he unabashedly assessed in the light of the principles early inculcated in his heart through the Ellen G. White health counsels.

Kellogg, however, was not so true to the religious principles in which he was nurtured as a child and as an earnest Seventh-day Adventist youth. In mid-

life he espoused theological views that made shipwreck of his faith and from a human viewpoint could easily have wrecked the denomination. At about the same time there also developed in his heart concepts of the medical work in its relationship to the works of the church which placed it in disproportionate position. These factors led to a split and final break with the church in 1907. What was health reform up to that time motivated by deep religious conviction was to Dr. Kellogg after this time, biologic living.

The doctor, alert to the vital place of good nutrition, and following the vegetarian dietary program to which the church was led in the Spirit of Prophecy counsels, pioneered the cereal food and vegetable protein developments in the United States. Battle Creek was to move on to be the cereal food capital of the world. From the development of peanut butter and corn flakes to the more sophisticated meat substitutes, Dr. Kellogg was to influence the eating habits of millions in the nation and the world over. Dr. Kellogg also ever worked for the upgrading of medical practice and established the pattern and the standards of Seventh-day Adventist medical institutions generally. In this, too, his contribution was large.

But his pantheistic views, which Ellen White declared would do away with God, and the manner in which these were propagated developed a crisis which all should understand. Schwarz's book, *John Harvey Kellogg, M.D.*, can well be read in conjunction with the *Story of Our Health Message*, by Dores E. Robinson, Southern Publishing Association. This gives the larger historical denominational setting for the work of Dr. Kellogg and his defection. It can well be read in connection with *Testimonies for the Church*, volume 8, published in 1904, with its sections three, four, and five devoted to the pantheistic crisis and leadership issues.

It is sometimes suggested that the split between Dr. Kellogg and the church could be attributed to a personality clash between the doctor and A. G. Daniells, president of the General Conference. With the curtain drawn back the candid reader readily detects the superficiality of this conclusion. The issues involved loyalty to God and the Spirit of Prophecy messages given by God to save the man, his close associates, and a heaven-ordained work being shorn of its distinctive soul-winning characteristics.

The strength of the Schwarz book lies in its very interesting presentation of the life of a man who should be better understood and known by Seventh-day Adventists in the 1970's and by the accuracy of the Schwarz presentation. Read as a historical work, one will detect that the John Harvey Kellogg sources contributed heavily to the narrative. The student will experience a little disappointment in the absence of well-defined chronological sequence. It is not always possible to distinguish the dedicated Adventist John Harvey Kellogg of the 1870's and 1880's, from the John Harvey Kellogg of the twentieth century, the proponent of nondenominational Christian uplift work and biologic living. The pres-

ent format is understood in the light of the author's explanation that the work was prepared originally as a university dissertation and in so doing he dealt with certain factors in the development of interests and issues without the meticulous chronological relationships. And second, this was not written as a history for Seventh-day Adventist reading and so did not enter into all the close interrelationships of large interest to the Seventh-day Adventist reader.

Nonetheless, every minister should have and read *John Harvey Kellogg, M.D.* The volume documents a very important segment of Seventh-day Adventist history not found elsewhere. The church is indebted to Dr. Schwarz for making this contribution to eras in the work of the church that can only be fully and properly understood in the light of the historical setting.

William C. White, playmate and boyhood companion of John Harvey and fellow worker in the cause of the church for many years, occasionally likened the doctor's intellect and powers to those of Nebuchadnezzar and Paul. What might have been accomplished through him and our first medical institution had the doctor ever remained true to the message of the church!

ARTHUR L. WHITE

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**Getting Acquainted With God, Otto H. Christensen, Review and Herald Publishing Association, Washington, D.C., 1970, 130 pages, \$1.95.**

The need to know about God is the essential substance of this book. It is a theological work rather than a devotional book, and it fills what the Seminary might have overlooked in bringing together a treatise on the doctrine of God. It has been surprising to note the number of theologians who have taken seriously the radical "God is dead" views promoted in recent times by men who seemed uncommitted to a belief in the Eternal.

With the tendency in the theological world to break away from everything traditional, it is more essential than ever that one who preaches the Word be straight in his thinking about the One in whom he believes. To drift along nervously, anxiously, somewhat confusedly, without being concerned over what the Bible teaches about God can be an immense tragedy for the preacher.

Dr. Christensen has brought to the fore some essential questions and has examined some of the prevailing conceptions of God and has set these over against the teaching of the Bible. Without dredging the bottom of these heavy theological works, the minister can realize from this survey the essentials of modernist belief about God and at the same time equip himself with some answers from the Source of our wisdom. To know Him and His Son Jesus Christ in the personal sense is to consult, not the philosophers, but prayerfully and devoutly the Book He has given.

