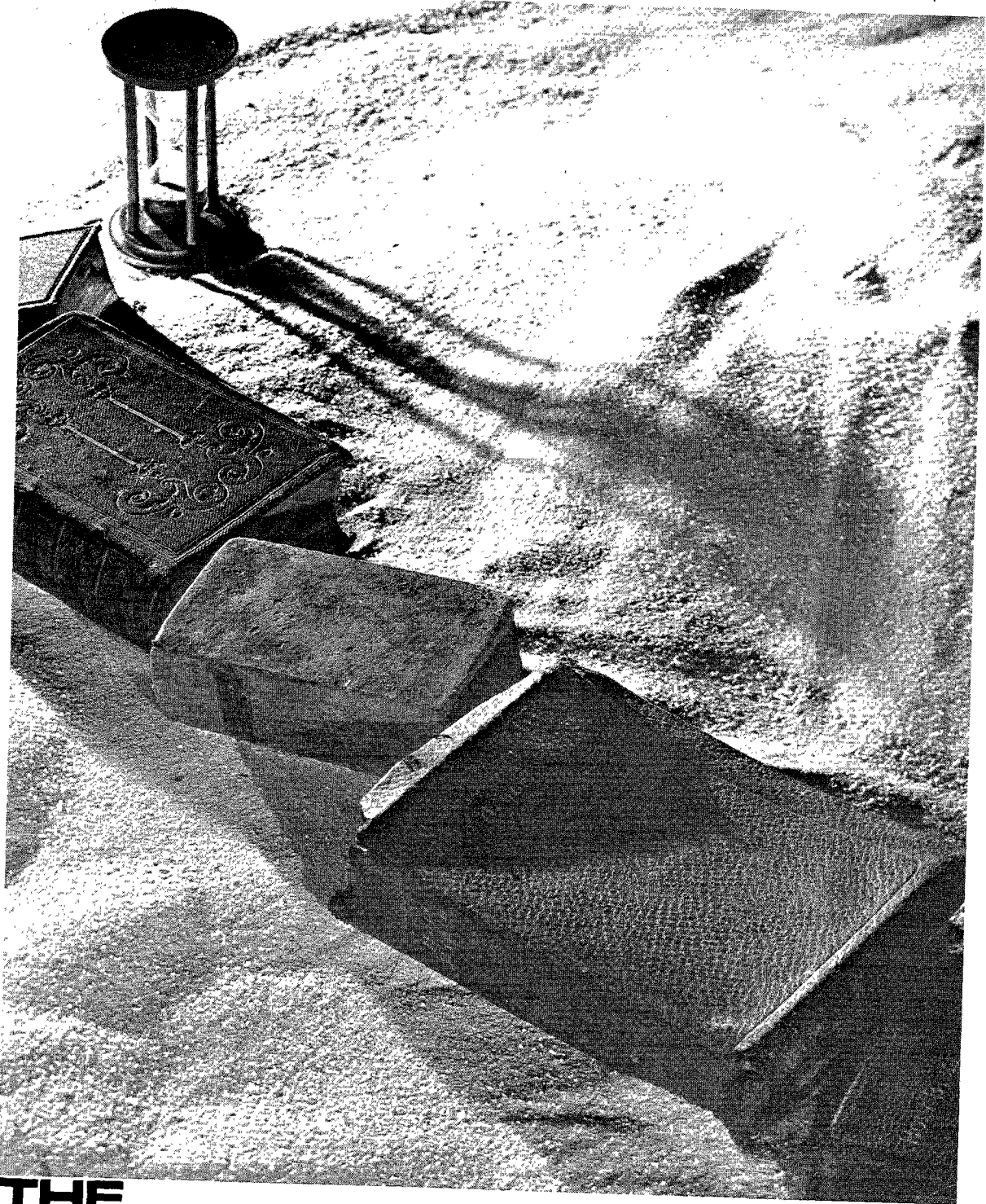


JULY '72



THE MINISTRY

the voice of the
seventh-day adventist
ministry

THE MINISTRY

Volume XLV, No. 7

THE VOICE OF THE SEVENTH-DAY ADVENTIST MINISTRY

Published by The General Conference Ministerial Association.

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COVER PHOTO BY EWING GALLOWAY

THE MINISTRY: Printed monthly for the Ministerial Association of Seventh-day Adventists by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. \$6.00 a year; 50¢ a copy. Prices slightly higher in Canada. Add 30¢ for yearly subscriptions to countries requiring extra postage. Second-class postage paid at Washington, D.C. Editorial office: 6840 Eastern Avenue NW., Washington, D.C. 20012.

CHANGE OF ADDRESS: When writing us about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which you received the journal.

2 JULY, 1972

Discussions during a 1970 conference between Seventh-day Adventist theologians and representatives of the World Council of Churches led to the request by the participants of the ecumenical group to present a concise, yet clear statement of the Seventh-day Adventist position regarding the nature and mission of the church. Drs. Raoul Dederen and Gottfried Oosterwal, from the Seventh-day Adventist Theological Seminary at Andrews University, were each requested to prepare a fifteen-page document, the first to write on the nature of the church, and the second on its mission. These documents were prepared for and discussed at a joint conference in July, 1971. We thought that our readers would be interested in having these texts made available to them.

The Nature of the Church

A Seventh-day
Adventist
Interpretation

RAOUL DEDEREN

*Professor of Theology
Theological Seminary, Andrews University*

TO BELONG to the church of God is a unique and soul-satisfying privilege. It is the divine purpose to gather out a people from the far corners of the earth to bind them into one body, the body of Christ, the church, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other, and fellowship also with their Lord and Master."

These are the terms in which the Seventh-day Adventist *Church Manual* introduces the subject of the church of God.¹ They come as close as one may wish to a definition of the subject. There is, indeed, no formal Seventh-day Adventist definition of *church* that may claim to be authoritative. The use of the word in the *Church Manual* is not an attempt to pro-

vide us with an abstract explication. Rather we must go back to the New Testament historical reality of the church as a religious community that, under the power of the Holy Spirit, recognized the Lordship of Jesus of Nazareth.

The Church as a Covenantal Reality

The very use of the Greek word *ekklēsia* to designate the glorious reality to which early Christians belonged seems to suggest on their part a clear conception of what the term meant. This was no new term, to be sure. Used for the popular assemblies in the government of the Greek city-states, it had taken on a religious meaning in the LXX as the "congregation" of Israel, the Jewish theocratic people.



In this passage we are confronted with the Biblical notion of the church, its mission and its task. God has chosen Israel for salvation, not salvation for Abraham's descendants alone, but salvation for the whole world. Israel is to be a kingdom of priests whose task is to impart the knowledge of God to the whole of mankind. This priestly nation, the church of the Exodus and of the Torah, is, in fact, the light destined to illuminate all men (Isa. 43:10; Zech. 8:23). When he finished reading the commandments of God and the people answered, "All that the Lord has spoken we will do" (Ex. 24:7), Moses sealed the covenant by throwing the blood of the animal offerings upon the people, declaring, "Behold the blood of the covenant which the Lord has made with you in accordance with all these words" (Ex. 24:8, R.S.V.).

A Matter of Continuity

The early Christians claimed to be in continuity with Israel, the people whom God had chosen before the time of Jesus. From the very beginning they understood their Christian existence in the perspective of the Old Testament Messianic announcement and fulfillment. This implied a very definite theology of history: "In many and various ways God spoke of old to our fathers by the prophets; but in these last days he has spoken to us by a Son, whom he appointed the heir of all things, through whom also he created the world" (Heb. 1:1, 2, R.S.V.). The days of expectation were over. The day of the Lord had come. For all that, however, the new covenant inaugurated by the

This seems to be one of the dominant ideas of the primitive Christian church when it uses the term *ekklēsia*. It considered itself to be "the Israel of God" (Gal. 6:16), the true continuation of God's elect. Those who lived wholly by faith in God, although not descending biologically from Abraham as "children of the flesh," had become Abraham's spiritual descendants, "the children of the promise."²

God's special work for the salvation of fallen humanity and the beginning of His church are related in the story of the covenant He contracted with Abraham, His servant (see Genesis 17). It was through this alliance with Abraham and his posterity that Israel was brought into a particular re-

lationship with Yahweh, different from the relation existing between God and the heathen. God was still Lord of the uncircumcised, but He was the God of Israel in a unique and special sense. The Biblical religion is plainly a covenantal religion which, in the case of Israel, finds its classical expression in Exodus 19:3-6:

Moses went up to God, and the Lord called to him out of the mountain, saying, "Thus you shall say to the house of Jacob, and tell the people of Israel: You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will obey my voice and keep my covenant, you shall be my own possession among all peoples; for all the earth is mine, and you shall be to me a kingdom of priests and a holy nation. These are the words which you shall speak to the children of Israel" (R.S.V.).

Lord Jesus and sealed by the Holy Spirit on Pentecost was but the covenant of old, restored, fulfilled, resumed, and renewed. The Christian church identified itself clearly with God's true Israel of which it was the remnant.

This audacious reinterpretation of the plan of salvation revealed in the Old Testament is obviously the result of Jesus' own statement that His life and death were the fulfillment not only of the Old Testament prophecies but also of the whole sacrificial system of Israel. "And he said to them," writes Mark, "this is my blood of the covenant, which is poured out for many" (Mark 14:24, R.S.V.). The expression "blood of the covenant" seems taken directly from Exodus 24:8. According to the Pauline account, Jesus declared: "This cup is the new covenant in my blood" (1 Cor. 11:25, R.S.V.), thus explicitly referring to Jeremiah's prophecy regarding the day when the Lord would make a new covenant with the house of Israel and the house of Judah (see Jer. 31:31-33). Thus, in the New Testament the church of Jesus Christ is described as the new Israel established by means of the covenant in the blood of Messiah. The Christian church is the inheritor of the spiritual privileges and responsibilities that once belonged to Israel of old. No doubt with Exodus 19 in mind, Peter could write, "You are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvelous light. Once you were no people but now you are God's people" (1 Peter 2:9, 10, R.S.V.).

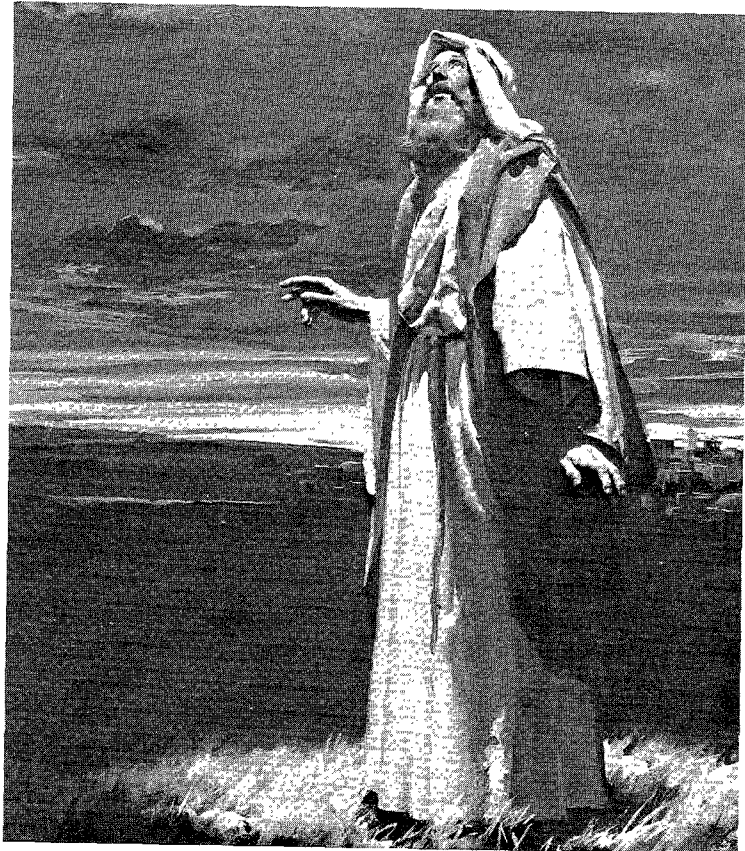
An Assembly Called Together by God

There is no way, outside of faith, of affirming the reality of the church. Faith alone can declare that certain facts proceed from a divine intervention in history and, signifying the presence of God, are constitutive of a specific reality that is called church. Outside of faith, the church is merely an association based on some social instinct, some impulse of mutual affection or any other natural attraction assembling people and binding them together.

The church is a sociological reality, a human society, temporal to be sure, visible, and still "in this world," and in that sense comparable to other groupings of men. But it is more than merely a

human community, for it is first of all an assembly called together by God. Those it groups together are *believers*, people answering God's call, and with whom He renews the *covenantal* relationship, the original Father-son fellowship. It is the Lord who draws and gathers, Christ indwelling the believer, grafting him upon Him to make him participant of all His riches. This unique conjunction through which Christ unites Himself to the believer and the believer to Him expresses the convictions of early Christians that the Christian church transcends by far the dimensions of a strictly human society. There exist side by side, we believe, the divine, objective element, and the subjective, human dimension, which must both be recognized in their en-

Through the covenant Abraham and his seed were brought into a particular relationship with God.



HARRY ANDERSON, ARTIST

counter to give us a correct understanding of the New Testament view of the church.

Images of the Church

The inseparable connection between Christ and the church is ostensibly conveyed to the Christian reader by the different images used in the Bible. Accordingly, the church is variously described, among other things, as a flock, a building, and a bride, as well as the body of Christ.

The first symbol, the pastoral image of the flock of which Christ is the "good shepherd" (John 10:1-16; Luke 12:32),³ still has immediate relevance in an age of industrialization. It reminds us that Christ's disciples are distinct, living individuals, each needing a shepherd's care and protection, which they can have only as they unite and follow Christ.

When the New Testament depicts the church as the "household of God, built upon the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure is joined together and grows into a holy temple in the Lord" (Eph. 2:19-21, R.S.V.),⁴ there is little doubt about the intended meaning of the metaphor. The church must be, uniquely, the sign of God's presence in history. Ever being built—for it is never complete on earth until God's final purpose is consummated—Christ holds it together and shapes it.

Few figures can surpass the bride-bridegroom metaphor that so adequately illustrates the actual relationship between Christ and His *ekklēsia* in Ephesians 5: 21-33. The phrase spontan-

eously calls to mind the marriage intimacy so often used in the Old Testament to represent the covenant relationship existing between God and His people,⁵ and which Jesus adopted when He referred to Himself as the bridegroom (Mark 2:20). It emphasizes the love of Christ for His church, the love of Christ who sacrificed Himself for the sake of His people, so that they may become "one flesh" with Him. Of at least equal importance, on the other hand, are the implications of obedience, purity, and responding love that Christ's bride ought to possess. Unconditionally subject to her Lord, the church draws her support from Christ alone.

It remains, however, that the concept of the church as the body of Christ, probably more than any other symbol, underscores the degree to which Christ fills His *ekklēsia* with the riches of His glory (Eph. 1:18-23).⁶ He continually distributes in His body gifts of ministries in order that its members might reflect His traits of character in their own lives and work out His purposes of grace (Eph. 4:11-16). Christ is the head of the church insofar as He is the source of its nourishment, growth, direction, and unity. Because Christ is the animating spirit, the life of the church, all members are to be modeled on Him until Christ is formed in them (see Gal. 4:19). There is no room here for division or schism since it is "one body" (Col. 3:15) of which all believers are members.

These diverse images meant for the instruction of the Christian community indicate that for the New Testament writers the church is no more separable from

Christ than Christ is separable from God.

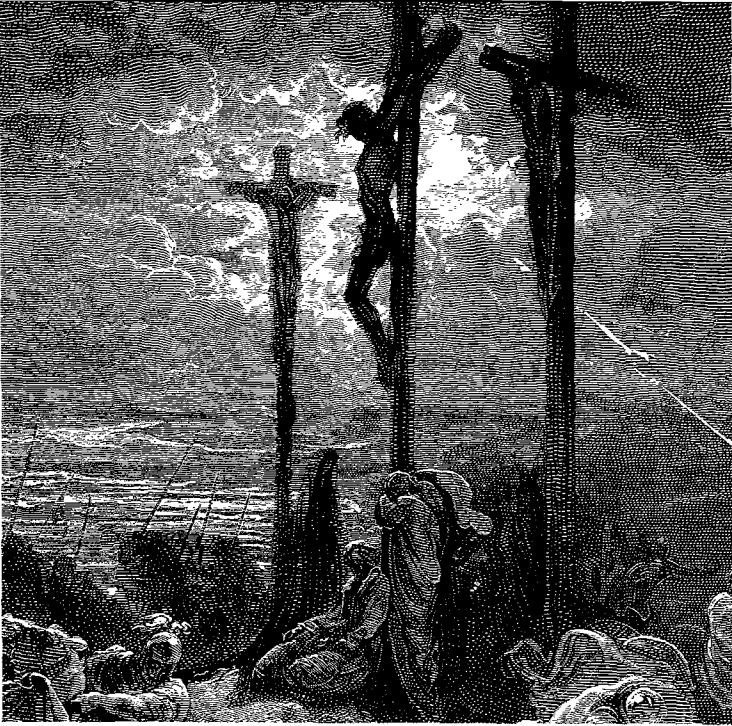
The Church and the Spirit

Apart from Christ the Christian *ekklēsia* is no longer the church in any true sense. Neither can it exist without the Holy Spirit. The effective presence of the Spirit is no less essential to the life of the church than the continuing presence of Christ. The very faith that characterizes the believer is, according to the New Testament, the work or gift of the Spirit: "No one can say 'Jesus is Lord!' except under the influence of the Holy Spirit" (1 Cor. 12:3, N.E.B.*). As the Lord promised, the Spirit would "guide you into all truth" (John 16: 13). Without the presence and work of the Holy Spirit the church is inconceivable.

This inseparability of the church and the Spirit is underlined with particular force in the event of Pentecost. The day that marked the actual constitution of the church was also the day when the disciples "were all filled with the Holy Spirit," when the Spirit was poured out on them (Acts 2:4, N.E.B.). Not that there had been no witness to the work of the Spirit in pre-Christian times, but both the testimony of Jesus and the conviction of the apostles tell us in the New Testament that on that day began a new kind of life, which is the Spirit's gift (John 14:16, 17; Acts, *passim*). This was an actual encounter between man and the divine Spirit.

The Spirit's work, as effected in the Christian community, is of great significance for the church. Being a person, He deals with us as persons. Since His

(Continued on page 32)



God's mission was accomplished in the giving of His Son.

THE MISSION OF THE CHURCH

GOTTFRIED OOSTERWAL

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1. *The church has been called into existence for missionary purpose.* Therefore its whole life and liturgy, work and worship, has a missionary intention if not a missionary dimension. Mission is the church's very *raison d'être*. The members of the church, i.e., the people whom God through the Holy Spirit has called out of darkness into His marvelous light, are claimed by God for His own to proclaim His glory (see 1 Peter 2:9).* All who accept Christ are ordained to work for the salvation of their fellow men. By taking upon themselves the sacred vows of the church (*sacramentum*), the members irrevocably bind themselves to be co-workers with Christ. Mission is the hallmark of being a Christian,

* Throughout this article the Biblical references are from *The New English Bible*.
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a member of God's family.

The church's mission is to participate in God's own mission. Itself the fruit of God's mission of love, the church is God's agency for the salvation of men, an instrument to carry the gospel into all the world and to gather men from every nation into the one household of God, a living image of God, which reflects His fullness and sufficiency through unselfish love, service, and a holy walk of life.

