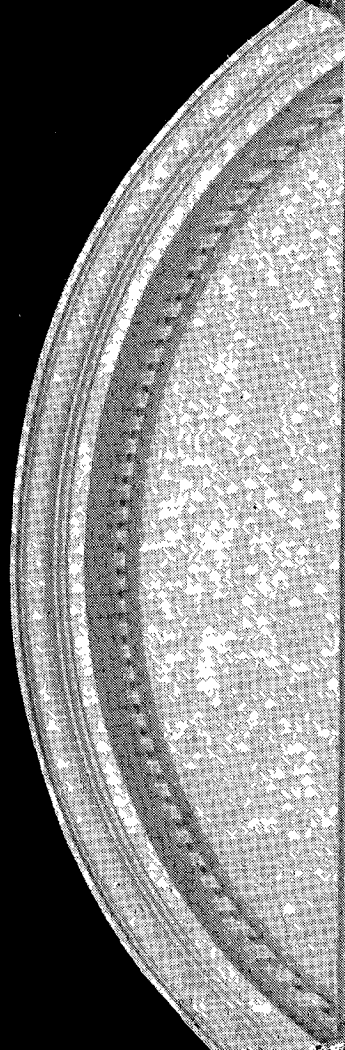
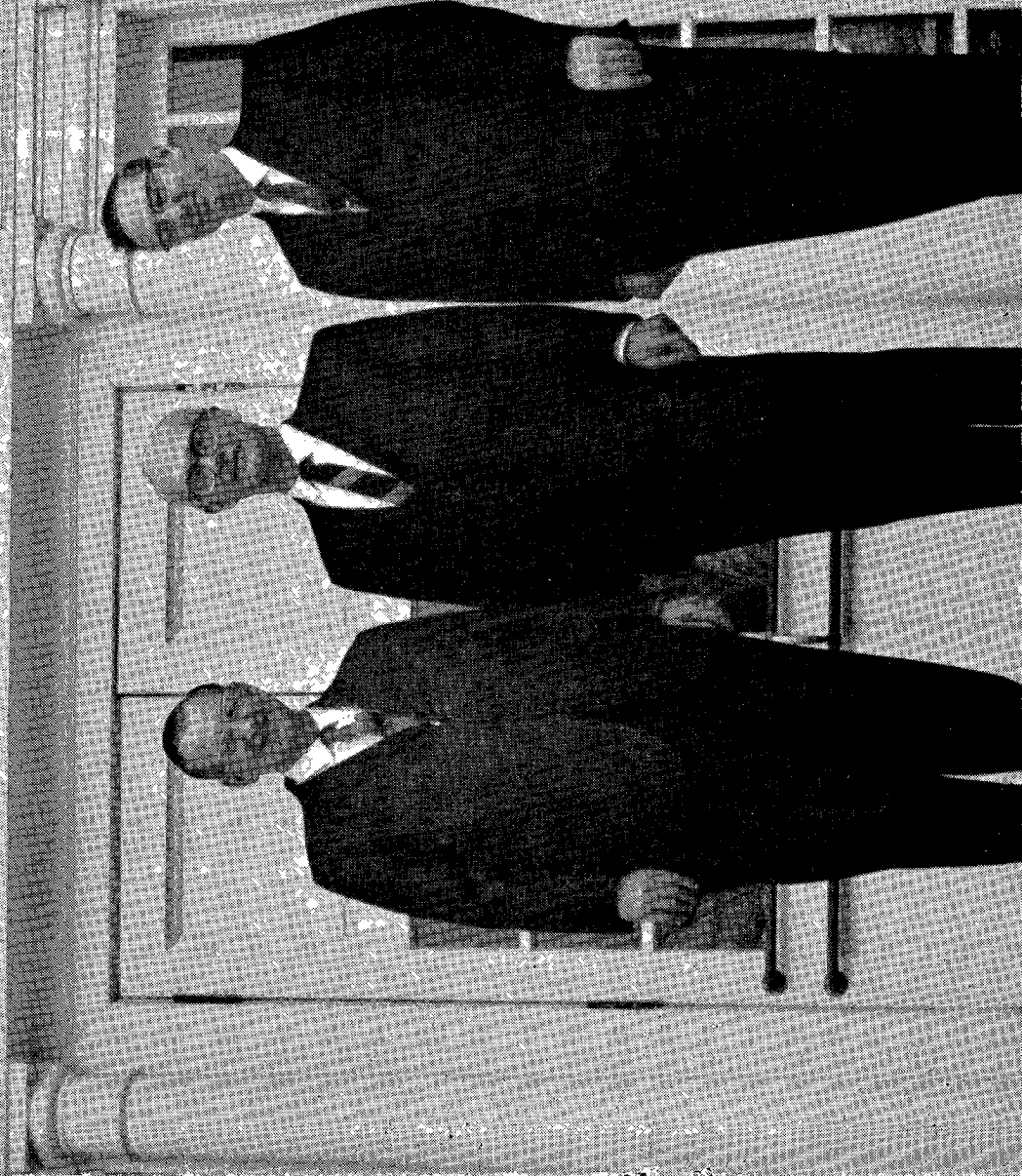


The MINISTRY

JULY 1966



RELIGION CENTER



RELIGION CENTER

Columbia Union College

M. K. ECKENROTH

Director of Religious Activities, Columbia Union College



RELIGION CENTER! These two words are filled with warmth and affection on the campus of Columbia Union College located in the city of our world headquarters in Takoma Park, Maryland. The H. M. S. Richards Religion Center derives a deeper sentimentality for the patrons, faculty,

and students of the school because it is named to honor one of its most illustrious graduates, H. M. S. Richards, speaker and director of the famed Voice of Prophecy international radio broadcasts.

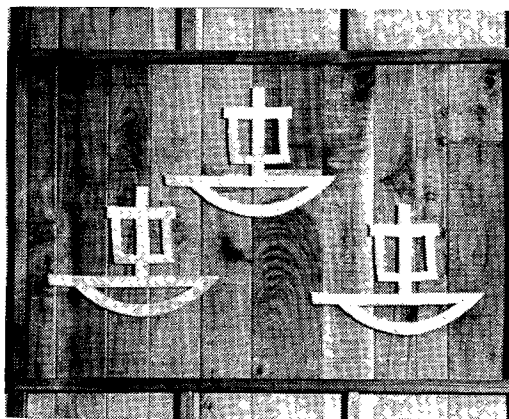
Columbia Union College stands unique among sister colleges in North America as the only one possessing such a Religion Center on its campus. This is not only a building where "religion" is objectively taught but where Christ is subjectively sought as the Author and Finisher of the true faith.

In addition to modern, well-equipped, newly furnished classrooms, the Religion Center offers to the student a beautiful chapel. This chapel is furnished with native walnut wood-paneled walls and matching walnut pews. Wall-to-wall carpeting and a most meaningful and significant decor of various Christian symbolisms make this chapel sought after by students and faculty alike for worship, personal devotions, and appropriate meetings.

The symbolisms of the H. M. S. Richards chapel express the great centralities of the

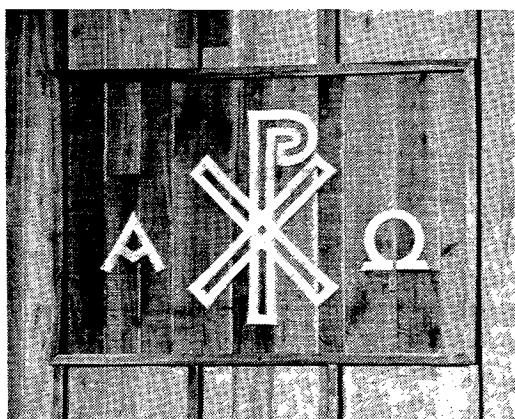
gospel that have witnessed to God's truth through the centuries.

On the north wall are boat symbolisms of the first-century Christians. They represent pictorially the victorious traversing of the sea of life, and by the sail of faith one is reminded of the simple faith of the early believer in Jesus Christ as the one safe guide of their lives.

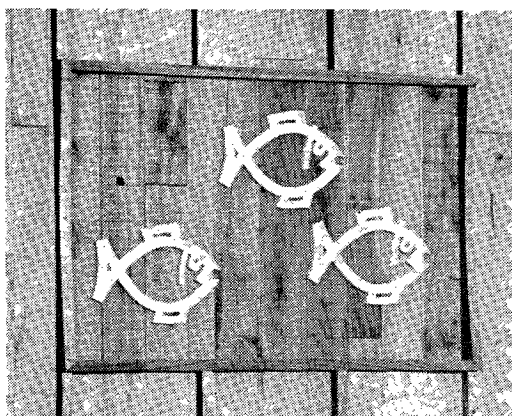


The central panel is composed of the Greek letter symbolisms of Alpha and Omega, so fitting to depict Him who is the "first" and the "last." Seen also is the XP (Chi-Rho), which stands for Christ as the first Greek letters of the name "Christos."

The fish symbolism likewise was chosen by the early second- and third-century Christians to identify their faith and one another during persecution. The letters of the Greek word *ichthus*, meaning fish, were also uniquely the first letters of the Greek



words meaning "Jesus Christ, God, Son, Saviour."



On the south wall of the chapel may be seen Biblical symbolisms characterizing the "remnant" Christians, namely, the Bible, the law of God, and the three angels heralding their mighty message of final entreaty to judgment-bound mankind.

Behind the pulpit, attention is focused upon a world map with our Lord's commission, "Go ye into all the world, and preach the gospel," inscribed above it.

Finally, the glorious cross is depicted as foundational to the successful preaching pulpit from whence flows the enabling grace of a triumphant, living Saviour.

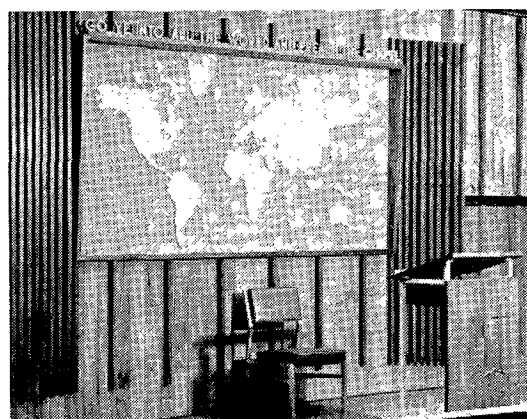
In an adjacent room to the chapel may be found an additional feature unique to the H. M. S. Richards Religion Center. This is the beautiful Museum of Biblical Antiquities. Exact copies of the imposing seven-foot shaft known as the Black Obelisk of Shalmaneser III, the three-foot head of Thutmose III, and the Rosetta and Moabite stones are there and one is intrigued by this

on-campus museum, which makes the Bible more than an abstract book of history; it is a living record of the mighty acts of the God of history.

Included in the collection of artifacts are not only duplicate copies from the world's greatest museums but also originals either on loan or gifts of those who have visited the Bible lands, such as the personal collection of Neal C. Wilson, B. G. Wilkinson, the writer, and others.

The idea for the development of a Museum of Biblical Antiquities and church artifacts began with the late M. E. Kern from whose day onward various mementos of overseas travel and church growth were deposited and stored in the college library.

Later, during the years when Leslie Hardinge served as chairman of the department of religion the idea of such a museum matured. For several years the humble be-

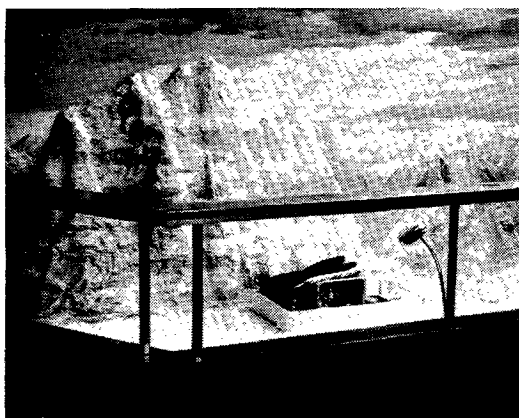


ginnings of this collection were displayed in the lower level of Columbia Hall. Encouragement for the expansion of this proj-

ect was given by the college board during the administration of Charles B. Hirsch. The careful gathering of copies of historic archeological discoveries continued. During the past year final phases of the museum have been under the direction of the writer.

Coincident with the establishment of the H. M. S. Richards Religion Center, space was allotted for the first time to house permanently a college Museum of Biblical Antiquities. The present administration of Columbia Union College—Neal C. Wilson, chairman of the board, and Winton Beaven, president of the college—has given valuable support to the department of religion for future development of this project. As funds are available important additions will be made to the museum.

As one enters this beautifully housed and arranged museum he is attracted to the arresting three-dimensional ten-foot painting of the Mount Sinai complex with a model of the wilderness tabernacle on the plain at its base. The tabernacle is unique in that a series of electric lights automatically flashes during a five-minute recorded description of the sanctuary, its furniture and its services.



The story of this college campus spiritual center would not be complete without reference to the remaining project now being developed. A new impetus to the project

was recently given with the generous gift to the Religion Center of the B. G. Wilkinson Memorial Library. This library, consisting of the fine personal theological library of this distinguished scholar, teacher, and administrator, given by his son Dr. Rowland Wilkinson, marks the beginning of a rapidly developing theological research library that promises to be unique to the campus of Columbia Union College.

Thus once again the prophetic utterances of the messenger of God as she stood on the very spot where this headquarters college now stands are confirmed as the light of truth continues to shine forth from this school of divine planting. Early in 1904 in her first Sabbath sermon in Takoma Park she said: "I am thankful to God for the privilege of seeing the land that has been purchased for our institutional work in this place. The securing of this land was in the Lord's providence."—*Life Sketches*, p. 397. A few days later she wrote: "The location that has been secured for our school and sanitarium is all that could be desired. The land resembles representations that have been shown me by the Lord. . . . It seems as if Takoma Park has been specially prepared for us, and that it has been waiting to be occupied by our institutions and their workers. My hopes for this place are high. . . . Were Christ here upon the ground, He would say, 'Lift up your eyes, and look on the fields; for they are white already to harvest.' John 4:35."—*Ibid.*

Indeed, they are "white already to harvest" and our hopes are high for those who enter the doors of the Religion Center for the study of God's Word.

The Source of Life

God is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from Him to all His creatures. And wherever the life of God is in the hearts of men, it will flow out to others in love and blessing.—ELLEN G. WHITE.

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EDITORIAL

A RECENT coast-to-coast program brought a group of scientists together on the TV screen. They were discussing some aspects of the universe. What they were saying was both interesting and challenging. Much of their vocabulary could not have been understood by past generations. Some of the "unknowns" of even a few years ago were brought into sharp focus. While listening we could not help pondering how different is man's concept of the universe today from what it was a few decades ago. We felt grieved, however, when one of the younger scientists turned from the purely scientific discussion and said something like this: "Time was when people believed in a personal God, a generous, kind-hearted Being who cared for them when in trouble, to whom they prayed and offered their worship. But all that now belongs with the past, having been superseded by the discoveries of this new age."

This man doubtless stands high in the scientific world, but when he left the area of his specialty and entered the field of theology he quickly revealed that he was speaking of things he knew little or nothing about. Faith in a personal God was to him a mark of ignorance. But that is typical of this generation. For many the god of science has taken the place of the God of salvation.

God Discounted in the Classroom

The words of Jesus are certainly pertinent today: "When the Son of man cometh, shall he find faith on the earth?" The original reads, "the faith." The faith of Jesus is saving faith. But the tragedy is that because men have lost all sense of a personal God, salvation has no meaning either.

For a century God has been discounted in the classroom and ridiculed in the laboratory. In a spirit of self-sufficiency our generation is following in the footsteps of the

ancient Greeks who sought to come to an understanding of themselves and their universe by philosophy and reason rather than by revelation. "The world by wisdom knew not God," says the apostle. And that is true today. Those ancient thinkers whose "wisdom" reached great heights did not find the answer to the ultimate questions of human existence. Nor can men today find satisfying answers to these basic questions merely by the disciplines of science, wonderful and various as they may be.

Great Minds Baffled

When scholarship has made its greatest contributions there are still areas that baffle human thought. As Dr. A. N. E. Anrade has tersely stated: "The latest lesson of the laboratory and study appears, however, to be that while we can go very, very far in our study of the material world, there are mysteries that our methods can, by their very nature, never touch."—*An Approach to Modern Physics*, p. 259. It seems strange that while refusing to put faith in a personal God many find no difficulty in putting faith in their own achievement. Instead of science leading our generation to a new and reverent concept of the greatness of the Creator, it has lost creation's God in the cosmos. Nevertheless, some in this faithless generation will be found who by the grace of Jesus Christ "keep the commandments of God, and the faith of Jesus." Nor is this an ignorant limited faith. It is rather an active, far-reaching

**"We
Persuade
Men"**

faith that centers in the One through whom all things came into existence.

This highly complex, fast-moving age bears little resemblance to the slow, simple gait of the past. Everywhere we look, change is the order of the day. And these changes have made an impact on every area of life. But why this comparatively sudden change? Why was it that men had to wait so long to develop even the telescope? This, of course, became the forerunner of other discoveries. What is the explanation? Is it because men of the twentieth century are more clever than past generations? That certainly is not the case, for the ancients accomplished many things beyond our ability today. But what has led science to take such rapid strides? Students of prophecy know the answer. This generation is to witness the closing events of human history. But before that can happen the everlasting gospel is to be preached to "every nation, kindred, tongue, and people." Men and women of all ranks and races must have opportunity to hear God's message and prepare to meet our Creator and Redeemer when He returns as King of kings and Lord of lords.

Human Accomplishments Insignificant

If only men could see themselves in contrast with their Maker, how insignificant all human accomplishments would appear! The most spectacular demonstrations would seem small indeed!

Listening to the television program to which we already referred, we could not help realizing that the very science these men were extolling has also made possible the proclamation of the gospel of grace to all the world in a single generation. Millions today can see and hear the living preacher at the same precise moment. Having permitted the discoveries of our time, God has opened the way for the everlasting gospel to be heralded by methods never dreamed of in past ages. Man may glory in his achievements and even make science his god, yet the message being proclaimed to all the world today is "Fear God, and give glory to him; for the hour of his judgment is come."

When our Lord returns in power and great glory, the idols of gold and silver, of intellect and discovery, will seem small indeed. So overwhelming will be that revelation of majesty that men will hurl their gold and silver to the moles and the bats.

