

The **MINISTRY**

DECEMBER

1969



From Bethlehem to Babel



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The MINISTRY

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From Bethlehem to Babel

"Christmas is coming," is the note that is sounded throughout our world from East to West and from North to South. . . . But what is Christmas, that it should demand so much attention?¹

By the world the holidays are spent in frivolity and extravagance, gluttony and display.²

It is accepted by the unbelieving world, . . . as the day on which Christ was born. When the world at large celebrate the day, they show no honor to Christ. They refuse to acknowledge Him as their Saviour, to honor Him by willing obedience to His service. . . . You will find it a difficult matter to pass over this period without giving it some attention. It can be made to serve a very good purpose.³

It is pleasant to receive a gift, however small, from those we love. It is an assurance that we are not forgotten, and seems to bind us to them a little closer. . . . While you are devising gifts for one another, I would remind you of our heavenly Friend, lest you should be unmindful of His claims. . . . Shall not our heavenly Benefactor share in the tokens of our gratitude and love? Come, brethren and sisters, come with your children, even the babes in your arms, and bring your offerings to God according to your ability. Make melody to Him in your hearts, and let His praise be upon your lips.⁴

¹ ELLEN G. WHITE, in *Review and Herald*, Dec. 9, 1884.

² *Ibid.*, Dec. 11, 1879.

³ *Ibid.*, Dec. 9, 1884.

⁴ *Ibid.*, Dec. 26, 1882.

The Decline of the MINISTRY

E. E. CLEVELAND

Associate Secretary, Ministerial Association, General Conference

IF THERE ever was a time when preaching was a necessity, it certainly isn't now."

This insolent observation was made to a minister by a minister's son, and it is reflective of a growing attitude on the part of men and women of all age groups. The essential role of the minister does not stand out as clearly today as it once did, and many churchgoers attend out of loyalty and custom rather than as a result of any flaming passion to be present at a given worship service.

It will be argued with some justification that competition from worldly sources takes its toll of unwary worshippers. Add to this the paralyzing effects of personal apostasy and we have a clearer picture. But in all honesty, how much laxity in church attendance is due to the above-listed causes and how much may be attributed in truth to the lack of challenge that church attendance presents? It is to this latter problem that we turn our attention, for something can be done about it here and now. The saints should not be left to lament the good old days when the hymns pulsed with joy and hope and the sermons fired their zeal and fed their dreams of a better life here and in the world to come. Yes, the good old days when there were few clock-watchers and the minister was not a prisoner of his congregation.

Thank God, many are free today, but some have surrendered their God-invested authority and are no longer the voice of God to the people but are, in fact, an expendable sort of middle man, a tool of the establishment, of certain influential members of the church. The ideals and goals and pronouncements of the Christian

faith deserve much better than this, for Christianity is a spiritual philosophy that has captured life in its finest expression. In no other literature or philosophy is the best that is possible to man so clearly delineated. The clear lines of Christian concept were fashioned by its Creator to arouse the best that is within us under the influence of Christ and His teachings. Sin-paralyzed impulses for good are as literally aroused as was Lazarus from the dead.

There is no area of human delinquency that the gospel bomb does not treat. Sin is a depressant. The gospel is a stimulant. There is no more effective instrument of arousal available to man. It is significant that wherever the gospel has gone it has awakened in man a new sense of his own dignity and his worth in the sight of God. History records that during American slavery when men were under the bitterness of the galling yoke, the faint flame of faith feebly flickered in the growing darkness when the Bible was made available to the oppressed by the oppressor. And it was from its poetic phrases and its apocalyptic teachings that a sense of humanity and dignity and confidence and hope was restored, and the spirituals that have become a part of America's heritage began to take on a new note of expectation of ultimate deliverance and triumph. They progressed from "Nobody knows the trouble I've seen," to "Keep inching along, Master Jesus is coming by and by." Yes, they progressed from the passive "Swing low, sweet chariot, coming for to carry me home," to the aggressively hopeful "You'd better run, for Somebody's calling you," and "I feel like the time ain't long."

This story may be retold a thousand times. It was only when Christianity was driven into Europe from the Middle East that the humanizing effect of Christianity brought about a civilizing of the people, and the basic concepts of justice and liberty embodied in Western law have their roots in Judeo-Christian concepts. Wherever Christ has gone—Asia, Africa, Europe, America, and the islands of the sea—there is seen an improvement of the human lot; and the recipients of Christianity become the natural enemies of disease, filth, sin, crime, and hopelessness. It is the Christian who sees beyond the dark veil of the immediate to the shining glory of the ultimate. It is the Christian who sees in the mangled form of a soldier on the battlefield an opportunity for service, who sees in the seemingly hopeless illiterate a chance to enlighten. Who but the Christian can look at death realistically and face it for what it is and yet not be cowed by the grave, because He who is the author of Christianity has conquered death, hell, and the grave and will ultimately assert His mastery over all. The Christian is indebted for this view of life to the gospel of Christ, for in it lies the seed of the only immortality available to us.

With a message like this and the spirit and faith to proclaim it, could the church ever become a dying institution? Could the pulpit become "an antiquated piece of lumber"? The sad answer is: It can become just that, and in some instances this is already taking place.

The life of the church depends in a large measure on the life of the minister.

In this discussion we will divide this into three parts: (1) His spiritual life and ministry as it relates to the internal church operation, (2) his administrative life and ministry, and (3) his evangelistic life and ministry. A church as well as its minister can prosper and become of itself a source of strength and life or it can literally be impaled on this trinity of ministerial expression. Let us consider each division separately.

1. *The minister's spiritual ministry.* He is by definition the shepherd of the flock and the spiritual leader of the congregation. His personal devotions, then, are of primary importance to him and to the flock he leads and feeds. His study must not be only for exposition but for the internal feeding of his own soul. Much of his time should be spent in prayer. As a matter of fact, someone has suggested that we carry watches to remind us to pray to God within every waking hour. There is a build-up in spiritual strength that comes from the reading of the Word of God and prayer. Insights on the Bible are also gained from a study of the Spirit of Prophecy, and I may add that power attends the ministry of a man thus fortified.

The church member beleaguered by a week of problem solving sits in the pew striving to catch some glimpse of the Master and to get some note of courage and hope with which to face another week. Those who listen to men who tend their own spiritual vineyards do not go away disappointed. Such men always have a message from God, and where Christ is lifted up, people come eagerly to church as if

ATTENTION CHURCH LEADERS

Have you heard about the *Review and Herald's* venture in producing an unabridged edition of the popular book *Bible Readings*? This eight-hundred-page book which has served for many years as an effective soul winner is now available in an inexpensive paperback edition.

It is my hope that this volume will have a wide circulation among those who attend our meetings and who in various ways show an interest in our message. It would be well for every church to have a number of them on hand to be used in its missionary contacts. What better way can we reach and stay with the masses than through the printed page? I strongly recommend a wide use of *Bible Readings*.