2. *God's mission is His way of dealing with the problem of sin and its destructive power.* Before sin made its entrance into the world a rebellion arose in heaven against the government of God. In opposition to God's kingdom, its laws, and its principles, Satan established a kingdom of his own. It is also he who deceived our first parents—in whose fall all men die (1 Cor. 15:22)—and who continues to move men to disobey God (Genesis 3; Eph. 6:11; 1 Peter 5:8). Nothing in creation is protected from his evil power. Sin and suffering, decay and death, are the result. But God, who does not want any man to suffer or to perish (Ex. 18:23; John 3:16, 17; 2 Peter 3:9), sent His angels and the Holy Spirit to protect men and to guide them; He sends help and redemption (Ps. 20:2; 111:9); He sends men to be a blessing to others and His prophets to make Himself known as He really is. Our God is a missionary God, who so loves the world that He sent His only begotten Son to restore the broken relationships and to establish His *Shalom*. The church is both a sign and an instrument of this sending activity of God.

3. *The goal of God's mis-*

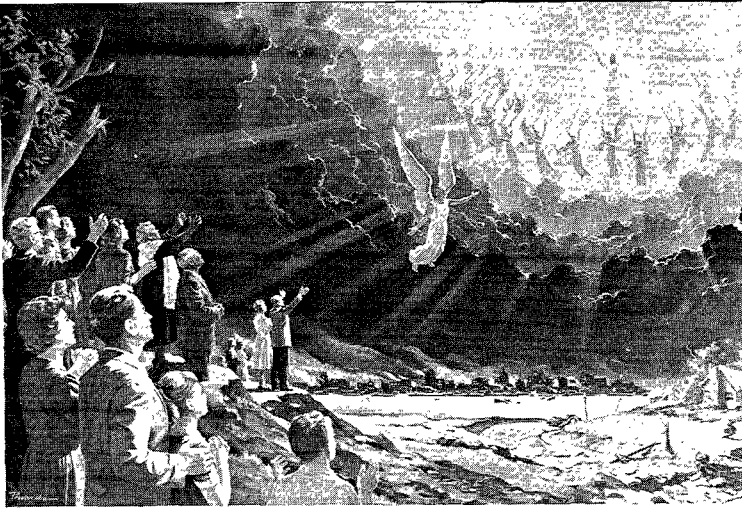
sion, in which the church is called to participate, is to bring about the restoration of His kingdom. The devil and his rule will be destroyed, sin and death abolished. The forces of evil that separate man from His Creator and which dehumanize him will be overthrown. Man will be recreated in the image of God and out of his own free will, he will love and honor Him. The principles and laws of God's kingdom will be vindicated and the whole universe will "be freed from the shackles of mortality and enter upon the liberty and splendour of the children of God" (Rom. 8:21).

This goal of God's mission—the restoration of His kingdom—can hardly be overemphasized. To that very end did God send Jesus, whose life and mission is the model of all mission. For that very purpose did Christ also call the church into existence. Every function, every institution, and every activity of the church has meaning—and a right to exist—only as they lead to that goal. No church, therefore, is allowed to set up goals that center in itself, its members, or its doctrines. God's great goal and the church's role as servant forbid an ecclesiocentric approach to mission. It should also prevent us from seeking our goals merely in social action: freeing the world from hunger, disease, poverty, or social injustice to establish a Christian culture. The kingdom of God is not identical with a better world. Moreover, sin constantly turns men into rebels. But neither can our goal merely be found in the rescuing of individual souls and the planting of churches. Surely, God's mission is always to seek and to

save what is lost (see Luke 19:10), but the kingdom of God is not identical with the sum of converts; it embraces much more than those acts of salvation. After all, mission centers in God, not in man.

Both of these goals, the rescuing of men from sin and the fight against disease, hunger, injustice, and the evil structures of society, are aspects of the great controversy between Christ and Satan and therefore truly are a part and a sign of God's mission activity. But much more is at stake. All these different goals must be viewed in that wider, cosmic perspective of the full restoration of God's kingdom. "Set your mind on God's kingdom and his justice before everything else, and all the rest will come to you as well" (Matt. 6:33).

4. *God's mission was accomplished in the sending of His Son, Jesus Christ.* Through His life and death the kingdom was established. "The kingdom has come" is the message of the whole New Testament. During His earthly ministry Christ unmasked Satan and revealed his character as that of a liar and a murderer (see John 8:44). God sent His Son to destroy the works of the devil and He indeed defeated him (see Luke 10:18). In Christ's suffering and death the true nature of sin was manifest. But they revealed at the same time the true character of God and the foundations of His kingdom: love, freedom, justice, and obedience. Man's relationships with God and with one another have been restored. The church is called to be a living evidence of that great *shalom*, that new relationship of peace



The goal of missions is to prepare a people for the second coming of Jesus.

and reconciliation, of wholeness, well-being, and righteousness (see Rom. 14:7; 2 Cor. 5:19). Christ has indeed brought an end to sin and has broken its power, even the power of death. He expiated iniquity and took away man's guilt (see John 1:29; Rom. 8:3; cf. Isaiah 53; Dan. 9:24). The accuser of the brothers is overthrown. Now is the hour of victory for our God, the hour of His sovereignty and power (see Rev. 12:7-10). For the church nothing is left to be done but to *make these events known* in all the world, through proclamation, service, and fellowship, and to *urge* the people for whom Christ died, i.e., the Hindu and the Buddhist, the Moslem and the men of primitive faiths, the people who were born Christians, the secularist and the communist, to accept this gospel and to avail themselves of its benefits.

This mission calls for a decision, which involves being baptized and taking a place in God's church. Unless, then, we are "hawking the word of God about," mission becomes to some "a vital fragrance" and to others "a deadly fume that kills" (2 Cor. 2:15-17; Rom. 1:16-24). No one whom the Lord has drawn to His mar-

velous light is exempt from participating in this mission either as career-missionaries, as tent-making missionaries, or as nonprofessional missionaries who are the greatest asset of the church of God in the world today. The love of God leaves us no choice (see 2 Cor. 5:14). When this gospel of the kingdom has been preached in all the world, the end will come (see Matt. 24:14). Mission, therefore, is always preparation for the return of Christ and the full realization of His kingdom.

5. *In His sending activity God always aims at the whole world.* The church's mission, therefore, stands and falls with the understanding that the whole world is the object of God's love and that the church is chosen as a channel of God's grace to all men. Therefore, if God elects certain people and sends them special revelations of His glory, special truths or blessings in any other form, it is always an *election for service*. The history of God's mission on earth, however, is full of human misappropriations of election as a result of which the restoration of God's kingdom has been hindered. This was the cause of Israel's failure. It cherished the idea of election for its own sake and their exal-

tation as God's church. And consequently Israel failed because it refused to fulfill the role of God's servant in mission. It shut itself away from the world, the object of God's mission. God, then, called another people into existence, likewise a holy nation and a royal priesthood to proclaim the triumphs of Him who had called them out of darkness into His marvelous light (see 1 Peter 2:9, 10). Though the mission of the church differs in many respects from that of Israel, yet the New Testament concept of mission cannot be understood apart from that of the Old Testament. And what God purposed to do for the world through Israel He will accomplish through His church today. But we would do well to remember that all those things that happened in the past have been recorded for our instruction and warning (see Rom. 15:4; 1 Cor. 10:11). The danger of the church following in the footsteps of Israel of old is very real today.

The church is called to be "salt to the world" (Matt. 5:13). It can fulfill this function only when its members become scattered all over the world, mingle with its people, become involved in their activities, and thereby season and save, purge and judge the world. This does not mean that the church becomes like the world as many maintain, for "if the salt becomes tasteless," it is "good for nothing," but it means that God's mission is always accomplished through incarnation. No program, institution, or communication satellite will do much good unless the world sees the gospel of Christ exemplified through the daily lives of

His own people, in the way they have solved the problems of self and society, in the service to their fellow men, and in the genuine Christian fellowship of the community of faith.

Neither is the church's mission fulfilled when it merely crosses geographical boundaries. The world is a colorful mosaic of diverse groupings: sociological, economical, political, cultural, linguistic, religious, consanguinal, racial, and geographical. Each frontier, of whatever kind, has to be crossed in the fulfilling of the missionary task. And the church must present the gospel to men in the actual situation they live in, all the while remembering that these groupings and settings are continuously changing.

6. *Christ's mission did not end at the cross.* The very fact that Christ, after His resurrection and only then, sent His followers into all the world to make the good news known is evidence that the kingdom of God has not yet completely been realized. And the sending of the Holy Spirit after Christ's ascension testifies to the same.

Some, therefore, have concluded that Jesus failed in His mission. But that is a misunderstanding of the gospel. The kingdom has come; Christ has accomplished the mission of God (see John 17:4; 19:30). Others have reasoned that the kingdom indeed came, but that it has to be realized now in the hearts and activities of all men. The mission of the church, in their opinion, is the expansion of the kingdom that has been established, like a little seed that grows into a full tree. Another group holds that world mission started as a reaction

on the part of a disappointed group of Jewish followers of Jesus after His death. They claim that the Christian mission and the whole church that is the result of it began as a crisis movement.

A Continuing Debate

The debate continues in a rather heated way. Over against those who hold that the kingdom of God has already been (fully) realized in Christ and at Pentecost stand those who maintain that it is all still future. One school of thought sees Christian mission as the very factor that will bring about the kingdom of God, while another considers mission itself as the evidence of that kingdom. Voices are heard that mission should be demythologized, and not a few are of the opinion that mission should be abandoned altogether.

All of these schools of thought are evidence of a tension that is inherent in the New Testament and in the teachings of Jesus in particular. We cannot escape that tension. It is important, then, that we cling to the whole Christ and His entire work of mission. The Scriptures make it abundantly clear that Christ came, once and for all to establish the kingdom of God. But they teach us equally clearly that Christ, after His ascension, had to fulfill another part of His mission before He would return and bring about the complete realization of the kingdom when every kind of domination, authority, and power will be abolished (see 1 Cor. 15:12-27).

An understanding of Christ's continuing mission in the interim period between His ascension and His return is a *sine qua non* of the church's right concept of

mission. *For the church's mission is none other than to imitate and to participate in the whole mission of Jesus Christ.* If based on the accomplished work of Christ alone, the church's mission loses its direction and is robbed of its urgency. In the past this has led to inertia in mission and has tended to humanize the activities of the church. But, on the other hand, Christian mission that focuses only on the future event lacks the historical foundations that are the very guarantee that our hope and expectations will be fulfilled. Such mission often leads to fanaticism, unbiblical enthusiasm, and overstrained expectations that leave the church in great despair. It is only when our mission rests on the accomplished work of Christ and finds its strength, vision, and guidance from Christ's own activity in heaven today through His Holy Spirit, that the church will be able to accomplish its task. Mission, then, becomes a continuous preparation for the second coming of Christ, without being shaken when the immediate consummation of the kingdom is not taking place tomorrow. But, we will "look eagerly for the coming of the Day of God and work to hasten it on" (2 Peter 3:12).

7. *Christ is active in the "heavenly places."* These activities of Christ in the "heavenly places," the very source and power of our mission, may be described under three headings:

- a. Christ as Lord and ruler of all things
- b. Christ's ministry as our mediator and high priest
- c. Christ's work of judgment

(Continued on page 36)

400 WON IN BOGOTÁ CRUSADE

CONCLUSION

J. G. NIKKELS

Lay Activities and Public Relations Secretary
South Dakota Conference

Man Contrives, But God Provides

MAN'S best-laid plans to fulfill the gospel commission often seem to fail because of the devil's opposition. Yet, God's foreknowledge makes ample provision to turn the adversary's schemes into an additional plus for His work.

Miracles in the twentieth century? Are they possible in this superorganized, computerized age of Gallup polls and statistical averages? Yes, and, believe it or not, they are as impressive as those recorded in Holy Writ.

If you want to see miracles, just launch out into the deep: try evangelism in any

one of its multiple forms and you will observe how Jesus sees the end from the beginning. Like others, you may learn that "in every difficulty He has His way prepared to bring relief." You, too, can have the promise that "our heavenly Father has a thousand ways to provide for us of which we know nothing." Listen to this: "He has means for the removal of every difficulty, that those who serve Him and respect the means He employs may be sustained."—*The Ministry of Healing*, pp. 481, 482.

If ever human plans could guarantee success, the Bogotá effort—Colombia's largest evangelistic campaign—had to prosper. Carefully arranged timing called for meetings during the dry season, nearly a year after the often-explosive presidential elections. Besides, an influential layman, head of a government department, volunteered as public relations director. With the assistance of the evangelist's own liaison officer, Prof. David G. y Poyato from Mexico, we could easily win the confidence of the Catholic-oriented press and communications media.

Yet the reality turned out to be a near failure, except for God's providence. The dry season never arrived: Colombia registered the highest precipitation of the century. Political agitation and student unrest threatened to interrupt the meetings. And

Raimundo Pardo, public relations director of ALACS, introduces the evangelist (second left) to the President of Colombia, after acquainting the head of state with the society's activities.



long before the meetings began we just did not seem to get anywhere with the press or other news media.

A Thousand Ways

But "*our heavenly Father has a thousand ways to provide for us of which we know nothing.*"—*Ibid.* (Italics supplied.) The constant rains, which flooded our auditorium just one day before the presentation of the opening lecture, always stopped about forty minutes before each program. However, after the crowds were in the building it often rained again, thus obliging the visitors to stay until the end of the program.

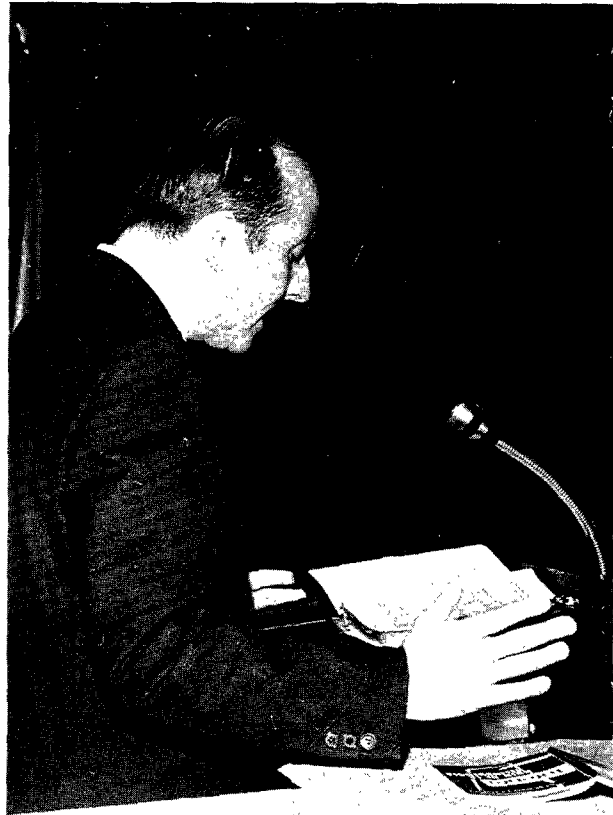
About two weeks after the opening of the effort serious civil disturbances in various cities led the government to declare a general state of siege. In some areas riots provoked by students and political agitators subjected the citizens to rigidly enforced curfews as early as 5:00 P.M. During a state of siege large gatherings like ours with an attendance of thousands are prohibited, but the Lord gave us grace in the eyes of the authorities and permission was granted to continue the effort. How did this miracle come about?

During the first week two police officials and their wives attended an introductory lecture on the problems of the modern home. These gentlemen were so impressed that they asked the public relations department of the national police to solicit the evangelist's services for their departments. This led to an interview with General Bernardo Camacho Leyva, chief of the Colombian police forces. As a result, a group of agents from the youth division attended a lecture on juvenile delinquency in the hall of the public effort. Later the evangelist spoke to 350 officials in the police club. Next he lectured to 800 students of the National Police College for noncommissioned officers. Finally, the chief of the division for the prevention of alcoholism, Jose Ignacio Cepeda, offered to help Pastor Aeschlimann with the preparation of a thirty-minute program on alcoholism for the national television.

What we could not obtain, even at great cost, was now given to us free of charge. The program was so successful that the public requested a repeat. The management gladly accepted Pastor Aeschlimann's services in the preparation of two additional programs on the home and the

problems of modern youth. During one of the televised presentations the evangelist received a certificate of merit from the national police in recognition of his invaluable contributions made to the mental health of the nation.

About that time another miracle took place. A letter from the secretary of the president of Colombia invited Pastor



The judicious choice of timely topics well documented and carefully presented gives the speaker the same poise and self-confidence as Aeschlimann exhibited night after night.

Aeschlimann and his associates to an audience with Dr. Pastrana Borrero. For weeks this request had been pending and we could not understand why there was no response. Of course, the twenty-minute interview was published in the government's newspaper at the very time that the nation's unrest became quite noticeable. The visit with Colombia's chief of state could not have come at a more opportune moment.

Again, our heavenly Father had pro-

vided means for the removal of difficulties of which we were not even aware. The lectures were held in a 3,000-seat auditorium on the International Fairgrounds. About six weeks after the initial lecture the evangelist had come to a crucial point in his series of meetings: the transition to the testing truths after the presentation of those doctrines we hold in common with other Christians. This is the time we least of all needed disturbing outside influences.

Devil Makes Haste in His Work

But, of course, the devil made it a point to stir up man's worst passions, and strikes, marches, and violent demonstrations disturbed the peace in many places. In one large city our believers could not even meet in their own church buildings on Sabbath morning.

To prevent any disorder at the seat of government the authorities ordered the most outstanding army unit, the Battalion of Colombia, with armored tanks and all, to Bogotá. Imagine our consternation when those troops quartered on the fairgrounds! Several days later—just a few hours before our weekend lectures were to begin—the colonel in charge informed us that our meetings were to be suspended on orders of the military headquarters.

With the worsening of the political situation the military were now in charge and the national police could no longer back us up. However, our well-known friendship with the police authorities, the recent television programs, and the just-publicized visit with the chief of state made our intentions quite clear to the military commander, who offered no objections when we requested an assembly permit.

The following week when we returned for an extension of the permit, one of the colonels remarked, "I just don't understand it. Here we are on the alert day and night, because with so many universities in this city we are sitting on a real powder keg. Yet, miraculously thus far nothing has happened!" I knew. One of God's miracles was occurring right before our own eyes: God's angels were holding back the winds in the nation's capital.

Months before the campaign's actual set-off a studied effort was made to befriend the press by inviting editors and journalists to a banquet. Mimeographed

sheets with ample information about the forthcoming evangelistic thrust were prepared, but all in vain. Few men showed up and only one reporter published a little obscure and even erroneous note, which was lost in some corner of one of the least read pages of his newspaper.

At a subsequent get-together only three journalists attended. When we were about to leave somewhat dejectedly, a representative of the French press took us aside and gave us some inside tips on how to cope with the Colombian press. "Buy your way in, make individual friends," he counseled.

Advice Is Heeded

Nevertheless, we decided to go ahead and invite the press and television to chronicle the advent of the man who planned to turn Bogotá upside-down. However, when Pastor Aeschlimann touched down at the international airport and we saw no one but a group of our own members and a privately hired photographer, we determined to accept the journalist's counsel at any cost. A picture and accompanying text were taken to *El Tiempo*, Colombia's most prestigious newspaper, and published in the Sunday edition. This took a big bite out of our budget, but the thousands of halfheartedly spent pesos soon paid off. Other reporters of rival newspapers sat up and took notice. Short comments made their appearance in the social section. One editorial commented on the lecture on juvenile delinquency. Our books paved the way for further friendship. Soon the lectures on tobacco, alcohol, and mental health got front-page treatment and comment without spending one centavo. We were in!