Men will flee terror-stricken from the blazing face of the coming King as they plead for the rocks and the mountains to "hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

Peril Realized Too Late

What a tragedy that men scorn the grace of Jesus Christ, and ridicule the only thing that can save them in that day. Too late they realize the peril of their choice. The Scripture says: "As it was in the days of Noe, so shall it be also in the days of the Son of man." Little did that ancient generation realize that the judgments of God were at hand. Jesus said: They "knew not until the flood came, and took them all away." The word of truth preached by faithful Noah meant nothing to them. They put their confidence in their own opinions. Having turned from God's saving grace, they at last rushed to their ruin and perished in their iniquity. Awful as it is to contemplate, history will be repeated. Our pedantic, self-sufficient generation, glorying in its own accomplishments, knows not that the day of judgment is at hand.

We as heralds of God's last message have been given the responsibility of proclaiming the gospel of grace to all men everywhere. "Knowing the fear of the Lord, we persuade men" is the way Paul expresses it in 2 Corinthians 5:11, R.S.V. The note of urgency was heard all through the messages of those first evangelists, and its impact was tremendous. It pierced the hearts of their hearers. It moved whole cities to God. Nothing seemed to be able to stand in their way. That same note of urgency must be heard again in our sermons.

Decaying Pulpit

The great tragedy of our time is a decaying pulpit. There is a lack of power in the proclamation of the Word of God. The last note of authority on the part of preachers is pathetic. How can a preacher take his work for granted with the world falling to pieces? O that the Holy Spirit would stab us awake! That He would help us realize that eternity is involved in the messages we bear: that our sermons are either "a savour of life unto life" or "of death unto death"!

We say again: the divine urgency that gripped the apostles must grip our hearts today. It must be a trumpet call within our souls enabling us as we stand before

the people to see them not as rich and poor, young and old, educated and ignorant, but as judgment-bound souls for whom Christ died. The church's greatest need is for ministers of the new covenant who know how to "persuade men." We need the baptism of the Holy Ghost and of fire, that our words will be as fiery darts to pierce men's hearts and minds, letting them cry out as of old: "Men and brethren, what shall we do?" To "persuade men" is our God-given task.

R. A. A.

Measuring Success

T. E UNRUH

Retired Administrator

EVERYBODY wants to succeed—that is almost everybody. There are a few who are content with mediocrity and failure. But what is success? By what standards shall we measure our labors and judge our endeavors? Is one eminently successful if his name heads the list of total deliveries or maximum hours? Not necessarily. Is it success to do a little better than we did last year? I think not. How then shall we measure success?

Success is not determined by a set of fixed standards. Many factors are involved. There is the question of one's ability. Talents have not been uniformly distributed. There is the question of one's health and the circumstances inherent in the situations where one labors. Then, too, the effects of our labors are not always immediately in evidence. It is in "due season we shall reap if we faint not."

For myself I have formulated a definition of success that has brought to me a restfulness that is indescribably precious. It takes me completely out of competition with my contemporaries. I am in no rat race with someone else. Here it is:

"Success is to function at a maximum of one's ability."

Stated negatively: "No person is truly successful who is content to do one whit less than he is capable of doing." It would appear that this definition of mine is supported by divine counsel. Note: "We shall

individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible."—*Christ's Object Lessons*, p. 363.

How can this personalized philosophy of success be made to function in our everyday situations? Five vital factors are definitely involved. Let me list them:

1. *A consciousness that we are laboring in the presence of God.* "Thou God seest me" (Gen. 16:13). The psalmist makes it plain that we can never escape from the presence of God (Ps. 139). In the parable of the Vine and the Branches, Jesus said that "abiding" must always precede "fruitbearing."

2. *A recognition that there are no limits to God's ability or willingness.* "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Some time ago circumstances compelled me to the formulation of this motto: "You will never know the resources of Christ until you attempt the impossible."

3. *The disposition to throw one's self without reserve into the work one has been called to do.* "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). A wavering, halting spirit accomplishes nothing worth while. There are few greater tragedies than the tragedy of a divided interest. Divinely called workers who devote a portion of their time "sitting at the receipt of custom" present a pathetic picture.

4. *The disposition to reach for and to make ever larger plans for the extension of God's work* (John 4:35). It is a world task that challenges the workers of God. We are told: "You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views."—*Life Sketches*, p. 208.

5. *The disposition to be wise in the use of our time* (Eph. 5:16; Col. 4:5). Every hour is freighted with eternal possibilities. Time is the stuff that life is made of.

The above five factors, properly combined, make possible the functioning of our philosophy of success. This is partnership with God—not competition with fellow workers.

Stop on Red Signal

THEODORE CARCICH

Vice-President, North American Division



NOBODY notices much when an underworld character violates the law, but when a respected individual gets involved the newspaper headlines scream and eyebrows arch. To be sure, the raising of both headlines and eyebrows is determined by the offender's position in the

community, especially if he is a prominent churchman.

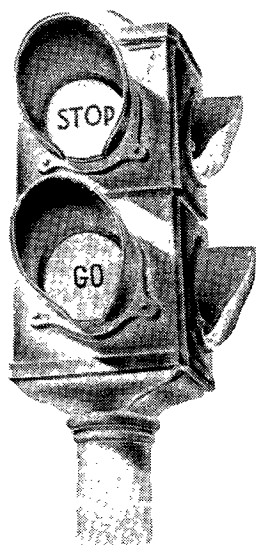
Why is this? Part is due to humanity's morbid interest in scandal and sensationalism. Understandably, the press does not hesitate to exploit this human weakness. But over and above all explanations is the stark fact that much more is expected of the highly-placed person. Certainly those in positions of civic and religious responsibility are required to meet higher ethical standards than the average citizen.

Consequently when such a person falls, his fall, in the public's opinion, is greater. People are shocked, not by the enormity of his sin but by the height from which he fell.

Therefore, anyone accepting leadership must be prepared for this consequence. Christian leaders, especially, need to bear in mind that their responsibility extends beyond humanity to God. When this divine dimension is added, the normal expectations of moral uprightness are greatly heightened. Let an individual add the profession of Christian faith to his position of human responsibility and he immediately inherits not only a strong incentive to choose the right and avoid the wrong, but also the possibility of failing in a much larger dimension.

Warning Signals Flashed

As an example, consider Solomon. His was a dual responsibility—to rule a great



nation and maintain fidelity to the God who appointed him. So his fall was doubly tragic. Manifestly, his sin was compounded by the great height from which he toppled.

The sad part of the sordid story is that the whole thing could have been avoided. Long before the debacle God flashed warning signals in Solomon's pathway. Clearly and prominently the signals were placed where he could see them (see Deut. 17: 14-20). In plain and unmistakable language the nation's leader was warned against the evils of pride, greed, sensuality, and the neglect of God's law.

Liberal Egyptian Customs

With such clear signals flashing before him, how did his backsliding begin? Doubtless by carelessness in some minor matter. Obviously, he did not *wholly* follow the Lord. Commenting on Solomon's disregard of the divine warnings, God's servant says: "So gradual was Solomon's apostasy that before he was aware of it, he had wandered far from God. Almost imperceptibly he began to trust less and less in divine guidance and blessing, and to put confidence in his own strength. Little by little he withheld from God that unswerving obedience which was to make Israel a peculiar people, and he conformed more and more closely to the *customs* of the surrounding nations."—*Prophets and Kings*, p. 55. (Italics supplied.)

In his ambition to excel other nations in power and grandeur, Solomon, no doubt,

looked upon the peculiarly strict customs of God's people as a hindrance. Willfully he introduced liberal Egyptian customs into his personal life and by example into the lives of his subjects. This, he reasoned, would bring prestige, prominence, and success to his kingdom. Solomon's final, irrevocable act of disobedience was his insistent association with idolatrous women and the introduction of their vile and filthy idolatries among God's people. This flagrant flaunting of God's warnings and commands was followed by judgment.

Before long Solomon forgot the source of his prosperity and in time he lost his honor, integrity, and kingdom. A man cannot persistently disregard God's signals and avoid disaster. It is far better to stop than to court tragedy.

Tottering From the Same Precipice

Solomon's story is a warning to us. Ours is an affluent society permeated by enervating social pressures and customs. How easy it is nowadays to measure life with better houses, bigger automobiles, the latest fashions, and the demands of a contemporary culture. An even greater danger is the tendency to treat questionable commercial entertainment with tolerance, leading to an acceptance of the loose and lax conversation of worldlings and subsequently a careless attitude toward's God's standards for morality and marriage.

Subjected as we are to the incessant demands of modern life, it is easy to make mammon first and God second. Who among us has not felt the world's encroachment upon time that should be devoted to prayer, Bible study, and spiritual exercises. Once this pattern is established and self-confidence replaces trust in God, we totter on the same precipice from which Solomon fell.

However, we need not fall. If we do, it is because we deliberately bypass God's red light and persistently refuse to back away from the edge of the precipice. The sources of our temptations may be different, but the way to keep from succumbing is to wholly follow the Lord's direction.

When God says stop, He means just that. Solomon thought otherwise and ruin followed. The warning lights flashed, but he chose to disregard them. Near the end of life Solomon regretfully wrote: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

Briefly, let us enumerate the lessons this sobering experience teaches:

1. Position does not impart holiness and excellence of character.

2. The higher a man's position, the greater his responsibility, the wider his influence, and the greater his need of God's help to develop the best and most holy character.

3. A call to Christian leadership in any capacity is a call to walk circumspectly before God and our fellow men.

Let it be understood, therefore, that whatever our position in life (minister, parent, teacher, professional person, craftsman), we can, with God's help, succeed. But let us never misread God's signals and repeat Solomon's tragic miscalculation. When God says "Thou shalt not" He means STOP! Failure to heed means loss, now and hereafter.

"7th Day—7th Place"

The advisory council of the Philippine Bible House had met to elect twelve men and women who would compose the first board of directors of the newly organized Philippine Bible Society, to adopt and finalize the constitution and bylaws of the society, and to encourage a wider circulation of the Holy Scriptures.

More than one hundred ministers and laymen from different churches, including two Roman Catholic priests and our own Pastor P. C. Banaag, were present. Sixteen prominent lay men and women and 18 ministers, including Pastor Banaag, were nominated for the board of directors but only twelve from this group could be chosen, and this by election.

Opposite the name of every nominee was his church affiliation, and across from Pastor Banaag's name was written "7th Day." When the board of canvassers started to count the votes received by each nominee the chairman announced the names of those who got first, second, and third place, and so on. When he came to the seventh he paused a moment and then said: "Pastor Banaag, 7th Day—7th place." A smile went around the group and one delegate remarked: "That must be a perfect church!"

Maybe this remark of a fellow Christian minister has some meaning. We know the standards of the church are often gauged by the world not by its fundamental tenets but by the influence of its representatives. Summing up His Sermon on the Mount Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Sabbathkeeping in the Space Age

CLYDE C. CLEVELAND

Business Manager, Columbia Union College



RECENTLY I had occasion to place a long-distance business telephone call on Saturday night from the Washington, D.C., area to Portland, Oregon. Although it was a full hour past the Sabbath sundown closing here, I realized that there were still about two hours of

the Sabbath remaining there. I had to take these three additional hours into account to avoid talking business with my son on the West Coast during his Sabbath hours.

On the other hand, if I were to place a call to London, England, on Friday afternoon, I would have to take into account the fact that the Sabbath would commence there approximately five hours before it did on the East Coast of the United States, and about eight hours before it did on the West Coast.

A few years ago I placed calls from Bandung, Java, by radio telephone to the United States, and found that we were twelve hours ahead of Washington, D.C., and fifteen hours ahead of Los Angeles, California.

All of this may lead to the question: How long is a day? and specifically, How long is the Sabbath? The answer can be given that it is from 24 hours to 48 hours in length depending upon the various points of reference involved.

The Date Line

The Sabbath, or any other day, begins at the date line in the Pacific Ocean and proceeds westward, as the earth turns toward the east, until it arrives again at this same line 24 hours later. However, it is just the beginning of the Sabbath that arrives

at this line in 24 hours. You must now add another 24 hours for it to pass this point. This makes 48 hours in all from the time the Sabbath first comes to the earth until the end of the Sabbath leaves the earth.

The date line is so drawn that it does not pass over land areas, thus avoiding general public confusion of days. However, in the Pacific Ocean there are areas where a short boat trip eastward across the date line to a neighboring island at sundown can make the 48-hour day a practical reality. It is just as possible on another day to return westward over the date line at the time of sundown and, in effect, miss a day altogether. Ships and airplanes make a day's adjustment every time they cross the date line regardless of the time of the crossing.

Some may wonder at this juncture how seven forty-eight-hour days can be fitted into our 168-hour week. The reconciliation lies in the fact that varying portions of two days are upon the earth at the same time. The computation of the hours of the week is done at a single point on the earth, thus eliminating a double count of time for each day.

Points of Reference

The key to the whole problem of timing our days lies in the conception of a single point of reference upon the earth. At any one point on the surface of the earth a day is just 24 hours long. It is when more than one point of reference is used that the day stretches out toward the 48-hour mark depending upon the location of these points of reference.

Theoretically, whenever we move to a different location we have changed somewhat the length of our day. This may be infinitesimally small, or it may amount to minutes or hours depending upon the distance and direction of our travel. Ordinarily there is no practical problem because the

Creator has definitely marked the boundaries of the day by the setting of the sun. We merely keep the Sabbath as it is determined for us in this way according to our location on the earth. Our points of reference are where we happen to be at the time of each sunset.

Sabbath in the Polar Regions

Keeping the Sabbath at or near the North or South Poles used to be only a theoretical problem. Today, however, man is beginning to utilize these areas for experimentation and travel. Some sixty-six nations participated in the recent geophysical year experiments in Antarctica, and twelve nations sponsored major scientific expeditions there. The United States established a station known as Little America only about eight hundred miles from the South Pole.

It is not necessary to be a scientist on a polar research project to enter into a polar environment. Certain airlines now make regular flights near the North Pole as they fly from Scandinavian countries to the West Coast of the U.S.A. or to Tokyo via Alaska.

At the poles the sun appears above the horizon for a six-month period of light, and stays below the horizon for a six-month period of darkness each year. As the "fall" season approaches the darkness rises from the depressions of earth and gradually forms a thickening pall over the polar regions. With the coming of "spring" the sun ascends a bit more each day until at last its rays touch the earth, the darkness is dispelled, and the sun is seen above the horizon.

In the six-month polar day the sun does not sink below the horizon at night but follows it around the whole 360-degree arc. At the poles it does not "dip" toward the horizon at midnight as it does in inhabited lands some distance away. Thus, there is no setting and rising of the sun by which days can be conveniently marked.

How would the Sabbath be kept while flying over the pole during the six-month period of darkness? Under these unusual conditions man must depend upon some known point of reference on the earth. This could be the point of origin of the flight, or perhaps the prime meridian at Greenwich, England. Then, with the help of a watch or chronometer and a schedule of sunsets for that point, the Sabbath could be kept. After all, determining the Sabbath

would be no more difficult than determining any other day of the week.

At our most northerly Seventh-day Adventist church in Hammerfest, Norway, well above the Arctic Circle, our members have no difficulty in marking the bounds of the Sabbath. During the long polar night when the "dip of the sun" can no longer be seen, they rely on their watches to give them the time of the "dip" occurring below the horizon as last seen in their area.

The Sabbath in Space

As speedier travel becomes a reality for more and more persons, the timing of the Sabbath may appear to become more complicated. The sound barrier has long ago been passed and so has the speed of the earth's revolutions. It is now possible to gain time by flying in a supersonic jet from the east coast to the west coast. In a few more years this speed of travel may be common. As some have expressed it, "You may get there before you start."

These faster-than-earth flights may be extended to Europe, the Near East, and the Far East. Going west on Saturday night it would be possible to catch up with the Sabbath, and partially celebrate it twice. This is basically no different from the present west to east crossing of the date line by sea or air. We simply have to realize that we have changed our point of reference and keep the Sabbath in accordance with the location in which we find ourselves.

A more difficult problem arises in the case of spacecraft travel. When astronauts are orbiting the earth they pass through a number of sunsets and across the date line a number of times in each 24-hour period. It would be obviously impractical to be continually adjusting the clock or the calendar during these revolutions. Actually, the astronauts have used Houston, Texas, time to harmonize with the control center located there. This became their point of reference, and both hours and days were reckoned from this point.

In the not-so-distant future the United States or Russia may launch a manned orbiting laboratory known as MOL. This could hover over one point of the earth or be directed over various points as might be desired. Men and supplies could be provided and exchanged by means of rendezvous with other spacecraft.

Finally, there is the proposed trip to the moon, and its exploration by means of a

lunar excursion module (LEM). There may, possibly, be manned flights to Venus or to Mars. Time would have to be kept in any such trips. Probably, the point of reference for time would be the control center on earth, or the point of origin of the flight. As long as time is kept in hours and days, the Sabbath may be known as of that point of reference.

Spiritual Implications

Some may feel that such theoretical projections are unnecessary and confusing at present. We must realize, however, that the space age is a reality. Man is of necessity thinking beyond his present accomplishments. Surely our religion must keep pace with our physical attainments and possibilities.

Beyond all of this lies a vital principle: it is always possible to keep the Sabbath in spirit. God has not asked man to do that which cannot be done. The Sabbath is a vital part of that law which shall not be changed "till heaven and earth pass" (Matt. 5:18). We believe that the Sabbath will be kept in the earth made new, and we may believe that it can be kept as man circles a relatively small distance above it or even visits the moon or sister planets.

We must, however, keep a point of reference. This point of reference is on the earth. The "sabbath was made for man" (Mark 2:27), and man was placed upon the earth. As he now circles above it or leaves it temporarily in a spacecraft, he maintains contact with the earth. He is still a creature of the earth, and must take the vital elements of his environment with him. He must take food, water, and air with him. He must maintain contact with the control center, and that contact includes the concept of time.

There is another point of reference that we should bear in mind in our spiritual life. That point of reference is the Bible. It has well been called "our most distinguished point of reference." As we travel along the way to the heavenly kingdom we need a divinely inspired guidebook. We need to check our spiritual position to be certain that we are on the right path. We may well place implicit confidence in the Scriptures as the astronaut places his confidence in the control center on earth.

As portrayed in *Early Writings*, pages 14-20, God's people will soon embark on a spiritual space trip and spend "seven days

ascending to the sea of glass." They will enter through the gates of the city to the throne of God. Time and the Sabbath are not forgotten on this spiritual voyage.