ROBERT H. PIERSON

hurried along by some invisible power.

Most of us have had the experience of arriving at the place of meeting and seeing worshippers literally pushing past one another into the auditorium in search of a seat, and we knew that a divine power was at work. Also most of us can remember leaner times when audiences were available and every form of advertising known to man was used, but all to no avail. The only person rushing into the auditorium was the minister himself. We may blame an assortment of things for such paucity of response—the weather, television, or some interest-getting occasion sponsored by the community, even “poor Bible work”—but in our inmost souls we know that none of these is the reason. The reason may more likely be lack of watchfulness, prayerfulness, study, or lack of use of common sense in advertisement approaches. A little more time in the pastor’s study can remedy most of this.

But the cardinal error in our spiritual ministry lies in none of the above-mentioned things. Rather it lies in our willingness to preach week after week and year after year to idle, nonwitnessing saints. It must be clear to us that church members are getting more difficult to manage these days in the transaction of the King’s business. Perhaps the problem lies in their own guilty consciences, based on their knowledge of the will of God and their fear of communicating it personally to their neighbors. It should be clear by now that the saints are willing to do almost anything more readily than to walk up to another person and talk to him about Christ. To permit this state of affairs to continue constitutes treason against Him who has called us to do His work. Our ministry must do more than inspire people emotionally and lead them into a deep sense of divine appreciation; it must move them to involvement with the spiritual, physical, and temporal needs of the people. Preaching that motivates to service and involvement is earth’s crying need now.

2. *Administrative leadership.* It is no secret that many an apostate who walks the streets of our large cities cites as his number one gripe the fact that he was “programmed out of the church.” This is no argument against the necessity of an institution, spiritual or otherwise, to employ the logistics of survival. The teaching of the Scriptures is crystal clear on this point.

The church and its ministry must be supported. This is a spiritual obligation based on the love of the believer for his Lord. However, it is no secret that many of the money-extracting schemes conceived and executed by some of the local pastorate has resulted in havoc among the saints. Some have indulged in everything from rummage sales to “Tom Thumb weddings” to exact from the saints the utmost farthing. Diligence in the King’s business must be the watchword of those engaged in pastoral administration, whether it be the raising of funds or the administering of discipline. We must be eminently fair and merciful as well as just. And the end purpose, even of our discipline, must be the restoration of a soul. At no time should self-righteousness characterize our behavior toward the saints, and certainly great care must be exercised to show to those who have been disciplined that it was done out of a heart of love and that they are still wanted in the church.

I know of one pastor who when he has had to discipline a member assigns a committee to visit with that member until such a one is restored to the membership of the church.

3. *The evangelistic ministry.* The primary purpose of the church and of its ministry is the winning of souls to Christ. We construct a sermon that we may reconstruct a man. Whatever form the evangelistic endeavor should take, whether it be the public preaching of the Word or through Bible studies or through the mass communications media, certainly the Christian minister must engage in some form of individual contact with the lost with a view to winning them to the Saviour. For the fulfillment of this three-fold ministry, he is indeed in deepest need of the presence of the Spirit of God in his life. Thus enabled he must be prepared to face the multitudinous problems that besiege him day by day, and he will learn the significance of the statement: “It has done me good to be somewhat parched by the heat and drenched by the rain of life.” And he will agree with Epicurus:

“The greater the difficulty, the more glory in surmounting it. Skillful pilots gain their reputation from storms and tempests. And he will agree with Young who said, “Most of our comforts grow up between crosses.” And the words of Philemon the philosopher

(Continued on page 11)

Are We READY?

LEONARD VENDEN

Pastor (Attending Andrews University)



SPEEDING through the fast-falling snow, headed for one last meeting after a busy Sabbath, we approached the crest of a hill on what seemed to be a straight road, typical of the section-line thoroughfares in central Michigan. We relied on the curve warning signs for safety on the few exceptions. In the trunk were two cans of gasoline carried to prevent the purchase of motor fuel on the Sabbath.

Suddenly foliage directly ahead became illuminated as the headlight beams penetrated the blizzard, a grim evidence of a hidden curve just over the hill, a curve which had no warning sign. Quickly I depressed the brakes, but it was too late. The tires became like sledrunners, and it was obvious that sixty was too fast for the icy curve.

"Lord, save us!" I cried, and the edge of the road slipped beneath us. My wife had been leaning forward slightly, dialing for a radio program. She lost consciousness. Gracefully the Pontiac glided into the no man's land of inky blackness, sprinkled with the confetti of snowflakes. Never will I forget our noiseless, deathlike entrance into that jet-smooth roll to the left, barely avoiding a head-on collision with a large tree. Diving in midair with no wings brought a unique sensation, as I realized life could end any instant in the crash.


The quietness of that short glide through space was broken by the left side of the car's top smashing into the bottom of the ravine. Crashing sounds continued as our maroon sedan rolled over the white-blanketed terrain to a rocking stop. Amazingly, our vehicle was back on all four wheels and the engine was still idling as if to say, "Nothing to worry about; we've just landed."

I shut off the engine, and then tried desperately to open the left door. It was

jammed. A jagged section of steel above my head emphasized God's answer to that short prayer in a terrifying moment. My wife, Shirley, revived, and we had prayers of thanksgiving with pleas for help before trying further to find an exit from our possible death-trap. There was danger: What could gasoline on a hot exhaust pipe result in—a second?

Struggling through the debris of the completely dislodged front seat, we found that the right window could be lowered. As I was about to open the door with the outside handle, help arrived and we were helped to safety by Mr. DeMoss, a friend of ours. What a relief! We had practically no injuries and there was no fire, which must have been providential. Just two regrets: We missed our meeting, and our once-new car was a total wreck. The seat belts of God's protection had defied gravity and momentum in a slow turn where centrifugal force was negligible, preventing our heads from being crushed as the up-sidedown vehicle crashed. God had proved Himself to be a "very present help in trouble."

Jesus says, "Be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:44). Christians, we are told, should be preparing for the overwhelming surprise that is soon to break upon the world. Every day has its surprises. Someday it will be too late to apply the brakes of resistance to temptation. Satan gives no warning signs of his attacks. Are we prayed up to date so that the Lord can be a "very present help"? Or are we allowing the shimmering snow of worldly music, advertising, ball games, and a thousand other things to allure us and cloud our vision? Does the smoothness of calm whippers of would-be friends cause us to be unconcerned? Are we ready for a surprise?



DEMONS TODAY

Astrology, horoscopes, devil worship, and demonism capture the interest of thousands today. Russell T. Hitt, *Eternity* magazine editor, offers a much-needed Biblical perspective for your careful study.

ARE demons authentic spiritual beings worthy of serious consideration by Christians today?

Can we identify modern counterparts of the "demonic possession" described in the Gospels? Or were these peculiar manifestations of demonic activity particularly noticeable during the life of our Lord and nonexistent in later history?