Miracles, Miracles, Miracles

With the approaching season of Holy Week—Colombia's celebrated Easter season—the spirit for religious gatherings would be right, but very likely in the Roman Catholic chapels. Our attendance might well be minimal. To make certain our voice would be heard, our public relations director suggested to Pastor Aeschlimann that he write an article on Holy Week. He would try to have it published in the Easter edition of at least one of the leading dailies. Would that be pos-



The climax of the effort came when Evangelist Aeschlimann delivered his parting lecture in the Elliptic Hall of the nation's capitol. Various officials of ALACS occupied the front seats.

sible with so many Catholic writers bidding for space?

Here again our heavenly Father manifested one of His thousand ways to provide for His own. In fact, God changed an apparent obstacle into a springboard for greater success. Satan's agitation scheme began to backfire.

The bishops of the state church worried greatly about the hundreds of rebel priests who on previous occasions had used Christ's words against the rulers of His day in their leftist speeches against the government. So to avoid further problems the hierarchy prohibited the clergy to preach on the seven last words or related subjects of Holy Week. This left the public, which has an almost superstitious reverence for anything related to Christ's passion, and the press without any traditional subject for Good Friday or Easter Sunday. As a result the evangelist drew record crowds when he spoke on the seven last words. Three leading dailies gratefully accepted Aeschlimann's article on the life and death of Christ. One newspaper printed the article, which occupied nearly one whole page, with a large picture of the evangelist preaching to an overflow crowd.

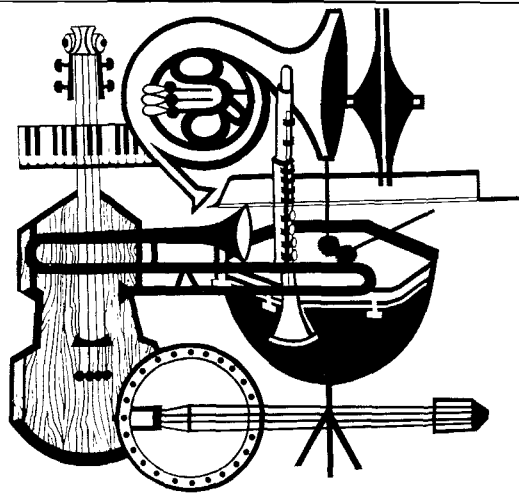
Still more miracles were to follow. If you remember that just fourteen years ago our world church ordained a day of prayer and fasting for our persecuted believers in Colombia, it seems unbelievable that the evangelist's closing lecture could

be given in the Elliptic Hall of the national capitol. Here, where senators debate the laws, and the presidents of Colombia are sworn in, an Adventist evangelist preached a sermon about the world's only hope for the decade of the seventies!

Among the nearly 3,000 listeners we noticed dozens of high-ranking officials, representatives of the military, and prominent citizens. The special music was not presented by a church choir, but by the Symphonic Band of the National Police, under the direction of a famous Colombian maestro!

Our plans were to rent the renowned Columbus Theater, right across from the presidential palace, but this request was turned down. However, a government official, close friend to our public relations lay-director, offered his services to obtain for us free of charge the most prestigious and magnificent hall we could find anywhere in the country to preach the message of Christ's coming rule.

Indeed, the Lord has a thousand ways to provide for us, and His ways are above and beyond what we plan or even hope for. We need only be dedicated to His service. These present-day miracles are often more impressive than those of ages past. As Richard Cecil, an eighteenth-century divine, so aptly stated: "A reflecting Christian sees more to excite his faith in the state of things between Temple Bar and St. Paul's, than in what he reads from Genesis to Revelation." □



The Stubborn Dilemma of Church Music

ERIC FIFE

ON A visit to Oxford University I was met at the station by an undergraduate who was to be my host during my stay. He was tall and slim, had long black hair, and carried a rolled umbrella. He was the epitome of good taste and Christian devotion.

In the course of our conversation I asked him what were the reactions of the students to the mass evangelistic meetings that had been recently taking place in London. He remarked that most of his friends thought that the preaching was good, but the music was something else again. "The massed choirs, the gospel singing . . . well, I suppose that was enjoyable for the older people, but we prefer something with a beat. We like Cliff Richard."

Sensing that my generation gap was showing, and knowing that he worshiped with quite a strict church, I asked what

Mr. Fife, former director of missions for Inter-Varsity Christian Fellowship, is now devoting much of his time to writing.

they would feel if they knew his views. He told me that his church had its own folk-rock group. Things had obviously changed since I was last at Oxford!

Hearing him express the views of a sizable group of young Christians whose intelligence and devotion I had no cause to doubt, and noticing the number of students who were listening to rock music on transistor radios, underlined the fact that we have a generation gap in Christian music.

There is great danger in thinking that what we are facing is merely a problem between Christian and secular music, or between youth and older people. To think so is an over-simplification that could have tragic consequences for the church in the future. The whole of the music world is in a state of change and confusion.

Henry Pleasants, who was trained in classical music at the Philadelphia Music Academy and at the Curtis Institute of Music and was for many years the European musical correspondent of *The New York Times*, has written that serious music has come to a dead end in recent years. He offers as his opinion that real creativity and pleasurable music is now in the so-called popular field. He further states in his book, *Serious Music and All That Jazz*, that future historians will record our present day as "the Afro-American epoch in the evolution of Western music."

Perhaps the most unfortunate fact of music as it is heard in many evangelical churches today and also on many Christian radio stations, is the fact that it is a strange hybrid that has evolved from our recent past and seems to be as dated as bobby sox. Much of the present gospel music is really a type that is a close relative to the bland kind of dance music that went out of fashion with the 'forties. Its great defect is that it is attractive to neither the lovers of classical music nor the modern youth, unless they have been conditioned for many years to appreciate it. It is one more evidence that in our attempts to avoid becoming too close to the world, we have built up our own little tribe complete with its own dialect and music. Many of us get much pleasure and benefit from listening to gospel music, but that does not mean that it is a good medium for today's youth to express their own devotion to God, or for us to use in offering the gospel to them.

Two Groups Worshiping

In Morocco I remember a small building that served as the home of three congregations—one Arabic, one Spanish, and one English-speaking. What chaos it would have been if they all worshiped at one time, or if one group insisted that all the speaking and singing be in their most familiar tongue! Yet in most of our churches, with older and younger generations, we have two different groups worshiping. Although each has its own dialect and music, they worship together and use language and music that has very little relevance for one of the groups.

When the early missionaries went into Africa they introduced their converts to the folding organ and western-style church music. Dr. Eugene Nida has commented that it is a pity that the drum wasn't used instead, for the drum is the instrument indigenous to Africa. In the Moroccan church mentioned earlier it was striking to notice that although all three congregations used different languages, they all used the same tunes, tunes with which I was very familiar, and which had been introduced by the missionaries who supplied the hymnal books.

In the case of the Arabs this was particularly unfortunate. Their popular music in the market and their religious music in the mosques have little similarity to Western hymnology. Arab music in the mosque is characterized by a form of chant. In recognition of this fact, one English Episcopal missionary has tried to adapt old Anglican chants for Arab worship services. Although this innovation was well received, it did not succeed in breaking the monopoly held by the conventional hymn styles.

The pervading influence of Anglo-Saxon musical styles is also seen in Latin America. Attending an evangelical meeting south of the border can be an uncanny experience. The language, of course, is different, and the song directors show their Spanish features; but the gestures, tone of voice, and other little marks typical of evangelical song leaders in North America are strikingly familiar. In some cases I have had the feeling that, in spite of the language difference, I was attending a puppet show in another land where the old familiar dolls are used and the same hands pull the strings.

All of this is done with the best of intentions. I used to be such a musical snob that I would not choose hymns from the Sankey hymnbook (or indeed, any hymn that had a refrain) if I could help it. I quite sincerely held the view that only the "best music" of the church was adequate for worship and Christian growth. It is so easy to have prejudices and call them principles.

Many of us in the older generation do not like the music that is popular with young people, but we often seem unwilling to realize that our young people find the music of the older generation just as distasteful.

One of the tragedies of our day is to observe the great decline in congregational singing. It is sad to watch the average congregation during a worship service. For many people, congregational singing would appear to be just as much a spectator sport as is "special music."

Moreover, the modern music form does not seem ideally suited to improve this situation. Much of secular folk-rock is a spectator affair, not designed for community singing. In the Swiss Alps I was once in a group of young people who had come in from a day in the mountains. Several of them had guitars and it was easy to see that the pieces that they were singing were known internationally, but it was equally clear that they found it almost impossible to sing them as a group.

What We Can Do

Fortunately, there are exceptions. In recent years some of our evangelical musicians have done some excellent work in adapting folk and folk-rock type music for Christian use. In worshipping a few months ago in the Village Church of Western Springs, Ill., I was greatly impressed by the youth choir singing "Take my Life and Let it Be" to a new folk-type arrangement. It brought the words home with a freshness that I would not have believed possible.

To improve congregational singing and musical communications between the generations, it seems that several steps are necessary at this time.

1. There must be a determined effort on the part of older people to encourage and, if possible, to enjoy new types of church music. We may not understand how a teen-ager can concentrate upon

his homework while a disc jockey talks as if he is a 33 1/3 r.p.m. record played at 45 r.p.m. speed, and occasionally interrupts his spiel with the most distracting music; but the fact is that he can.

2. There should likewise be a real effort on the part of young people to understand what is good about the music that means so much to many thousands of older people. Something that has helped so many cannot be all bad. It must be given a chance.

3. The church should embark upon an intensive program of education on behalf of congregational singing. By this I do not mean trying to make all of our congregations sound like choirs, but to have some sessions where new forms of musical expression are introduced. In a church I once pastored we did this. The session was held once a month after the evening service and was called the "family fellowship."

4. Far more attention should be paid to the uses of recorded music in our church life. Although the resources of most churches do not enable them to put on first-class performances of either the great religious classical pieces or good standard Christian folk music, for a relatively small expense untold riches of recorded music could be available. It has long astounded me that so little has been done in this way.

We are in a day of great change and difficulty, but we have available to us great tools. The next ten years could be days of rich development in the field of church music. Whether it is so depends upon us.

A final word of caution. We are living in a world of incredible change and music is only one of the areas where the church must grow. However, there are real dangers here. History records that the church of Christ has sometimes lost its influence through failure to change, but on the other extreme, it has often suffered through people who became so obsessed by the need for change that they failed to preserve the distinctive message that they once had.

It is not necessary to go to either of these extremes. The way in which the message is presented may need to change. But if, in the attempt to be in fashion, we change our message, we shall have betrayed our calling and failed our generation. □

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Position Does Not Give Holiness

THESE lines are written while the General Conference staff is engaged in its own Week of Spiritual Emphasis. C. D. Brooks, field secretary of the General Conference, is bringing to us the call to genuine spiritual leadership, so necessary if the work is to prosper under Heaven's blessing.

"Position does not give holiness of character."—*Prophets and Kings*, p. 30. How frequently we as leaders need to be reminded of this. We need also to keep in mind the subtle ways by which Satan seeks to rob us of our spirituality even while we are industriously engaged in the Lord's work.

Consider the experience of Solomon. His true humility and sense of divine need was markedly demonstrated when at Gibeon he prayed, "Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad." "He realized that without divine aid he was as helpless as a little child to fulfill the responsibilities resting on him."—*Ibid.*

Unfortunately, through the future years of prosperity and the gradual spiritual neglect of his own soul, he lost his way. "From the wisest and most merciful of

rulers, he degenerated into a tyrant. Once the compassionate, God-fearing guardian of the people, he became oppressive and despotic."—*Ibid.*, pp. 55, 56. "From being one of the greatest kings that ever wielded a scepter, Solomon became a profligate, the tool and slave of others."—*Ibid.*, p. 58.

The Peril of Success

Solomon couldn't stand success. Before he was aware of it he had wandered far away from God. "Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength."—*Ibid.*, p. 55. The once wise king had declared, "I am but a little child: I know not how to go out or come in." But pride and self-glory found its way into his heart until, no longer feeling his need, he accepted the praise of men and took to himself the honor of Heaven's blessing.

We are told: "Man cannot show greater weakness than by allowing men to ascribe to him the honor for gifts that are Heaven-bestowed."—*Ibid.*, p. 68. As co-workers with God we have reached a frightful impasse when we take to ourselves any glory for what God might see fit to do through us as His instruments.

Moses' Sin

This was the great sin of Moses. Because of it he was denied entrance into the Promised Land. When chided by the people, the patience of this meekest of men finally gave way and he angrily declared, "Must we fetch you water out of this rock?" In such a declaration the great leader gave the impression that it was within his power to supply the water. He was putting himself in the place of God. He lost sight of his Almighty Helper.

Through the journeyings of the Israelites Moses had repeatedly warned the children of Israel that their murmurings were not directed against him, but against God. He had told them that it was God, not he, that was leading them. Now "his hasty words . . . were a virtual admission of their charge, and would thus confirm them in their unbelief and justify their murmurings."—*Patriarchs and Prophets*, p. 419. It was to remove this impression forever from their minds that Moses was forbidden to enter the Promised Land.

What a lesson for all who labor for the Lord! What a warning against the temptation to assume the glory that belongs only to God! We are told: "If the children of God, especially those who stand in positions of responsibility, can be led to take to themselves the glory that is due to God, Satan exults. He has gained a victory."—*Ibid.*, p. 421.

How many times we permit Satan to gain such a victory, and how the cause of God inevitably suffers for it. "It is to place us on our guard against his devices that God has given in His word so many lessons teaching the danger of self-exaltation."—*Ibid.*

What Might Have Been

It was during the days of the united empire that God's plans for His chosen people came nearest to realization. We can hardly imagine the further blessings that would have come to Israel had Solomon remained humble and dependent upon God. But through personal ambition and prosperity he fell so low that "his case seemed well-nigh hopeless."—*Prophets and Kings*, p. 75.

The warning is for us. "It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adver-

sity may cause sorrow, but it is prosperity that is most dangerous to spiritual life. Unless the human subject is in constant submission to the will of God, unless he is sanctified by the truth, prosperity will surely arouse the natural inclination to presumption.

"In the valley of humiliation, where men depend on God to teach them and to guide their every step, there is comparative safety. But the men who stand, as it were, on a lofty pinnacle, and who, because of their position, are supposed to possess great wisdom—these are in gravest peril. *Unless such men make God their dependence, they will surely fall.*"—*Ibid.*, pp. 59, 60. (Italics supplied.)

King David's Problem Too

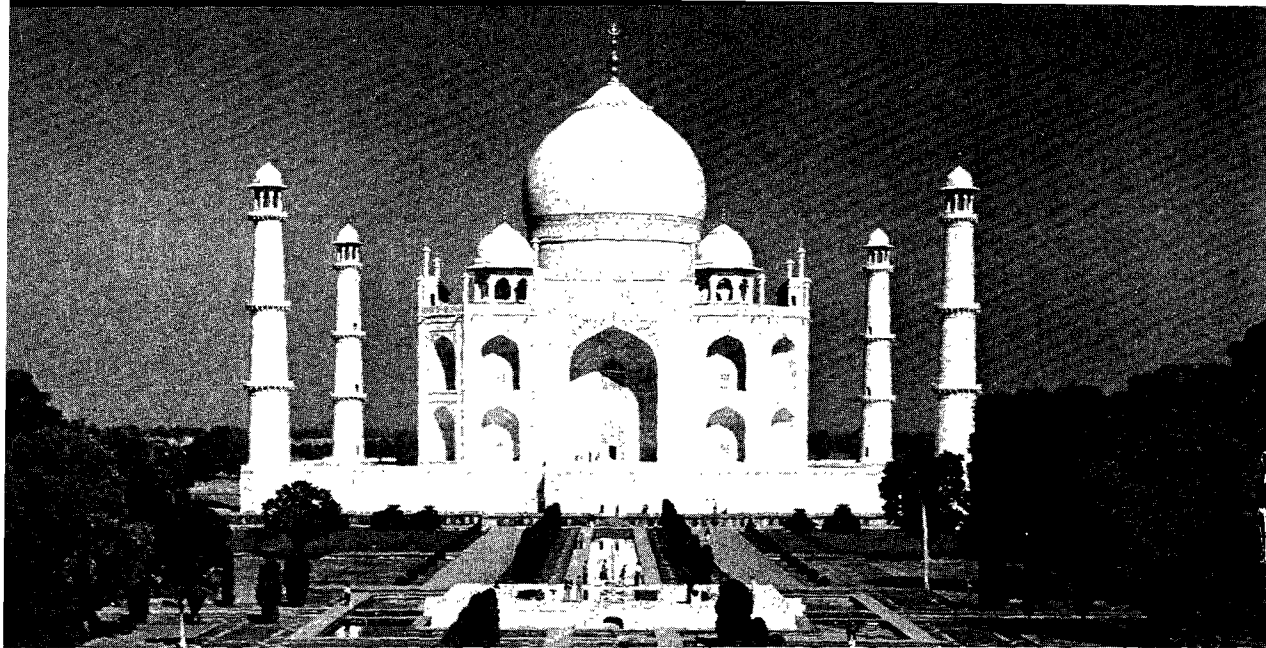
This important lesson is taught also in the experience of David. Through repeated victories over their enemies the kingdom of Israel came finally to reach the extent indicated in the promise to Abraham. It was then that the king became self-confident and was lured into his great sin. "In the time of his greatest outward triumph David was in the greatest peril, and met his most humiliating defeat."—*Patriarchs and Prophets*, p. 716.

Through self-confidence and self-exaltation the good king gradually lost his sense of the exceeding sinfulness of sin and came to trust in his own wisdom and might. Then came his fall.

Fortunately, he accepted rebuke and was led to thorough repentance. His punishment was great as had been the sin, but in deep humiliation he bowed to God's will. "God intended the history of David's fall to serve as a warning that even those whom He has greatly blessed and favored are not to feel secure and neglect watchfulness and prayer."—*Ibid.*, p. 724.

Let the warnings of Bible history teach us. "If one comes to lose sight of his entire dependence on God, and to trust to his own strength, he is sure to fall. . . . It is impossible for us in our own strength to maintain the conflict; and whatever diverts the mind from God, whatever leads to self-exaltation or to self-dependence, is surely preparing the way for our overthrow. The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power."—*Ibid.*, p. 717. □

O.M.B.



THE CHALLENGE OF ISLAM

Part 2

E. ROBERT REYNOLDS

Former Evangelist and Teacher,
Pakistan; Islamic Historian

Islamic Sects and Tenets

MODERN Islam is divided into two main groups, the Sunnis and Shiis,¹ and into a number of subgroups too numerous to detail here. This fact will surprise some who think of Islam as one united religion. Sects in Islam usually sprang from personal or political differences with the main body of a group rather than from theological disagreements. Such differences as do exist are, for the non-Muslim nonscholar, rather minor. Hence, Muslim doctrines discussed herein, with a few exceptions, are treated as essentially the same for all believers in Islam. The term *sect* with reference to Islam usually means "heresy,"² which depends on one's own stance.³

The Sunnis and Shiis are somewhat analogous to the Protestants and Roman Catholics in Western Christendom, although the similarity is arbitrary and artificial. Throughout most of the Muslim

world the Sunnis predominate. Although often called the "orthodox" Muslims this use of Christian terminology can be misleading.

The Sunnis

The Sunnis take their name from the Traditions of Mohammed, the *sunna*, and are more correctly called the People of the Sunna (*ahl alsunna*). Inasmuch as the Shiis also accept the Traditions of Mohammed, though they have their own authentic collection, the name Sunni is in a sense a misnomer; yet it serves well to identify the much larger group of the Muslim community.