"I saw that the Sabbath never will be done away; but that the redeemed saints, and all the angelic host, will observe it in honor of the great Creator to all eternity." —*Ibid.*, p. 217.

Anticipated Publication of Complete *New English Bible* by 1970

The translation into English of the Old Testament and the Apocrypha for eventual publication by the Oxford and Cambridge University presses, to complete *The New English Bible*, has been finished. A verse-by-verse scrutiny of the translation is now proceeding, to ensure the meaning of the original Hebrew and Greek in the best available texts and versions is fully and accurately represented. A literary panel has already been through the translation to recommend any changes thought to be necessary to express the meaning in the language of today. At the revision stage a small body of literary advisers will again go through the revised translation in consultation with the scholars concerned.

When the English text is in final form, the work of printing and binding will begin, and it is now expected that worldwide simultaneous publication of the complete Bible in the new translation will be possible not later than 1970.

The New English Bible, New Testament, was published in March, 1961. After its first five years, sales are approaching six million copies.

Two observers representing the Roman Catholic hierarchy in Great Britain are now to sit with the joint committee of the churches which has planned and is directing the new translation. The Right Reverend B. C. Butler, O.S.B., Abbot of Downside, will represent Cardinal Heenan, Archbishop of Westminster. Another observer will be appointed by the Most Reverend Gordon Gray, Archbishop of St. Andrews and Edinburgh.

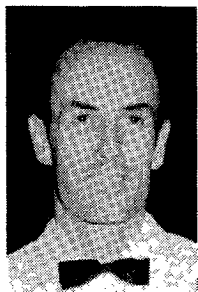
The joint committee is composed of representatives of the Baptist Union, the Church of England, the Church of Scotland, the Congregational Union, the Council of Churches for Wales, the Society of Friends, the Methodist Church, the Presbyterian Church of England, and the United Council of Christian Churches in Ireland. The British and Foreign Bible Society and the National Bible Society of Scotland are also represented.

It is interesting that two Roman Catholic scholars have been invited to take their place with the committee directing the translators. The trend is surely significant.

Evangelism in India's Capital

JOHN G. CORBAN

Evangelist, Delhi, India



WAILING air-raid sirens, total blackouts by night, and the general tension of a full war-time emergency in New Delhi forced a postponement of two weeks in the opening "guns" to be fired by the Delhi evangelistic "squad" on the forces of spiritual darkness. Yet it was with

great thankfulness and relief at the lifting of low-hanging war clouds that the combined membership of the English and Hindi churches in Delhi were able to swing into their positions and move forward.

October the seventeenth, instead of the third, was not too long a delay. All plans had been made so that within 24 hours of the green light, a large pandal (Indian-type tent) was erected adjacent to the office building at 27 Barakhamba Road, and was made ready, complete with large screen, grand piano, public-address system, and colored spotlights, to accommodate more than 1,000 people. The stage setting was lush with palms, flowers, and attractive greenery.

During the six-month period of ground work preceding this, some 1,200 Voice of Prophecy students of the Delhi area had been carefully contacted and prepared for this occasion. The writer, together with the Bible instructor, Miss H. Khan, home missionary leader Jerry Miles, and many other members of both churches, had visited a large number of residences. As a further preparatory factor, the war situation seemed overruled by God to prepare hearts for His message of prophetic truth. Handbill invitations were sent to every name

available, and distributed in a wide circle around the mission area. Pastor Del Chand of Moradabad church, on loan for the campaign, led out in this work, and is doing full-time visitation during these weeks. One disappointment was that only one of Delhi's major newspapers would accept advertising for the lecture series due to recent policy changes toward religious propaganda.

The pandal was full to overflowing on Sunday night, October 17, as the Delhi choral group, under the direction of Mrs. Myrn Corban sang "Lift Up the Trumpet," while Pastor G. W. Maywald, guest speaker for the night's VOP rally, gave a welcome. Following a message on "The Greatest Love Story," more than fifty graduates of the correspondence school proudly marched forward to receive their diplomas. The film *The Word Is in the Air* concluded a successful opening night for a decidedly Voice-of-Prophecy-slanted lecture series.

During the week the attendance dropped somewhat but at this writing, after three



Pastor G. W. Maywald presenting a diploma to a Voice of Prophecy graduate.



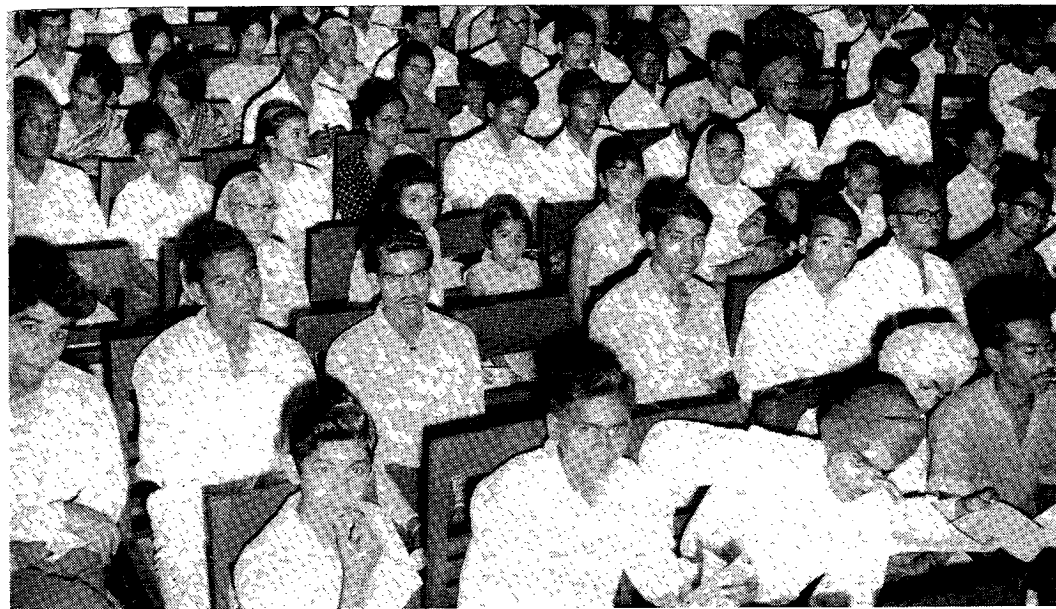
The Delhi evangelistic staff and chorus.

weeks, the attendance has remained at capacity for the Sunday nights. From this a most encouraging nucleus of some two hundred people has emerged and each one is showing a keen interest.

This nucleus is made up of an educated class of people from all walks of life. A number of nurses from some of Delhi's leading hospitals are coming. The matron of one of these hospitals is one of the most enthusiastic interests of all. Not having missed a meeting, she makes special arrangement for those nurses from her staff who wish to attend with her. A number of doctors are in regular attendance also. A lady doctor, a Hindu, who is head of her

department in a medical college, has attended every lecture. Often on the way out she says, "You have taught me so many things tonight. Such a burden is being lifted from my heart. I have lived in Delhi all my life. Why didn't I hear these things before now?"

A retired judge and his wife who attended evangelistic meetings conducted by Pastor Steven Vitrano when he was here are in regular attendance now. The good seed sown then could well bear its saving harvest now, as the way is finally clear for the judge's acceptance of the message. A well-dressed Sikh gentleman and his comely wife are among those who come



A portion of the large group who were in attendance at the opening night of the campaign.

regularly. One night after the appeal song by Mrs. Corban this gentleman was seen to be weeping freely. It is felt by the writer that more of the Holy Spirit's moving is in evidence at these meetings than before.

Following is the experience of a middle-aged Hindu gentleman, a B.A. graduate, as he became convinced that God was leading him to these meetings:

In the middle of 1964, I had the misfortune of being swindled of my life's savings, to the tune of Rs. 14,000/-. As a result, I was reduced to the position of a literal pauper. . . . Months passed by but there was no solution or way out of my troubled, hopeless situation.

One night in November, 1964, in a dream I heard most beautiful words spoken to me by a majestic Being whom I took to be the Lord Jesus Christ. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," He said.

But where was I to go? It suddenly struck me that the Lord wished to meet with me in the Christian church. A large Catholic church is right across from my house near Kashmir gate. I got ready in my best clothes, and walked to the church. As I sat on the bench, I picked up the Holy Bible. Turning its pages, my eye caught the words that had been spoken in my dream. "Come unto me . . . , and I will give you rest." This doubled my desire to know more about Christianity.

After several more visits to this church, I approached the vicar after mass for some guidance. To my amazement, he chided me somewhat for sitting among the baptized, but told me to wait until he should come back later. He didn't return. In despair I left, and did not go to that church again.

When the time came for John G. Corban's Voice of Prophecy lectures to begin, someone drew my attention to this, and suggested that I should go. I went and heard Mr. Corban speak on the dream of Daniel, and the final destiny of the nations. That night as I slept, the Lord Jesus Christ again appeared to me in a dream. These are the only two dreams I ever remember clearly in my life, as I am not a man given to having dreams. I dreamed I was again in the pandal, and Mr. Corban's lecture

had just ended. All the people had gone out ahead of me and I was alone. Suddenly Jesus Christ was there standing before me, on a chariot which was being moved by some unseen force. Both His hands were stretched forth to me in blessing, but He spoke not a word.

At first opportunity I went to Mr. Corban and related to him what I had seen. A great conviction is resting upon me that there in the pandal, at 27 Barakhamba Road, is the place where I am now to meet my Lord and Saviour in the meetings that are to follow, and am presently to learn the way that He would have me to go.

Adjacent to the pandal is the residence of some of the editorial staff of Tass News Agency, fronted by an imposing display of photos and other materials by the well-known magazine *Soviet Land*. A friendly man from here has been attending the meetings frequently. Although he enters late and departs before closing time, he has shown a definite interest, and has taken all the literature and materials offered to him. Significantly enough, a few days ago the new theme of the large display window out in front, replete with photographs was, "Religious Freedom in the U.S.S.R. Today," showing various Buddhist and Tibetan groups at worship without restriction within the Soviet Union.

A word must be said in appreciation of the wholehearted, hard-working support being given by the members of the Delhi church in these meetings. Each one has his part somewhere in the team and is going all-out in making his contribution. Special musical items have been provided each night.

As the time begins to draw on when the testing truths will be introduced, earnest prayer is solicited from each reader of this account, that from this campaign God will add to the fellowship in due season "such as should be saved."

A CARPENTER-TOOL CONFERENCE

The carpenter tools had a conference in which Brother Hammer, the chairman, was censured for being too noisy. The Square was considered necessary but, on the whole, was too exact for general use. The Compass, they said, never got anywhere, as it did too much running around. The Handsaw was said to be going too much against the grain, while the Ripsaw split too many things wide open. The Plane was considered a smooth affair doing but very shallow work, having no depth to it. Brother Rule, in the general estimation, seemed to have a vain conceit, always measuring people by himself, as if he were the only one who was right. Just when the arguments and dissensions were at a high pitch, and all the fellowship about to be discarded—the Carpenter of Nazareth walked in with a church blueprint. He gathered up all the discarded tools in this shop and used them to build a church. Day after day He labored, using ALL the tools to good advantage in the accomplishment of the edifice "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20, 21).

Baptism— When Should It Be Administered?

MILTON LEE

Evangelist to the Chinese, Far Eastern Division



BEFORE leaving this earth our Lord commissioned His disciples, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I

I am with you always, to the close of the age'" (Matt. 28:19, 20, R.S.V.).

The gospel commission involves more than an oral preaching of the Word. It is to "make disciples of all nations, baptizing them. . . ." The disciples Christ "made," "forsook all, and followed him" (Luke 5: 11). They in turn were to teach the truth as it is in Jesus. Those who responded, and professed to believe, were to demonstrate their conversion by *observing all that was commanded*.

To the ministers of the Advent Movement is given the same commission. It is our solemn responsibility to see that those who profess discipleship are converted and are *observing all the teachings of the Saviour*.

It is correct that Christ did say, "He that believeth and is baptized shall be saved" (Mark 16:16). This *believing* assumes more than mere assent to Biblical truth.

We are told that "the devils also believe, and tremble" (James 2:19). Genuine belief is expressed in following the Lord *all the way* as well as *observing all* He has taught.

In many countries where the writer has labored a common manifestation of politeness is to agree. It is not unheard of for in-

dividuals to attend a series of meetings and even request baptism merely because they have developed a love and respect for the evangelist. Others may request baptism because of the added prestige it might bring. Still others may feel that baptism is a cure-all for physical ailments or a rite that brings good luck as well as strength to overcome evil habits. Not a few are willing to be baptized in order to qualify for educational discounts and certain material benefits within the church.

For the above reasons, and others not enumerated, it is imperative for the gospel worker to discover the motive in requesting baptism. It may be difficult for pastors of large churches or evangelists conducting campaigns to become intimately acquainted with every candidate. Therefore the one who desires baptism should be recommended by at least one member in good standing. Inasmuch as most persons joining the church have made their decision as the result of personal exhortation it is logical that the personal worker, be he layman, Bible instructor, or pastor, introduce the candidate to the baptismal examining committee.

During my years of labor in the Orient I have observed that our staunchest members in the Far East are the ones who were led into the message through personal Bible studies aside from taking a Bible correspondence course or attending a public effort. The individual Bible study gives opportunity for questions as well as a chance to determine the genuineness and depth of the learner's Christian experience.

Aside from determining the motive of a person's request for baptism, the minister should make sure of two other things: (1) That the candidate is *thoroughly indoctrinated* in the fundamentals of Bible doc-

trine, and (2) that the candidate is *already living the truth* in his personal life.

In the matter of thorough indoctrination the following suggestions are made:

1. The candidate should have completed a series of studies on Bible doctrines, either during a public campaign, in a Bible class, or with a personal worker.

2. The candidate should own a Bible and be able to turn readily to scriptural passages. (There are, of course, exceptional cases where the individual is mentally retarded or completely illiterate.)

3. The candidate should be able to repeat from memory such passages as John 3:16, the Lord's Prayer, the Ten Commandments (at least in abbreviated form), and a few other important Bible verses.

4. The candidate should be able to explain clearly *why* he wishes to join God's remnant people. (The reason given should reveal deep conviction that this church is God's true church for this last age.)

5. The candidate should be able to explain why we keep Sabbath instead of Sunday. If he is Chinese he should know how to prove that Saturday is the seventh day instead of the sixth. (NOTE: For our readers in the West it might interest you to know that the Chinese have given numbers to the days of the week instead of names. And Saturday is called literally "star period 6" in their language. Hence many call us *liu jih chiao*, or "six day religionists.")

6. The candidate should know the full name of our church and its meaning—Seventh-day Adventist Church. I have been surprised to discover when examining candidates that many do not understand the word "Adventist."

7. The candidate should give evidence of understanding thoroughly the denominational view on all testing truths.

8. The candidate should have accepted the Spirit of Prophecy. (It is well for each candidate to read *Steps to Christ* before baptism.)

With regard to living the truth the following reminders are listed:

1. Make sure that the candidate has been converted, not to an individual or an organization, but to Christ.

a. If he was an idol worshiper he will have destroyed all false gods.

b. If he was a believer in one of the non-Christian religions he will have substituted the Holy Bible

for the other so-called sacred scriptures. There are many people in the East who see no inconsistency in being members of several religious sects at once. Therefore, care must be taken to determine that the candidate has rejected his former religious background in favor of Christianity.

2. Make certain that the candidate is enjoying a satisfying personal fellowship with his Saviour through daily prayer and Bible reading. If a candidate has not yet learned to pray, he should wait a bit before being baptized. It is that intimate connection with Jesus that enables many newborn members to survive the initial shock of discovering that not all members in the church are saints.

3. Attempt to have candidate's family problems solved.

a. The candidate, if married, should be living with only one companion to whom he or she is legally wedded.

b. If the candidate is unmarried, stress importance of marrying person of same faith.

c. If two parents are candidates, they should agree to refrain from sending their children to non-Adventist schools where they cannot keep the Sabbath. Moreover, they should be instructed to teach their children the importance of marrying within the faith.

d. If the candidate is a child of non-Adventist parents, he should already have proved to himself that he can stand firm to his convictions in spite of parental opposition.

4. Be certain that the candidate has the victory over all evil habits. Never baptize a person on the promise of giving up wine, tobacco, gambling, et cetera. The candidate should have the mastery over these former vices to the extent that he is no longer tempted by them. With some this may take a period of weeks or months.

5. Know without doubt that the candidate is keeping the Sabbath—the entire twenty-four hours. The examiner should know where the candidate is working and that he has been granted all of his Sabbaths off.

6. Be convinced that the candidate is now abstaining from unclean meats. This

(Continued on page 36)

Toward Understanding Islam

P. SITOMPUL

Departmental Secretary, Indonesia Union Mission



OUR ministers in the Indonesia Union have to deal with approximately 100 million Moslems, for they comprise 95 per cent of the population of the archipelago. The other 5 per cent are Christians, Buddhists, Hindus, et cetera. We praise God that from year to year we have been able to

baptize a number of Moslems, but I believe that if we understood more about Islamism our preaching of the message among these people would be much easier. If we could find common ground between us, by the grace of God we could win many more.

Some believe that when preaching the gospel we do not need to know anything about a person's religion and background. We simply have to preach the Word of God and people will be converted. But the apostle Paul warns us not "to beat the air" (1 Cor. 9:26) and still expect results.

An engineer makes precise calculations and studies the situation in every detail before he starts building a bridge. It is advisable for a minister to do likewise if he wishes good results. He must carefully study the best way to lead a Moslem to the real truth. First of all, he must know what a Moslem really believes. There are many books written on Islam and its beliefs, although some give contradictory views. In this article I shall endeavor to present a simple summary of what a Moslem believes in the hope that it may help those of our ministry who may come in contact with them.

Islam in this discussion represents the Sunnis or Sunnites, also called Orthodox Islam. There are other minor Moslem sects with somewhat different beliefs but the Sunnis represent the largest and the major group of Islam in the world. Another large Moslem sect is the Shi'a or Shi'ites, but this group is found mostly in Iran and Iraq.