Is there a relationship between demonism and the current upsurge of interest in occultism, astrology, spiritualism and various kinds of psychic phenomena?

These are just a few of the questions that confront the Christian in a day when a widely known bishop testified that he had conversed with the departed spirit of his son; when astrology and the reading of horoscopes have become the "in" thing; when one of the most popular writers of our day is a Roman Catholic seeress.

In San Francisco one Anton Szandor LaVey is "high priest" and leader of the Church of Satan, where black masses (a perversion of the Roman Catholic mass) are celebrated, divinations are performed and lectures in black magic are given regularly to witches and warlocks.

LaVey claims that the late film star, Jayne Mansfield, asked him to put a hex on her overly-persistent lover, Steve Brody. Shortly thereafter both Brody and Miss

Mansfield were killed in an automobile accident. LaVey reputedly takes credit for Brody's demise, and concedes that the actress was the "innocent" victim of the same curse.

Perhaps nothing LaVey has done is more repulsive to Christians than the "Satanic" funeral he conducted for a young sailor who had previously been active in an evangelical Baptist church in Chicago but came under LaVey's influence while stationed on the West Coast. Can LaVey's Satan worship be traced to overt demonism?

Early in 1969 poltergeist phenomena (rappings and movement of objects without traceable human cause) were reported in the home of Sylvio Saint Onge in Quebec. Four priests investigated the strange happenings, including a statue of the Virgin that fell and broke for no apparent reason, a picture of Our Lady of Perpetual Help that was constantly thrown to the floor despite a very solid nail holding it, clothing that left the closet and gathered in the center of the room and the foot of a bed which would rise in the air then fall to the floor. The investigators concluded: "The Devil, if God allows it, can manifest himself tangibly by all sorts . . . of pesterings of certain people or things, as happened in the lives of many saints."

And, in London an Irish-born Domin-

ican, F. Basil Prendergast, was suspended in February from his teaching post after reportedly indulging in witchcraft and the black mass. He was accused of taking part in nude rites and meetings of a witches' coven. Most serious charge against him was that he had been seeking a virgin to participate in the black mass.

While reports of witchcraft and other occult activities are not unknown in the U.S., this country seemingly is expressing its hunger for the transcendent by an obsession with astrology.

The Chaldeans originated astrology and the Greeks and Romans popularized it. By 3,000 B.C. Babylonian priests were translating their heavenly observations into predictions of human events. The basic tenet of astrology is that the stars and planets influence human character and events. Astrology had been generally regarded as a pseudo-science since Copernicus proved in the sixteenth century that the earth was not the center of the universe.

There have been extensive stories recently on astrology in *Time*, *The National Observer* and the *New York Times Sunday Magazine*, among other periodicals. These journals estimate that there are at least 10,000 astrologers in the U.S. Best-known are Jeane Dixon, Carroll Righter and Sydney Omarr. According to *Editor and Publisher* 1,200 daily newspapers in America publish horoscope columns, compared with only 100 papers 20 years ago.

Jeane Dixon

But Jeane Dixon is much more widely known for her uncanny predictions of future events, which she attributed to a God-given psychic sensitivity. Visions sometimes come to her without any planning on her part, she says. At other times she employs a crystal ball or touches the finger tips of persons to whom she discloses her revelation. Only more recently has she turned to astrology. Many orthodox Christians who have read her pronouncements in the newspapers or Ruth Montgomery's book *A Gift of Prophecy*, timidly ask, "What do you make of her?"

It is not easy to categorize Mrs. Dixon, for much that she predicts seemingly is both theocentric and Christocentric. Perhaps, as a growing number of experts in the field of parapsychology feel, Mrs. Dixon has highly developed powers of extrasensory perception.

Yet there is an eerie quality to some of her visions. She describes a hair-raising vision on July 14, 1952, when a snake crawled onto her bed and coiled itself about her body. "While I watched, it slowly turned its eyes and gazed into mine," she reports. "In them was the all-knowing wisdom of the ages. . . . It did not speak, but I seemed to know that it was telling me that I had much to learn."

In view of the serpent's encounter with Eve in the Garden and the invariable role of snakes and serpents in sorcery, witchcraft and religions of evil spirits, this vision of Mrs. Dixon's is anything but reassuring. However, Mrs. Dixon's personal character seems impeccable.

While the naturalistic theology and psychiatry of our time rule out the existence of demons, there has been a great popular swing to supernatural themes in books and films. Ira Levin's *Rosemary's Baby* has exploded into a bestseller with 2.5 million copies already in print. The film has grossed \$40 million and ranks among the top 50 all-time hits in the motion picture industry.

What is its plot? It is the story of a young New York housewife who finds herself trapped and manipulated by a coven of modern witches. Like many medieval victims, she experiences incubus (forced intercourse with a demon) and ultimately gives birth to a child—half human, half devil.

The Scene in Europe

But perhaps more unbelievable in this age of scientific achievement and sophistication is the real-life story of 17-year-old Bernadette Hasler, a pretty Swiss girl who was beaten to death May 14, 1966, because she was charged with incubus. This weird case came to light at the Zurich trial of a defrocked German priest and five of his followers, who were charged with murdering Miss Hasler while trying to exorcise a demon from her.

Christian workers in Switzerland have reported that there is scarcely a village in that beautiful country that does not have a "witch" or medium who casts spells or brews potions in the manner of their medieval predecessors. There are reportedly 2,000 mediums in Zurich alone.

Similar stories have been reported from all over "civilized" Europe—particularly from Germany, France and Italy. Dr. Robert P. Evans, founder and director of Greater Europe Mission in *Let Europe Hear*, de-

scribes the situation in France: "The spiritual ignorance and moral slavery of many French people almost surpasses belief. Underneath the surface of millions of lives lies a fear of unseen powers and a compulsion to propitiate them."

He describes the killing of a French farmer by his sister who suffocated him in a basin of saltwater. The woman had previously consulted a sorcerer who had made incantations over some salt in order to lift a curse by an "evil eye" that threatened the woman's farm. The farmer would not cooperate in the "cure." In the towns and villages of Normandy alone, there are more than 300 temples that specialize in spiritism and healing.

Kermit Zopfi, while director of the German Bible Institute, encountered a youth named Rolf, who expressed a desire to become a Christian. As Zopfi knelt by the side of a bed to pray with the young man, the missionary felt the bed shaking. He opened his eyes to find Rolf "trembling violently as though he had convulsions. He began gasping for air as though he were choking, then flung himself on the bed."