The Sunni sects are better called *schools* or *ways*. For all practical purposes they govern belief. Different areas may subscribe more to one than to the others, but the casual observer will not notice the difference. These four orthodox Sunni schools are:⁴

Hanafi: holds sway among Sunnis in parts of Western Asia, Lower Egypt, and Pakistan.

Maliki: predominates in North and West Africa and Upper Egypt.

Shafi: school of thought that controls the masses of Muslim Indonesia.

Wahabi (called *Hanbali* before its eighteenth-century revival): less tolerant, more nationalistic and purist. Its sphere of influence is Central and Northern Arabia.

The Shiis

The Shiis are so called because of their adherence to the party of Ali, the fourth Caliph and the nephew and son-in-law of Mohammed. Shii and Sunni government administration forms are much alike.⁵ With some minor differences Shiis and Sunnis are similar in religion; however, there are three important exceptions. The Shiis accuse the Caliph Uthman (Osman) of suppressing some Quranic verses favorable to Ali; they reject the first three Caliphs⁶ in favor of Ali and his house;⁷ and, as already noted, they have their own set of Traditions. Their esoteric teaching and interpretation of the Quran should be noted. Those working with Shiis will do well to study their particular beliefs.

To many non-Muslims, Shiis are best remembered for their annual commemoration of the massacre at Kerbala on the tenth of Muharram. A bearded Muslim youth once told me some atrocious tales of Sunni-Shii antipathy arising out of that event. That feeling still exists. Any good history of early Islam will recount that incident at Kerbala, eliminating its need to be told here.

Although a number of small splinter groups exist, Shiis are divided into only three major subjects:

Zaidis of Yemen.

Ismailis or "Seveners" found mostly in India and Pakistan. (The Aga-Khan is the visible head of a subject of Ismailis.)

Imamis or "Twelvers" who live mainly in Iran and its immediate neighbors.

Shiis call Ali their first Imam. (Sunnis call him the fourth Caliph.) In addition to the civil leadership of Muslims, which Sunnis give to the Caliph, both the Imamis and Ismailis regard the Imam as the spiritual guide and interpreter of Islam, receiving his "light" direct from God.

Since the last Imam (the seventh for the "Seveners" and the twelfth for the "Twelvers") died or disappeared, he has been the Hidden Imam reputedly giving guidance through the visible head. He is to return as the Mahdi. Shiis reject Sunni *ijma*, but hold instead *tagiya* (dissimulation). All this makes truth relative, and for the Imami the Imam's "light" is infallible. Seventh-day Adventist evangelists will surely see the spiritistic implications in this esoteric belief.

The Ahmadis

Another group, the Ahmadis or the Ahmadiyyas,⁸ claims to be neither Sunni nor Shii. The Ahmadis are considered heretical by most other Muslims, and consequently have suffered very severe religious persecution. But their belief in Mohammed requires that they be classed as Muslims, though in a sense they are more like a cult than a sect.

The Ahmadis are split into two groups⁹ that are both very active apologists¹⁰ for Islam. The Adventist evangelist in a Muslim area will almost certainly meet some of them. Some are zealous opponents of Christian missionaries, though they have copied many of the missionaries' methods, and have expanded into Europe, America, and parts of Africa, as well as into the East Indies. They are syncretistic in origin, and may also be called Messianic.

Mirza Ghulam Ahmad's claim to be the returned Messiah has often been mis-

EWING GALLOWAY



understood, even by Adventists, as a claim to be a reincarnation of Jesus Christ. This is incorrect.

The mystical experiences of Mirza Ghulam Ahmad are used by Ahmadis as subjective evidence for truth. Their robust zeal makes it wise to avoid public confrontation. Both Ahmadis groups are purist, denouncing an accretion of saint worship, but the claim by the Qadian Party of prophethood for the founder (this is denied by the Lahore Party) makes Ahmadis suspect to Sunni Islam.

Sufism, or Islam's brand of mysticism, has so long a history it cannot find a place here. Its orders, somewhat like lodges and secret societies, cross sectarian lines and are open to all Muslims without business, educational, or cultural bias or requirements.¹¹ Sufism provides Islam with an emotional outlet. In an otherwise very legal and rigid religion like Islam, this aspect broadens its base of appeal and holding power. These orders vary from area to area. Sufism, with its saint worship and deeply subjective mystical experiences, can gain an almost viselike hold on the mind of the devotee.¹²

The Five "Pillars of Faith"

The Islamic world today—Sunni and Shii—believes in five Pillars of Faith. These are (1) The *shahada*—the creed or profession of faith ("la ilaha illa'llah muhammadum rasulu'llah," "There is only one God; Mohammed is the Apostle of God"); (2) Prayer—a minimum of five specified times a day; (3) Alms—one fortieth of one's yearly income, whether of money or kind; (4) Fasting—abstinence from food or drink during the daylight hours for the entire ninth lunar month of the year, Ramadan; also for certain offenses; (5) Pilgrimage—*Hajj*, particularly to Mecca (but may include other holy cities) at least once in a lifetime.¹³

The Muslim also has a number of injunctions that he must observe, which the Adventist evangelist should carefully note. For example, there are regulations regarding drinking wine, touching or eating swine, and other unclean and hurtful practices (like smoking or drug-taking, though many Muslims do one or both), and making of usury and gambling.

The concern of most Muslims is more with conduct than with doctrine, leaving the impression that the main emphasis is

on righteousness by works rather than by faith. Some deny this stress. Many Muslims nevertheless, in order to say their prayers at the specified time and in the proper manner, will go to great length to spread out their prayer rugs in the exact position; some orthodox ones have been seen to position theirs with the aid of a compass, thereby reinforcing the works-faith aspect.¹⁴

Because of their monotheism, Muslims dislike the name "Mohammedan." This term connotes to them the worship of Mohammed, which they deny.

As authority in religious matters the Quran occupies the place of first importance. Verbally inspired and hence not truly translatable, sent down in the language of heaven (Arabic), it is the eternal Word of God (shades of Logos?). The *Sunnah* holds second place. It contains the traditional sayings and customs of Mohammed. Lacking anything definitive here, the Sunni Muslim turns to *ijma* (consensus).¹⁵ The Shii rejects *ijma*, as already noted.

Although proselytism by Muslims is very active in some areas, this seems to be in direct relation to nationalism. Muslim-Christian ecumenism, as is also Muslim ecumenism, is now remote, but the staunch monotheism of Islam and the belief that Mohammed was God's apostle helps to unite Muslims.¹⁶

Islamic Doctrine

Like most Adventist doctrines of Scripture, Islamic doctrines are not readily developed in the Quran. Some informed Muslims, however, do think that Sura ii., the longest Sura in the Quran, presents briefly all the teachings of the Quran, but a detailed summary relevant to Adventist evangelists would require several pages. By a diligent study of the whole Quran, several doctrines emerge that are of interest to the Adventist evangelist.¹⁷ Because the masses of Muslims are ignorant of these, adequate background needs to be provided for people who study the Bible nowadays.

Some people sincerely believe that the Arabic name for God, *Allah*, is better substituted by something like perhaps the Persian *Khuda*. This belief is very controversial, but is held because of Islam's strong unitarian theism. Samuel Zwemer, apostle to Islam, in an article entitled "Is

Allah God?"¹⁸ argues cogently that the Muslim concept of God differs radically from the God of the Old and the New Testaments. But that appears to be the end of his argument, though some of his other writings seem to take it further. The whole argument revolves around one's view of God and is in reality semantical. The Arabic Bibles use the term *Allah*, and it is open to question whether a substitute name or term will aid in the subject's presentation to Muslims.

Because of its monotheism, Islam denies the Trinity. The references to the Holy Spirit in the Quran are interpreted as references to Gabriel. There is a complete denial of the sonship and divinity of Jesus, although the Quran teaches His virgin birth and prophethood. Christ's crucifixion is repudiated by most Muslims; Ahmadis state that Jesus was put on the cross, yet did not die thereon but only "swooned" and is buried in Srinagar, Kashmir. The prudent evangelist will choose his public comments on these touchy points with care.

Although Christianity has a long history of contact with Islam, the centuries have seen relatively few conversions to Christ. Muslims of all lands seem to have been impervious to the power of the gospel, yet they must have its witness. Many sincere believers will be found among the millions who now repel the drawing love of Jesus. But it will be love, and not logic alone, that will draw them. □

(To be continued)

¹ In this series many of the names, especially group names, follow an adapted Arabic spelling rather than the Anglicized one. Thus *Sunites* becomes *Sunnis* and *Shiites* becomes *Shiis*. The English plural "s" is added to the Arabic form where the plural applies. This is done because it is the usage that the worker in Islamic areas will usually hear. The form *Shia* represents the individual, whereas the form *Shii* represents the sect. The plural of *Shia* in English spelling is more common than the form *Shii*. Though these and other names are foreign words, they are not italicized.

² Cf. Gibb, *Mohammedanism*, p. 119.

³ Cf. Editorial note in Para. 984 "Heterodoxy," *Roget's Pocket Thesaurus*, ed. by C. O. Sylvester Mawson and Katherine Aldrich Whiting (New York: Pocket Books, Inc., Cardinal, 1962).

⁴ Gibb, *op. cit.*, pp. 102-104.

⁵ G. E. von Grunnebaum, *Islam*, p. 136.

⁶ Abu-Bakr, Umar (or Omar) and Uthman (or Osman). The repudiation of these Caliphs, Gibb claims, is their (Shii) chief point of offense to other Moslems, *Mohammedanism*, p. 121.

⁷ W. Montgomery Watt, *Islamic Philosophy and Theology*, p. 23. Some Shiis today say that the Imam had always to be of the House of Ali, but Watt holds

that that was not the issue then. But in that early period one had to belong to the Hashemite clan, the clan of Mohammed. Watt also suggests that not long after Kerbala, the Shiis championed the cause of the growing non-Arab minorities before they lost political influence. Cf. *Ibid.*, p. 22.

⁸ Sometimes derisively called Mirzais, from their founder, Mirza Ghulam Ahmad (d. 1908). The name, Ahmadiyyas, properly belongs to the subject with present headquarters in Rabwah, West Pakistan. See n. 9, below.

⁹ The Ahmadiyya Movement in Islam (sometimes called Qadianis) is distinct from the other group of Ahmadis, the Society for the Propagation of Islam (sometimes called Lahoris, from their headquarters, Lahore, West Pakistan).

¹⁰ Ahmadis emphatically deny this, because they confuse the English word *apologize* with the philosophical and theological term *apologetics*. Ahmadis definitely do not make excuses for Islam; rather they are vigorous in its propagation and defense.

¹¹ Some Muslims join these orders, but many who do not join an order to become a Sufi themselves worship at the shrine of some Sufi saint or are otherwise influenced by Sufism.

¹² Gibb, *Mohammedanism*, p. 131, says that in Sufism, is to be found "the true spirit of popular Islam."

¹³ For this paragraph I am indebted especially to Gibb, *Ibid.*, pp. 53, 62-66.

¹⁴ Thor Heyderdahl, in his book *The Ra Expeditions*, condensed in the August, 1971, *Reader's Digest*, "The Voyages of Ra," tells on page 210 of this latter work, how Abdullah Djibrine, the Muslim from the Lake Chad area in the heart of Africa, had trouble with his preprayer ablutions. Five times a day he was supposed to wash before prayer. But he felt the sea water was impure, so he was using up the group's rationed water supply in order to say his prayers.

Heyderdahl persuaded him that the salt water of the ocean was better than the fresh water of Lake Chad; therefore he could feel free to use the ocean's salt water for his preprayer cleansings more readily than he could use the fresh water of Lake Chad. All respected him, Heyderdahl reports, for his convictions. This intensity of search after righteousness, whether by works or by faith, merits the evangelist's compassion. Sincerity is no cloak for error, but this intensity of desire to find God and be holy is an attitude of heart which God does not despise.

¹⁵ Gibb, *op. cit.*, pp. 95-97. Gibb shows the importance of *ijma* to Islam by stating here that in the end *ijma* guarantees the textual authenticity of both the Quran and the Traditions and determines their interpretation.

¹⁶ Bible correspondence courses are persuading men concerning Adventist beliefs, but often poor follow-up allows these to join other faiths or to remain Muslims.

¹⁷ For example: God, sin, apostles and prophets, books and Scriptures, angels—good and evil, eschatological items like the Last Day, the judgment, and the final resurrection, and rewards—as heaven and hell. Some others appear often enough to justify use: the love (mercy) and beneficence of God, Messiahship of Christ, Covenants, Sabbath, Sanctuary, and Stewardship.

¹⁸ *World Vision*, April, 1967, reprinted from "The Allah of Islam and the God of Jesus Christ," *Theology Today*, April, 1946.

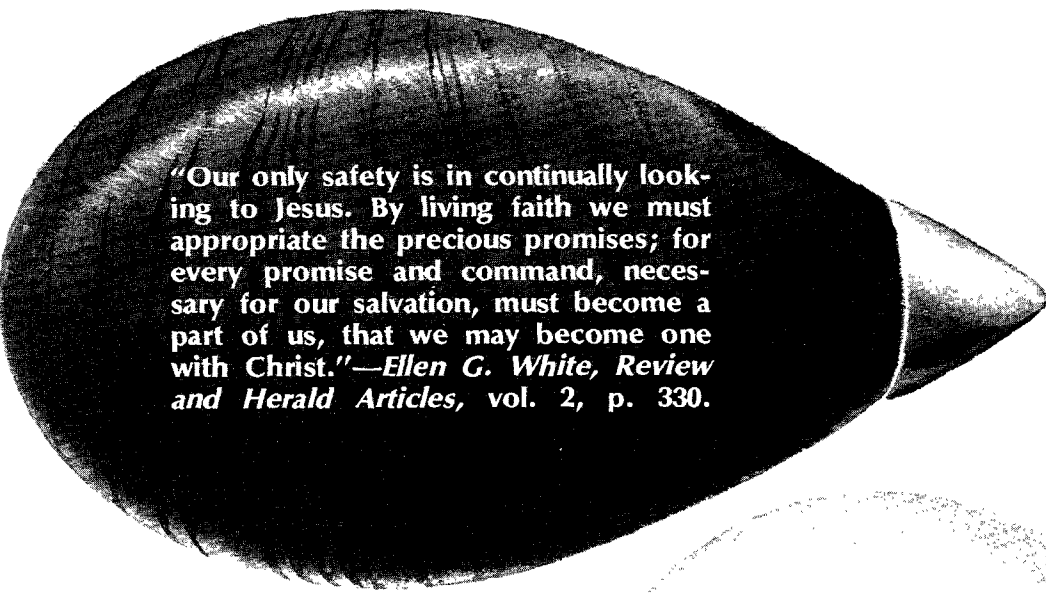
"The truth is to be planted in the heart. It is to control the mind and regulate the affections. The whole character must be stamped with the divine utterances. Every jot and tittle of the word of God is to be brought into the daily practice."—*Christ's Object Lessons*, p. 314.

Compiled by MARCELLA ANDERSON

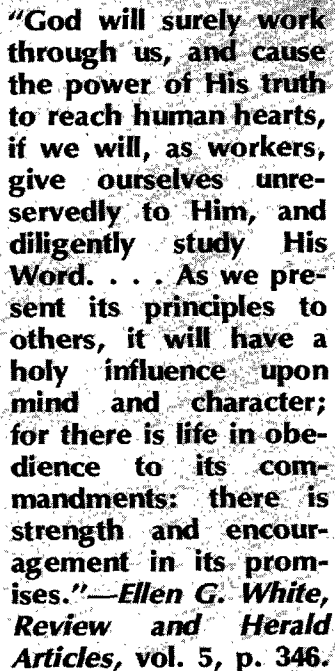
Bright Precious Gems

"The first work for all Christians to do is to search the Scriptures, with most earnest prayer, that they may have that faith that works by love, and purifies the soul from every thread of selfishness. If the truth is received into the heart, it works like good leaven, until every power is brought into subjection to the will of God. Then you can no more help shining than can the sun."—*Ellen G. White, Review and Herald Articles*, vol. 3, p. 583.

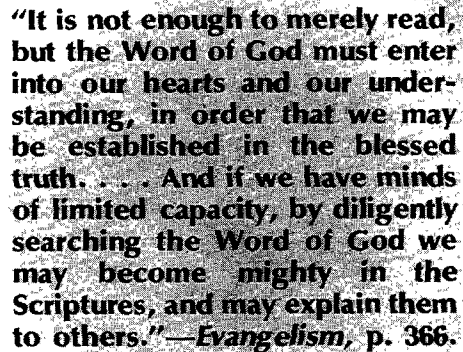
"Those who make the word of God their study, who dig for the treasures of truth, will appreciate the weighty principles taught, and will digest them. As a result, they will be imbued with the Spirit of Christ; and by beholding, they will become changed into His likeness."—*Ellen G. White, Review and Herald Articles*, vol. 4, p. 196.



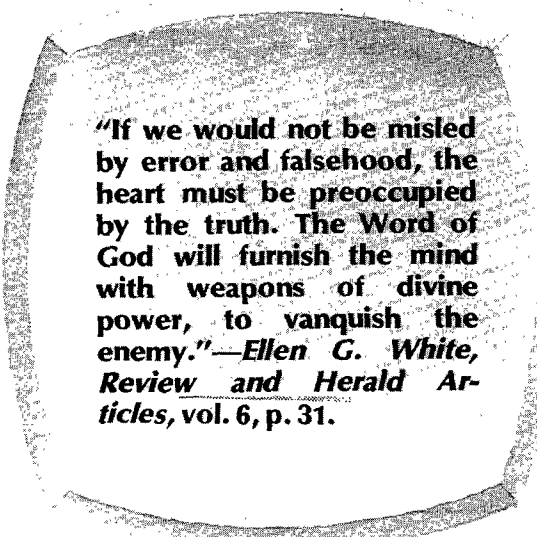
"Our only safety is in continually looking to Jesus. By living faith we must appropriate the precious promises; for every promise and command, necessary for our salvation, must become a part of us, that we may become one with Christ."—*Ellen G. White, Review and Herald Articles*, vol. 2, p. 330.



"God will surely work through us, and cause the power of His truth to reach human hearts, if we will, as workers, give ourselves unreservedly to Him, and diligently study His Word. . . . As we present its principles to others, it will have a holy influence upon mind and character; for there is life in obedience to its commandments: there is strength and encouragement in its promises."—*Ellen G. White, Review and Herald Articles*, vol. 5, p. 346.



"It is not enough to merely read, but the Word of God must enter into our hearts and our understanding, in order that we may be established in the blessed truth. . . . And if we have minds of limited capacity, by diligently searching the Word of God we may become mighty in the Scriptures, and may explain them to others."—*Evangelism*, p. 366.



"If we would not be misled by error and falsehood, the heart must be preoccupied by the truth. The Word of God will furnish the mind with weapons of divine power, to vanquish the enemy."—*Ellen G. White, Review and Herald Articles*, vol. 6, p. 31.

First of Three Parts

HARRY J. WEBER, M.D.

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IN THE vision given me December 25, 1865, I saw . . . that Seventh-day Adventists should have a home for the sick where they could be treated for their diseases and also learn how to take care of themselves so as to prevent sickness."—*Testimonies*, vol. 1, p. 553. Twenty years later the word was given: "There are many ways of practicing the healing art, but there is only one way that Heaven approves. God's remedies are the simple agencies of nature that will not tax or debilitate the system through their powerful properties."—*Ibid.*, vol. 5, p. 443.