LOUIS B. REYNOLDS



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

### An Engineer's Bible Analysis Predicts "Cataclysm" in 1986

Kenneth E. Aune and three friends have invested \$200,000 in the belief that the end of the age is approaching. That's the amount it cost them to publish and promote a book *God, History and the End of the World* that Mr. Aune has written. A Honeywell engineer and Bible student, Mr. Aune has analyzed Bible prophecies and come up with dates as to when significant events of the final age will take place. The "cataclysm" prophecies in the Bible, he says, will come when Halley's Comet strikes the earth, killing more than a billion people in October, 1986. This will be followed by famine, disease and pestilence, and the greatest war in history. In March, 1990, will come the battle of Jerusalem, the return of Jesus Christ, and the battle of Armageddon. The millennium will begin in May, 1990. The final age, according to Mr. Aune, was ushered in during 1945 with the formation of the United Nations. The U.N., according to his analysis, is the "beast" described in Revelation. One clue to this was his notation that there are 111 articles in the U.N. Charter—the same as the number of the "beast" which he calculated by dividing the number 666 mentioned in Revelation by 6, the numeral traditionally acknowledged as the number of man.

### Major Crimes in U.S. Rose by 11 Per Cent During 1970, FBI Report Reveals

Reported crime in the U.S. during 1970 increased 11 per cent over 1969, according to Crime Index data of the Federal Bureau of Investigation. The FBI's preliminary annual report on last year's crime trends shows a 12 per cent increase in violent crimes as a group (murder and nonnegligent manslaughter, rape, assault, and robbery). While serious crimes in all categories except rape continue to grow faster than the nation's population, the 1970 report indicates that the rate of increase is declining somewhat. The FBI reported a 12 per cent increase for 1969 and 17 per cent for 1968, compared with the over-all increase of 11 per cent for 1970.

### Catholic Journal Hails Mormon Growth, Cites Church's Stress on Family Life

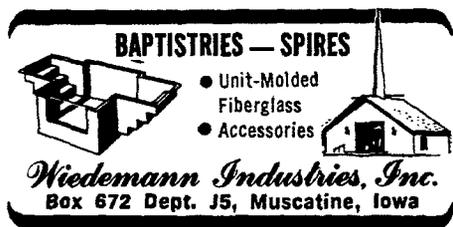
Respect for the sanctity of family life is the key to the tremendous growth and success of the Mormon Church, a Mormon bishop and father of eight told a Catholic publication here. A glowing tribute to the Mormon way of life was carried in the May 23 issue of *Twin Circle*—the National Catholic Press. It includes an interview with Dr. Kay Clifford, a San Marino, California, dentist, bishop of the East Arcadia Ward. "Amid today's frequent flux and sometimes downright disintegration of religious values," *Twin Circle* said, "the tremendous growth of the Mormon Church—which has doubled its membership in the past ten years and now numbers 3 million—is an impressive phenomenon." The newspaper noted that the growth is more remarkable because of the strict requirements of the Mormon faith—"Mormons abstain from alcohol and stimulants such as tea, coffee, and tobacco; contribute 10 per cent of their income to the church; and finance their youth through two years of voluntary missionary activity." Dr. Clifford told *Twin Circle* that the reason for the growth of the Mormon Church, the relative stability of the membership, and the dedication of the youth is "the great emphasis our church places on the dignity and sanctity of family life." To help enrich family life, the Mormon Church has established Monday evening throughout the world as "family night." A 56-lesson book—embracing such topics as courtesy, communication, the sacraments, the life of Christ—serves as a study guide for the father, who is discussion leader.

### Church Solves a Security Problem With Bulletproof "Bank" Window

A tinted, bulletproof window equipped with a pull-back drawer and two-way microphone and speaker system has been installed at St. Luke's Lutheran church in Reading, Pennsylvania. Dr. Samuel C. Jaxheimer, pastor of the Lutheran Church in America congregation, explained that the innovation was designed both as a convenience and as a means of solving a disturbing security problem. The automated window—which costs about \$3,800 new—was donated by a branch of the American Bank which was remodeling its drive-in section. Dr. Jaxheimer explained that St. Luke's noon to 5:00 P.M. "open door" policy provided too easy access for intruders and placed the secretary, Mrs. George Taylor, in possible jeopardy. Locked doors required her to walk from the office to the back door and tended to interfere with office routine.

### Bible Society Issues New Translation of Psalms

A new translation of the book of Psalms has been released in New York by the American Bible Society. The book is the first of the Old Testament



books to appear in the new version. *The Psalms for Modern Man*, a new translation of the book of Biblical hymns, joins *Good News for Modern Man*, the New Testament in Today's English Version, which the ABS published in 1966. Guidelines given to the translators, who used the authoritative Hebrew text, *Biblica Hebraica*, stated that the new version of the Psalms was to be "in that form of literary English which is common to all those who speak the language, whether of a high or low level of education and whether native or non-native speakers." The vocabulary of the version was to be kept "within the range accessible to readers of limited experience." The book will sell for 10 cents. Another edition is planned, incorporating both *Good News for Modern Man*, and *Psalms for Modern Man*. The larger volume will cost 50 cents.