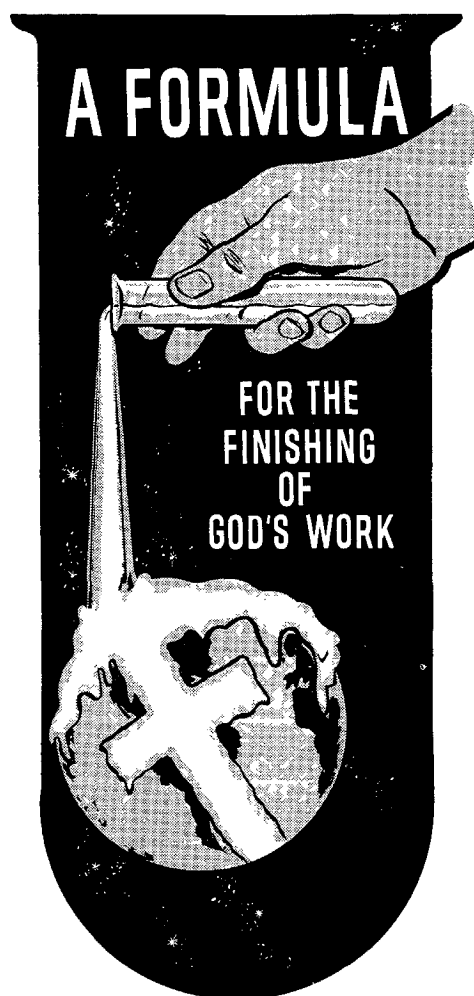
Then Rolf cried out, "The Devil will not let me pray. I belong to him." Later it was discovered that Rolf's father was a leader of a devil worship cult. Rolf himself had participated in a ceremony committing his life to the Devil. Some months later Rolf was able to accept Christ and turn from his life of bondage.

In February representatives of the wizards (magicians) of Italy demonstrated in front of Rome's Chamber of Deputies in a bid for professional status and old-age pensions. *Time* in reporting the incident declared, "Nearly every village [in Italy] has its specialist in the occult."

In commenting on the widespread interest in occult and psychic phenomena, Edward Gross, professor of sociology at the University of Washington, recently said: "Sociologists argue that in a stable society, religion provides the necessary answers to the great questions of life, death and man's fate. But when stability is upset, persons experience a sense of being lost, and, in a peculiar state of receptivity, they turn desperately about, looking for new answers."

(To be continued)

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DON HAWLEY

Communications Secretary, Greater New York

INTERESTED in a three-part formula to finish God's work in any part of the world under any conditions? Here it is:

1. A totally dedicated and consecrated force of workers and laymen.
2. This force working together as a closely knit team on a prayer-nurtured plan.
3. Sincere dependence on the Holy Spirit for the necessary power and forthcoming success.

Of course, there are two obvious flaws in the formula. First of all, it is hoary with age. Everyone today knows that any idea over ten years old has no real meaning for the jet age.

Secondly, it is too simple. Like Naaman, we tend to appreciate something a bit more complex and self-oriented. So heaven waits

while we search for a formula of our own devising.

What About Money and Method?

Some will wonder that my prescription does not as much as mention money. Mission projects go begging. The use of the mass media calls for unprecedented sums. But either the silver and gold is the Lord's or it is not. If it is, then He will surely supply our need as He sees we are ready to receive.

We grasp at methods. When we see the talent and time that goes into the promotion of a new detergent, we know that the Lord's work cannot compete in any haphazard manner. But if God had a successful battle plan for Jericho, He no doubt has a perfect blueprint for the closing campaign. Our danger is that it may be so simple we will overlook it.

What About Activity?

Hyperactivity beckons. God's great men through the ages have been men of action, and thus it will always be. But we might ponder the implications of this message:

While the energy, earnestness, and efficiency of the workers become deadened by the efforts to have everything so systematic, the taxing labor that must be done by our ministers to keep this complicated machinery in motion, engrosses so much time that the spiritual work is neglected.—*Testimonies*, vol. 4, p. 602.

Our basic problem is that we are continually looking for a short cut to the kingdom. The fact that we are several decades overdue is a clear indication that our search has been in vain. Eventually, we are going to have to give up and do it the Lord's way.

So Simple, Yet Costly!

What is simple is not always easy. God's way is simplicity itself, but it demands that which we are not always prepared to give. It calls for Spartan discipline, a putting away of differences, genuine self-abnegation, an active prayer life—in short, a total commitment. In the final analysis, it is much easier to engage in earnest work than in earnest prayer.

We are of good courage. Every headline proclaims that the end of all things earthly is at hand. Sometime soon, very soon we trust, some church or conference will let God have His way completely. Instead of a seeking after short cuts, there

will be a seeking after righteousness. This breakthrough will herald the final outpouring of His Holy Spirit upon all who will endure to the end.

We cannot dictate to the brethren, but with God's help we can dictate to self. No one can stand in the way of our having our own private "refreshing" just now. Brother in Christ, let us put first things first and see what the Lord will do.

The Decline of the Ministry

(Continued from page 6)

will certainly constitute his philosophy: "In this thing one man is superior to another that he is better able to bear prosperity or adversity."

Ministers are God-called, God-actuated messengers of Jehovah. Like our Master before us we must not fail nor be discouraged. Before our pathway, faggot, cross, and sword cast their baleful shadow but beyond the edge of darkness may be seen the unshaded glow of the triune shekinah glory. This, fellow minister, is what we must see though the present may be wrapped in a darkness approaching that of a thousand midnights. We must be exhorters of faith, hope, and charity amidst the fear, doubt, and hate that enshrouds the human family. Jehovah must find voices for the proclamation of His saving message for this time. Let Him find in you a willing instrument yielded to the fullest equation of humility, and it shall be that faith, scorned by scoundrels, will rise from the grave of human ignorance, assert its neglected strength for the help of all mankind, and miracle of miracles, the blind will see, the deaf will hear, and the lame man will leap like a frolicking roebuck.

Yield Him your life, and it shall be that hope, that guiding star eclipsed by the long dark shadow of human doubt; hope—that experience unknown, a virtue scorned, its shame concealed if held; yes, hope will come into its own and vindicate its stubborn possessors, who in spite of dungeon, faggot, and sword dared hang on midst inky-black midnight darkness. Yield Him your lives and it shall be that charity, the essence of truly being, the brightness of light, the refreshment of the cooling breeze, the strength of the hills, charity, will be the tie that binds. Blessed be faith, hope, charity, these three; and long live the greatest of these.



BABYLON

and

the Beast

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ONE of the most fascinating phases of Bible study is the study of Bible prophecy. Descriptions of the world just before Jesus comes and the glorious hope of a peacefully inhabited earth in the not-too-distant future will ever intrigue the mind of the prayerful and diligent student of Scripture.

Chapter seventeen of the book of Revelation holds a masterpiece of prophecy depicting the present and future. In the history of nations described in this chapter it can be clearly seen how God is permitting Satan himself to prove the futility of his system of government and man's great need of the system of government God has drawn up and sealed with the blood of His own Son.

As outlined in this chapter, Satan's system, bereft of the fine principles of God's law that bind a people together eternally, is filled with moral corruption causing decay and degeneracy until final ruin comes upon it. The whole chapter is a description of the judgment of a great confederation of the wicked.