As we follow this instruction some of us will be practicing the healing art. Such work will inevitably require a decision on whether or not to use drugs, and which ones can properly be used, if any. Therefore, we may be certain that the Lord has made it possible for us to learn His answer to the drug question. Heaven would not give us a task and withhold knowledge of the only acceptable way to do it.

God is both the Author of science and the Source of revelation. During the past decade developments within the sciences that relate to medical practice make it much easier to understand what the Spirit of Prophecy says about drugs, medicine, rational therapy, natural remedies, and herbs.

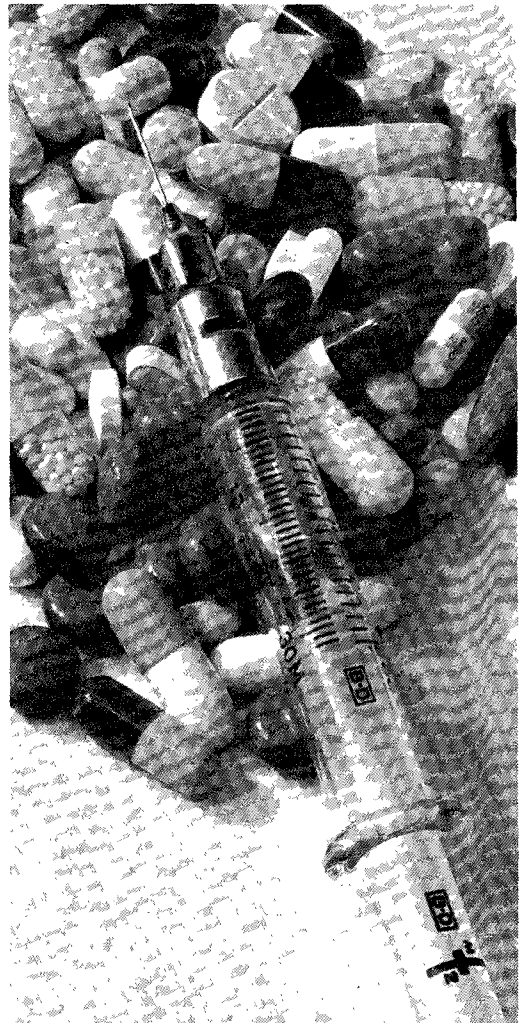
Correctly Understood, God's Methods Are Never Outdated

First we need to define a few essential terms. A review of the history of scientific medicine as it has evolved since the time of Mrs. White's ministry will show that God's messages regarding the cause and treatment of disease anticipated the changes that have occurred. Correctly understood, God's methods adapt perfectly to any time and every circumstance.

Definition of Drug and Medicine

On a recent trip down the Pacific Coast I consulted ten professors of pharmacology, men whose lives have been devoted to a study of drugs. They all agree that the words *medicine* and *drug* have not changed materially in meaning during the past one hundred years. In West Coast university libraries visited on this trip I found a number of old, nineteenth-century dictionaries. They indicate that these two words—*drug* and *medicine*—have been

The Doctor and the Drug Question



H. W. LAWBERT

defined in about the same way for more than one hundred years. A drug is any substance used as a medicine. A medicine is any substance used in treating disease. Aspirin is both a drug and a medicine. Empirin Compound is a common medicine made up from three drugs—*aspirin, phenacetin, and caffeine.*

Rational Therapy

The most essential concept in this connection is that of rational, or reasonable, therapy. This is the method of therapy recommended by the Lord. It is also the type of treatment being urged by the leaders in medical education today.

In order to plan rational therapy three things must be clearly understood: Precisely what is wrong with the patient, what caused his sickness, and what the proposed remedy will do to the sick person and to the cause or causes of his disease.

The secret of rational treatment is that it aims to *remove, counteract, or otherwise modify* the cause of the illness being treated. Often, however, it is impossible to get closer to the cause than working on its result.

Take peptic ulcer as an illustration. One of its basic causes is an inability to handle stress. This maladaptation to stress causes the production of too much gastric acid which "eats a hole" in the lining of the stomach. To remove the stress would be ideal. Even to modify it as much as possible, and make it more bearable, would be worth while. To give frequent feedings and antacid medication that will counteract the high gastric acid would also help nature heal the ulcer.

Likewise, the attempt to remove a cancer may not entirely succeed. But possibly X-ray treatments may so modify any remaining portion of the tumor that it will greatly aid nature and benefit the patient.

Separate Problems, the Disease and Its Symptoms

A person who needs treatment has two closely related, but distinct, problems. His disease must be distinguished from the symptoms it produces. Rational therapy will attack the cause of the illness; when the cause is eliminated the symptoms disappear along with the disease.

Apparent or Fundamental Cause?

Two aspects of the cause must be distinguished: The immediate or *apparent cause*, and the basic underlying or *fundamental cause*. In order to understand this distinction consider a man with a severe streptococcus

infection. Everyone has many streptococci living on the surface of his skin and mucous membranes. Infection occurs only when germs are able to invade the deeper tissues and multiply there. The apparent cause of the pain and fever is the invading bacteria. The most common fundamental cause of lowered resistance to infection is unwise habits of living.

Give Temporary Relief, but Remember the Fundamental Cause

In such a case rational therapy is possible because the foundation upon which it must rest is present. There are two essential points: The physician actually knows what is wrong with his patient, and he understands the action of his remedies.

The remedies will be acting in three different areas. For the treatment to be rational all three areas must be covered. The doctor will prescribe an antibiotic which, as it circulates in the blood stream, will kill many of the germs infecting his patient. The application of heat to the inflamed part will draw increased amounts of blood and antibiotic to the place where the bacteria are multiplying. This will be curative treatment for the *apparent cause*, the multiplying bacteria. If the sufferer still has pain preventing restful recovery the administration of medicine to relieve the pain would be rational *symptomatic treatment*. It is usually appropriate to try to treat the apparent cause and provide relief of the symptoms before curative treatment for the fundamental cause is begun.

Correct Wrong Habits

Some time ago a friend of mine learned that he had an especially dangerous kind of cancer. His physicians advised heavy surgery and a highly toxic drug. He wanted to get well, but he didn't like the sound of the treatment.

Being a well-indoctrinated Seventh-day Adventist Christian, he knew that God's plan for treating disease emphasizes correcting the causes of illness. And these causes are most likely to be found among one's own bad habits.

Some people do seem to get better while continuing to practice wrong habits, but in God's terms a sick person has not fully recovered until wisdom prompts him to stop cultivating the causes of his trouble. On page 127 of *The Ministry of Healing* is a basic list of nature's blessings. Violation of the laws that govern these areas is the usual starting point for illness.

Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of . . . how to apply them.

Commenting on the source of *most* illness, Mrs. White states:

Thousands need to be educated patiently, kindly, tenderly, but decidedly, that nine tenths of their complaints are created by their own course of action.—*Medical Ministry*, p. 225.

If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, then they will in nine cases out of ten recover.—*Ibid.*, p. 224.

Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and maintenance of health.—*Ibid.*, p. 13.

Remember the Source of Healing

It seems very simple and it is, because the Creator designed all living things with a capacity for self-repair. This self-healing works by God's power and is directed by His laws of physiology. God's laws of physiology govern our bodies in all of their functions. These laws teach us what *we can do* to make the function of our bodies most efficient. The things we can do in caring for our body temples make up the principles of healthful living. These principles teach us how to use the true remedies to either maintain or regain health.

The laws of health indicate how to use the true remedies either to maintain or regain health. The laws of physiology, the laws of health, the principles of healthful living, and health reform are *actually all the same thing*. "Health reform is the Lord's means for lessening suffering in our world."—*Counsels on Health*, p. 443.

Encourage the Patient to Cooperate With Himself

An antibiotic may kill germs, but it was a weakness in the body's defenses that permitted the bacteria to invade and multiply in the first place. This weakness is the real problem, and it was caused by violation of the laws of health.

All sickness is the result of transgression. Many are suffering in consequence of the transgression of their parents. They cannot be censured for their parents' sin; but it is nevertheless their duty to . . . place themselves by correct habits in a better relation to health.—*Ibid.*, p. 37.

My Troubled Friend

The friend who faced this choice regarding what treatment to accept for his serious illness had been trying carefully to follow the principles of healthful living. His cancer resulted from malignant degeneration of a lesion that had been present at the time of his birth. So he seemed to be in that small group of sick people

for whom improved health habits do not promise to be adequate therapy for their ailment, or even contribute to a cure.

Naturally, he thought about prayer for healing. He had read from *Selected Messages*, book 2, page 286, that "God does not heal the sick without the aid of the means of healing which lie within the reach of man." Also he had studied *Counsels on Health*, pages 381, 382, which says that persons for whom healing prayer is to be offered "are not to take the position that methods of restoration to health in accordance with nature's laws are to be neglected." They "should cooperate with the divine power, using every facility, taking advantage of everything that, according to his intelligence, is beneficial, working in harmony with natural laws."

To my friend's intelligence it seemed that since he had studied and was following the health-promoting system outlined in the Spirit of Prophecy, no change in his habits was indicated. And it hardly seemed reasonable to expect such simple remedies as diet and physical therapy to cure his malignant tumor. So he asked himself the question: Could drugs and surgery be means within my reach that would be rational and beneficial and working in harmony with natural laws?

He knew, of course, that each statement from the Spirit of Prophecy must be studied with reference to its context, but what about such a simple statement as this one written in 1908? "We have been instructed that in our treatment of the sick we should discard the use of drugs."—*Selected Messages*, book 2, p. 288.

There Are Exceptions

In the *Index to the Writings of Ellen G. White* there are more than two hundred entries under drugs, drug medications, and medicines. Basically this represents excellent cross-referencing of sixty or seventy statements. A chronological listing of sixty statements about drugs that I was able to find shows that in a number of instances the qualifying adjective "poisonous" is used with the words drugs and medicines. Often Seventh-day Adventists are counseled to establish institutions where they follow "His [the Lord's] method of healing without drugs" (*Medical Ministry*, p. 325).

At least seven times in this list of statements Mrs. White intimates that drugs should be entirely discarded, but elsewhere she suggests "discarding almost entirely the use of drugs" (*Selected Messages*, book 2, p. 283) and recommends that we "avoid drugs in almost every form."—*Ibid.*, p. 282. These references explain other messages as, "Medicines . . . will

most generally hinder nature in her efforts" (*ibid.*, pp. 452, 453), and, "Drug medication, as it is generally practiced, is a curse."—*Counsels on Health*, p. 261. Other statements indicate that "drugs and mixtures . . . kill hundreds where they benefit one" (*Selected Messages*, book 2, p. 454), and "drugs need seldom be used."—*Counsels on Health*, p. 261. Such concepts harmonize with *Medical Ministry*, page 222, where it states that there can be made "a necessity for the use of drugs."

Do the Best You Can!

In 1903 God led Ellen White to pen this message: "It would have been better if, from the first, all drugs had been kept out of our sanitariums. . . . These [simple remedies] would be just as efficacious as the drugs."—*Selected Messages*, book 2, p. 291. Between 1865 and 1905 repeated testimonies described these simple, good-habit remedies as more effective or better than medicines, indicating that part of the reason for rejecting drugs was that in those days they were not likely to do as much good as simple, natural therapy alone.

Drugs were rejected for reasons such as being harmful, ineffective, or unnecessary. Comparing their effectiveness, or efficacy, with that of the simple remedies is not outlawing drugs. Medicines, as such, never cure disease. God's power working through the capacity for self-repair that He has built into our bodies heals every injury or illness from which a patient recovers. Drugs usually hindered this process a century ago. That rated them poisonous in one sense of the word. But, if even once in a hundred cases medicine can be found that will aid nature's effort at self-repair, then in that one instance it is helping, not poisoning, the patient.

No Contradiction

"We have been instructed that in our treatment of the sick we should discard the use of drugs."—*ibid.*, p. 288 (written in 1908). This is not a contradiction but a general statement regarding the use of drugs. It fails to mention the then unlikely possibility of medicines being useful, since the author had indicated in other places in her writings that occasional benefit does result from using drugs. Such statements were made as early as 1865. Knowing the history of drug use at that time, we can understand that this occasional benefit was more likely due to chance than to any such rational methods as might be available in the 1970's.

How Did Mrs. White Apply the Messages on Rational Therapy?

Mrs. White's own example indicates how she

understood the messages she received on this subject. She submitted to treatment by other than simple or natural remedies. She took twenty-three X-ray treatments (see *Selected Messages*, p. 303), even after she had "been instructed that the X-ray is not the great blessing that some suppose it to be. If used unwisely . . . may do much harm."—Published in *Medical Evangelism Library*, No. 5, pp. 18-20, 1906. (See also *Medical Science and the Spirit of Prophecy*, p. 39.) She used tea on a few occasions as a remedy (*Selected Messages*, book 2, p. 302), but she wrote in *Counsels on Diet and Foods*, page 425, that "tea and coffee drinking is a sin." On rare occasions she used as a remedy things that were potentially harmful, and even substances which when used other than as remedies would be sinful.

Acceptable Use of Very Toxic Anesthetic Drugs

Our first Health Institute, when it opened in Battle Creek in 1866, was able to provide only medical care. In 1887 Mrs. White was shown in vision "that we should have a hospital in Battle Creek. The hospital was erected, and was soon full of patients."—*Review and Herald*, April 14, 1903, p. 19. In this hospital God "put His hand on Dr. Kellogg's hand as he operated" (*ibid.*). The patients that God helped Dr. Kellogg operate on were under the influence of anesthetic drugs as poisonous as any known, according to one definition of the word. But here they were being used rationally. The anesthetic caused the patient some stress. But the operation produced a relatively much greater benefit, so that the whole procedure was helpful and possibly indispensable to nature's efforts at self-repair.

Correctly Understood, God's Methods Adapt to Every Circumstance

During Mrs. White's lifetime no one understood the true nature of enough disease or the action of enough drugs upon the systems of the body to use medicine rationally very often. In those days the rational therapy possible was largely limited to the simple agencies of nature. Anesthetics were a notable exception. In order not to rule out benefits from such things as surgery, exceptions were made, even a hundred years ago. No forecast was given of a time when more medicines could be used rationally. But exceptions to discarding entirely drugs are sufficiently numerous to accommodate the possibility that such a time might come in the future. □

(To be continued)

THE
LOCAL
CHURCH
ELDER



The Lord's Supper

ORLEY M. BERG

THE communion service is the most sacred and deeply spiritual of all the services of the church. Its quarterly observance should be anticipated with expectant joy. The preparatory service, washing one another's feet, is a work of cleansing. The Lord's Supper that follows is to be an expression of gratitude and praise for forgiveness and salvation.

The cross stands for the central act necessary for our salvation, so the sacrament of the Lord's Supper is the central act of worship in the church. It is because members fail to sense this and all that it involves that so many willfully absent themselves from these blessed occasions. This is most unfortunate.

More Than Ritual

There is always the danger that a service may degenerate into mere ritual or ceremony. Ritual is defined as "form of conducting worship." Worship, however, is "reverence, honor, adoration, fellowship." Ritual may be worship. The whole Old Testament system of worship centered around ritual. But the great apostasy came when the ritual became an end in itself. Religion came to be considered a matter of externals and thus became distasteful to God and wholly unacceptable.

The Old Testament rituals were discontinued after the cross. In their stead three

other ceremonies were introduced. These were baptism, the ordinance of foot washing, and the Lord's Supper.

These ordinances were introduced for a purpose. They were to be spiritually beneficial. When they cease to be, it is a sign that the true significance of the ordinances has been lost. Such a loss bears witness to the fact that the soul is drifting away from God.

A Memorial Service

The Lord's Supper grew out of the Passover feast of the Old Testament. The Passover was symbolic of the deliverance of Israel from Egypt. So the Lord's Supper points to our deliverance from sin. A very important part of the Passover was the sprinkling of the blood on the doorpost. Likewise, only those sins covered with the blood of the Lamb will be forgiven. All this is memorialized in this sacred service.

Many memorials have been erected in memory of great individuals. We find these in the form of great buildings or institutions — hospitals, schools, churches, and humanitarian institutions. There are also many memorials of heroic deaths. We see them in every land. But in the ordinances of the church we have the greatest memorials of all time. These memorials are to keep fresh in our minds what God has done for us in making our salvation possible.

The Lord's Supper in Five Words

Albert W. Palmer, in his book *The Art of Conducting Public Worship*, lists five words that help us to understand this important service. They are:

1. Commemoration. As previously indicated, this act is rooted in history, first in the passover Feast of the Old Testament and its symbol of deliverance, and then in the events of that Thursday night when Jesus washed the disciples' feet. To them and those that would follow after, He declared: "Ye also ought to wash one another's feet. For I have given you an example." With words of peace and assurance He gave to them the bread and the wine.

2. Thanksgiving. The preparatory service of cleansing being ended, we turn to the communion table with joy. This service is sometimes spoken of as the Eucharist, an ancient word meaning the "giving of thanks." We read that Jesus "took the cup, and gave thanks," even though it was the symbol of His outpoured blood. It is solemn in that it reminds us of the price paid for our redemption. But there is great joy in understanding what redemption means and in knowing that it is ours through faith. Thus this service becomes in fact a celebration.

3. Fellowship. The communion service is a supper. It takes place around the table. The table is the dearest symbol of home and fellowship, with friends gathered together. Such gatherings are among our fondest memories and greatest joys. So with joy and in the spirit of true Christian fellowship we gather about the Lord's table.

It is important that we think of it as the Lord's table, and not man's. The minister, the elders, the deacons—all who serve are but serving for the Lord. We are all guests in our Father's house.

4. Sacrifice. This sacrament was instituted in the very shadow of the cross. Jesus was consciously laying down His life. The bread and the wine became symbols of His broken body and spilled blood.

The Passover lamb was eaten with unleavened bread. So also with the bread of the Lord's Supper. The leaven, or yeast, represents sin. This must be excluded from the bread to represent the sinless Christ, the Bread of Life. In the prepara-

tion of the bread, only whole-wheat flour is used, for Christ made a full sacrifice. In the preparation of the flour the wheat is crushed. So Christ was cruelly beaten and bruised and crucified—crushed that we might have life eternal. The wine appropriately represents the blood that cleanses and saves. The wine thus used must be the pure, unfermented juice of the grape with nothing added. Only this will do. To get the juice the grape, like the wheat, must be crushed.

5. Mystery. Christianity grew up amid the so-called mystery religions. It, too, has its mystery, symbolized in this sacrament—the mystery of redeeming grace. Life has its struggles. It is not easy. There are shadows and defeats. There are many questions we do not understand. But our Christian faith assures us that despite all the mystery there is the goodness of God as revealed in Jesus Christ and the assurance of ultimate triumph with Him in His everlasting kingdom.

It is to this final reward that the sacrament of the Lord's Supper also points. In the upper room Jesus declared to His disciples, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt. 26:29).

When we drink here on earth in commemoration of His death, we are led to think also of that future day of eternal rewards. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26).

According to Thy Gracious Word

According to Thy gracious word,
In meek humility,
This will I do, my dying Lord,
I will remember Thee.

Thy body, broken for my sake,
My bread from heaven shall be;
Thy testamental cup I take,
And thus remember Thee.

Remember Thee, and all Thy pains,
And all Thy love to me:
Yea, while a breath, a pulse remains,
Will I remember Thee.

And when these failing lips grow dumb,
And mind and memory flee,
When Thou shalt in Thy kingdom come
Jesus, remember me.