Moslem Concept of God

Islam teaches strict monotheism. Moslems believe that they are the only true heralds of pure monotheism. The fundamental doctrine of the Qur'an, the Holy Book of Islam, is that there is only one God. Mohammed never wavered from this doctrine from the beginning to the end of his mission. It should be noted that when Christians and Moslems speak about God, they are referring to the same Being. Therefore, "since both Christian and Muslim faiths believe in One supreme sovereign Creator—God, they are obviously referring when they speak of Him, under whatever terms, to the same Being. To suppose otherwise would be confusing."¹ Of course, there is a difference and this difference is found in the understanding about God, and not in the Being. Islam believes that no one and nothing should be put equal with God, or Allah as they address Him. The fundamental creed of Islam is, "There is no god except Allah." To associate other beings with Allah in worship is the deepest offense and is considered as the unpardonable sin. The Arabic term for this sin is *shirk*.

God or Allah is real to the Moslems. He is the true Deity, the sole Ruler of the universe. Any other partners associated with God are considered false gods. He is the first and the last. Whether He is eternal or everlasting is not clearly defined, though He is generally accepted as such. There is no Arabic word for "eternal"—a Being with no beginning nor end. The Moslem theologians have adopted "al-Samad" for divine eternity but this word is usually connected with "the One who does not beget and is not begotten" and may therefore suggest boundlessness.

Only Allah is accepted as being eternal. Since Islam claims to be the only true monotheistic religion, they had a long struggle in deciding whether His attributes too are eternal. Nothing equal nor eternal should exist besides Allah. To say that His Word or His will is eternal may suggest

coexistence and therefore plurality in the Godhead. It is generally accepted at present by the Sunnis that the Qur'an is the uncreated Word of God, and therefore eternal.

Predestination or Free Will

Allah is the Creator of the heavens and the earth. He is the Creator and possessor of power over everything. Here also the Moslem theologians meet with difficulties. If God is Creator of everything, did He also create evil? To say No is to limit His power. And so the doctrine of predestination has developed in Islam. Allah decides all deeds of man, whether good or evil. He knows everything beforehand. At present there are conflicting opinions as to whether Islam should continue to accept the doctrine of predestination or turn to the free will of man. A majority of the people still believes the former. Dr. Daud Rahbar, visiting professor of Urdu and Pakistan Studies at the Harford Seminary Foundation, in his thesis entitled "God of Justice," stands for the other opinion. "The Qur'an . . . does not contain the idea that human action is written in heavenly books far in advance or from eternity. The idea is introduced by the Tradition."² It is well to note that the Tradition, also called the Sunna of the Prophets, is accepted as inspired in meaning and comes next to the Qur'an as the source of rules and laws in Moslem life. The belief that Allah is the supreme and stern Judge and will judge all human actions has existed since the beginning of Mohammed's mission. In fact, the central themes of Mohammed's preaching were the Oneness of God and the coming judgment. Fear of God as the stern Judge is therefore the dominant sentiment in Qur'anic morality. "In the Qur'an the corresponding central notion is God's strict justice. And so on fear of God's strict justice of the judgment day depends the fulfilling of the law and the whole moral value of Qur'anic duty."³ Faith in God, according to Moslem understanding, has its roots in caution and fear of God. This fear gives birth to faith and sustains it.

The Moslem is not taught to love God. Love in Qur'anic teaching is downward not upward. It comes from God to man, and there is silence from man. That God's love is conditional is also taught. He loves or probably "likes" only those who are strictly pious, those who keep themselves

clean, those who guard themselves against His wrath, and those who fight in His cause.

Never Called Father

Among the *al-Asma' al-Husna* or the so-called Ninety-nine Beautiful Names of God, "the Loving" or "al-Wadud" is one of them. Allah is called the Ruler, the Protector, the Creator, the Provider, the Merciful, the Compassionate, but never is God called the Father. As a people the Moslems relate themselves to Allah as the *Umma* or people of God, but never as children or sons of God. In their awe toward the all-powerful God, they refer to themselves as the *abd* or slaves of Allah. A slave submits himself unconditionally to his master. "Islam" really means "submission"—submission to the will of God, the Master and the Judge. Worship in Arabic is *ibadah*, and the root of the word *abd* means slave or servant. "Ibadah" is the abstract noun defining the attitude of the 'abd', or servant."⁴

"'God is love.' Islam has never felt able to say that."⁵ Here is a point which our ministers can use as an approach. The Bible teaches God's Fatherhood and His love for all mankind. We do not need to fear God. Love fulfills the law. We obey Him because we love Him and He loves us. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us" (1 John 4:18, 19).

Another doctrine that has developed around the Moslem concept of God is the doctrine of *bila kaif* meaning "without knowing how." Is God really One? Is He eternal? Does He own hands, face, and feet like a man? The Moslem reply, first introduced by the great theologian, al-Ashari (d. A.D. 936) will simply be *bila kaif*. He believes God has them but "without knowing how"—he has no argument.

By presenting this simple summary of the Moslem concept of God, I suggest that the minister develop from this and his own resources how to personally approach the Moslem with the boundless truths of God's Word and the message for these days.

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- ² DR. DAUD RAHBAR, *God of Justice* (E. J. Brill, Leiden, 1960), p. 137.
- ³ *Ibid.*, p. 224.
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Still Valid!

Why?

A. H. LIEBELT

Pastor, Colorado Conference

ONE of the greatest questions that faces the Christian church today is the question on the law of God. Is it still binding today? This question cannot be answered by man. It must come from the Holy Bible itself.

There are two covenants. The Bible is very clear on that. "But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:6, 7). Here we clearly see that there were two covenants, a first and a second. The first was faulty, so God provided a second.

The Holy Scriptures have been separated into two divisions, the Old and New Testaments, and most of us ask no questions about this. We just accept them. But the other day a woman made this statement, "When Jesus died He changed everything in the Old Testament." When I heard that I thought, Is the historic record of Genesis 1, the story of Creation, true in the Old Testament but untrue after the death of Jesus? That, of course, is impossible. If Creation's record was true before the cross, it is true after the cross.

We should remember that the greatest part of the Old Testament is historical and prophetic, and prophecy is history in advance. No, the death of Christ did not change everything but fulfilled it. In Matthew 11:13 we read: "For all the prophets and the law prophesied until John," and John directed his hearers to Christ and said, "Behold the Lamb of God" (John 1:29, 36). This prophetic law that Jesus mentions is the sacrificial law, where a lamb was slain by the sinner as a symbol of

the Lamb of God who was to take away the sins of the world. And now John said, "It is here. Behold it!" So when Jesus died on the cross the sacrificial law had reached its fulfillment. It was needed no more. Jesus gave us the communion service in its place, which points us back to the cross and also forward to His coming again. We read: "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).

What was faulty about that first covenant? We read in Deuteronomy 4:13: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Therefore there is no doubt that God calls the Ten Commandments His covenant.

Now let us look at the word "covenant." What does it mean? The dictionary tells us that a covenant is an agreement. Here is the Bible definition for a covenant: "Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant" (Mal. 2:14). God calls marriage a covenant. We know that a marriage has three parts: the groom, the bride, and the marriage license, or as we might say, the legal papers, which is the law.

God's first covenant with man is the one which Paul in Hebrews 8 calls faulty. It reads: "And all the people answered together, and said, All that the Lord hath spoken we will do" (Ex. 19:8). This is similar to the marriage promise, "I do." Now, did they do it? No! Only a few days later they were worshipping a golden calf (Ex. 32), a symbol of the Egyptian holy cow re-

ligion. Thus they broke their promise, or their covenant, with God.

Paul speaks also of "a better covenant, which was established upon better promises" (Heb. 8:6). Not a better law but a better promise. In the eighth verse we read: "For finding fault with them." Now the "them" is the people, not the Ten Commandments. No fault could be found in the law. The psalmist says: "The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness. He sent redemption unto his people: he hath commanded his covenant for ever: Holy and reverend is his name" (Ps. 117:9). Yes, His commandments stand fast forever and His covenant too. Again we read in Romans 7:12: "Wherefore the law is holy, and the commandment holy, and just, and good." They need no improvement.

But what was God's part in the covenant? We read in Leviticus 26:44: "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God." God would not break His covenant or promise. He declares: "I will never break my covenant with you" (Judges 2:1). But will He change it? "My covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89:34). No, He will not break nor alter. So again we see that God's promise is good, and also His law. There is no need for a change.

Jesus did not die to change God or His law. He died to change what needs to be changed, and that is the sinner, you and me.

God's agreement with the people of Israel as recorded in the Old Testament failed because the people did not keep their promise. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will

be their God, and they shall be my people." The new covenant will put the law in the heart not on tables of stone. When did that happen, and who in the New Testament made that better promise? Let us read it in Psalm 40:7, 8: "Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart." This text refers to Jesus. He came down from heaven with the law in His heart, not on tables of stone.

In John 1:14 we read: "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." The Word or the law was made flesh and dwelled among us. If you wish to see what a man is like who keeps the commandments, look at Jesus. John tells us that we shall be like Him (1 John 3:2).

Jesus states: "I have *kept* my Father's commandments," not "What God has said *I will do*." He says, "I have done it." When He cried out on the cross, "It is finished," He addressed His Father. We are told:

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. . . . The compact had been fully carried out. Now He declares: Father, it is finished, I have done Thy will. . . . I have completed the work of redemption."—*The Desire of Ages*, p. 834.

In Isaiah 49:8 we read, "I will . . . give thee for a covenant," and Paul writes: "And this I say, that the covenant, that was confirmed before of God in Christ . . . cannot disannul" (Gal. 3:17). So, the old covenant was faulty because the promise which man made to God was no good. God had to send His only-begotten Son into the world and He became Man. Paul calls Him the second Adam. Jesus took man's place. He met Satan face to face and withstood every temptation and came forth as victor. Our salvation is in Him and we must accept Him as our Redeemer from sin, our righteousness, and keep His commandments.

When the rich young ruler came to Jesus and asked, "What good thing shall I do, that I may have eternal life?" (Matt. 19:16) Jesus was clear in His answer, "Keep the

(Continued on page 41)

Communication Between Pulpit and Pew

JAMES J. SHORT, M.D.

Carmel Valley, California

ANY lack of good rapport between ministers and laymen naturally inhibits the program of the church. In seeking the reason for such a situation both ministers and laymen should be willing to examine themselves. Of course, it may be that our leaders are not conscious of any fault or indeed that there is any problem. But through the years attitudes and habits of thought have developed and have been perpetuated that have given the impression that "these things ought not so to be" yet they are accepted as a matter of course.

More specifically, there appear to be two types of ministers in our ranks—those who identify themselves with "the priesthood of the believers" and those who identify the particular category to which a minister belongs. Perhaps a few words from a layman, an erstwhile worker however, may not be out of place.

Repeal of the Golden Rule

First, let me say kindly that the outstanding characteristic of the esoteric priesthood type is a certain aloofness toward the members. He is noncommittal in conversation and thus manifests a lack of confidence in the lay membership. Therefore the free flow of ideas that should exist between members of the body of Christ is thwarted. Frustrations and irritations develop as church members feel that they are not trusted—simply by virtue of their being lay members and not clergymen. Might it not be possible that many offshoots, which have so plagued our movement, are the result of such clerical attitudes? Courteous and thoughtful suggestions, written or verbal, are often ignored completely or are met with an enigmatic smile without commitment. Ministers and

even administrators are often inaccessible, telephone calls are not returned, and promises are not kept; in fact, even the rules of ordinary courtesy seem at times not to be observed. Yet we will all admit that the golden rule has not been repealed.

These attitudes imply an underlying indifference to the people in the pew—an assumed superiority in wisdom and knowledge of what constitutes Christian ethics and conduct. This viewpoint was unequivocally expressed some years ago by quite a responsible administrator who was questioned in a meeting as to why there was no lay representation on a certain local conference committee. He simply remarked that laymen could not contribute much, they usually just "go along." Then he said: "We [the ministers] live with these problems, and know what they are all about." I was led to remark that history showed that the growth of the episcopacy was the beginning of the great apostasy. This probably did not enhance the standing of lay people in the mind of this good brother.

Carping and Heckling Taboo

We have been sorry to see a type of defensiveness on the part of certain of our ministerial brethren. Occasionally we read and hear explosive denunciation of "criticism." Shakespeare's words may be apropos: "Methinks thou dost protest too much." Those who incline toward the concept of a hierarchical type of church polity naturally have an allergy to criticism. We would not condone criticism as such, but is not a certain type of criticism essential to real growth and development? Webster defines criticism as "analysis of qualities and evaluation of comparative worth." It does not necessarily mean faultfinding,

censure, or destructiveness. No minister would claim to be perfect or infallible in all his ways. By virtue of his public career he should expect and accept an evaluation of his work and sermons. By accepting constructive suggestions he can grow and develop from strength to strength. He is always free to reject mere carping and heckling. Many a man has had to live with a very consistent critic—his beloved and observant wife. But a good companion is also a devoted booster. In our home we enjoy the criticisms of each other and despite these frequent interchanges I am happy to report that we still live together in peace and harmony and have done so for forty years!

Statistics Don't Prove Anything

One often hears the comment by ministers, "Our people are loyal. They give generously." To what are they loyal? To the great principles of the gospel and to their leaders in so far as they stand for those principles. Offerings will be given even if they disapprove of certain methods and attitudes of leadership because they give "as unto the Lord." Generous offerings do not necessarily imply blanket approval of all that is done, however.

It could well be that a freer interchange between pulpit and pew, a more definite communication between ministers and members, each bearing mutually common burdens of the church, would mean much to the future success of the church. As members of the "royal priesthood" do not our laymen have a right to be heard rather than being relegated to the status of peons? Communication ceases to be communication when it is just one way. In pulpit, press, or assembly too often the minister just tells the people, making scant provision for an exchange of views. If lay members had an adequate forum it might be the best thing that could happen to a church. Many lay people have good intellects and may be as well informed and spiritually-minded as those who have been ordained to the ministry. Free and open exchange of viewpoints as in forum discussions "calling no man master," "in honor preferring one another," with Christian courtesy, tact, and restraint would, we feel, do much to cement closer bonds of sympathy and better cooperation. It is not for any one group to lord it over God's heritage as did the sons of Eli. Has not the time come

for a "pressing together" not only of the membership as a whole but also of those on both sides of the line of demarcation?

"All Ye Are Brethren"

If all of us as ministers and laymen would in humility and earnest prayer re-examine ourselves to see whether improvement cannot be made to the end that the work of God be not hindered, a new warmth, confidence, and fellowship would, we feel, prevail in our midst. Such accusations as "brainwashing of the brethren" recently made by a veteran worker concerning a domineering pastor of a large congregation would not be heard. Jesus said "One is your Master, . . . and all ye are brethren."

We pay tribute to those many God-fearing, member-loving ministers in our ranks who identify themselves with "the priesthood of believers" and who have done so much by their Christian conduct, warmth, understanding, and sympathy to maintain the courage and morale of the total membership. What blessings follow in their train! I cherish and prize my contacts with them. When the Holy Spirit has His way with us He will develop us into a genuinely united body in Christ. We need His power, but first of all we need His sanctifying grace.

What Shall I Do?

*What shall I do for my Lord
that's daring,
To hasten His glorious kingdom
that's nearing?
Shall I sit at ease
While the signs are glaring
And trumpet sounds of the
end are blaring;
While men for war and pleasure
are gearing
And others no god nor man are fearing?*

*I shall step out and shout
the name of the Lord,
And proclaim the truth of His
precious Word.
I shall evangelize with soul
and heart,
And pray that my work a revival
may start.*

—ARTHUR A. WARD

Christ's Commandment of Humility

REINDER BRUINSMA

Student, Andrews University



IN THE upper room the church was given a new commandment—to wash one another's feet as the Lord had washed the feet of the disciples. This plain commandment of Christ soon fell into disuse in the Christian church, but it is most interesting to know that some have kept the com-

mandment of humility from that time to the present day, though admittedly often in a way far different from the example that Christ gave on that memorable Thursday night.

In the Early Church

There are several indications in the ancient liturgies of the church and in the writings of the Church Fathers that for some considerable time feet washing formed part of the baptismal rites.

In Spain feet washing was practiced very early in connection with baptism; it was, however, formally abolished at the Synod of Elvira (c. A.D. 305).

Augustine mentions feet washing in this connection in a letter dated c. 400. Large numbers of people were baptized at the time of Lent and in many places it was customary for the bishop to wash the feet of the newly baptized.¹

Ambrose' writings indicate that this same practice was carried out in northern Italy. This is confirmed by inscriptions found above a baptistry in Ravenna dating from the same period.²

The Gallican church did not abandon the practice until the time of Charlemagne. The Celtic church observed it until the eleventh or twelfth century whereas in Milan post-baptismal feet washing of infants seems to have occurred as late as the thirteenth and fourteenth centuries.³

Although practiced in countries such as northern Italy, Gaul, Britain, Ireland, and the northern part of Africa, post-baptismal feet washing was never universal in the early and medieval church.

Monastic, Royal, and Imperial Feet Washing

Though the practice of feet washing was discontinued and in some places forbidden as regards the reception of the newly baptized into the church, the rite was nevertheless encouraged in connection with the poor, and was practiced industriously by monks of many congregations, who also used to wash the feet of their guests. The practice differed in detail from place to place and from congregation to congregation. Gradually the washing of the feet of guests gave way to the washing of the feet of the poor, which was an established custom in the tenth century, and usually took place on Holy, or Maundy, Thursday.

Royal and imperial maundies occurred at many European courts. Instances are known from the tenth century onward. In England a royal maundy took place as late as the eighteenth century, while in Bavaria a maundy was observed by the emperor in the early part of the century. Although other possibilities should not be ruled out, it is generally accepted that the word "maundy" is derived from the Latin word *mandatum*, which means "command."

Feet Washing Re-established by Anabaptists

Feet washing gained in importance and took a more Biblical form in the time of the Reformation. Among the Waldenses it was not unknown. And although Luther and the other reformers were not inclined to make this ordinance part of the Reformation program it was not long until it was introduced by the "radical" reformers, the Anabaptists, in various parts of Europe.

The first recorded instance of feet washing among the Anabaptists occurred in the

year of their organization, 1525, when Balthazar Hubmaier washed the feet of his parishioners in Waldshut in south Germany.⁴ A Swiss chronicler reports a similar occurrence in Switzerland in 1531. An account of an instance of feet washing in Thuringen in July, 1535, has also been preserved.⁵

A major split among the Anabaptists took place in 1693 when Jacob Amman and his followers went their own way. The so-called Amish groups resulted from this break away and have through the centuries been foremost in the observance of feet washing.

Feet Washing in the Netherlands

From 1530 Anabaptism was for more than thirty years the leading force in the church history of the Netherlands, with Menno Simons (1496-1561) as its most important pioneer. His followers became known eventually as the Mennonites.