The Vision of John

In verses 1 and 2 an angel introduces the subject to John. Beginning with verse 3, John is carried off in vision and sees a woman sitting upon a scarlet beast.

It is clear that she is sitting upon a beast and not a dragon. Because of the

satanic influence so characteristic in this beast, John sees it as being scarlet, the color assigned to Satan (Rev. 12:3, 9). Except for its color, it is described in Revelation 13 in even more detail. If we are to understand what God would reveal to us in this beast it is important that we do not confuse it with the dragon of chapter 12.

This makes relevant the fact that this great whore is also depicted by the angel as sitting upon many waters (chap. 17:1). John tells us in verse 15 that the "waters" mean "peoples, and multitudes, and nations, and tongues." It is helpful to the understanding of this prophecy when we remember that the conglomerate beast in Revelation 13:2 incorporates the ten horns of the nondescript beast (Dan. 7:7), the body of the leopard (verse 6), the feet of a bear (verse 5), and the head of a lion (verse 4). These beasts all came out of the sea (verse 3). What Daniel saw in four separate beasts, John sees in one homogenized Biblical depiction of a God-offending power.

As the woman of Revelation 12 is presented a pure woman to symbolize a pure church, so chapter 17 presents an impure woman as the symbol of an impure church. The woman is clearly seen as the ecclesiastical power of the Roman church. Bedecked in costly array (verse 4), she is full of blasphemies and doctrines that

cause the kings of the earth to commit spiritual fornication. She leads the people to utter destruction.

We can only marvel at the accuracy of this prophecy as we today behold its fulfillment. The woman is pictured as "drunken with the blood of the saints and the blood of the martyrs of Jesus" (verse 6). Revelation 13:7 shows us that the beast actually persecutes God's people while the woman (Rev. 17:6) is intoxicated by her ability to dictate to the beast she rides.

This is certainly in agreement with Bible symbolism, since a beast represents a political power (Dan. 7; Rev. 13:11) and a woman represents an ecclesiastical power. How aptly this fits the Roman Catholic power today and in the past. Popes have crowned kings, and have caused political powers to put to death those marked as heretical.

To see how accurately history fits this prophecy, we must give careful scrutiny to the beast power.

Revelation 13 and 17

That the beasts of Revelation 13 and 17 are one and the same is evidenced by the reading of two verses. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed" (Rev. 13:3). Then turning to chapter 17, verse 8, we read, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition." The first shows the beast mortally wounded, and the second, ascending out of the abyss (*abussos*). In both cases this marvelous recovery causes the world to wonder (13:3 and 17:8).

Napoleon had General Berthier take the pope a virtual prisoner in 1798. In 1870 the Italian government stripped this church of her temporal power at home. Speaking of the historic treaty between the Fascist government of Mussolini and the papacy, we read, "*Lateran Treaty*, the accord concluded on Feb. 11, 1929 between the Holy See and the Italian State, which terminated the long estrangement between the papacy and the house of Savoy resulting from the occupation of Rome in 1870 by the troops of Victor Emmanuel II, king of Italy. . . . The signatories were Pietro Cardinal Gasparri for the Holy See and Premier Benito Mussolini for the kingdom of Italy. . . . It consists of 27 articles providing recognition of the sovereignty of the occupant

of the Roman See, territorial guarantees of the State of Vatican City, recognition of extra-territorial privileges and of exemption from expropriation and taxation, as well as making financial arrangements in the form of an indemnity."¹

This was just the beginning of Rome's climb back to power. This is an accurate fulfillment of the prophecy in that, while the church suffered a declension, it was the temporal power (the beast) that received the deadly wound and was healed (was, is not, and ascends out of the abyss). (Rev. 13:3, and 17:8). Lately the Roman pontiff has been working with the communist government to free her priests and is, according to some commentators, reaping a fringe benefit. It may make him more acceptable as a possible mediator for conflicts such as the Vietnam war. Bishop Agostino Casaroli called on a Hanoi diplomat in Paris recently on a mission that would have been impossible if polemics between the church and Communism had still been bitter.

The Vatican stands today an ecclesiastical and temporal command, vividly portrayed in Bible prophecy as a woman riding on a beast.

The Seven Heads

The seven heads of the beast are very significant. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space" (Rev. 17:9, 10).

Given in these two verses are three symbols, each seven in number. The symbols are interpreted elsewhere as kingdoms, empires, or political powers.

1. Heads—Daniel 7:6

2. Mountain—Daniel 2:35, 45

3. Kings—Daniel 2:37, 38

In the King James Version the tenth verse of Revelation 17 begins, "And there are seven kings." *The New English Bible* says, "They represent also seven kings."² The Greek begins the verse, "*Kai basileis hepta eisin*,"³ or "and they are seven kings." This makes it rather clear that John saw the heads, mountains, and kings as the same. Here these kingdoms are made up into one beast and homogenized by the sinful influence of Satan, from whom they received their power (chap. 13:2).

At the time John sees them, five had already fallen, one was in power, and the seventh was yet to receive the kingdom. Throughout the history of this world there have been seven major world empires. Egypt, which rose to a high peak of power thrice, Assyria, which destroyed Israel, Babylon, Medo-Persia, Greece, pagan Rome, and papal Rome.⁴ When John saw this vision, Egypt, Assyria, Babylon, Medo-Persia, and Greece had all passed off the scene of action. Pagan Rome was holding the scepter and a few centuries later it merged into papal Rome. The Roman Catholic Church was supported by and directed the civil government, and for a while the Holy Roman Empire was the temporal power with the remaining seven of the ten horns (Europe) as rather strong and independent vassal kings.

It is stated three times in verses 3, 7, and 9 of chapter 17 that the woman is supported and carried by this beast. This is very significant. In fact, the prophecy seems to be supported by geography in that the city of Rome sits on seven hills (mountains) which represent as it were the seven world empires from which she gets her support. Each of them has had a part in the development of her doctrines.

False Doctrines

The Catholic Church has based her doctrines on tradition, as well as the Bible, as declared in the Council of Trent.⁵ These traditions have come down through the ages from pagan sources and have affected nearly all if not all of her teachings. In his book *Paganism to Christianity in the Roman Empire*, Walter Woodburn Hyde admits, "But while the Empire became Christian, the Church became in part pagan."⁶

L. E. Froom points out in *The Conditionalist Faith of Our Fathers*, volume 2, that the doctrine of purgatory had multiple pagan sources. Some named were Egypt, Persia, and the Greek platonic philosophers.⁷

Divinities were passed on through Assyria, Babylon, Persia, and Greece, most of these being incorporated into Roman paganism in some form or other.