James Montgomery

THE NATURE OF THE CHURCH

(Continued from page 6)

ministry is the continuing sequel to the Incarnation, He illumines man's mind and enables us to recognize the presence of Jesus. Through Him Christ is no longer a figure of the past, nor our knowledge of Him some mere biographical acquaintance, but a deep and actual personal fellowship, a relationship between person and persons. Christ comes to us daily in the Holy Spirit who calls us not only to faith but to discipleship. "Led by the Spirit of God" (Rom. 8:14) into a filial relationship with God, we are also "called in one body" of Christ (Col. 3:15) where we participate in the *koinōnia* of the Spirit and of Christ.⁷ It is in this oneness of thought and mind that the life of the Spirit-filled believer bears "the fruit of the Spirit" which, according to the apostle, is "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23, R.S.V.).

Besides these attributes of the Christian life which are the "fruit" of the Spirit's work for all who are led by Him, there are particular spiritual gifts, or *charismata*, which are given to certain members of the church in varying degrees till the end of time. These are special qualities and powers imparted to believers for the service of the church (Rom. 12:6-8). They were provided for the church when Jesus ascended to heaven (Eph. 4:8-14). Described as given by Christ (verse 11) they are also believed to be distributed by the Spirit as the latter sees most needful (1 Cor. 12:11) for the purpose of mending and uniting the

saints as well as for preparing the church for the coming of its Lord.

The Church and the Word of God

The church does not exist for its own sake. God acquired it as His own special possession so that it may declare the wonderful deeds of Him who called it out of darkness into His marvelous light (1 Peter 2:9). It exists to accomplish the commission that it was given by Jesus Christ. Just as Christ came to do the work that the Father gave Him, so the church, being "the aroma of Christ to God among those who are being saved and among those who are perishing" (2 Cor. 2:15, R.S.V.), bears the responsibility of spreading the fragrance of the knowledge of God everywhere.

Constantly confronted by the problem of its authority in the course of carrying out this commission, the Christian church turns and looks to Christ its head, for guidance and direction. In Him, received as the Word of God incarnate and living among men, it finds the only authoritative source of its decisions and choices. Being a Christian means to say Yes to Him and to accept His authority unreservedly.

The Christian religion is not, in the first place, the acceptance of a creed nor the following of a moral code. In its innermost essence it is, as in the case of the apostles, a commitment to a person, to Jesus Christ. As it was with the apostles, it is the same with us. It is Jesus Christ Himself, and not some teaching about Him, who is the Word of God for the church. In order to help us, centuries later, to

recognize the Spirit of Christ and to establish with the Lord the kind of personal relationship the apostles experienced, the Word of God comes to us in the form of written or spoken language. The written word of the apostles is not, of course, identical with the divine Word itself, since human language shares in our weakness. But it is the chosen means by which God speaks to us. The only Christ we know is the Christ of the apostles and of their testimony. This does explain, we believe, why the New Testament writers expected those who received their message to recognize it as authoritative, as "the word of God" (1 Thess. 2:13), "a command of the Lord" (1 Cor. 14:37, R.S.V.).

The sincere preaching of the word of God as found in the Scriptures, therefore, is surely no secondary or accidental aspect of the church's life. Here lies its authority. The church stands and falls with the written Word, for these writings are the legible form of the apostolic witness to God's revelation in Jesus Christ, as John underlines when he writes: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life . . . we proclaim also to you, so that you may have fellowship with us" (1 John 1:1, 3, R.S.V.). By faith and on the testimony of Christ and the apostles the Christian church accepts Old Testament and New Testament Scriptures as the authoritative Word of God. Here is where it can and must, in each generation, so learn to know Christ that it may know with what authority it faces a world that in-

creasingly questions its right to speak.

The Holiness of God's Church

In virtue of the mediatorial righteousness of its Lord, the church whose "fellowship is with the Father and with his Son Jesus Christ" (1 John 1:3, R.S.V.) is accounted holy before God. It can truly be called a community of saints. Its members who by faith have been under the benefaction of God's forgiveness have thus re-entered the divine covenant, the divine communion.

This holiness is first of all a holiness of the inner man that finds its expression in one's outer life. But it also carries the notion of separation, of setting apart. This aspect is definitely underlined in Israel of old and retained by the New Testament. God's people cannot be confused with others. Faith always singles out. The church is holy because it is separated from the spirit of the world and is consecrated to God, and it affirms the objective authority of Jesus Christ over all its members.

The Church Is Apostolic

Called by God, nurtured by His Word, and accounted holy before Him, the church would contradict itself, however, if it did seclude itself in contemplation, in thanksgiving, or even in intercession. The church is also apostolic. It remembers that Jesus, its Lord, called, then sent on a mission, those who learned from Him the message of the gospel. They became recipients and depositaries of His Word, and His messengers as well. Everywhere they went they were Christ's envoys or apostles



in the basic sense of the New Testament word, His representatives and ambassadors carrying His message of reconciliation (2 Cor. 5:17-21). "He who hears you hears me," explained Jesus (Luke 10:16, R.S.V.). The church, therefore, is apostolic since it is Christ's messenger to mankind.

It seems futile to labor the fact that truthfulness to the gospel of Christ implies, concretely, fidelity to the apostolic writings. To be "apostolic" also signifies devoting oneself "to the apostles' teaching and fellowship" (Acts 2:42, R.S.V.). The church will be apostolic to the extent that it will be listening to the apostles' teaching as committed to the Scriptures, which to begin with is the condition on which Christ's authority will exercise itself upon it.

The Church, Visible and Invisible

Membership in the church is always the response to a divine invitation. Men are drawn to the church because they are haunted by the figure of Jesus Christ who invites them to share the task of giving explicit witness to what has happened, what is happening, and what will

happen in history. Inasmuch as only God knows those who have answered, He alone knows the limits of the church.

All is not Israel that is called Israel, testifies the apostle, neither is true circumcision a mere mark in the flesh (see Rom. 2:25-29). All men knew that Nathanael was an Israelite; the Lord alone knew with certainty that he was one in whom there was no guile. By speaking of a visible and an invisible church, Seventh-day Adventists do not refer to two different churches, but to two aspects of the one church of Christ. As it exists on earth the church is both visible and invisible. It is said to be invisible because its spiritual nature is perceptible only by faith, also because it is impossible to determine infallibly who does and who does not belong to it. The church invisible on earth is that company of people who belong to the covenant of grace, have received the Holy Spirit, and are members of the body of Christ.

The idea of invisibility, therefore, while expressing the transcendence and unity of the church, is no attempt on our part to disparage the temporal reality

and life of the church. The invisible church assumes a visible form in an external organization through which it expresses itself. The church becomes visible in Christian profession and conduct, in the ministry of the Word and of the sacraments, as well as in external organization and government.

Seventh-day Adventists sincerely acknowledge that Christ is working in and through all Christian churches. They hold that God has earnest followers in all Christian communions and even beyond the walls of Christianity. At the same time, however, they continue to claim that among the Christian churches the Seventh-day Adventist Church holds a unique position. They understand themselves as a people of prophecy. They believe that God prophetically ordained—as expressed in Revelation 14: 6-12—that in the last days there would arise a religious movement that would warn the world about the imminence of Christ's second coming and seek to prepare men for the day of God by turning them to paths of full conformity to the teachings of the Scriptures. As God's people in ancient times were called to flee from literal Babylon (see Isa. 48:20; Jer. 50:8; 51:6, 45) in order that they might return to Jerusalem, so His people today are called out of mystical Babylon in order that they may not receive of her plagues (see Rev. 18:4) but may be accounted worthy to enter the New Jerusalem. Pseudo-epigraphic and early Christian writers identified mystical Babylon as Rome of the Caesars. Two centuries before the Reformation some began to apply the metaphor

to papal Rome. The time is not yet, but Adventists understand that immediately prior to the eschaton, this metaphor will include all nominal Christians whose commitment to human traditions and to the world takes priority over their commitment to Christ—as measured by their way of life. The proclamation to leave Babylon will bring out a company of committed Christians—sometimes referred to as the "remnant church"—of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This claim does not mean that Seventh-day Adventists consider themselves better Christians than others. It has to do with the Adventist Church as a prophetic movement entrusted with a prophetic message to the whole world.

The Church and the Sacraments

From the foregoing exposition it should be rather clear that Seventh-day Adventists consider the church as a fellowship of men who, called through the Holy Spirit, are bound in living faith and obedience to the divine Word. This church is universal for it is not the church of a particular country, generation, or culture. It transcends all its local and temporal realizations, which are only provisional forms till the glorious day of its Lord's return.

Baptism is the sign of entrance to the church, confirming one's spiritual birth into the family of God. Christian baptism is not a baptism of water alone, but also a baptism of the Spirit. There is an indissoluble link between Christian baptism

and the gift of the Spirit. It is a sign not only of repentance and forgiveness, of dying and rising with Christ (Rom. 6:3-11) but also of receiving the Holy Spirit (1 Cor. 12:3). Whoever is baptized belongs no longer to the world and is no longer subject to it. He wishes to be acknowledged as under the authority of the Father, the Son, and the Holy Ghost. He belongs to Christ alone and relates himself to the world only through Christ.

If baptism is the visible sign of our entrance into God's family, the Lord's Supper, preceded by the foot washing, represents all that God has done for us, is doing, and will yet do at the end of the age. By partaking of the broken bread and the fruit of the vine we show forth the Lord's death until He comes (1 Cor. 11:23-26).

Baptism, the Lord's Supper, and the preaching of the Word are closely related as expressions of true Christian worship. Worship is not something man does for God but rather the response man makes to what God has already done for him. Here the family of God gathers in His presence to glorify Him. Although one's relation to Christ involves personal decision, yet to be saved means to be saved in community rather than in solitude. To be saved means to belong to the company of the saved, to the church, where in the early days of Christianity, as the apostle says, "all who believed were together" (Acts 2:44, R.S.V.).

The Unity of the Church

Christian worship and sacraments are also outward signs of the rediscovered unity of the people of God, a unity recovered in Jesus

Christ. Dispersed and opposed to one another by all that sin adds to men's natural idiosyncrasies, which it converts into divisions and hostilities, men through their faith in Christ recover the unity of their origin and of their destiny. By faith they are one, for they are now partakers of the one and unique Son of God who gave Himself to save them and to found the church. This unity is clearly pointed out by Jesus' high-priestly intercession, wherein He prayed for His people "that they may be one, even as we are one, . . . even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (John 17:11, 21, R.S.V.). The very nature of the church demands this, as Paul indicates in his Epistle to the Philippians (Phil. 4: 4-6).

Seventh-day Adventists deplore the divisions of the household of God. They do not profess that the unity of the church is of such a spiritual, invisible nature that the divisions that lacerate Christ's body are to be considered as of no importance. Christian unity to be sure, does not mean uniformity to us. Christian unity involves diversity, such as variations in worship as well as in forms of organization. This very diversity adds interest and beauty to the life of the body. At the same time, however, we hold that Jesus' request "as we are" calls for a fellowship in spirit, mind, and character in which Christians are to be one in their major beliefs, one in the fundamental truths of God's Word. Faith alone in Jesus Christ does not express the fullness of Christian unity that, we think, is connected with both faith and

knowledge (Eph. 4:13). One cannot isolate the question of unity from the question of truth. The two are inseparably bound together since Christian unity is essential not only to provide convincing evidence that Christ's claim concerning Himself was true (John 17:21) but to make possible the fulfillment of the gospel commission "throughout the whole world" (Matthew 24:14, R.S.V.).

Ecclesiology and Eschatology

God's church does not derive from below but from above. It is a divine creation. Formed in history as God called and entered into communion with a remnant, Israel, through which all peoples were to be blessed, it was given a new form in Jesus Christ. In the power of the Holy Spirit, He gathered up and reconstructed the one people of God in His person so that the Christian community might play a central role in the history of salvation. It is yet to take on a final and eternal form when Christ comes again to renew His creation. Then His church will be manifested "in splendor, without spot or wrinkle or any such thing" (Eph. 5:27, R.S.V.).

The imminent second coming of Christ is a most prominent belief of the Adventist faith, as our denominational name indicates. It seems that the distinctive fact that has set Seventh-day Adventists apart from other Christians has been their conviction that the Christian understanding of individual redemption through Christ includes the fulfillment and perfecting of God's people within God's eschatological kingdom. This kingdom, to be sure, is both present and

future: present in Jesus and in His church, where it is "beginning," future in the final act that God will perform at the end of history when it is "completed." God's will and work will be consummated.

The church arose as a result of the Incarnation. It has since then served as a bridge, a living link between Christ's resurrection and His coming again. It lives between the "already" of the first and the "not yet" of the second. Between the sowing time and the time of harvest, between the time of the suffering Messiah and the day of His glorious appearing, the church is a pilgrim, never all that it has been nor all that it will be. It encompasses a reality whose past and present expressions can give us only an imperfect idea, subjected as it is to the limitations of creation. It is en route toward a real kingdom of unity and love wherein "in that day" the full meaning of life, which was disclosed in Jesus of Nazareth, shall be wholly realized. In the meantime, enfeebled and defective as it may be, it remains, on earth, the object of the Lord's supreme regard, looking forward in hope for the ultimate perfecting when God's purpose in electing it will be fully manifest. □

¹ Issued by the General Conference of Seventh-day Adventists, 1971, p. 25.

² See Rom. 4:12; 9:8. Cf. Phil. 3:3; 1 Peter 2:9.

³ See also Acts 20:28, 29; Heb. 13:20; 1 Peter 5:2-4; Rev. 7:17.

⁴ See also Matt. 16:18; 21:42; 1 Cor. 3:9-14; 1 Peter 2:6, 7.

⁵ See Isa. 54:5; Jer. 3:14; Eze. 16:8-14; Hosea 2:19.

⁶ See Rom. 12:4, 5; 1 Cor. 6:15; 12:12-27; Col. 1:18, 24; 2:19.

⁷ See 2 Cor. 13:14; Phil. 2:1; 1 Cor. 1:9.

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THE MISSION OF THE CHURCH

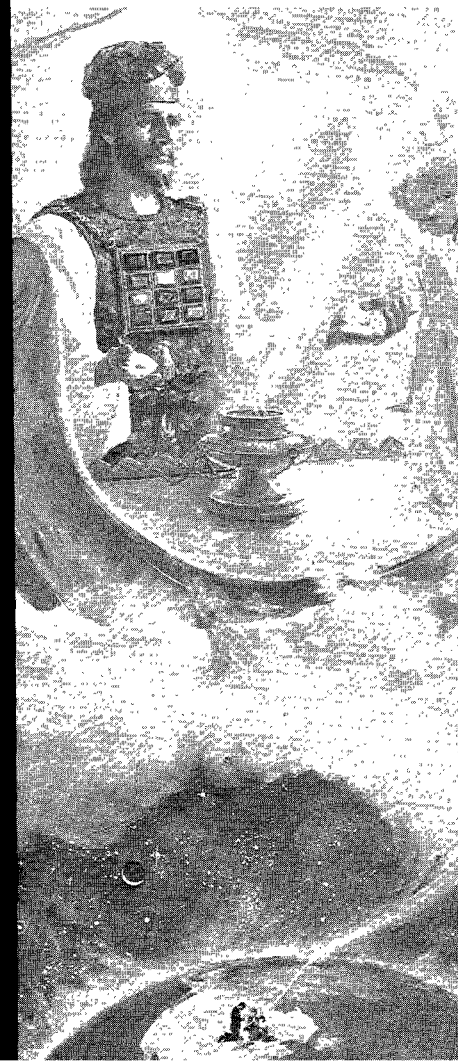
(Continued from page 10)

Christ as Lord

a. *Christ as Lord* (see 1 Cor. 8:5, 6; 12:3; Eph. 1:19-23; Phil. 2:9-11; Rev. 17:14). Full authority has been given to Him. It is on the basis of that power that Christ sends us into all the world (see Matt. 28:18, 19). Without Christ's lordship there would be no mission of the church. The continuous execution of the lordship of Christ on the world, a focal point in contemporary the-

Christ's mission continues today through His priestly ministry in the heavenly sanctuary.

HARRY ANDERSON, ARTIST



ological discussion, should not be too narrowly defined.

It means, on the one hand, Christ's rule over those who believe in Him. He lives in them and gives them power to remain conquerors. Christ stands up for His church and prepares the way for its mission. Political curtains, social barriers, and legislative closed doors would be insurmountable obstacles to mission if Christ our Lord were not our missionary-in-chief. He still has a way of walking through closed doors and by His Word He calms the storms and the unruly waves. And where the church in its missionary outreach meets opposition, Christ is continually opening up opportunities for effective work (see 1 Cor. 16:9).

On the other hand, Christ's rule also extends to all the affairs of this world. All of history is in His hand. Whether wars or revolutions, technological change, or economic power, Christ is above them all and always in control. It testifies of a lack of faith and a misunderstanding of Christ's mission in heaven if we think that this world still has to be subject to other powers. In fact, it is only because of God's mercy, shown in His lordship through mission, that He has not yet made an end to these powers of the world. But, the church's mission is irrevocably leading to that end. The walls of history are only kept apart by mission.

A powerful description of these activities of Christ from the heavenly sanctuary is given in Revelation. John sees all the powers of Christ directed toward the one great goal of mission: The restoration of God's kingdom. It is in this great mission of Christ's that the church is called to participate

through obedience, faithful witness, humble service, and love.

Christ as Our Mediator and High Priest

b. When Christ ascended into heaven to be crowned Lord of lords and King of kings, He also entered to be anointed as the High Priest to appear in the presence of God *for us* (see Heb. 4:14; 9:24). Stephen saw Christ standing there as the Son of Man (see Acts 7:56) and John saw Him as the Lamb (see Rev. 5). All this teaches us again that there is no mission without incarnation and sacrifice, humiliation and suffering.

This activity of Christ as a high priest is a work of reconciliation. It is true that Christ accomplished His mission of reconciliation on earth by sacrificing Himself. But, the uniqueness and finality of that sacrifice is not a finality without continuation, not a static uniqueness. Our great High Priest lives continually to make intercession (see Heb. 7:25), Christ, who died on the cross for all men, continues to plead our cause (see Rom. 8:27, 34; 1 John 2:1). The book of Hebrews very emphatically points out that Christ offered Himself once and once only, but it states just as emphatically that Christ continues His ministry in heaven to complete His mission of reconciliation. This is a profoundly important matter for our understanding of mission, based on the widely accepted doctrine of the person of Christ.

The Old Testament Sacrificial System

A key to the understanding of Christ's mission of reconciliation after His ascension may be found in the Old Tes-

tament sacrificial system, the shadow and antitype of the heavenly reality. In the Old Testament, atonement was made by the shedding of blood. But to complete the reconciliation between the sinner and God something more than the mere killing of the sacrifice was needed. It included over and above this the *application* of the atoning sacrifice and the *appropriation* of its benefits by faith. An essential part of the ritual, therefore, was that the blood was taken to the holy place and sprinkled on the altar. The covenant had as its aim not merely the expiation of sin—accomplished by the killing of the sacrifice—but the re-establishment of a union between sinful man and God. (A clear illustration of this twofold aspect of reconciliation is found in Deuteronomy 21:1-9, where a law is given concerning the expiation of an unknown murderer.) So it is with the mission of Christ: The goal is not just the expiation of sins, but the full reconciliation between God and each individual sinner. At the cross Christ removed the obstacle of reconciliation. But it is equally necessary that Christ, after He had shed His blood, would bring it before the throne of God, there to make an application of His atoning sacrifice. (See the apostle Paul's use of the terms *katalagē* and *hilasmos*.)