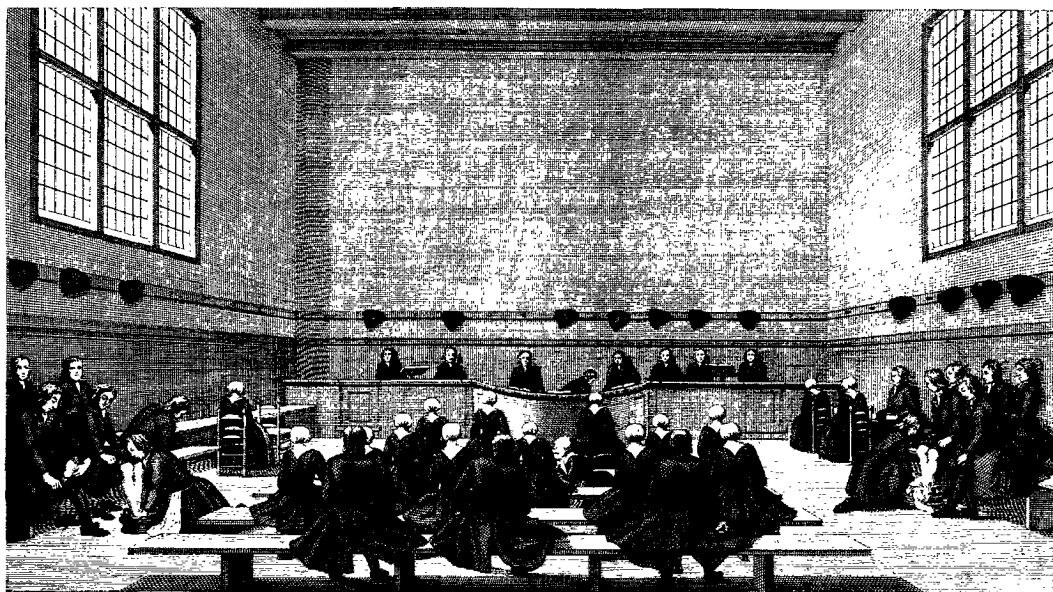
Although Menno Simons himself hardly mentions feet washing in any of his writings,⁶ this ordinance soon became a very important feature of Anabaptist religious life in the Netherlands. Another early leader of the Dutch Mennonites, Dirk Philips, mentions feet washing as one of the main characteristics of the true church and as one of the ordinances that is literally binding upon the church.⁷

Feet washing was most commonly practiced as a token of hospitality to guests, especially visiting ministers, but from 1588 onward one of the Dutch Mennonite groups attached it to the Lord's Supper.⁸

The different groups of Mennonites in Holland issued many different confessions of faith. In the majority of these confessions feet washing is mentioned. The Dordrecht Confession of 1632 is still generally recognized and used by American Mennonites. It includes a paragraph which begins: "We also confess a washing of the feet of the saints . . ."

When a German theologian, Simeon Frederik Rues, visited the Netherlands in 1741 to make a close study of the Mennonites, he found most of them still observing feet washing. Later he wrote a book about the Dutch Mennonites in which much valuable information can be found.⁹ In Rues's time the majority of the Dutch Anabaptists observed feet washing when ministers from other places came to visit them or when someone joined the church. Twenty-six churches, some of which were so big that they had five or even seven ministers, observed feet washing after the communion service.¹⁰ A picture of such a ceremony in the church of Zaandam has been preserved.

Gradually, however, the practice fell into disuse and although still practiced by some,



The Ordinance of Humility being performed in a Mennonite church in Holland. This is an early 18th-century picture and may be found in the library of the Mennonite Seminary in Amsterdam, Holland.



VIEWPOINT

DEAR EDITOR:

The April issue of THE MINISTRY magazine contained an article "Why the Seventh-day Adventists Are Succeeding" by W. J. Whalen. It is one of the best unprejudiced articles, if not the best, I have read about us as an organization. I discussed it with several persons, and we came to the conclusion that the article should be in tract form. What do you say?

Very sincerely,

W. W. R. LAKE

If permission is granted—

We will be happy to put this in tract form if the demand is sufficient. How do the rest of our leaders feel about this?

EDITORS.

it has, since 1854, no longer taken place among Dutch Anabaptists.

Contemporary Feet Washing

Except for five congregations in France and one congregation in Alsace all Mennonites in Europe have given up feet washing. This is due in some measure to the liberalizing tendencies which began in the eighteenth century through the influence of the Mennonite Seminary in Amsterdam.¹¹

The first Mennonites came to America in 1683 when thirteen German families settled in Germantown near Philadelphia. As the years passed they were joined by numerous others from Russia, Prussia, Poland, and other European countries.

First Documentary Evidence in North America

The first documentary evidence of the observance of feet washing in North America is found in a document of c. 1755.¹² But from available sources it is shown that it never became a general practice among American Mennonites until after 1900 when some noted preachers put their influence behind it.

Today some 145,000 American Mennonites practice feet washing in various ways. A number of other denominations have also preserved this institution, most of them having a Mennonite or Pietistic background. The best known among these are some Church of God groups and some Baptists.

The largest feet-washing denomination that exists today is the Seventh-day Adventist Church. Nearly 1.5 million believers around the world believe that this service has a definite meaning for modern Christians and ought to be practiced preceding the Lord's Supper.

From early Adventist sources it would seem that not all early Adventist believers agreed on this point of feet washing.¹³ As early as 1845, however, advocates referred to it as "an example for showing our love to the brethren," and as a sign of humility.¹⁴ The earliest reference by Ellen G. White to feet washing is found in a *Present Truth* article dating from 1850, in which she confirmed its value.¹⁵ The fact that many were prejudiced against this practice may account for the long articles that were written on the subject in Adventist periodicals in later years.

In 1889 a prominent Baptist stopped at Battle Creek, then the headquarters of the Seventh-day Adventist denomination, to attend a communion service. His account of this service in a local Baptist paper of Detroit shows that the service then differed very little from the service as it is held today by the Seventh-day Adventist Church members.

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¹⁰ *Ibid.*, pp. 66, 67.

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¹³ See, e.g., *Advent Herald*, March 26, 1845, and *Day Star*, Jan. 31, 1846.

¹⁴ *Day Star*, Oct. 25, 1845, p. 11.

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The King's Own

ARTHUR W. SPALDING

I DO not know that any of you have the difficulty which I have, and which I have noticed in many others. But for myself and these others, I find it is often very difficult to get along with certain of my brethren and sisters, members of the church of Christ, because they have traits of character that displease me. One of them, perhaps, is very enthusiastic, and I think he is extremely unwise in his enthusiasm. Another is too slow in thought and action to please my fancy. Still another is too much filled with business affairs, and in my opinion is lacking in spirituality. Now to me the temptation often comes to criticize such and such a one because of these things that seem to me defects. If they were all just like me (with, of course, a few small corrections), we should without doubt have a very perfect church. If they would just straighten up and be decent and proper and good, why, we should have no trouble at all in the church; but so long as they go on in the way they do, I cannot see how anybody can love them or respect them or be proud of them or count them as Christians. I am sorely tempted to disfellowship them, in my thought, and to turn my back upon them.

Now I say, you may not have any such difficulty; but it is very evident that the twelve apostles did, and that Jesus had to meet that difficulty in them and to teach them how to get rid of it. It was for this very purpose that He put forth the law of the kingdom: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." He gave that law to them; He gives it also to us.

This is no common love that Jesus required of them, and requires of us. A very weak and very common love is sufficient for some acquaintances. We say of a certain

man, "Why, he is such a noble character you can't help admiring him. I love that man." Or you say of a certain woman, "Oh, she is such a lovable character. Every one who knows her thinks she is so wonderful. I can't help loving her." Oh yes, that's very easy. But the love of Jesus goes further than that. His is a love that conquers unlovely things. Take those twelve apostles, for example. They were men of greatly varying characters. They were as diverse, I suppose, as any twelve men you could get together.

There was John, for instance, and James his brother, men so hot-tempered and passionate that Jesus called them Boanerges, the sons of thunder. They were ardent in their friendships, but swift and vindictive in their hates. One time they proposed to call down fire from heaven upon a village of Samaritans because its people would not take them in for a night's lodging. And Jesus rebuked them. They had other faults too; they were proud, autocratic, self-serving. Yet Jesus, though He had to discipline them, kept close to them by His love; and through that love they came finally to a transformation of character which made them men of a truly different stamp,—so different that whenever we think of John, for instance, it is not as a proud, fiery character, but as a gentle, reflective, and loyal, though still ardent, man,—“the disciple whom Jesus loved.”

There was Peter, headlong, impulsive, eager, and ready to act before he had time to reflect. Jesus had often to rebuke him, sometimes to take swift action to remedy the trouble Peter brought upon them all. But never did He give Peter up. He bore with him, correcting him, praising him, checking him, urging him on, as need might be. And in the great crisis of his life He saved Peter. When that erratic follower,

"The Wednesday Crucifixion Theory"

Certain radio preachers are vigorously supporting the idea that Christ was crucified on Wednesday and the same theory is persistently advocated in a number of religious journals. Many inquiries come to us from our own members on this subject and so instead of having to answer so many private letters we are recommending a wide circulation of a new tract under the above title, by R. L. Odom.

This 24-page tract is a reprint of articles that recently appeared in the *Review and Herald*, and is the most complete thing we have on the theory under discussion.

The *Review and Herald Bulletin* from the book department lists this new tract at 15 cents a copy, obtainable through your Book and Bible House.

H. W. LOWE

fearing for his life, had denied with cursing and swearing that he even knew his Master, Jesus turned and looked upon Peter. Was it a look of scorn for one so weak, so recreant, so base? No. If it had been, there would have been another suicide that night. Peter would have joined Judas. But the look that Jesus bent upon His erring disciple was a look of pitying love. That love pierced to Peter's heart, it changed his nature, it drew him back to God. He went out and wept, bitterly repenting. Satan had desired him, that he might sift him as wheat; but Jesus prayed for him, He loved him, and He saved him.

So it was with all the disciples. Despite their defects and faults and their unlovely traits of character, Jesus loved them with a love unflinching, unfailing, never-ending. "Having loved His own, . . . He loved them unto the end." That is the love which Christ asks you and me to have for our fellow disciples. We are not to expect perfection in the beginning in every one of our brethren. They, as we ourselves, are faulty; that is why they, and we, need Christ. But if Christ receives them, acknowledges them as His own, bears with them, loves them, so also it is His commandment that we receive and love them.

The church of Christ is the Israel of God. Citizenship in the kingdom of God is

determined, not by genealogy, but by character. "If ye be Christ's, then are ye Abraham's seed." Galatians 3:29. "For he is not a Jew, which is one outwardly; . . . but he is a Jew which is one inwardly." Romans 2:28, 29.

Israel was divided into twelve tribes. That tribal division will continue in the redeemed state, the kingdom of glory. (Revelation 7:2-4.) It may well be thought, then, that in the register of heaven the church of Christ has, even now in this kingdom of grace, the twelvefold division of the tribes of Israel. We would naturally suppose admission to those tribes to be upon the same basis as admission to the church, or nation, of Israel; namely, the basis of individual character.

Now it is an interesting fact that the characters of the twelve tribes are outlined in the Bible in two places. The first of these is in Genesis 49, where Jacob, under the influence of the Spirit of God, told his sons their characters; the second is in Deuteronomy 33, where Moses, under the same Inspiration, portrayed the characters of the tribes.

The study of these tribal characteristics gives us an insight into the characters, not only of those ancient members of the kingdom, but of the present members of the church, our friends and ourselves. We shall find that they are not altogether good. Good traits are mentioned, but evil traits are also named. There were always found, and there always will be to the end of time, good and bad in the church of Christ. To begin with, no one is wholly bad nor wholly good. It is the work of the church and of every member of the church to help every other member to increase in goodness and to decrease in badness. The only way in which that can be done is by following the "new commandment" that Jesus gave, "That ye love one another; as I have loved you."

We cannot improve any faulty character by finding fault with it, but we can improve it by giving loving service. We can never criticize anyone into heaven, but we can love one into heaven. It is by love, and not by faultfinding, that Jesus wins. The same means must be used by His disciples to win and upbuild others. In this we may be greatly aided by the analysis of character and the application of the prime law of love in the studies that follow.

(To be continued)

REASON

Shrine or Pathway?

(Concluded)

RAYMOND S. MOORE

Graduate Program Officer for the U.S. Office of Education



A DISTINGUISHED theology teacher in one of our universities recently expressed a fear that speculation was mixing more and more with our college and university programs. He attributed this in part to some turns we have taken in our ever-increasing denominational emphasis on higher education, and foresaw its seriously diluting effect on our simple and historic beliefs. He was searching for an answer, and observed that similar trends had taken their toll in other churches. For one thing, he pointed out, science has become more and more the criterion for interpretation of the Scriptures instead of recognition of their impregnable stature as their own interpreters and as peerless interpreters of science. Thus some of us have the method transposed—precisely reversed.

Many among us, feared this careful man of God, are shying away from God's Holy Word as its own and final interpreter. How can those who use the human mind in higher criticism of the words of its Maker possibly know Him well enough to interpret Him? Higher criticism, he felt, was superseding the simple testimony of Jesus. What makes the situation even more anomalous is that such criticism makes these critics interpreter-bedmates with the conservative scholars they most despise—the one who insists there is only one way to interpret the Bible—his own!

Schools of the "Profits"

I was reminded of an experience I had
JULY, 1966

one bitter-cold night in Hakodate, in Japan's northern island of Hokkaido. I was talking to an alert audience about the privileges and rewards of Christian education. My theme was built around ancient Israel's schools of the prophets. My interpreter was the special assistant and interpreter for the mayor. Although able, sophisticated, and of advancing age, he was not a Christian.

We were moving along effectively, judging from the listener reaction. My earlier fears of a cold and stoical audience faded in the warmth of their quick smiles and the agreement we could read from their nodding heads. And it was obvious that my traveling colleague, Wilton Baldwin, was thrilled at our reception. But as we moved deeper into the example of the ancient schools, I began to read increasing puzzlement on the faces before us. Elder Baldwin, sitting in the audience, was the only one still smiling. Finally in one of those coincidental encounters I looked at my interpreter, and he looked at me.

"What kind of institutions . . . uh . . . were these?" he asked.

"I beg your pardon," I countered, mystified.

"Uh . . . uh . . . would you say they are some kind of commercial venture?"

"No. Why?" He had me more puzzled than ever.

"But you speak of the schools of the . . . of the . . . *profits* . . . I don't quite understand."

The clear if humorous truth flashed simultaneously on Elder Baldwin and me. Our learned interpreter had been translating my word as *profits* instead of *prophets*. It was the only context he knew.

Partly dumfounded, partly caught in the

humor of the scene, Elder Baldwin broke out in hearty laughs, to the continuing puzzlement of the crowd which had sat in quizzical silence during the English exchange. A few words of interpreted explanation and they joined laughingly with us. Then we backed up and started over, cradled once again in their approbation. But the old scholar had taught me a lesson of a lifetime about interpreters who do not have a personal experience or identification with the message they are trying to interpret.

Time to Back Up?

It may be time for some of us to back up and start over. It might be spiritually reviving for us individually and institutionally to experiment more with the simple fare of the Word, and less with the largess of speculation laid so attractively on science' banquet board.

Otherwise, what have we to offer that others have not? If we must resort to the fluctuating conclusions of science as our bases for interpretation of the Scriptures, where will we find spiritual and doctrinal stability? How will we find a foothold on the pathway to truth?

"Science proves nothing absolutely," says Dr. Vannevar Bush. "On the most vital questions, it does not even produce evidence. . . . And the theologian. . . . He can accept the aid of science. . . . He can accept this knowing that on the central mysteries science cannot speak. And he can then step beyond to lead men in paths of righteousness."—*Fortune*, May, 1965, pp. 168-172.

"Ye shall know the truth, and the truth shall make you free." Not free from thinking, nor free from the obligation to search. No, God is delighted with the inquiring mind that recognizes His Word as the ultimate guidebook in the scientific quest. But we shall have the perfect freedom that comes from certainty, and that certainty comes only from God.

The Fruit of Doubts

When I look at Yellowstone's famed strata of trees erectly standing in orderly rows, one row set in a somewhat orderly layer on another and another, I may be tempted to wonder about the scriptural story of Noah's Flood. I may ponder the forester-naturalist's story that this was accomplished by normal growth and sedimentary procedures over eons of time. I

may weigh the story of a summary upheaval against the "normal" processes that seem so logical, or against other possible methods or events not yet known. Then I consider the Creator who controls all processes.

When I gaze upon the relatively undisturbed terrain of parts of Egypt, I may wonder if the Flood actually did cover the entire earth. For I reason that the Genesis writer may have been recording a limited perspective, that part of the world which he knew best. Then I ponder the Genesis account: "And all the high hills, that were under the whole heaven, were covered. . . . And all flesh died" (Gen. 7:19-21). And I open to supplementary words of inspiration: "The entire surface of the earth was changed at the flood."—*Patriarchs and Prophets*, p. 107. "Apart from Bible history, geology can prove nothing."—*Ibid.*, p. 112.

My senses have made their appeal to my mind, to the "kingly power of reason." I have seen. I have touched. Is it so?

I weigh the reality of my senses against the reality of my faith in the Word of God. Do I clearly interpret the story of this Book? Is it oversimplified, and therefore open to substantial interpretation, even speculation?

At this point I may take one of the two courses of action: (1) Relying on my own mind and its private interpretation of my senses, I may speculate that the scriptural account is limited, that its interpretation is hazy because of scant prior evidence, and perhaps I should do some reconstructing of my own, or (2) distrusting my skepticism, I reach out in faith for the simplest possible outline, such as I find in the Bible, realizing that some of the elements of the story may have to await eternity for their explanation.

As a matter of fact, I reason, since my God is all powerful He can make nature or cataclysms perform any feat He desires even to attacking four or five erect rows of trees one above another. Who am I to describe the limits of nature's laws? Any informed scientist these days knows that often what were laid down as absolutes yesterday are nature's uncertainties today—even though they may be the most elementary of physical "laws" or the simplest table of the chemical elements.

At this point I am faced with the identical dilemma known before me by theologians, factory workers, physicians, martyrs, and just plain Christian youth. They have

their colleagues and peers, and so do I. Their crosses happened to be concerns of the Trinity, or labor unions, or the ascendancy of drugs, or the state church, or facing the challenge of Sabbath classes in the university. The dilemma asks, What will my colleagues think? What will they say or do? What will my future be?