"That [Babylonian] influence manifested itself in various ways. First, it introduced new gods. In this way Bel passed from the Babylonian pantheon into that of Palmyra and was honored through-

out northern Syria. It also caused ancient divinities to be arranged in new groups. . . . Finally, and most important, astrolatry wrought radical changes in the characters of the celestial powers, and, as a further consequence in the entire Roman paganism."⁸

Speaking of the doctrine of purgatory, Dr. Froom says, "The foundation was laid by Augustine. It was then sanctioned by Pope Gregory the Great (c. 582), supported next by Damian, and consummated under Peter Lombard and Thomas Aquinas. Augustine, following Plato in his concept of an abode of unending pain, seems to have been the first Christian writer to project the idea of purifying the 'immortal soul' while the body lies in the tomb, though he emphatically rejected the idea of a 'third' place 'as unknown to Christians and foreign to revelation.' But he sought some avenue of escape from the fearful pains of an unending hell. . . . Augustine's high standing in theological circles gave credence to this definite idea, and it found reception among the barbarian tribes in Italy, Spain, and England when the Goths and Lombards invaded Italy, and when France was subdued by the Franks, and the Vandals desolated Spain."⁹

How many are the sources of papal doctrines it would be hard to know, but much of what has been passed down through the empires of the world has been crystalized into Catholic teaching and practice. Satanic influence down the corridors of history is seen ever opposed to the truth but changed to fit the peoples and the times. The doctrine of the immortality of the soul has been trained like an ever-growing vine, but the seed was planted in the Garden of Eden when Satan said, "Ye shall not surely die" (Gen. 3:4).

Sunday sacredness, also with pagan roots, is a doctrine of Satan opposed to the law and government of God. No wonder the beast was revealed to John as scarlet colored!

The Beast That Was, Is Not, Yet Is

Revelation 17:11 is one that seems involved, but once untangled, it is in beautiful harmony with verses 8 and 10, as well as verse 3, of chapter 13.

"The beast that was, and is not ["which received the deadly wound and was healed"], even he is the eighth, and is of

the seven, and goeth into perdition" (Rev. 17:11).

Notice the harmony with chapter 13, verse 3.

Rev. 17:11

Rev. 13:3

- | | |
|---|---|
| 1. "was, and is not" | 1. "one of his heads . . . wounded" |
| 2. "even he is the eighth" | 2. "deadly wound was healed" |
| 3. "and is of the seven" | 3. "one of his heads" |
| 4. Verse 8, "and they that dwell on the earth shall wonder" | 4. "and all the world wondered after the beast" |

When pagan Rome fell, it was more of a transition into a religio-politico government and continued for 1260 years. But the eighth, which is "out of" the seven (*ek tōn hepta*),¹⁰ is the return of papal Rome to a dual power beginning February 11, 1929, and is still a woman riding a scarlet-colored beast. It seems inconsistent, but the very one (Mussolini) who again gave the pope his authority, was murdered and hung upside down with his mistress in the streets of Rome. Yet the Roman Church moves on until the kings of the earth are committing fornication with her.

Today we see the kings, indeed all the world, looking more and more to the pope for guidance in national and religious affairs. It is this mixing of the two to advance the church's ecclesiastical authority that results in the loss of religious liberty and develops a fornicating attitude on the part of the church.

In fulfillment of this the heads of state will accept of ecclesiastical power laws that will restrict conscience and swerve men from duty and allegiance to God. Today world leaders are looking to this religious-political power for direction and guidance. They, like the religious leaders, are reaching across the gulf.

The Mother Church

The woman represents the Roman Catholic Church as the "mother of harlots" (Rev. 17:5). Then she seems to change before the eyes of John and is explained as the "great city, which reigneth over the

kings of the earth" (verse 18). Still the woman distinctly, but with her daughters gathered about her. It is significant that Rome is known as the mother church, and today we find the "separated brethren" returning as it were to the one fold.

As in the case of men's attitude toward a harlot, eventually they hate the whore (verse 16). "The multitudes are filled with fury. 'We are lost!' they cry, 'and you are the cause of our ruin;' and they turn upon the false shepherds. The very ones that once admired them most will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The swords which were to slay God's people are now employed to destroy their enemies."¹¹

In this vision given to John, is set forth a great panoramic view of the development, reign, and utter destruction of a power that in these last days will be at war with the remnant church that keeps the commandments of God and has the testimony of Jesus. How important that Seventh-day Adventists understand the true nature of the conflict as it involves Romanism, united with apostate Protestantism and spiritualism (Rev. 16:13). In the light of present-day developments, how important it is that we faithfully proclaim the third angel's message of Revelation 14!

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MANNERS

Good manners is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy, is the best bred man in company.

—Swift

Evangelistic Check List

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WITH workers throughout the world field launching forth into public evangelism, some for the first time, a check list may prove a helpful guide to things that must be done to ensure success. Thorough preparation will make it possible to attend to all detail work before the meetings begin, so that while the meetings are in progress the all-important matter of intensive visitation may be given priority. Many are the things that can be dispensed with in evangelism, but visitation is not one of them if the worker is to enjoy success.

There is usually a direct relationship between hours spent in evangelistic visitation and souls baptized. Woe be to the would-be evangelist who is painting signs or cutting stencils when he should be out visiting.

Each worker will need to add and delete certain items, depending upon his methods and his field of labor, but a check list similar to the following will avoid costly neglect and frantic frustration. The list should be consulted frequently during the weeks preceding the effort. Check each item as it is cared for.

Check List

- I. CONFERENCE
 1. Submit plans and budget for conference approval.
 2. Obtain effort expense book (if financial help is being requested from the conference) and book of baptismal certificates.
 - II. BOOK AND BIBLE HOUSE
 1. Order all supplies needed from the Book and Bible House at least one month in advance of need.
 - a. Specify date materials are needed.
 - b. Specify whether materials are to be picked up or delivered.
(Order pencils if you use Bible Marking Plan.)
- ### III. ADVERTISING
1. Provide printer with copy for handbill one month before you expect delivery.
 - a. Arrange to proofread before handbill is printed.
 - b. Specify time, place, and method of delivery.
 - c. Determine quantity needed and order enough.
 - (1) House-to-house distribution.
 - (2) Mailing (post office will give you number of patrons).
 - (3) Neighboring churches (adequate supply at least a week before effort begins).
 - (4) Use at the hall and in visitation.
 2. If you use a nonprofit organization mailing permit for bulk mailing, visit the post office and be sure you understand their regulations. Make allowance for Post Office holidays when no mail delivery.
 3. Contact professional and business men of your church a month before effort begins.
 - a. Invite them to mail invitations to patients, clients, or patrons.
 - b. Provide handbills, et cetera, for offices.
 4. If you request letters from the Voice of Prophecy, Faith for Today, *Signs of the Times*, *These Times*, et cetera, to be sent to the names in your area on their mailing lists, do so at least a

month in advance of your opening date.

5. If you use newspaper advertising, get your copy in early and specify preference of location on page; *exempli gratia*, top outside column, page 3.
6. Provide your church press secretary with information and pictures on time (at least two weeks before the series).
7. A month before meetings, begin to send articles to the union paper telling of plans and requesting names of all interests and former members to be sent to your address.