It is in this mission of reconciliation that Christ has enlisted us (see 2 Cor. 5:18), first to proclaim to all the world the great event of the accomplished sacrifice by which the obstacle to man's reconciliation has been removed, and second, but equally important, to urge people of all nations, cultures, tribes, and religions to come boldly before the

throne of God where Christ our High Priest is now making application of His sacrifice for us (see Heb. 10:19-22). The church's mission of reconciliation is therefore never completed with just proclamation. It must call for a decision on the part of the listener to appropriate by faith the benefits of Christ's work for himself. "Sharing in God's work, we urge this appeal upon you: you have received the grace of God; do not let it go for nothing" (2 Cor. 6:1).

While we cannot fully explain the nature of Christ's priestly ministry, enough has been revealed for us to know for sure that He is our *intercessor* (Rom. 8:34; Heb. 7:25), our *advocate* (1 John 2:1), and our *mediator* (1 Tim. 2:5). Surely, this intercessory work of Christ in man's behalf is as essential to accomplish His mission of restoration and reconciliation as was His death upon the cross. The church cannot be negligent about this aspect of its mission, either. Mission, then, always includes the call to repentance (see Acts 2:37-39), to walk in the newness of life that comes as a result of man's at-one-ment with God, and to a consecrated and sanctified life, so that we may stand before our God and Father holy and faultless when our Lord comes (see 1 Thess. 1:9, 10; 3:13; 4:16; a.o.). This makes the teaching of patterns of behavior, discipline, and obedience to God's holy law an essential part of the church's mission. These patterns of behavior should be worked out and presented in such a way that they can be accepted as a true and necessary response to the gospel of Christ. Discipline must be understood as the nurturing of discipline

and obedience to God's holy law as a fruit of the new relationship with God. It is Christ working in us, so that we do not continue in sin (see 1 John 4:9-21; 5:1-5).

Christ's Work of Judgment

c. Christ's mission in the heavenly sanctuary—and through His church, His mission on earth—will not go on endlessly. "He must be received into heaven until the time of universal restoration comes, of which God spoke by his holy prophets" (Acts 3:21). The church's mission leads to the return of Christ, when the kingdom of God will be completely restored. This is the third, and last, act of Christ in which the church is called to participate: the work of judgment.

In the Scripture this work of judgment is not some new or gloomy event that is isolated from Christ's other mission activities. Did not Christ say that He was sent into the world for judgment (see John 9:39)? The meaning of these words is clear: Christ had come to restore the sight of the blind and to feed the hungry, to liberate the prisoners and to bring justice to the oppressed; with Him a whole new order had come, an order that was not of this world. But of course, His laws and principles are in great disharmony with the existing social order where selfishness and lawlessness abound and where the rich and the proud are in control. To these people the restoration of the divine kingdom is a dreadful event: "He has brought down monarchs from their thrones" and "the rich [He has] sent empty away" (Luke 1:52, 53). Said Jesus: "Now is the hour of judgment for this world; now shall the Prince of this world be driven out" (John 12:31).

And he was—at the cross. But, although the judgment began at the cross it did not end there as some believe. The hour of judgment, when the discrimination between those who have the faith of Jesus and those who refuse to obey His Word becomes final, was not then (see Acts 24:24; 2 Cor. 5:10; Heb. 9:27; 2 Peter 2:4). But, this final judgment is the direct consequence of Christ's incarnation, death, and resurrection.

By their response to the Light, the Way, and the Truth, men declare themselves and thus pronounce their own judgment. "The man who puts his faith in him does not come under

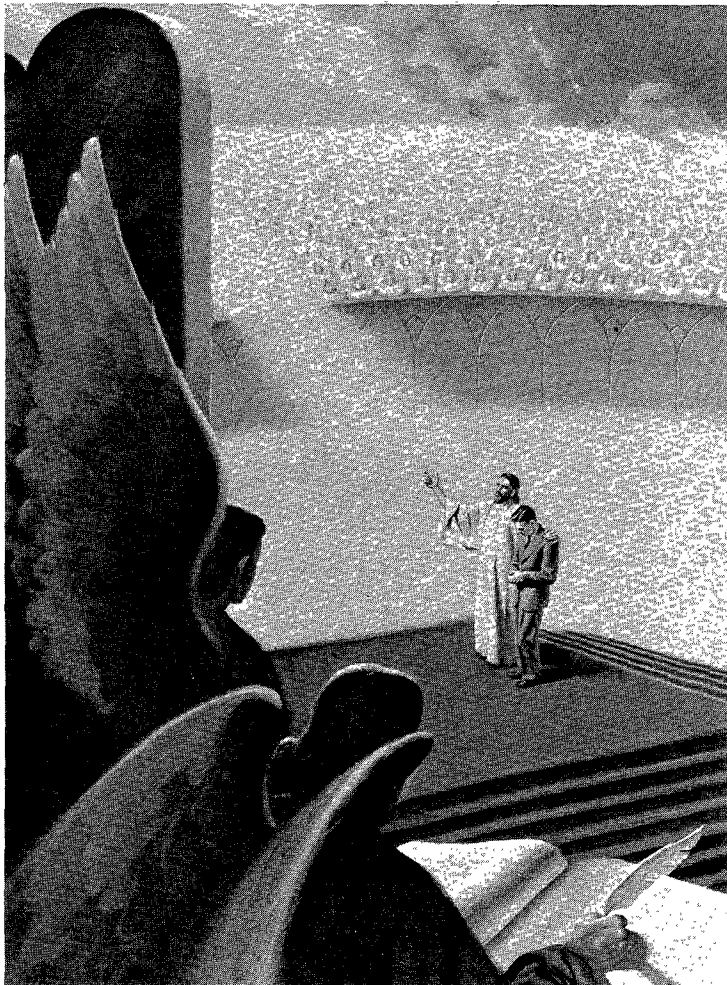
judgement; but the unbeliever has already been judged in that he has not given his allegiance to God's only Son" (John 3:18-21). Christian mission always leads to such a discriminating (*krisis*) between those who believe in Christ and keep His commandments and those who do not. The church's mission is not done when it merely proclaims or announces. We should urge people to repent and to turn away from their sins and to put their faith in Christ. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or

bad" (2 Cor. 5:10, K.J.V.; Rom. 2:6; 1 Peter 1:17, ff.). The closer we come to the end of time, the clearer and more definite will this process of sifting become (see Matt. 13:36-43). The acceptance of Christ or the rejection of His love will be final. It is surprising how little attention is being paid to this aspect of Christ's mission, either in missionary or in theological literature, and yet Scripture has a great deal to say about it. The final judgment is an essential and inalienable aspect of Christ's mission and one of the strongest incentives to our mission in these last days.

Judgment in Both Old and New Testaments

Both the Old and the New Testaments refer to such a special activity of judgment by our High Priest in heaven. In the book of Hebrews a rather detailed account is given of the service of Christ that culminates in the total cleansing and consecration of God's people. After that, "sin done away," Christ will appear a second time, "to bring salvation to those who are watching for him" (Heb. 9:26-28). This activity of Christ just before He returns, namely the wiping out of sin and the final discrimination between the righteous and the sinners, is also attested to by Peter in Acts 3:19-22 and by the parables of Christ (see Matt. 18:23-25; 22:1-14). In the ritual of the Day of Atonement another clear picture emerges of our High Priest's final work (see Leviticus 16). The prophet Daniel describes the final activities in heaven as a courtroom scene (see Dan. 7:9, 10), and other prophets, such as Joel and Zachariah, describe the scenes in their own way. But this much is

The mission of Christ and His church is to bring man back into harmony with God's holy law, by which he ultimately will be judged.



clear: There is an "hour of his judgement" (see Rev. 14:7) that is bringing the mission of Christ and of His church to an end. The sentence is made public—the prophet says the books were opened—to the thousands and myriads of beings. This means it is final. It cannot be changed anymore. All who have repented of sin and by faith claimed the blood of Christ as their atoning sacrifice have pardon against their names in the books of heaven. As they become partakers of the righteousness of Christ and their characters are found to be in harmony with the character and purpose of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. Those who rejected Christ will die in their sins destroyed along with death and devil.

8. Time prophecy indicates that this final phase of Christ's mission has already begun. Now is the time when God's mission is being fulfilled. We are living on borrowed time. It is Christ's mission through His church on earth that prevents the walls of history from collapsing.

This last phase of Christ's work in the heavenly sanctuary gave rise to a missionary awakening on earth that has not had its equal since the church began. New missionary societies came into being in every part of the Christian world; thousands and thousands of missionaries left the shores of North America and Europe and reported to the folks at home mass conversions from everywhere in the world. This vast and rapid missionary expansion is evidence that Christ Himself is the missionary-in-chief.

Through His delegates on earth He is bringing His mission to an end. For let us make no mistake here, the tremendous religious revival and evangelical awakening, the universal expectation of a soon-coming king, and the sudden rise of missionary societies—all characteristic of the first half of the nineteenth century—were not merely the result of socio-economic or psychological factors as many would have us believe. They are directly the result of Christ's work. All mission has its origin in Him. He is the One who sends. He moves people and works in them, inspiring both the will and the deed for His own chosen purpose (see Phil. 2:13). And that purpose is clear: to bring His mission to an end and restore the kingdom.

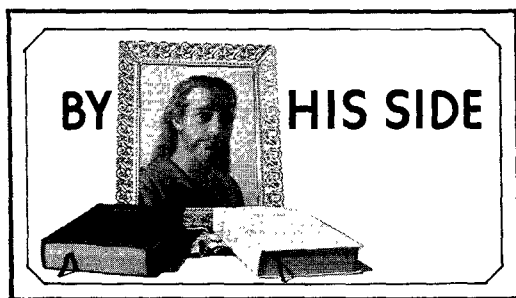
The Rise of the Seventh-day Adventist Church

It was this conviction that Christ had entered upon His last phase of mission, namely, to bring about the restoration of all things through His work of judgment, that brought into existence the Seventh-day Adventist Church, now the most widespread, single Protestant missionary movement in the world. These people believe that God has called them to participate in Christ's own mission to prepare the world for His imminent return. Their mission is to present the gospel in such a way, through a comprehensive mission approach, that every person on earth will see Christ as their Saviour, their Lord, and their Judge, and prepare for His soon coming. This is not the teaching of a set of doctrines, but a mission of restoration: The restoration of God's image

in man and the putting away of sin; the restoration of God's holy law and of every principle of God's kingdom; the vindication of God's sovereignty and the defeat of everything evil, rebellious, and unholy.

There is no room for trivialities here. This mission requires the church to go into every part of the world and it impels the believers to cross every boundary: socio-geographic, cultural, political, and religious. The Seventh-day Adventist Church does not insist that only through its own witness Christ can make Himself known, but it cannot leave to others the witness to which Christ has called it. Adventists "recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world," but they wish at the same time to bear their witness freely and openly in all the world.

In its mission the church must avoid both a wrongly conceived confessionalism and a wrongly conceived ecumenism. A wrongly conceived ecumenism that seeks unity of witness without a clear statement of the Word of God, as it must be proclaimed in the present situation, invites confusion and further fragmentation. It leads the church to disobedience. A wrongly conceived confessionalism holds to a particular confession for no other than traditional, human-ecclesiastical reasons without the openness to the always dynamic Word of God, which is our only source of truth. The church of God stands in constant need of a critical self-examination, an openness to the Word of God and to the world to fulfill its role as the servant of Christ in mission.



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ROSALIE HAFFNER LEE

Bible Instructor, Ohio Conference

DEAR JESUS, help me to be sweet and kind and good!" This lovely prayer came from the lips of my five-year-old niece. It was not just a one-time prayer, but an everyday request that made a deep impression on me.

How encompassing is that prayer! A sweet, kind, good Christian will have a power of influence that will make him an effective witness for Christ. "If we would . . . be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

But how do we become sweet and kind and good? Is it a front we put on because it is expected of us? Is it something we can generate at will? No, only the grace of God can produce such a life. "By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian."—*The Ministry of Healing*, p. 470.

While only the grace of Christ can produce such a character, there is a work for us to do in cooperating with divine power. Our power of choice exercised toward this end might be summarized in one brief word—*attitudes!*

As an academy dean of girls I learned

to appreciate the importance of the word *attitude*. It was not always the student whose outward conduct was reprehensible who did the most damage in the student body or the dormitory. More often it was the one with the bad attitude whose conduct was so borderline that it was difficult to discipline him for anything in particular, yet whose attitudes might be working like poison among the students.

Attitudes are so intangible, yet their power is beyond computation. They are like the atmosphere that surrounds us in the physical world. You cannot see it, yet it is very evident to the senses. A cold winter wind drives us to the warmth of the fireplace. But let the spring sun warm the atmosphere, and we can hardly be restrained indoors, we are eager to absorb every life-giving ray. So our attitudes either chill those around us or they send forth warm rays of life and love.

Not long ago an extensive study was done on ministers' wives of all faiths from all parts of the United States in an effort to determine whether there was any one pattern or image for the successful wife. All sorts of patterns emerged, but there was no one ideal image to the exclusion of others. The "ideal minister's wife" myth was exploded except for one thing: What made the difference between the successful and the unsuccessful was basically one word—*attitude!* What she did or did not do, how involved she became in the church program, were not the criteria of success, but rather her at-

titude toward her role as a minister's wife, her attitudes toward her husband, his work, and his congregation. Wives with a positive, wholesome attitude toward their role were happy and satisfied, obstacles notwithstanding, while those with negative attitudes almost always had serious problems.

Dorothy Harrison Pentecost in her book *The Pastor's Wife and the Church* says it well: "In the light of a dictionary definition of an attitude, one can see at a glance that the way the pastor's wife feels will affect everything she does in the church and also gradually, in subtle, undercover ways not seen by the congregation, affect her husband's attitude toward his work. Being human, as we are, probably most of us are a wonderful help to

our husbands at times and a real detriment at others. It is important to remember that as long as our attitudes and motives are right, the few mistakes we make that hinder the work will soon be forgotten and the work as a whole will not be hurt."—Pages 245, 246.

It is appropriate, then, that we as Adventist ministers' wives take a look at our attitudes. What kind of attitudes do our people see in us?

A marvelous index to our attitudes, both good and bad, is found in *The Ministry of Healing*, in the last section, entitled "The Worker's Need." While the word *attitude* itself is not used, there could be no better description. Notice some of the contrasting attitudes as given there:

Positive

1. *Humility*. No "bustle and self-importance." "Purity of motive." Daily work performed faithfully. (Page 477.)
2. *Trust*, accepting God's providential leadings, committing our ways to Him. "Rest confidingly in His love." (Page 488.)
3. *Optimism*. Hopeful, courageous, cheerful, light-hearted, joyous. (Pages 481, 474, 488, 497.)
4. *Sympathy*, forbearance for the erring. Consider rights of every man. Strengthen others by encouraging words. (Pages 483, 492, 485-487.)
5. *Forbearance* under wrong. "Cease to mind little differences," not disturbed by what others think or say. (Pages 485-487.)
6. *Praise* and thankfulness to God. (Page 492.)
7. *Patience* and kindness, amid frets and irritation—self-possessed. (Pages 495, 487.)
8. *Self-worth*—have sense of, keep hearts alive to sacredness of work. (Page 498.)
9. *Determination*, diligence, indomitableness; shape circumstances rather than them shaping you. (Pages 498-500.)
10. *Commitment*, singleness of purpose, ready for toil or sacrifice. (Page 502.)

Negative

1. *Self-pity*. "Beware of self-pity," indulging feeling efforts not appreciated, work too difficult. Craving promotion. (Page 476.)
2. *Worry*, anxiety, talking discouragement, feelings of unrest, afraid to trust God. (Pages 478, 480.) "Worry is blind and cannot discern the future." Wears out life forces.
3. *Despondency* "is sinful and unreasonable." "We need not keep our own record of trials." (Pages 481, 487.)
4. *Judging* and accusing, harsh judgment, dwelling on faults of others. (Pages 490, 492, 494.)
5. *Self-defense*, easily wounded feelings. Retaliation, dwelling on grievances. (Pages 485, 492.)
6. *Criticism* and condemning others. (Page 492.)
7. *Impatience* may cut cords of influence. (Page 494.)
8. *Lack of self-confidence*, low estimate of self fatal. (Page 498.)
9. *Indecision*, weakness. "Many become inefficient by evading responsibilities." (Pages 498, 500.)
10. *Self-indulgence*, "self-interest is the ruling motive." (Page 499.)

Our formal prayers may not be the words of a little child, "Dear Jesus, help me to be sweet and kind and good," yet the cry of our hearts in secret prayer may be much the same. God's answer to this prayer must involve our thoughts, for thinking invariably molds our attitudes

and behavior. "We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking."—*Ibid.*, p. 491.

Our attitudes do reveal what we have been thinking, for as a woman thinketh in her heart, so is she! □

PRINCESSES FOLLOW GUIDELINES

DAUGHTERS of governors, legislators, and businessmen came to Washington, D.C., this past April as princesses to take part in the annual Cherry Blossom Festival. The Washington EVENING STAR, reporting their presentation ball, said:

The cherry blossom princesses "representing the 50 States, the District of Columbia, and the territories were presented at a grand presentation ball as they made their entrances, one by one, on the arms of escorts through a cherry-blossom-festooned archway. They all wore white and pastel-hued gowns."

Before coming to Washington each young woman was sent a list of guidelines on proper dress for the many ceremonies and activities they would be engaged in during the week. Their communicate read:

"We are sure you don't like being told how to dress, especially with today's fashions being so individual in taste. But during Festival Week, you're part of a group event and we're asking you to take under advisement this suggested dress code. . . .

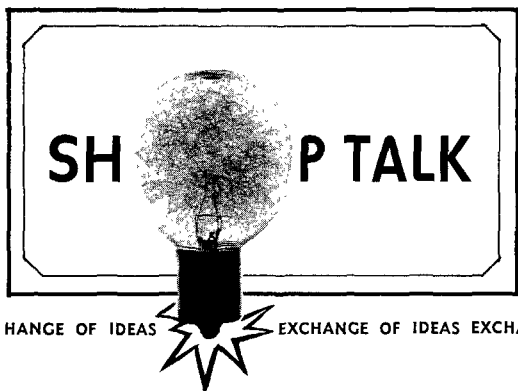
"Since you will be the center of so much attention . . . you'll be photographed and televised from every possible angle all the time. . . . Our suggestions are safe photographically.

"The following will NOT be worn at ANY time during Festival Week: SLACKS . . . PANT SUITS . . . MINI-MINISKIRTS . . . FLOWERS . . . HATS . . . HOT PANTS . . . TIARAS . . . HOOP SKIRTS . . . STRAPLESS GOWNS."

Those who were princesses followed the guidelines. A child of God, daughter of the King, is likewise a member of a select group. She has been chosen and given guidelines to follow. She is to be an example to her associates and a spectacle to the unfallen worlds—the epitome of careful modest Christian dress that sets her apart from the throng.

Are you a daughter of the King? Are you willing to follow guidelines, and teach your young princesses to follow you?

D. M. P.



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.

APPEAL FOR ILLUSTRATIONS

With books of sermon illustrations available, why should anyone appeal for more? Because there is a definite paucity of illustrations slanted to the non-Western culture. Instead, Christian names of people, items of Western history, inventions and articles familiar to those living in a technological society, or terms having meaning to educated minds or to people of Euro-North American stock are found in the collections I have seen. Primitive and agrarian peoples, especially those of Asia, Africa, or similar areas, find it hard to understand the illustrations Adventist speakers often use. Those whose knowledge of the stars is limited to the night sky above them cannot comprehend astronomical facts or figures. A man who may have never seen a wheel gets little illumination from a story involving television.