"The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular."—*The Great Controversy*, p. 460. Rather they ask the question, Is my thinking consistent with the Word of God? Is it clearly to His glory?

Speculation's Twin Sister

Identity with the crowd, the characteristic so often associated with teen-agers, is a prime motivator even among scientists. This desire is a twin sister to speculation in seducing the Christian thinker away from the *second* road, the narrow and simple pathway of truth. It is not an easy matter to take God *simply* at His Word in the face of the staggering accomplishments of science. Such simplicity has a particular potential for embarrassment for the scientist. For his colleagues are keyed to the senses rather than oriented to faith.

The *first* road, the shrine road, is a wide and popular one today. Men are often ridiculed and sometimes banished from scientific circles, with all their concomitant advantages, for refusing to travel this way. Science so-called has sometimes crowded this thoroughfare so tightly that truth could not pass. An example is the history of penicillin. Its discovery predated its use some thirty years because science said it would not work, and so organized against it; anyone who challenged the "organization" was left by the professional wayside. Physical therapy was denied accreditation by the scientific community for generations until Sister Kenney defied ridicule and professional chill to throw the spotlight on its miraculous powers: even today it receives only a fraction of the use it deserves. Tradition is not hospitable to progress, nor to truth, nor even today, whether in cancer research, smoking and health, or in Sunday observance.



Transformation

The elements in rock cannot become
Fresh, living, growing plants of graceful form,
Until to dust, through sun and wind and storm,
They crumble slowly, a millennium.
Then life in seeds can draw, by medium
Of root and stock, their atoms, and transform
To fruit and grain that aid man to perform
His daily task, and reach his maximum.

So man, by strength of intellect alone,
Cannot aspire to heights above the sod
From which he came, until self-will lies prone
In dust. Then Love lifts up to paths untrod
Of fellowship with Christ; and soon, full-blown,
That man's rich life is flower and fruit for God.

JEANNETTE T. WORTH

Bible Instructor, Chesapeake Conference



Ignorance or False Knowledge Works the Same Way

I once wondered why the Spirit of Prophecy writings cast the specious conclusions of human speculations, science falsely so called, in the same mold as those of the papacy. Then I realized that both move away from the Scriptures, sometimes almost imperceptibly, to build and organize around tradition. Whether it be the issue of Sunday sacredness or of organic evolution or antideluge theories makes little difference. All such substitutes cast the Scriptures in a secondary role. "Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—*Ibid.*, p. 573.

Educated Guesser

Yet the wise and godly scientist who does give faith a chance, who does experiment with God, soon realizes that his speculative brother is relying on assumptions that are much less secure. He knows that the scientist who does not borrow from a godly faith is only an educated guesser, and ultimately no scientist at all.

The *first* course of action takes me on the side road to reason's shrine, where my mind is the god. Science becomes a vassal to my senses. And truth becomes relative; it depends on how my senses evaluate the evidence. So there is no certainty of truth at all. Reason has become an end. *The end.*

The *second* approach keeps me walking alertly on reason's pathway, my eye on the Source of truth, undisturbed by the distractions of the trail. Thus reason is my means, and the God of truth is my end. Truth only can supply certainty, and in certainty only is found perfect freedom and peace. "The truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed."

It may be innocent to speculate beyond what God's word has revealed, if our theories do not contradict facts found in the Scriptures; but those who leave the word of God, and seek to account for His created works upon scientific principles, are drifting, without chart or compass, upon an unknown ocean. The greatest minds, if not guided by the word of God in their research, become bewildered in their attempts to trace the relations of science and revelation. Because the Creator and His works are so far beyond their comprehension that they are unable to explain them by natural laws, they regard Bible history as unreliable. Those who doubt the reliability of the records of the Old and New Testaments, will be led to go a step further, and doubt the existence of God; and then, having lost their anchor, they are left to beat about upon the rocks of infidelity.—*Patriarchs and Prophets*, p. 113.

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity,

shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare of Satan.—*The Great Controversy*, pp. 600, 601.

Conclusion

We may with some feeling of justification allude to the uncertainty stirred in us by human shortcomings, whether scientific or theological. They may even include the many scriptural versions, the varying translations and the multiplicity of interpretations. But our final measure will not be found in such rationale. It will be determined by the depth of our person-to-person relationship with the Creator of science, the Center of theology, Himself. And when we spend as much time seeking *His* help in the interpretation of *His* truths as we do in probing the frontiers of science, the temptation to build speculation on things we do not know will disappear before the certainty of His Word.

Out of his long and deep experience as dean of the nation's scientists, Dr. Bush speaks once again, this time hopefully, of the realistic young scientist who aspires to penetrate even beyond the already exploding frontiers of science: "As always he will build his own concepts, and his own loyalties. He will follow science where it leads, but will not attempt to follow where it cannot lead. And, with a pause, he will admit a faith."—Page 172.

Reason without God may become our shrine, yet such reason is no reason at all. But reason as a pathway is faith's outreach to God, the mind's gifted call. And He awaits in omniscience, eagerly desiring and able to give us the deepest and sublimest secrets of His universe. "Taste and see . . ."

WHERE CHURCHMEN SHOULD BE

"I simply argue that the Cross be raised again at the center of the market place as well as on the steeple of the church. I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; at a crossroads so cosmopolitan that they had to write his title in Hebrew and in Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans?); at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble. Because that is where He died. And that is what He died about. And that is where churchmen should be and what churchmen be about."—George F. MacLeod, quoted in *Pulpit Digest*.



**THE
MEDICAL
MINISTRY**



SANCTIFICATION is that state of holiness "without which no one will see the Lord" (Heb. 12:14, R.S.V.). This holiness is inspired and empowered by the Holy Spirit but is not granted us without sustained and effective warfare on our part against the lusts of the flesh. The same

Scripture which says, "Work out your own salvation," says, "It is God who worketh in you both to will and to work, for His good pleasure" (Phil. 2:12, 13, A.R.V.).

In commenting on this text Ellen G. White states:

"Far more than we do, we need to understand the issues at stake in the conflict in which we are engaged. We need to understand more fully the value of the truths that God has given for this time and the danger of allowing our minds to be diverted from them by the great deceiver.

"The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. Through sin the whole human organism is deranged, the mind is perverted, the imagination corrupted. Sin has degraded the faculties of the soul. Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil. . . .

"Paul's sanctification was the result of a constant conflict with self. He said: 'I die daily.' 1 Corinthians 15:31. His will and his desires every day conflicted with duty and the will of God. Instead of following inclination, he did God's will, however crucifying to his own nature.

"God leads His people on step by step. The Christian life is a battle and a march. In this warfare there is no release; the

Sanctification and Health Reform

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effort must be continuous and persevering. It is by unceasing endeavor that we maintain the victory over the temptations of Satan. Christian integrity must be sought with restless energy and maintained with a resolute fixedness of purpose.

"No one will be borne upward without stern, persevering effort in his own behalf. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle; though Noah, Job, and Daniel were in the land, they could deliver neither son nor daughter by their righteousness."—*Testimonies*, vol. 8, pp. 312-314.

Sanctification is too often confused with justification. Justification is one's right to heaven—sanctification one's fitness for heaven. Justification is an instantaneous act of God's mercy; sanctification is progressive and is the work of a lifetime. The first comes in response to surrendering the will to God; the second by "working out," by God's grace, one's "own salvation." It is character development, a growing up or maturing spiritually. Sanctification is the process of refashioning a person so that he can be safely trusted in a renovated universe throughout eternity.

Sanctification has to do with the entire being. "And the very God of peace," says Paul, "sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless" (1 Thess. 5:23). "Paul is not giving a study on the nature of man, but is making sure that no part of his convert's lives is left untouched by God's sanctifying power."—*The SDA Bible Commentary*, on 1 Thess. 5:23.

Sanctification cannot but include the physical, for the *psyche* does not exist apart from the *soma*. Consciousness, reason, and all thought are functions of a physical, material brain. There can be no soul or spirit or mind as a conscious entity independent of the body. And there can be no sanctification merely as a mental discipline or spiritual attainment. Sanctification without health reform is therefore impossible because thought, except as a physical process, is impossible.

Many Seventh-day Adventists will be eternally lost because of failure to recognize the function of health reform and to practice its principles. Their minds, stupefied by the end products of an insulted physiological chemistry, are unable to comprehend or appreciate essential spiritual truths. They won't believe they are lost until they hear the Master say, "I never knew you: depart from me" (Matt. 7:23).

Understanding Needed

The doctrine of health reform rests upon an understanding and appreciation of the nature of man which is most clearly revealed in the Genesis record. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

This text does not state that God made a body but that He made "man." And this man, composed of an estimated ten trillion marvelous, infinitely complex, supernaturally created, differentiated cells, formed tissues which in turn formed organ structures which, integrated, became the total organism. As man lay there, the blood, with its myriad cells and vast array of other components, filled the cardiovascular system. The brain within the skull, that amazingly complicated human computer, was there but could not think. Every cell, tissue, organ, and fluid was perfect but there was no life.

To animate man the record does not say that the Creator put a divine part of Himself; nor did He put life, the life principle or the so-called spark of life in man, although all life is absolutely and continuously dependent on Him. He did not insert an alleged real man or a hitherto disembodied, intelligent spirit, ghost, or soul. He added only one thing—nothing more, the record states—and introduced that one thing through the nose. The Bible

calls it breath. It is the "breath of life." God had created such a perfect "fearfully and wonderfully made" (Ps. 139:14) physical being, that to bring it to life required only an inflation of the lungs with oxygen-laden air. As the lungs expanded the thoracic vessels compressed and the oxygenated blood, forced into the heart, triggered the sensitized pacemaker and the heart began beating. As the blood, which "is the life of all flesh" (Lev. 17:14), was pumped throughout, the awakened brain began to cerebrize and man became a living, breathing, sentient being. Total man, body, breath, reason, judgment, will, heart, conscience, personality, character—these constitute the living soul. God did not put a soul into man—man is a soul. We hear a good deal of discussion about man being a trichotomy or a dichotomy. In a sense he is neither; he is a monism. Body, soul, and spirit are man.

Spirituality is thought or a heavenly oriented mental attitude—a product of the mind. As man "thinketh . . . , so is he" (Prov. 23:7). Thought is a physiological function of the anatomical brain as the production of bile is a function of the liver. It is synthesized from the impressions and information of a lifetime, deposited by an arrangement of protein within the millions of brain cells and connected one to another by association neurons. Thought is biochemical, electronic reaction, absolutely dependent on material cells, oxygen, and glucose and is governed by the laws of physiology which are as verily the laws of God as are the Ten Commandments.

Sanctification and the Emotions

Sanctification therefore includes disciplinary control, by the power of God, of the brain centers where those emotions reside which uncontrolled will cause the loss of eternal life; and the cultivation and strengthening of the brain centers where the emotions or Christian graces reside which prepare for heaven.

The emotions are not ethereal, existing on a spiritual, elevated plane but are demonstrated physiologic products of brain function. They are and can be controlled by the higher cortical centers—the kingly power of reason and judgment and the will.

"J. W. Papey suggests that the hypothalamus, the anterior thalamic nuclei, the cingulate nuclei, the hippocampus and their

interconnections serve as the structural and functional unit for emotion."—*Correlative Neuroanatomy and Functional Neurology* (Chusid and MacDonald, 1958, 9th edition), p. 29.

Here are located the fear, rage, and hate centers. Stimulation of the amygdaloid nuclei and certain other hypothalamic areas may produce rage in hitherto docile animals or individuals while ablation (removal) of the amygdala results in placidity, or perfect meekness. (It does not follow, however, that sanctification can be achieved by the neurosurgeon's knife!)

Removal of the cerebral hemispheres also produces rage. This result is believed due to the release of the emotional centers from cortical or cerebral control and explains the unreasoning rage of drunkenness.

Damage to the physical brain may produce a change in behavior or what appears to be a change of character.

Dandy excised the frontal lobes of a subject who thereafter appeared of normal intelligence. For an hour he toured the hospital with two visiting neurologists who failed to notice in him any mental abnormality. A more intimate knowledge of the patient, however, revealed very definite defects of character and mentality.

Among the main features were boasting, self-aggrandizement, hostility, aggressiveness, fantasies, emotional instability, and facetiousness. There was an impairment of moral and social sense with a loss of love for his family, and a failure to realize the seriousness of his condition. (*Physiological Basis of Medical Practice*, Best and Taylor, 4th edition, p. 891.)

"Inflammation and tumors in or about the hypothalamus have led to . . . maniacal outbursts with destructiveness. . . . Anxiety, states or periods of apathy may be seen. Loss of inhibitions with indecent behavior is not uncommon."—*Ibid.*, p. 388.

Electrical stimulation of different discrete brain areas will result in a profound feeling of pleasure or an uncontrollable desire to eat or an overpowering sexual urge or to other reactions and emotions.

A small stroke, destroying a portion of the brain, may cause a marked personality change. A polished gentleman may overnight become slovenly and irascible. Did he mentally choose to be different? No, physical brain damage resulted in partial destruction with a deterioration of his personality. This happens also with the pro-

gressive cerebral arteriosclerotic degeneration of the aged as they regress into a second childhood, and may occur following brain injury due to an accident.

Lack of thiamin (Vitamin B₁), or a slight hypoxia (oxygen deficiency) as experienced by mountain climbers and aviators at high altitudes, or low blood sugar may cause impaired judgment, irritability, and mood changes. These same effects may be produced in a more subtle way by overeating, by too much sugar, flesh foods, condiments, tea, coffee, and other hurtful indulgences. These stupefy the cerebrum so that it is almost impossible to think straight or to control the undesirable emotions.

One Affects the Other

Character, then, is a reflection of the development and state of the brain and the brain in turn is influenced by the physical condition or function of the body. In fact, "the body is the only medium through which the mind and the soul are developed."—*The Ministry of Healing*, p. 130.

Whatever, therefore, affects the physical is reflected in the mental, the emotional, and the spiritual nature.

As these are demonstrable scientific facts how significant is the instruction from the pen of Ellen G. White that every health-promoting principle be practiced and that all health-injuring practices be eliminated.

"The human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God."—*Counsels on Diet and Foods*, p. 43.

"Excessive indulgence in eating, drinking, sleeping, or seeing, is sin."—*Testimonies*, vol. 4, p. 417.

"Wrong habits of eating and drinking lead to errors in thought and action."—*Counsels on Diet and Foods*, p. 62.

"The diet has much to do with the disposition to enter into temptation and commit sin."—*Ibid.*, p. 52.

"The brain nerve energy is benumbed and almost paralyzed by overeating."—*Testimonies*, vol. 2, p. 414.

"We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul sanctification."—*Ibid.*, vol. 9, p. 156.

"It is impossible for those who indulge the appetite to attain to Christian perfection."—*Ibid.*, vol. 2, p. 400.

"It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible."—*Counsels on Diet and Foods*, p. 44.

"It is impossible for you to increase in spiritual strength while your appetite and passions are not under perfect control."—*Testimonies*, vol. 2, p. 413.

"All are bound by the most sacred obligations to God to heed the sound philosophy and genuine experience which He is now giving them in reference to health reform. He designs that the great subject of health reform shall be agitated and the public mind deeply stirred to investigate; for it is impossible for men and women, with all their sinful, health-destroying, brain-ener-vating habits, to discern sacred truth, through which they are to be sanctified, re-fined, elevated, and made fit for the society of heavenly angels in the kingdom of glory."—*Ibid.*, vol. 3, p. 162.

Links in the Chain

While diet is probably the most important single health reform factor involved in sanctification, exercise, cleanliness, pure water, proper clothing, adequate rest, fresh air, temperance, sunshine, and trust in divine power are also very important. These, with diet and sexual control, are links in a chain, the absence of any one of which might so becloud the mind that spiritual values are not appreciated and the greatest of personal disasters result.

Health reform is not primarily a form of penance or a character-building exercise. It is not the gospel but it is an integral part of the gospel. You cannot be saved by it but you can be lost without it. It is not an end in itself; it is rather a means to an end. One of its purposes is to aid the kingly power of reason and the will to subdue the hypothalamic centers of anger, fear, appetite, and lust and to develop and reinforce the desirable Christian characteristics of courage, concern for others, patience, and meekness. Health reform is bringing the body under control (1 Cor. 9:27). It facilitates crucifying the flesh with the lusts thereof (Gal. 5:24). It is laying aside every weight (Heb. 12:1). It enables the elect of God to run successfully the race of life

and to obtain the crown (2 Tim. 4:7, 8). It is glorifying God in the body. It is keeping the body temple holy (1 Cor. 3:16, 17). It makes possible the presentation of the body as a living sacrifice (Rom. 12:1). It is recognition of man's stewardship and God's ownership of the whole man. It is in part to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). It is an indispensable aid in the pilgrim's progress to the city of God.

Baptism—When Should It Be Administered?

(Continued from page 17)

can be discovered by detailed questions as to what arrangements have been made at home for the reform in diet.

7. Discover whether the candidate still attends places of worldly amusement.

8. Get a commitment on willingness to put off all jewelry before baptism.

9. Make sure that the candidate is not a member of some secret society or active in some political organization.

10. See that the candidate, if a former member of another Christian denomination, has severed all connections with that organization.

11. Find out if the candidate is a willing tithepayer.

The impression should not be given that we are trying to keep people out of the church. The door is open to all who repent. However, the church has suffered much because of the unconverted. As ministers, God has made us keepers of the gateway to church fellowship and it is our duty to know more about the experience of those who pass within our gates through baptism. Let us work diligently to help the believers prepare for this fellowship so that they will treasure it, and be loyal to it, all the days of their lives. Let us lead these dear ones into the new-birth experience *before* we lead them into the fold through baptism.

SEVEN CHURCH PROBLEMS

The Unbended knee . . . the Unread Bible . . .
the Unattended church . . . the Unpaid church
. . . the Unrealized cross . . . the Unpassionate
heart . . . the Unconcern for the lost.

Music Questions to Be Answered Later

Melvin Hill

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THE Seventh-day Adventist denomination follows Bible teaching and has edicts as to Sabbath observance, diet, tithing, education, church elder and deacon behavior, and the like. However, one of the important areas of personal relations has not been adequately explored, and that is listening to, and the performance of, music. How does one know how to choose the right kind of music for personal use? We will make a few obvious queries, and in issues to come will discuss these.