IV. STAFF

1. Song leader.
2. Pianist and/or organist.
3. Head usher and ushers.
4. Receptionists.
5. Nursery staff to care for preschool children.
6. Public-address system operator.
7. Projector operator.
8. Man to control lighting.
9. Transportation committee.
10. Baptism committee. Instruct deacons and deaconesses to make all physical arrangements for baptism.
11. Treasurer.
 - a. Count offering.
 - b. Write checks.
 - c. Keep books.
12. Practice.
 - a. Schedule a practice session on prayer meeting night in advance of opening night of campaign.
 - (1) Have all staff present.
 - (2) Give careful instructions.
 - (3) Test all equipment.
 - (4) Delegate responsibility to heads of committees.
 - b. Follow same schedule and order of service as on opening night.
 - c. Share soul-winning experiences involving laymen in previous efforts.
 - d. Have season of prayer.

V. SUPPLIES

1. Order any films to be used at least one month in advance of showing date.
2. Provide receptacles for offering.
3. Order signs, posters, envelopes, decision cards, attendance cards, et cetera.

4. Provide notebook or file system for recording attendance.
5. Provide light for pulpit, piano, and organ.
6. Be sure the exterior of the building is well-lighted.
7. Ticket punchers for attendance cards.
8. Flashlights.
9. Spare projector bulbs on hand at all times.
10. Know location of fuse box or circuit breakers. Have extra fuses on hand.
11. Power cords, light bulbs, masking tape, plastic tape, tacks, scissors, hammer, screwdriver, pliers, soldering iron, etc.
12. If building is heated with oil, make provision for extra use, especially if you have "keep-full" service.
13. Have restrooms clearly marked. Replenish supplies of towels, et cetera.

TEN QUALITIES OF CLERGYMAN ARE CITED BY ANGLICANS

In York, England, ten essential qualities for a modern-day clergyman were listed in 20,000 leaflets distributed to congregations throughout the Anglican Diocese of York in a recruiting campaign for seminarians. They were as follows:

1. He must be a man of faith.
2. He must have physical stamina.
3. He must like people.
4. He must be able to survive spiritual loneliness.
5. He must have unyielding love for his church.
6. He must be sure what he is for.
7. He will have the fire of enthusiasm.
8. He will believe in the power of prayer.
9. He will be able to assimilate and present new ideas.
10. He will know the cost of self-denial.

The leaflets requested: "If you have no one in your parish with all these qualities, please send us the next best thing." Explaining this comment, the Reverend A. M. A. Turnbull, secretary of the Diocesan Ordination Candidates' Council, which published the leaflet, said: "We don't look for the Archangel Gabriel, we are looking for men who are sinners, but sinners with a vocation."

—*Religious News Service*



EDITORIAL

OUR printing schedule makes it impossible for us to give immediate reports on significant events such as the United States Congress on Evangelism. Many of our readers undoubtedly have read about this conclave of forty-five hundred delegates, most of whom came from seventy-five evangelical churches. A notable lack of tobacco smoke indicated the conservative nature of the majority of delegates. Here are a few facts and opinions:

- ★ Sponsorship of the congress rested on a committee of one hundred Minnesota pastors and laymen. Dr. Oswald Hoffman, of the Lutheran Hour, was the chairman and Billy Graham the honorary chairman.
- ★ Approximately one hundred exhibitors, ranging from the American Bible Society to Youth for Christ International, outnumbered those of an Adventist General Conference session.
- ★ Of special interest was an exhibit of the Lord's Day Alliance of the United States, an organization dedicated to honoring and promoting Sundaykeeping.
- ★ No Adventist displays whatever! We missed a tremendous opportunity, if permission could have been secured, for a display of temperance materials and *The Bible Story* books.
- ★ One interesting innovation was the substitution of hand clapping for "Amen."
- ★ Fulsome introductions of participants were sometimes nauseating.
- ★ Some of the music was anything but religious, but most of it was tremendous. Simple hymns were often used as the main special musical feature.
- ★ Response to a message in song rendered earnestly and beautifully was tremendous compared to the religious rock 'n' roll groups.
- ★ One singer who had reached the very height in his profession, and walked away from the

Observations

On the

United States

CONGRESS

ON

EVANGELISM

Metropolitan Opera to give his talent to God, delighted the crowd one afternoon with a marvelous song after saying, "I'd like to sing something really simple. You all know 'Jesus Loves Me, This I Know.'" Then this great man with his tremendous voice sang the simplicity of the gospel. But he added a number of other stanzas. Here is one:

Jesus loves me when I'm good,
Doing all the things I should.
Jesus loves me when I'm bad,
But it makes Him very sad.

- ★ Prayers were most earnest and dignified.
- ★ Leighton Ford, Billy Graham's brother-in-law and probable successor, gave one of the most stirring addresses. One pungent remark by him was, "The poor we have always had with us, but the gap yawns wider every year. The new factor is that poor people are learning that not everyone is poor and that change is possible. Put a TV in a ghetto, let a slum mother see ads for low-calorie dog foods and electric toothbrushes when her baby has had his ear chewed off by a rat, and you've got the makings of a revolution. What then should be the stand of the Christian church in an age of revolution?"
- ★ Another Ford gem was, "We cannot identify our gospel with the past and oppose all change. God is not tied to seventeenth-century English, eighteenth-century hymns, nine-

teenth-century architecture, and twentieth-century clichés. God is constantly prodding us as He did the people of Israel and saying, 'Strike your tents and move on!'"

- ★ Ford's piercing appeal was "There are some who say, 'Learn'—education is the way. Some say, 'Earn'—economic development will solve our problems. Some voices are crying, 'Burn'—society is so corrupt we must destroy it. There is truth in all of this. But Jesus Christ says, 'Turn'—be converted. Put your trust in God. Seek first His will. And then you can be part of the new world God is making."
- ★ Dr. Myron Augsburger, Mennonite leader, scored a point when he referred to one experience in the classroom when a certain professor, after spending some weeks ridiculing the simple account of Creation and other familiar stories, was suddenly accosted by one student who asked "Sir, we have been impressed with your knowledge. How much of all the knowledge in the world do you think you might possess?" The professor thought for a moment and then said, "Well, maybe 3 per cent."
- "Then did it ever occur to you," said the student, "that God may exist somewhere in the 97 per cent that you don't know?"
- ★ Dr. Augsburger scored another point when he declared, "The man who is satisfied to merely talk theology in the classroom, who has never been out in the front line, has no right to criticize the man who goes out to the multitude and brings them the knowledge of salvation."
- ★ Dr. Harold Lindsell, editor of *Christianity Today*, gave three never-to-be-forgotten messages entitled, "The Power of Prayer," "The Power of Love," and "The Power of the Holy Spirit."
- ★ A unique feature of this congress was the programming of forty-six different workshops held in various places at the same time during the afternoon hours. A delegate felt like a chameleon on a piece of Scottish plaid! It was difficult to know which one to attend. Workshops were designed to demonstrate practical methods of reaching the world with the gospel. Some of these were excellent.
- ★ Tom Skinner, a twenty-seven-year-old black evangelist and former gang leader from New York, did a magnificent job in helping the white delegates to understand the plight of the American Negro. The Christian spirit exhibited by the black delegates certainly helped their cause gain sympathy and support. Skinner's plea for all to follow Christ

regardless of race was a high point of the entire congress.