All I have said may be obvious. But national speakers usually have few stories or other illustrations from their own cultures on which to draw. Foreign speakers are no better off, for few know the local language well enough to build their own collection. Sharing what they have gained in personal contact is scant. Not only would I like to suggest a general sharing of any and all illustrations that may apply but also I propose that such a relevant collection be assembled. And I will be happy to accept the task, for I have a burden for this work.

Anyone possessing such illustrations is asked to submit them. History, literature, news, church papers, and personal or second-hand experiences are some sources for this material. National ministers, teachers, current or retired missionaries, and all other workers with such stories in your collection, I am appealing to you to participate. Even one story submitted will be appreciated. Topics will be both doctrinal and devotional. They will include such things as conversion experiences, preaching and preachers, the love of God, blessings for faith-

fulness in paying tithes and offerings, Sabbath victories and Sabbathkeeping, overcoming evil habits of any kind (not to exclude addiction to betel nut, tobacco, liquor, or narcotics and drugs, et cetera), answers to prayer, faith, miracles, healings, or divine deliverances.

In order to make the illustrations more usable, I suggest that each item submitted show a topical heading together with the following data: Religion and country of the story's or item's origin; source (such as newspaper clipping, news magazine, personal experience, history, or literature—detailed documentation for most items will not be required); the subculture to which any people mentioned in the item are most familiar; and the sender's name and address. Also, for possible need for pseudonyms, a list of ten names, five each of male and female, should be appended and sex indicated.

Whether the item comes from some remote areas of Central America, the heights of the South American Andes, the deserts of Africa, or the jungles of Oceania, I hope that by pooling resources, those who now have relatively little that is appropriate to their area of service may receive great help.

The nature of this project prevents individual acknowledgments and thanks. Thanks must wait until eternity reveals the good achieved by such an accumulation. But my thanks goes to all in anticipation of your response. These items may be mailed to:

E. Robert Reynolds
10051 Gramercy Place
Riverside, California 92503
USA

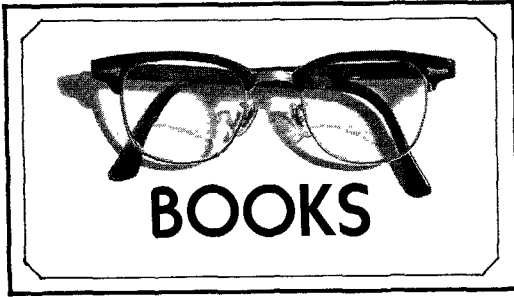
SEVENTH-DAY ADVENTIST PERIODICAL INDEX

Ministers, evangelists, teachers, scholars, editors, and others will benefit greatly by the recently published *SDA Periodical Index*. Beginning with January, 1971, the indexing includes 54 Seventh-day Adventist periodicals. Twenty-five of these are indexed comprehensively and 29 selectively. In addition, there will be indexing of articles of denominational interest as they appear in major secular periodicals.

The work is being edited by Mrs. Grace Holm, a librarian on the La Sierra Campus of Loma Linda University.

Institutional membership is \$25 per year; individual membership is \$9.50 per year. Institutional membership is \$50 for two years; individual membership is \$19 for two years.

For information and membership write:
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***Revelation of St. John*, Leon Morris, Tyndale Press, London, 263 pages.**

Any commentary on the Revelation has an immediate interest for the Seventh-day Adventist preacher. Dr. Morris' contribution on this book in the Tyndale New Testament commentaries is not an exception. This series of commentaries within its limited scope has made available some excellent material for preachers and students of the New Testament. In this commentary a competent approach is made to what is from the non-Adventist viewpoint a difficult book.

Let it be said at the outset that we as Seventh-day Adventists will not find here a confirmation of our unique exposition of the Apocalypse. It would be superfluous to expect this. Dr. Morris finds no grounds for adopting an exclusively preterist, historicist, futurist, or idealist view of the book. He concludes "that elements from more than one of these views are required for a satisfactory understanding of Revelation" (p. 18). This sensible note ensures that the exegesis will attempt to express a balanced viewpoint that is sane and helpful. We are not disappointed.

There are two main divisions, Introduction and Commentary. The former covers twenty-six pages dealing in a precise, straightforward manner with interpretation, the revelation and Apocalyptic literature, authorship, date, and sources. In his usual workmanlike manner the author gets to the nitty-gritty satisfactorily and fairly.

A quick look at Revelation 1:7-10 leads to disappointment. The phrase "they also which pierced him" in verse 7 has no comment other than a reference to Zechariah 12:10. The Lord's day of verse 10 is equaled uncritically with Sunday.

The Christology of the Revelation is a much-neglected factor, and although the commentary does not especially deal with it, it does strongly underline it.

A perceptive and valuable contribution that Dr. Morris gives to the Revelation is his suggestion that in its pages and teachings we have a "theology of power" (p. 16). World events are not dictated by the whims of Moscow or Washington but by the dictates of a God who is "sovereign, whose power is absolute" (pp. 55, 107).

In the reference "the Lamb as it had been slain," in Revelation 5:6, the perfect tense of the verb indicates "that the Lamb was not only slain at a point of time, but that the efficacy of His death is still present in all its power." Comments on other verses include: "That the Lamb is worshipped is evidence of His full divinity" (verse 7). "Thou wast slain and hast redeemed us" (verse 9) points to the once for all action on Calvary. The verb *redeem* (*agorazō*) signifies simple purchase. This is brought out further by the following "to God," which indicates ownership. Redemption is not aimless. Sinners are purchased so that they may belong to God. The purchase price is given: "Thy blood" (verse 9). "The grace of our Lord Jesus Christ be with you all" (chap. 22:21), puts the emphasis on universality. John looks for grace for all God's people. He closes his book by reminding us that all Christians, not just some, depend on God's free grace.

There is little here to aid our interpretation of prophecy but a good deal to direct our thoughts to the power of Christ that we may preach Him as the saving Lamb.

PATRICK BOYLE

***The Power of Pure Stewardship*, Carl W. Berner, Sr., Concordia Publishing House, St. Louis, Missouri, 125 pages, \$2.75 paperback.**

The author has served as pastor of a large Lutheran church in southern California for the past 45 years. While vacationing in Yosemite National Park I had the privilege of meeting and visiting with him. He is a very talented and dedicated minister.

The Power of Pure Stewardship is devoted to the presentation of his firm belief that the tithe is the divine plan for the support of the church. The following are just a few brief phrases by which he expresses his convictions, and there are many other statements that would be of interest and benefit to our workers as well.

"God's share is given from the top, not from the bottom. Scraping the bottom for God brings Him dregs and brings the giver regret."

"God's plan is potentially so limitless, so promising of good, it is so simple and sincere, so honest and intelligent, that one would expect every Christian to rush toward it."

"No one ever need fear going God's way in faith. It is going the other way in unbelief that we need to fear."

"No needs can match our need to be good stewards."

"Sinful materialism accepts God's gifts and then orders the Giver off the premises."

You will enjoy reading the experiences that are related concerning faithful tithesayers. In fact I am sure that the entire book will be read with interest.

L. H. OLSON



Bible Work Is Expanding in Bulgaria, Yugoslavia

A new translation of the New Testament and Psalms into Bulgarian has been completed in Sofia after seven years' work by Orthodox scholars. Roman Catholic and Protestant churchmen have read the text and made suggestions, and the translation is expected to be acceptable to all Bulgarian Christians. Publication is under discussion among representatives of Bulgarian churches, the government, and the United Bible Societies. The latter agency has offered to provide the paper. Meanwhile, the European Baptist Federation in Switzerland reported that distribution of Bibles in Yugoslavia increased in 1971 to 36,760 copies, as compared to 19,478 a year earlier. Bibles were said to be available in eight Yugoslav state bookstores. Production of Bibles in the country's various languages was carried out in Great Britain until 1971, when it was transferred to Belgrade.

Archeologists Report Find Beneath the Lateran Palace

Vatican archeologists have uncovered a large room believed to be part of an ancient Roman palace beneath the Lateran Palace and the baptistry of the adjoining Basilica of St. John Lateran. The room measures 79 feet long by 36 feet wide. Archeologists believe it was part of a large palace constructed in stages between the first and the fourth centuries A.D. They also believe that the baptistry, reputed to be the place where the Emperor Constantine was baptized, marks the site of what may have been a non-Christian shrine. From the early years of the fourth century until the late fourteenth century the Lateran Palace served as the home of the papacy. The palace took its name from its one-time owners, the Laterani, a wealthy Roman family whose name was accidentally immortalized solely because they possessed one of the most magnificent private buildings in Rome. The palace came into the possession of the Emperor Constantine, who, after his conversion, gave it to the bishops of Rome to be their residence in perpetuity. A basilica was erected beside

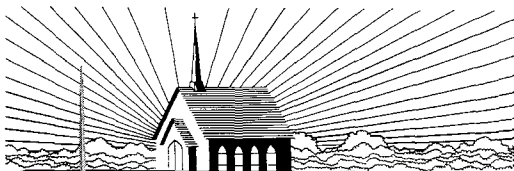
it as the cathedral-church of the pope as bishop of Rome. It came to be known as "The Mother and Head of all churches of the City and of the World." Its octagonal baptistry—a thousand years old—is thought to be the original model for later medieval baptistries throughout Europe.

"Jesus People" Seminar Draws Crowds to Protestant and Catholic Churches

Youths associated with the Jesus Movement met with representatives of most major denominations during a two-week Bible study seminar held in the Kansas City area. Observers saw "charismatic renewal" as the reason why so many persons of varied cultural backgrounds and denominational beliefs gathered to worship and study the Bible at a seminar held in Catholic and Protestant churches. "God is pouring out His Spirit on all flesh as prophecy predicted," explains David Rose, 22, leader of the Jesus Movement in Kansas City. The meetings included sessions on prayer, holiness, prophecy, gifts of the Spirit, and the ministry of Jesus as healer, Saviour, baptizer in the Holy Spirit, and deliverer from demon power. Speakers offered "antidotes" to the growth of magic and witchcraft reported in recent news articles. An exposition on the Biblical prohibitions of seeking supernatural aid through fortune telling, séances, and astrology was held before a "deliverance service" at which hundreds of persons sought deliverance from evil spirits. Prayers for divine healing following a sermon on the topic resulted in many persons testifying to miracles. Reverend Don Basham, Disciples of Christ minister and author of the book *Face Up With a Miracle*, prayed with about 200 persons desiring to receive the baptism in the Holy Spirit which would enable them to "speak in tongues," a distinguishing characteristic of the movement. Mr. Derek Prince, former philosophy professor at Cambridge University, England, says the charismatic movement will continue to grow into a revival that will shake the world if, he said, God's people diligently fast and pray.

Vatican-Anglican Agreement Called Major Step Toward Reunion

Italian Radio, commenting on the agreement of the Anglican and Catholic Churches on the doctrine of the Eucharist, quoted a high Vatican source in Rome as saying that the accord is the "most important step toward reunion of the two churches since the sixteenth century." Vatican Radio devoted considerable air time in explanation of the agreement, which was reached last September in Windsor, England, by members of an international Anglican-Roman Catholic commission. It removes one of the main doctrinal obstacles to unity by ending old differences between the two churches over the concept of transubstantiation or what exactly happens during the sacrament of

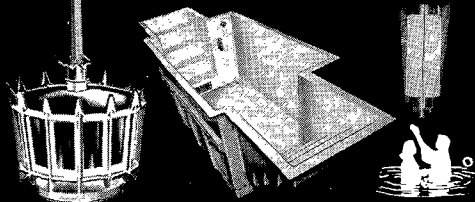


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the Lord's Supper, in the eating of the consecrated bread and wine. The joint Anglican-Roman Catholic commission is now working on problems in the ministry, which will be discussed at its next meeting. Among the difficulties to be considered will be how papal authority and the functions of Catholic priests and bishops relate to Anglican orders that were formally declared null and void in 1896 by Pope Leo XIII. If an agreement on the ministry is reached, Italian Radio observed, there will be only a "few minor obstacles" to full unity. Speculating on what form this unity might take, the broadcast said it could be similar to that of the Vatican's relationship with the Eastern Rites.

Canadian Sees Science "Reviving" Frozen Body of His Daughter

Guy de la Poterie, 36, a pharmaceuticals salesman who had the body of his eight-year-old daughter, Genevieve, preserved by the freezing process of cryonic suspension after her death in Los Angeles, said he hopes to see her alive and well again—and unchanged. Genevieve died in Los Angeles of kidney cancer. In an interview in Montreal, Mr. de la Poterie, a "nonpracticing" Catholic, is convinced that science will one day come up with a way to revive his daughter and cure her cancer. She will be just as brilliant as she was in school, he said, and will be able to run, jump, ski, and resume her piano and ballet lessons.

46 JULY, 1972

Survey Finds Religious People Are "Notably Happier"

Religious people are "notably happier" than non-religious people. This was one of the findings of a research study on consumer attitudes toward personal happiness conducted by the public-relations firm of Batten, Barton, Durstine, & Osborn, Inc. According to the BBDO study of eight different elements connected with happiness, religion was the one that correlated most highly. People who claimed to be "very religious" were 12 times more likely to be "very happy" than "unhappy." Among other findings, the study revealed that women are happier than men (36.4 per cent of the women surveyed claimed to be "very happy" as against 28.1 per cent of the men), and that single people are less happy than married people (the sole exception in the survey in that there were more unhappy people—17.4 per cent—than "very happy" people—15.2 per cent).

Spanish Scholar's "Find" Stirs Thoughts of Biblical "Breakthrough"

A report that a Spanish Biblical scholar—a top expert in papyri—has tentatively identified two small Dead Sea scrolls fragments as New Testament writing has created a stir of excitement in scholarly circles. If confirmed, the discovery of Father Jose O'Callaghan, a member of Rome's Pontifical Biblical Institute, could be the Biblical breakthrough of the century. According to a UPI report, Father O'Callaghan believes there is reason to conclude that the two fragments are tiny segments of the Gospel of St. Mark, dating from about A.D. 50. The Spanish expert set forth his hypothesis in a scientific article published in the current issue of *Biblica*—the journal of the Institute. The oldest New Testament fragment found until now is the Rylands Papyrus, discovered in Upper Egypt and now in the John Rylands Library, Manchester, England. It was identified as a piece of

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St. John's Gospel in 1933. On one side it contains John 18:31-34 and on the other side, John 18:37, 38. It was probably written around A.D. 130. Confirmation of O'Callaghan's discovery would help date the composition of St. Mark's Gospel with more precision. It is now generally agreed that it was written "before A.D. 70." But according to American Biblical scholar Father Joseph A. Fitzmeyer, S.J., of Fordham University, New York, a more exciting and important implication would follow from confirmation: The fragments would prove to be the very first Christian fragments to turn up among all the Qumran findings.

Catholic Historian Challenges the Concept of Infallibility

A church historian arguing that the papal claim to infallibility constitutes the "greatest obstacle" to Christian reunion, echoed the call of other theologians for adherence to the concept of "indefectibility" as a way out of the impasse. Citing several examples of how assumedly infallible papal statements have been reversed over the centuries, Dr. Leonard Swidler, a Roman Catholic and professor of religion at Temple University in Philadelphia, said the idea of indefectibility better expresses traditional Christianity. Dr. Swidler made his observations in the fall edition of the *Journal of Ecumenical Studies*, published at Temple, which

focused on the "ecumenical problem" of papal infallibility as a "burning intramural issue" within the Catholic Church itself. In the same issue Dr. Brian Tierney, a British Catholic church historian now teaching at Cornell University, Ithaca, N.Y., developed his contention that papal infallibility is not part of the main tradition of Catholicism and was even condemned by several popes. Excerpting data from his forthcoming book *Origins of Papal Infallibility, 1150-1350*, Dr. Tierney claimed that the Franciscan theologian Pietro Olivi in 1276 first expounded the doctrine of papal infallibility. However, he said, subsequent popes condemned the doctrine of infallibility, and it was only after the sixteenth-century Protestant Reformation that it was reintroduced. Dr. Swidler, in his article, also cited the position of Bishop Francis Simons, of Indore, India, who claimed that the New Testament does not prove or even strongly suggest the church's infallibility, let alone the pope's. Historically, Dr. Swidler said, "the facts are that fully authoritative papal definitions and condemnations have often been reversed . . . not just expanded, modified or supplemented, but clearly rejected." Calling the present doctrine of infallibility "too rigid" and largely negative, Dr. Swidler called on Catholics to "de-mythologize" the church by admitting that in all its aspects—including the papacy—the church "can err, and has erred and will continue to err."

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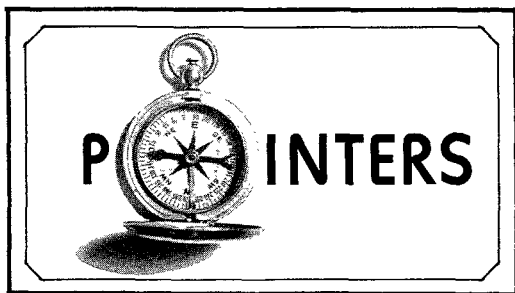
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best advertising possible is the witness of a loving and lovable Christian. If our church members will truly live out their faith and be joyful and warmhearted witnesses for the Saviour there will be a continuing and growing interest in this message.

Reports coming to us from many workers tell us that, while all the advertising that was used in the Reach Out for Life meetings was effective to a degree, the surest way of attracting a large number of non-Adventists to the meetings was to have them personally contacted, invited, and brought to the meetings by their Adventist friends and neighbors.

It has been surprising to discover that many of our members have so few neighbors and friends with whom they are well acquainted. Is it possible that we have become exclusive in our relationships with people to the point where we have little or no influence upon them? Are we afraid to associate with them? Let us really build friendships with the people around us and then seek to lead them in every way possible to the point of interest in Christ and the special truth for this time. Let us be so friendly that they will want to join us in attending our meetings when they are conducted.

How many non-Adventist friends do you have? How many do your members have? Can we not give them guidance in this very practical area of friendship development so they will become instruments in the hands of the Lord to lead others to His remnant church and, at last, into the kingdom of heaven?

N. R. D.

STUDIES OF THE FUTURE

According to Religious News Service, Earl D. C. Brewer, a professor of theology at Emory

University, at an Atlanta meeting of the Religious Research Association reported his concern that "religion's age-old concern with the future is being absorbed by the secularists—scientists, technologists, planners, and artists."

With the approach of the year 2000, studies of the future are increasing, but mainly by secularist scholars, as, for example, the Commission on the Year 2000. Similar studies have been supported by the

Rand Corporation, the Defense Department, and research groups.

Dr. Brewer also cited the rise of the Institute for the Future, the World Future Society, and the new publication *The Futurist*. The ready acceptance of Alvin Toffler's best-seller, *Future Shock*, is an obvious example of the public's concern with the future.

As to the future, Seventh-day Adventists have a message of ever-increasing relevancy. Let us not hide this voice under a bushel. The visions, prophecies, and dreams of ancient seers speak to our time. These find their focal point today in the three angels' messages of Revelation 14:6-12.

These messages must be given with ever-increasing clarity and power. They alone unmask Satan's last-day master plan for the control of the world. They alone point to God's way out of man's dilemma. When these messages have been given and God says, "It is done," those who have accepted them will be saved. Those who have rejected them will be lost. What a solemn responsibility is ours in the manner and effectiveness of their presentation.

O. M. B.

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