The part of our music life that we should be most concerned with is the use of sacred music. Should it be all quiet and subdued, sweet and sentimental; should popular styles of delivery be used to sing sacred music because that is what is best known? What makes music sacred? Is it just having a tune to a more or less sacred text? How can each person gain a blessing from the music sung and listened to during the many religious services he attends? What kind of recorded music should be listened to during the sacred Sabbath hours? Should all sacred music be familiar, or should it be the "long hair" type?

Second, what about everyday secular music?

The writer wishes to express appreciation to H. B. Hannum of La Sierra College and Paul Hamel of Andrews University for material used in his articles that he gleaned from lectures and writings of theirs.

Is everything coming from the radio or TV set all right to listen to? If not, what criterion should one use to adequately judge the worth of music? How much should the influence of music on us personally and collectively have to do with our choice of music? Is there really any valid way to classify music for the Christian's consumption?

Third, what is music really for, anyway? Is it just a nebulous cloud drifting in the background, against which life in its various semblances is carried on? Or should one stop, come to respectful attention, and listen carefully to every nuance of the performance whether it is canned or live music?

Fourth, what are proper manners at a live concert? Is soft talking or walking out in the middle of a concert good manners? What criticisms of live performances are valid, and when is it simply criticism with a subconscious wish that the critic could do half as well?

Fifth, how can a person learn to enjoy music more? Is emotional absorption the answer? Should all music that appeals to us from the neck down be discarded, and all music that appeals from the neck up be sanctioned? Is it wrong to tap your foot to certain types of music?

It is hoped that these questions will stir up thought and perhaps even controversy. Every person, if he has any intelligence at all, wants to better himself in this world. As a Seventh-day Adventist he wants to live the kind of life which will draw him closer to eternal life. Music has been the salvation of many people but it has also hastened the moral collapse of others, especially high school and college-age students.

We hope this series of articles on music will permeate the thinking of many, and will help impress the importance of careful evaluation of your musical choices.

(To be continued)

Taken from *Clock Tower* (Union College paper).

RICHES

**I counted dollars while God counted crosses;
I counted gains while He counted losses!
I counted my worth by things gained in store.
But He sized me up by the scars that I bore.
I coveted hours and sought for degrees;
He wept as He counted the hours on my knees.
I never knew till one day by a grave
How vain are the things that we spend life to save.**



SHEPHERDESS



"AND who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14).

We find in God's Book several stories of women in crises. Sometimes the feminine role is played in the setting of a personal experience.

Then again the account takes on the dimensions of a national crisis. These human interest stories—true, historical accounts—were written for our admonition upon whom the crisis of the world has come.

The experience of Christ on the cross was a crisis for His disciples, including Mary, out of whom He had cast seven devils. Bravely this woman tarried with her Lord at Golgotha. She was last to leave the scene of Calvary, but she was first at the tomb on the resurrection morning. Her undying affection for Jesus kept her close to her Lord in life and in death.

In the crisis of Israel, when Xerxes was king of Persia, the women did not fail. Queen Esther became God's instrument for the deliverance of the chosen race. It was a crisis for her when Mordecai said: "Who knoweth whether thou art come to the kingdom for such a time as this?" With prayer and fasting she and other women besought the Lord. "I will go in unto the king," she said, ". . . and if I perish, I perish." She met the crisis bravely. She went to the king and he extended the golden scepter. Her prayers were answered. Esther, lovely person that she was, beautiful in character and form, met the crisis bravely.

* A talk given to the Women's Auxiliary of the General Conference, Takoma Park.

Women in Times of Crisis*

D. A. DELAFIELD

Associate Secretary, Ellen G. White Estate, Inc.

Quite apart from the spiritual connotation of Esther's crisis experience is the fact that she exercised a great deal of womanly insight into man's character. My secretary, who is a married woman, remarked to me: "Did you notice that Esther fed the king twice before she asked him the big favor? It is always good to talk to a man *after* you have fed him."

Deborah was leader and judge of Israel. Wife of Lapidoth, she dwelt under the palm tree between Ramah and Bethel in Mount Ephraim, and the children of Israel came up to her for judgment. The crisis of her people was her own personal crisis too. At that time Jabin was king of Canaan. He reigned in Hazor and he sent Sisera with his host to fight against Israel. Deborah met the crisis with courage and wisdom. She summoned Barak, the captain of the Lord's army. "Hath not the Lord God of Israel commanded," said she, "saying Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?" (Judges 4:6).

But Barak the man trembled. He said to Deborah the woman, "If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go." And Deborah said, "I will surely go with thee." But, she explained, "the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman."

It wasn't really Barak who won the battle that day. It was Deborah and a woman

named Jael. You know what happened. True, Barak defeated the armies of Sisera but Sisera escaped and fled. Providentially, he fell into the hands of a discerning woman. Jael, the wife of Heber the Kenite, befriended Sisera and took him into her tent. She gave him food to eat and tucked him in bed. He was a tired, weary soldier. In the crisis that Jael faced she had to decide what to do. So while Sisera slept, she killed the enemy of her people.

So the victory was won by two women—Deborah and Jael. Barak, as Deborah had predicted, took no honors. The honors went to the ladies. But Deborah was a humble soul. She knew that it was God who had gained the victory and she composed a song of triumph. "Praise ye the Lord for the avenging of Israel," she sang, "when the people willingly offered themselves. Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel" (Judges 5:2, 3).

"I, even I," said she. Those were the words of a woman singing a song of praise to God who had given to her the victory. God has given to many women the victory—women who did not fail in times of crisis.

Women have proved themselves as courageous as men and sometimes even more so in times of crisis. The Seventh-day Adventist Church—along with the people of the world in which we live—faces the biggest crisis just ahead. A woman who was courageous and who faced and resolved many crises said, under inspiration, of the time in which we live and of her own day:

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of stupendous crisis.—*Education*, p. 179.

Ellen G. White wrote those words back in 1902. If the world was on the verge of a crisis six decades or more ago, what would she say about today?

For Seventh-day Adventists the crisis will come "when the protection of human laws shall be withdrawn from those who honor the law of God.

"There will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof."—*The Great Controversy*, p. 635.

The real crisis of the world will not be a political one but a moral one. The issue will be over the law of God. Will we obey it or not? The final battle of the world will not be military struggles in places like Korea, Vietnam, Cyprus, Israel—but the scene will be the human heart. Loyalty or disloyalty to God will be the question.

One reason why we should learn how to face the little crises of life at home, in the office, or in the shop—face them in good grace and with faith and courage—is that our attitude toward the big crisis ahead will have been crystallized in the spirit of Christ, learned through daily experience. "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of the Jordan?" (Jer. 12:5).

We must all face sickness and even death in the family. The Syrophenician woman—a Greek, not a Jewess—faced a crisis in her home. She came to Jesus begging that her daughter might be healed. Jesus took this occasion to test His disciples, who were afflicted with prejudice toward the Gentiles. He said to the woman, in effect, "It isn't the thing to do, to take the food from the children at the table and cast it to dogs." The disciples thought that was a good statement. The Lord was just right—dispensing blessings to despised Gentiles wasn't a good thing! The food on the Lord's table was for Jews, not for these dogs called Gentiles.

Said the courageous Syrophenician woman—and this was her time of crisis—"Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mark 7:28). O Lord, give me a few crumbs for my ailing child!

"For this saying go thy way," said Jesus; "the devil is gone out of thy daughter" (verse 29).

So the woman met her time of crisis. She stood the test and went home and her daughter was well again. What a glorious reunion it must have been as the precious

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daughter came skipping and dancing for joy to meet her mother!

Remember the importunate widow in the parable Jesus told. She went to the unjust judge to be avenged of her enemies and I suppose to have her estate properly settled. The judge wasn't interested in this woman's crisis. Nevertheless, she pressed the legitimate and honest demands of her problem before this tribunal. The judge finally gave her what she wanted in order to get rid of her. In her time of crisis she won out. Women have a certain persistence. Times of crisis seem to intensify this characteristic. Persistence is a good trait. It will be needed in the final crisis. We "ought *always* to pray, and not to faint" (Luke 18:1).

Think, too, of the time when Jesus in Capernaum was making His way to the home of Jairus, ruler of the synagogue. There Jairus' daughter lay dying. Indeed, she was already dead. Jairus was so anxious that Jesus should not delay the journey that he forgot momentarily that he was in the company of the divine One. Sickness was not a challenge to Jesus—nor was death.

On the way to Jairus' home a woman who had suffered with an incurable issue of blood for twelve years pressed her way through the crowd. With Jesus so near, this was her one hope, her crisis. "If I may but touch his garment, I shall be whole," said she (Matt. 9:21). So she pushed her way into touching distance. There was the hem of His garment! She managed the touch! And she was healed. Jesus stopped. "Who touched my clothes?" He asked (Mark 5:30).

"Why, everybody is touching You and jostling You," said the disciples in effect.

But Jesus could tell the difference between the touch of faith and the casual touch of the crowd. He saw the woman in the crowd. He knew her. His love had drawn her to Himself. She fell at His feet. She admitted what she had done and hoped that she hadn't done anything

wrong. "Daughter," He said, "thy faith hath made thee whole; go in peace, and be whole of thy plague" (verse 34). She was healed, instantly healed. In the time of crisis she had faith and it was rewarded. She was made whole again. If she had run away from her problem and given herself up to tears and despair, she would have died of her disease.

The faith of the women of the Bible is thrilling to me. I like to think that Eve—the last creature of the divine creation in Eden so long ago—represented the best of all God's creation. And it has been so in every age. What would the world be—in point of character—without women? Not only the great Bible women, but Clara Barton of the Red Cross; Susan B. Anthony, suffragette; yes, even Carrie Nation with her ax, breaking up saloons, chopping, demolishing, getting rid of booze; Ellen G. White with her inspired pen and divine counsel. And Kate Lindsay, Mary McReynolds, Alma McKibbin, Sarah Peck, Matilda Andross, and all of you.

The world hasn't seen all of its best women yet. The Seventh-day Adventist Church will produce many of them. We face the biggest crisis, and we need the finest women—big in faith, strong in courage, large in their love and affection, with broad, keen minds, hearts aflame with a passion for souls; women in love with Jesus as Mary was, women courageous for Jesus as Esther was, women of faith like Deborah and Jael. We need women like that in the church today. We have such women, but their best works will yet appear in the times of crisis we face.

Today is an exciting time in which to live. And women seem to be able to take excitement better than men. They have fewer ulcers. And for the Christian, every day is exciting. An announcement inserted in a church bulletin stated:

Christians need excitement. That's the way we're made. We crave it. And if we don't find it in the church, we'll find it *outside*. But seek it we will. Witnessing for Christ is an adventure in power. It can bring more excitement into one's life than anything this world has to offer.

Routine Christianity is not really interesting or attractive, is it? If we took meetings out of the modern church program, we'd have little left. The New Testament church lived on the excitement of God's power. Thrill after thrill shivered through the early church as she witnessed in the power of the Holy Spirit.

Excited about Christ! That makes exciting women. But these are not the glamour girls of today. These are Christian women who are excited about Jesus and enthusiastic about His friendship—beautiful people, for whom the world has an eye, a bigger eye than for the girls who exhibit their physical charms to the world but who have little character. Said the wise man, “As a jewel of gold in a swine’s snout, so is a fair woman which is without discretion” (Prov. 11:22). But a discreet woman with a beautiful character, what a testimony to the world! I think all Adventist women who are in love with Jesus are beautiful. But courage for the crises—that is a different thing. It is something that we don’t come by naturally. We need to pray and fast for courage and faith. We face times of test in the world. We must stand up to these tests.

(To be continued)

Still Valid! Why?

(Continued from page 21)

commandments.” We cannot keep the commandments without Christ. Jesus said, “I am the vine, ye are the branches: . . . without me ye can do nothing” (John 15:5). But if we abide in Him and He in us, we can do what He tells us. “But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12). Jesus not only provided a pardon for our sins, He also provides the power to keep us from sinning. We read: “Sin is the transgression of the law” (1 John 3:4). Therefore as long as there is sin there must be God’s law of ten commandments which can be broken.

If Jesus died on the cross to take away the law of God or change it, then He died to legalize sin. But we know Jesus died to destroy sin, not legalize it. His death was to magnify the law and make it honorable, and that is what He did. Salvation is by Jesus Christ, but the knowledge of sin is by the law. The law tells us when we have done something wrong, and only through Jesus can it be made right. Only He can cleanse us from sin and transgression.

Yes, the Ten Commandments are still binding, and will be throughout all eternity, for they are the law of love. As Jesus put it, “Thou shalt love the Lord thy God with all thy heart. . . . Thou shalt love thy neighbour as thyself” (Matt. 22:37-39).

The Bible Work Awakening!

AFTER spending almost a lifetime in denominational work, I can heartily recommend the Bible work to our young college women. I still consider it a most thrilling adventure and vocation.

I grew into the Adventist cause as the work grew around me. With the organizing of each new department each worker assimilated its new responsibilities. Gradually adding these to an already full work load, we then specialized on new plans and helped to build a new literature. There was no danger at all of becoming “departmentalized.”

Conference presidents were often our evangelists as well as our administrators. Each worker in the conference was then considered to be a personal Bible instructor.

As our departments developed, soul-winning evangelism was always the great incentive. The Spirit of Prophecy kept urging that we speedily warn the cities, and that we do house-to-house work. City evangelism required Bible instructors, both men and women. Although the instruction given was on a smaller scale than is true today, many personal workers of skill and zeal were then trained.

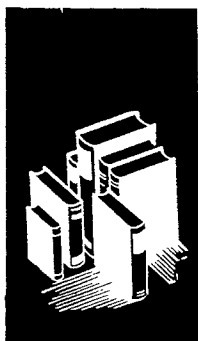
My initial training was in literature salesmanship and in giving Bible readings. Hundreds of women were trained as I was. However, I found that my commercial training was of great help in discharging the secretarial responsibilities our broadening evangelism demanded. This was before the day of “specialists.” No line of service, however, superseded studying the Bible with people. Later on at college I further prepared myself for educational and youth work.

In recent decades, with the expansion of our institutional work, evangelism has found some new connotations. Yet our continuing growth in numbers, as well as the strength of our “machinery,” must not eclipse the proclamation of our unique message to a lost world. At present there is a great need for dedicated young women to train for the Bible work. Its opportunities, challenges, and satisfactions are unlimited. We need all our consecrated lay Bible instructors, but not all the noble Bible instructors of the past can be replaced by our valuable laymen.

The type of woman greatly in demand today is the college-educated young woman with a Bible-teaching gift, who will give full-time service. A few courses in secretarial science will place her at an advantage. If she has editorial ability, her gifts will be sought after. Ministers may be a help in guiding our college faculties in spotting young women of dedication, health, and aptitude—the necessary qualifications for this vocation.

Woman’s work is fast coming to the front in religion. Already a number of our colleges are conscious of this and are laying plans to strengthen their courses for training women for church work.

L. C. KLEUSER



BOOKS

***The Four Major Cults*, Anthony A. Hoekema, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, \$5.95.**

This four-hundred-forty-seven-page book compares the teachings of Mormons, Seventh-day Adventists, Christian Scientists, and Jehovah's Witnesses in the chronological order of their organization.

The author is a professor in the Calvin Theological Seminary, and the book is essentially a comparison of the teachings of these four groups with his own belief in absolute predestination.

Mr. Hoekema in his discussion uses primary source material from each group, with extensive footnotes. He separates certain distinctive teachings into five appendixes:

- A. The Book of Mormon's claim to genuineness.
- B. The investigative judgment and scapegoat doctrines.
- C. The Sabbath.
- D. The deity of Christ.
- E. Soul extinction, and life after death.

In these five appendixes the major discussion centers about the belief of Seventh-day Adventists. Christian Science is not included in this summary, as the author claimed that he suffered intellectual vertigo in attempting to follow their reasoning.

Appendix A—The author believes that the book of Mormonism is one of the most cunning and wicked impositions ever palmed off upon the world.

Appendix B—In Mr. Hoekema's opinion, the investigative judgment and the scapegoat doctrine of Seventh-day Adventism are contrary to the Scriptures.

Appendix C—The Seventh-day Adventist teaching concerning the seventh-day observance of the Sabbath is considered by the author "irresponsible exegesis" (p. 164). A retired sea captain, Bates, and nontheologically trained lay members of the early Seventh-day Adventist Church are blamed for overruling the recognition of the Sunday Sabbath, which he claims is the day observed by all the churches of Christendom since the beginning of the Christian Era as the day of worship.

He states clearly that the Sabbath is not merely commemorative but points forward to the heavenly rest (p. 163). He insists that the nature of the first-day-of-the-week meetings in the New Testament must indicate that the important events that

took place on that day, such as the resurrection of Christ, and Pentecost, made the change necessary. He feels that if this was contrary to the will of God (p. 167) the apostles would have opposed its observance. As Mr. Hoekema considers the changes to have been immediate, he denies that the papacy was responsible for changing the day of worship from the seventh to the first day, and stresses that Ellen G. White failed to mention which pope was responsible. He quotes Geerhardus Vos (p. 162), who described the old covenant as looking forward to days of labor which, therefore, came first; while under the new covenant we look back upon the accomplished work of Christ.

He believes the assertion of Seventh-day Adventists that the New Testament emphasizes the observance of the seventh-day Sabbath is contradicted by Christ's designating the first day as the one to be observed by rising from the dead on that day. He quotes Vos quoting Delitzsch (p. 164) who says that since Christ lay in the grave on the seventh day, the Jewish Sabbath was also buried. He notes that Adventists admit that Christ rose on the first day (p. 164).

Appendix D—The author believes that the Jehovah's Witnesses' view of the person of Christ is essentially a revival of Arianism, as stated later in the book (p. 327), and a denial of the deity of Christ.

Appendix E—Regarding the Adventist and Jehovah's Witnesses' view of life after death, he denies the annihilation of the wicked, and therefore concludes (p. 361) that Luke's meaning that "whoever will save his life shall lose it" (Luke 9:24) is only a subordination of one's own interest to that of the kingdom of God (p. 362). Because eternal life is everlasting in its duration, he considers that Matthew 25:46 describes punishment that is also endless in duration (p. 370).

His denial of soul sleep, which he calls devastating, is that Christ should have said of Judas, "It will be good for that man when he dies" if death meant extinction. He feels that because Christ said "good were it for that man if he had never been born" death must not mean the end of existence (p. 369).