**Catholic Schools: 400 Closed in Year,  
Elementary Enrollment Down 6.9 Per Cent**

A research study of U.S. Catholic education released in New York revealed that in the past year some 400 Catholic schools have closed, causing a 3.4 per cent decline at the elementary level and a 4.3 per cent drop in the number of high schools. Published in a special education issue (April 9) of *America*, the Jesuit weekly review, the study noted that school enrollment continued to decrease at the rate of 6.9 per cent in grade schools and 4 per cent in secondary education. If this year's trend continues, the study reported, Catholic elementary school enrollment will move from 3,560,000 in 1970 to 2,350,000 in 1975.

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The American Bible Society has sold or given away nearly 2 million copies of its 1971 Daily Bible Reading plan—more than twice the number supplied in the previous year. And a subsidized offer of a Bible for \$1 which was nationally advertised has resulted in requests for more than 17,000 Bibles, the Society said. Miss Clarice Franklin, editor of Bible reading materials, said response to the radio announcements and newspaper and magazine ads rose as high as 1,500 orders in a single day.

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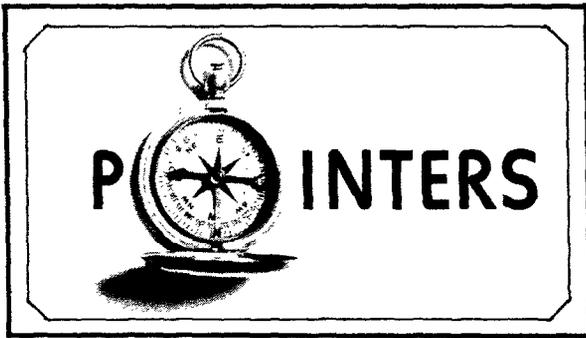
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# THE SOUL YOU SAVE MAY BE YOUR OWN



**SPIRITUAL PERFECTIONIST** I RECENTLY read in a news magazine the story of an actor who is a perfectionist. In one movie he played the part of an American army general, and the devotion he exhibited to his job as an actor should inspire us as ministers to be more devoted to our high calling.

In order to play his part as perfectly as possible he borrowed old newsreels of the army general and watched them so often that they were completely worn out when they were finally returned. He also read thirteen biographies of the general, each one several times. He spared no pains to imitate the physical qualities of the man whom he portrayed. In the interview he confessed that once he begins to play a certain part the character he portrays is never off his mind.

I wonder what would happen if we as ministers were as thoroughly dedicated to the task of portraying Jesus Christ to the world in our own lives as this actor was in portraying the life of a sinner? We too ought to be able to say that since we started in the ministry and in the grand work of preaching Christ, His character and His life can never get off our minds!

J. R. S.

**POWER OF POSITIVE PREACHING** THERE is "power in positive preaching." I do not here use the word positive to mean emphatic, assertive, or in any sense dogmatic. It is rather intended to denote optimism, encouragement, and is reflective of a basically optimistic outlook. Is not the gospel *good News*? Why then is it so often delivered with pessimistic overtones?

For instance, a sermon on the signs of the times can be positively depressing. Preaching is not intended to produce hopelessness, frustration, and depression. Nor is it to contribute to inertia based on emphasized impossibility. We may indeed thunder against sin in a way that will discourage the saints. Preaching may involve denunciation, but it is infinitely more. Enlightenment may be a shattering experience. A man may lose his job for keeping the Sabbath. A couple may have to readjust because they are not properly married. When we have "driven home" the question of responsibility, is there no further "word from the Lord"?

Indeed there is! The "signs of the times" are ominous. But they are tempered in the good news

of the coming of the Lord. And further, the knowledge that something can be done about things as they now are is helpful. "There shall be wars," but "blessed are the peacemakers." "There will be famine" but "give ye them to eat." "There will be hopelessness," but "strengthen the feeble knees." There is joy in this, and hope in the coming of the Lord!

And as to sin, it must be condemned. But not the sinner. "Neither do I condemn *thee*," were the words of Jesus. He condemned her *sin*, but gave her hope. "Sin no more," He said. There is a balm in Gilead, there is a Physician there. The world needs a revelation, not so much of how it got like it is, but how to change and stay so. One should not discuss the sinfulness of sin without depicting the adequacy of grace!

E. E. C.

### LIVING!

A pang of pain had pierced my heart.  
 "They say He's dead?" I asked dismayed.  
 The sad reply came pensively,  
 "He's gone forever, I'm afraid."

"But that can't be! My Friend's not gone.  
 I see Him daily, everywhere.  
 Above, below, on land and sea,  
 His handiwork displays His care.

"I hear Him speaking through His Word;  
 I feel His Spirit deep within.  
 No matter what the world may say,  
 I'll always strive to commune with Him."

ALFRED S. SCHONE  
 Student, Andrews University

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