Mr. Hoekema states that the souls under the altar (Rev. 6:9, 10) cannot refer to living or resurrected persons (p. 349), and therefore must refer to an intermediate state (p. 346). He considers the statements of Christ (Luke 23:46), Stephen (Acts 7:59), and Paul (Heb. 12:23) concerning the spirit (p. 350) as proof that the spirits are in heaven. Also, if the lost were nonexistent the smoke of their torment could not go up endlessly and they have no rest day or night (p. 364). If "sudden destruction" (1 Thess. 5:3) meant annihilation, these individuals could not appear before the judgment seat of Christ. The future glory of the saints being endless, he feels that the punishment of the wicked must have equal duration (p. 360).

One of the most interesting portions of the book is Chapter 6, "The distinctive traits of the cult." Certain general characteristics are attributed to

the cults and are termed an abrupt break with historic Christianity by giving undue emphasis to minor points with a tendency to perfectionism. It is his belief that these cults have a tendency to major in minors by elevating peripheral truths to a greater prominence than they deserve. He illustrates this by the concentration on the healing of the body by Christian Science, which has led to their denial of the reality of sin and death. He admits that these characteristics are relative, as they are also found in the conventional churches (p. 377). In the main portion of this chapter he deals only with the Mormons, Jehovah's Witnesses, and Christian Scientists, concluding that:

1. Each has an extrascriptural source of authority,
2. That they deny justification by grace alone, and
3. That they devalue Christ.

Earlier in the book Mr. Hoekema mentions certain valuable characteristics of the cults as desirable, however, such as:

1. Having definite convictions,
2. A knowledge of the Scriptures,
3. A zeal for witnessing,
4. An effectiveness of printed matter,
5. A sense of urgency,
6. A large role assigned to laymen,
7. A sense of dedication,
8. Definite techniques for witnessing,
9. Willingness to endure ridicule,
10. A health program.

Contradicting his sanction of these points, and therefore in questionable contrast (p. 133), the author then speaks of alcohol and tobacco, asking what right the Seventh-day Adventists have for making abstinence from every form of alcoholic beverage a requirement for baptism, and quotes 1 Timothy 4:4: "For every creature of God is good, and nothing to be refused."

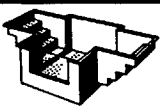
He leaves until the last the discussion, "Is Seventh-day Adventism a Cult?" (p. 388). He considers certain teachings are distinctive traits of cults apparently because they differ from his conception of evangelical Christianity. The author has a primary conviction, and he attempts to prove this theory by the theory itself. He believes that Ellen G. White could not have written so voluminously on so many subjects without making some errors, but he mentions none.

Because Seventh-day Adventists consider themselves the exclusive community of the saved, and feel themselves called to prepare the church of the last day to meet her Lord (p. 401), the author labels them a cult.


He claims that Adventists deny justification by grace, and devalue Christ by claiming necessity of a priestly service of removal of sins by believing in the investigative judgment; and he considers that they go beyond the call of duty in believing in the third angel's message and the summons to keep the seventh-day Sabbath as a day of worship (pp. 390-394).

The Seventh-day Adventist observance of the

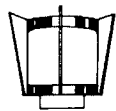
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Sabbath as the particular day of worship conflicts with Mr. Hoekema's theory that Christ's perfect righteousness has been imputed to us, and therefore the Sabbath command is inconsistent with salvation by grace (p. 394).

Any body holding extrascriptural authority for doctrinal positions or textual exegesis is considered by the author as having a source superior to the Bible (p. 390). The use of E. G. White's writings, therefore, classifies the Adventists as a cult.

An additional factor in Mr. Hoekema's classification of Seventh-day Adventists as a cult is that Adventists teach that a person may, by subsequent sinful deeds and attitudes, lose justification once received. It would then seem possible to be snatched out of Christ's hand (John 10:27, 28), thus contradicting the statement that He can lose nothing the Father has given Him (John 6:39). Adventists, Mr. Hoekema maintains, are not certain of their salvation, as forgiveness of sins may later be canceled. The investigative judgment, which determines whether they will be included in the resurrection of the just, is based upon what he considers a misapplication of the Old Testament sacrificial system to Christ (p. 165). Forgiveness of sins in the predestination concept means their complete eradication, following which no individual can be lost. The daily and yearly sacrifices in this concept have the same purpose in atonement provided (p. 151), rather than atonement appropriated. He believes that the atonement of Christ provided grace as a complete salvation, and in the omniscience of God he feels that no investigative judgment is necessary.

The investigative-judgment doctrine that the Adventists hold contradicts Mr. Hoekema's idea of salvation by grace alone (p. 391), which is that a person is saved completely because of what Christ has done for him. This, he claims, vitiates the doctrine of justification (p. 391), meaning that Christ does not know whether an individual has been justified until his life has been investigated. He feels this violates the sovereignty of God, as His foreknowledge would render a judgment unnecessary, and it devalues Christ as not knowing who are His, but requiring a judgment to determine who are worthy (p. 395).

An investigative judgment would imply that it is not one's unbreakable connection with Christ that determines his salvation, but his deeds while on earth (p. 395). Therefore, Mr. Hoekema argues, the crucial importance of the keeping of the fourth commandment detracts from the saving power of Christ (p. 395). He claims that the final placing of the sins of all men upon Satan detracts from the all-sufficiency of Christ by ascribing to Satan what should only be obtained through Christ—the obliteration of one's sins (p. 396).

Because he sees no need of a judgment, he considers that the dead receive their reward immediately, and that the concept of soul sleep is wrong. He quotes Matthew 10:28: "Fear not them which kill the body, but are not able to kill the soul" as meaning that the soul is something that those who kill cannot touch (p. 347). Seventh-day Adventists, he feels, belittle Christ by assuming that sins are not blotted out permanently, which robs Christ of His divine prerogatives.

The book expends more effort on Adventism than any of the other so-called cults, leaving them in a special group until he makes a final crucial point of their treatment of Mrs. White's writings (p. 108). The author appears to direct his attack upon Adventists, using the other three religious groups as a broad cover for his specific criticisms of Seventh-day Adventist teachings.

In conclusion, the book is quite fair to Adventists, and actually places their doctrines in a better light than his own absolute predestinationism. It is a well-written and documented description of the essential beliefs of Seventh-day Adventists, and may promote Adventism better than some of the publications by Adventist writers.

HENRY G. HADLEY, M.D.

***Man in Conflict*, Paul F. Barkman, Zondervan Publishing House, Grand Rapids, Michigan, 1965, 189 pages, \$3.95.**

Man in Conflict is an attempt to deal with the problem of compatibility between the Christian minister and the psychologist. Dr. Paul Barkman is a professor in the graduate school of psychology, Fuller Theological Seminary, staff psychologist, Pacific State Hospital, and clinical psychologist at Pasadena Center. As an ordained minister he has several pastorates in Nebraska and Indiana.

It would seem that Dr. Barkman seeks to show that Christian theology and psychology have both "grown up" in the past generation and that this maturity is helping each to understand the other. He points out the limitations of science in the field of metaphysics, consequently such questions as the relationship of God and human experience move into an area where the psychologist is at a serious disadvantage. On the other hand, in dealing with "What Is Man," science today has new ways of helping.

Dr. Barkman uses existentialist terminology of "encounter" and "confrontation." Regarding this "encounter," it is challenging and provocative and

in some senses helpful. But the key of this position is found in the following:

Thus it is that too few religionists of the sort that profess to accept the Bible as the fully and divinely inspired Word of God ever learn to reason inductively at all. If they do not have enough faith in the inductive method to use it with respect to the Bible (where evangelical doctrine says the honest seeker would surely find truth by this method) then how could they hope to have faith in the inductive method when applied to science, where the outcomes are much less certain.

For in the few who are brave enough to look a bit deductively at science and a bit inductively at the Bible, this book will be welcome, and they will not expect to find all the answers neatly packed in the summary of the last chapter.—Pages 25, 26.

This would seem to confirm his existentialist leanings. It seems to me that reading into, instead of out of, the Bible is a dangerous process.

Dr. Barkman would like to introduce Dr. Freud to Brother James (or our understanding of Brother James) to make James understandable.

There is no question that psychology has a place in our lives and has an important contribution to make, but "the true principles of psychology are found in the Holy Scriptures."—*My Life Today*, p. 176.

One of the weaknesses of Dr. Barkman's thesis is that while he frankly admits there are other therapies than psychoanalysis, he bases his observations on this one approach. His argument would have been considerably strengthened if he had broadened his base.

This volume would be of interest to sophisticated readers but could be confusing to the general reader.

W. JOHN CANNON

***The Secret of Christian Family Living*, Ralph Heynen, Baker Book House, Grand Rapids, Michigan, 1965, 162 pages, \$2.95.**

The author stresses that the home is the primary agent in promoting emotional and mental health. A healthy family life brings happiness to each member of the home. It will make its influence felt in the neighborhood as well as in the church. The brief chapters in this book are divided into five sections: The Family as a Unit; Parents and Their Children; Teen-agers in the Home; Keeping the Home in Balance; and Bridging the Generations. Here is a simple, down-to-earth discussion of those practical everyday problems that arise in the Christian home. It would also be an excellent guide for group discussions. Every sentence is straight forward, practical truth beautifully stated. Quite suitable for our shepherdess organizations, also a help for ministers in dealing with emotional problems. Ralph Heynen now serves as hospital chaplain. A graduate of Calvin College and Seminary, he interned at the University Hospital of Michigan. He is a certified chaplain by the Board of Accreditation of the American Protestant Hospital Association.

LOUISE C. KLEUSER



NEWS BRIEFS

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

"Welfare State" Becoming Substitute for God

The welfare state has become a substitute for God and religion for many people, noted a religious sociologist. When people are in trouble they turn to big government for help rather than to God and the church as they once did, Dr. Will Herberg told pastors and seminarians attending the annual convocation of Northwestern Lutheran Theological Seminary. "The church has lost the welfare ties that used to bind it to people," he continued. The state has become not only the "big father" and the "big brother," but is now being urged to also become the "good friend" by helping people find meaning to their lives. Man used to see the end of the world as an act of God, remarked Dr. Herberg, but now man sees it as the work of man. Thus "man is not only his own redeemer but his own destroyer."

Protestants, Catholics, Plan Survey of the Unchurched

The Elyria Interfaith Survey Committee in Ohio, a group of some 400 Protestants and Roman Catholics, will make a unique telephone survey of every "uncommitted" telephone subscriber in this area. Here's the way it will work: Each church in the area will assist in compiling a master telephone book by checking off its own members. When the entire book has been prepared, the unchecked names will be considered to be unchurched or uncommitted. These names will be divided up among the committee members, all of whom are lay persons. Each will dial telephone numbers, talk about the church the caller represents, and then ask if the person called would object to a visit from a member of that particular congregation.

"God Is Dead" Controversy Fruitful

The very furor caused by the talk of God's "death" shows that He is alive in the hearts of men, says Dr. Ralph Sockman, noted Methodist preacher. The best way to answer the cry "God is dead," he continued, "is to explore those areas of our own experience where we feel His living

presence. When we pursue our highest sense of duty to the limits of our own strength against all odds, we feel a power able to do exceedingly abundantly above all that we ask or think."

Catholic R.S.V. Old Testament to Be Published

The Roman Catholic edition of the Old Testament in the Protestant-produced Revised Standard Version of the Bible will be published in the U.S.A. and Canada by Thomas Nelson and Sons, publishers. Originally published by the Nelson firm in 1952, the R.S.V. was the result of 22 years of work by a special committee of Protestant scholars and educators. This version is copyrighted by the National Council of Churches, which granted permission for the Catholic edition. With this release the complete Bible of the R.S.V. will be available to Catholics. Both Testaments at present are for personal use and study by Catholics and not for worship. In the Catholic edition of the Old Testament there are no changes in the R.S.V. text, except for spellings, but the Apocrypha has been added.

Mandatory Bible Study Set in Catholic College

Barry College, a Dominican-operated girls' school in Miami, is revamping its theology curriculum to include study of the Bible for the first time. Father J. Jurasko, head of the theology department, said that the college formerly gave four years of "formal, systematic theology which was speculative and philosophical." The new four-year course will begin with a year's Bible study required for all Catholic freshmen. "We have been teaching what all kinds of books say about the Bible," said Father Jurasko, "but not what the Bible itself says. So the Bible will be our textbook."

Churches on Wheels Proposed by Bishop

"Churches on wheels" and churches made of standardized components are suggested by Angli-

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can Bishop Hugh Ashdown of Newcastle, England, as a way of countering the high cost of maintaining places of worship. "It is obvious," he said, "that we are overloaded with bricks and mortar. The steadily increasing cost of keeping it all in condition presents us with a moral question of right and wrong. But it is equally obvious that there are no easy answers. Around permanent churches and solid halls, the population has receded but not entirely withdrawn; while in the same parish, maybe, vast new housing areas require new church buildings of some kind." Bishop Ashdown pointed out that in Britain today there are many parish churches marking their centenaries. They were built lavishly and built to last. But conditions have changed, and these buildings are too rigidly shaped by "dated" fashion to allow remodeling, or so solid as to make the work too expensive. "An era of liturgical change has now begun," he said. "A movable building, a church on wheels, will be the most sensible provision in some places. In others, a small building of standardized components, which can be added to or easily adapted, would seem to be right. The churches of our land have borne witness to the reality of the eternal. In the passing years, and in the flux of fashion, their agelong permanence has spoken to men of those things that abide. The time has come when they can more properly witness to the truth that 'here we have no continuing city, but we seek one to come.'"

Think It Over

"Did" is a word of achievement,
"Won't" is a word of retreat.
"Might" is a word of bereavement,
"Can't" is a word of defeat.
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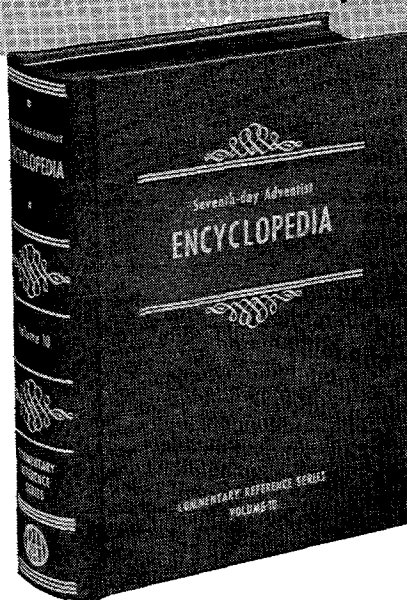
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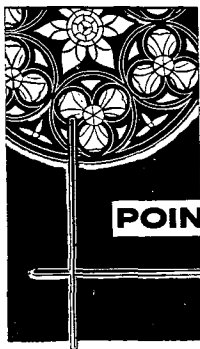
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EVOLUTIONARY PROCESS

THE QUESTION of human relations is of prime concern to all thinking Christians. On this subject peripheral matters often obscure the central problem. All too frequently men listen to their fears more readily than to their consciences. And, too, we repeat our rationalizations until we believe them. For instance, "Love cannot be legislated." True, but behavior can be regulated. This is the function of law. It creates an atmosphere where men of good will fellowship with the sanction of authority. Law is an instructive agency, an instrument of learning. Recent scientific studies indicate that compliance with law conditions the mind for acceptance, and inhibitions tend to lessen with the establishment of new habit patterns. Men reform as they are taught. As a teacher, there is no substitute for a just law.

Recently in our history the news media recorded the sorry spectacle of well-dressed, orderly worshippers, being turned away from the church door because of their race. Others were confined to certain seats—when admitted—and for the same reasons. Those who do this cite community consensus in justification. The church is not a chameleon, adapting itself to the sins of the community. The church of the living God is a community molder. While it cannot lead a crusade on all of man's social ills, it can be no less than Christian to all who seek its shelter. If its spirit is ever to prevail, the second table of the law cannot await the evolutionary process.

E. E. C.

MEDITATION AND WORSHIP

"IN QUIETNESS and confidence shall be your strength," declared the ancient prophet. How true! Noise and confusion are the distinguishing marks of our generation. There seems little time for quiet meditation. Even our worship services appear at times to reflect the spirit of the age, the main objective being to "keep things going" or to "get through within the hour." We notice with appreciation, however, that many of our churches both large and small arrange their order of worship so as to give opportunity for quiet reflection. It is self-evident that the more appropriate time for this period of silent meditation is just before the spoken message. To have the organ or piano

or even amplified records play softly some well-known hymn such as "We Would See Jesus," while the congregation remains in the spirit of silent prayer does much to prepare all hearts, including that of the preacher himself, for the impressions of the Spirit of God. Thirty to sixty seconds is ample time and if every feature of the service has been progressing toward this brief period then it will not come as a surprise, particularly if it is noted in the bulletin. Opportunity to be quiet before the Lord will be welcomed by all, for true worship is communion with God. Without communion there is no real worship. When an innovation like this is planned, be sure to acquaint the congregation with what is going to happen. It might also be mentioned briefly with the announcements. It will be all the more effective if the organist or pianist leads into this brief period unobtrusively. We must never forget that quietness and confidence are vital to spiritual growth.

R. A. A.

"RELIGION BY THE INCH"

FASHIONS in dress are getting more deliberate in violation of simple rules of modesty. Plunging necklines, bare shoulders, and rising hemlines are the order of the day. The bikini and the "strapless" lend their "excitement" to the worship of the creature. The workaday world has not become a nudist colony—but if the trend continues, who knows?

This brazen flaunting of the laws of modesty is symptomatic of the collapse of discipline that is well-nigh universal. It is the spirit of our times that man is restive under restriction, divine and human. This revolt against convention is reflected in the apparent intention of man to "undress" publicly. It is a sign of our times. No Bible teaching is more explicit than that on modesty of dress. Shamefacedness, sobriety, and modesty are words that need no explanation.

I do not believe that religion can be measured "by the inch" but it is equally true that "bare knees" may reveal poverty of spirit. There are fashions that Christians cannot imitate and remain Christians. We reject the street-corner philosopher's quote, "Too high—too low—too tight—just right." A church member should not need a fan to cover what her dress should, when she sits.

My fellow minister, what is the trend in your church? Can the world see the difference in the dress habits of your congregation and its own? Have you preached a sermon on this lately? How else can we stem the tide of rising hemlines?

E. E. C.

Time is too slow for those who wait; too swift for those who fear; too long for those who grieve; too short for those who rejoice. But for those who love, time is eternity.

—Henry Van Dyke.