Conclusion: Adventists in attendance could certainly learn much on how to run a Christian convention. No one could sit in this giant Minneapolis auditorium for six days without being favorably impressed as they saw and heard men and messages centering on Christ and methods on how to get Him before the public.

Adventists have the special truths for this hour, but we ought not to overlook the fact that there are deeply dedicated Christian leaders and members in other denominations. Brushing shoulders with these men seemed to indicate that the larger share of God's remnant are still waiting to be gathered in.

Although no resolutions were made, a person with Adventist roots sunk deeply into the prophetic soil of Scripture could sense a building ecumenical current among the evangelicals.

The rapidity of ecumenical growth among the more liberal-minded denominations is startling but expected. But more startling is the cautious welding together of the doctrinally dogmatic groups labeled as evangelicals.

In Dr. Oswald Hoffman's keynote address he declared, "There are no politics here—no movement to take over the churches—no partisan spirit—no bitterness—and no pretensions. Just respect for God, gratitude for His mercy which has been made known to the world in Jesus Christ, and determination to do for Christ as He told us to do. 'Go,' He said, 'make disciples of all nations, teaching them to obey everything I have commanded, and trust Me to see things through.'"

Consider this theme a moment. What attitude will eventually be displayed toward those who insist on teaching people to obey everything God has commanded? Adventists believe they are doing just that! If respect for God, which leads us to respect His commandments, compels us to set forth the Sabbath commandment on an equality with the rest, what will be the outcome? This United States Congress on Evangelism was lamb-like in character, but the time is coming when God's people will feel the hand of persecution because they keep holy the seventh day. Satan has caused the change of the Sabbath in the hope of carrying out his purpose for the defeat of God's plans. J. R. S.

SHOULD UNMARRIED MEN BE



ORDAINED?

RAYMOND H. WOOLSEY

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EACH year on the campuses of our liberal arts colleges and seminaries, a tension builds up in the breasts of certain young men—those studying theology and about to be graduated but who are yet single. To what extent will their unmarried status affect their chances of receiving a call into the ministry? Perhaps for the engaged, there is little pressure, but what about the one who has not yet found a candidate for his life companion. Does he have a chance?

Even greater pressure is to be found in the conference or mission executive committee or the credentials and licenses committee when considering prospective candidates for ordination. In some areas it is an unwritten but apparently inflexible law that an unmarried man must not be ordained (even if his marriage is quite imminent). In the spirit of fairness, we should examine the reasons for such a stand and see if it can be supported by Scripture, the Spirit of Prophecy, church policy, or logic.

At the outset let us recognize that the Adventist Church does well to encourage its ministers to be married. Most men can do better work when they are happily married, for without a wife they are not whole. A part of them lacks fulfillment. There is a wider field of service open to married workers, and certainly a minister's consecrated wife can do much for her husband and for his flock that he could not do. This article is not a call for celibacy but an examination to see if there might not be

an extreme trend in the other direction.

Among the reasons given for expecting a candidate for ordination to be married is that "it is just not done" otherwise. Such reliance on precedent is none other than an appeal to tradition, a word that carries deserved opprobrium in doctrinal circles but unfortunately continues all too often in actual practice. A man who has proved his calling to the gospel ministry cannot be refused ordination on this ground alone.

More Susceptible to Temptations?

Another objection offered is that "an unmarried man is more susceptible to temptations." However true this may be in a general sense, it is not for one man to define what are the temptations of another. That is tantamount to acting as his conscience.

Because most men get married, we are apt to think this is the only normal state. It is not. There are single men who are normal in the full sense just as there are normal, single women. Some men are born with such a balance of hormones that they have no interest in sexual matters. Others may have been raised under such circumstances that they have been emotionally turned against a life of marriage. Some have successfully sublimated their sexual drive in intensive work and study, and others simply have not found the right lady companion.

Christ observed, "For there are some eunuchs, which were so born from their

mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it" (Matt. 19:12).

After noting that some men do well to remain single and others to marry, the apostle Paul adds, "But every man hath his proper gift of God, one after this manner, and another after that" (1 Cor. 7:7). In commenting on this verse, the *SDA Bible Commentary* says, "Recognition is here made of the fact that all men are not alike in this matter of marrying or not marrying. Some prefer to remain single, and have the ability to live a satisfactory life without marriage. Others prefer to follow the normal plan for life on this earth, and enter the married state. Both courses are approved by the Lord when carried out in harmony with His counsel."

Marriage Is No Guarantee

As for giving counsel in family problems, a good observer and student of human nature *can* give counsel regarding human relationships, although himself unmarried. Indeed, even marriage does not per se make a man an expert on such matters. Furthermore, not all ordained men are expected to be marriage counselors; as for instance, conference treasurers, publishing secretaries, et cetera.

Some may suggest it would be incongruous for an unmarried man to unite a couple in the marriage ceremony, but there are too many unmarried priests and civil magistrates performing this rite to allow any credence to this particular objection.

As a final argument we hear some quote 1 Timothy 3:2 in objecting to the ordination of a man without a wife. Paul says, "A bishop then must be blameless, the husband of one wife." But this text may quite properly be interpreted that a bishop is to have no more than one wife at a time. (If taken very literally, as some do take it, it could be made to say that should a bishop's wife die, he may not remarry.) If one were to assume from this text that a bishop must be married, one must also assume, from verse 4, that a bishop must have children (plural) as well. Further, if one's children get out of line, the bishop would lose his credentials.

Rather, it is more in harmony with reason to interpret these verses as saying that a bishop must be circumspect and above

reproach in his private and family life—whatever his family status—as well as in his public ministry.

Less Expensive Worker

We know that Christ Himself did not marry, nor did John the Baptist. It is not beyond doubt that Paul was married. Paul does point out certain advantages in celibacy: It leaves a man free to devote all his energies to his work (perhaps to go to isolated areas where the maintenance of a family would be difficult). Such a worker is also less expensive to support from the viewpoint of a mission budget.

In several pages of the *Index to the Writings of Ellen G. White* referring to characteristics desired in ministers, no mention is made of the necessity of marriage. Mrs. White has much to say about how a good wife can aid her minister husband, but she did not say a minister must be married. Similarly, while church policy amply provides for the support of a worker's wife and family, the General Conference has never stipulated marriage as a qualification for ordination. There are several instances of ordained single men, some of whom have held responsible positions of national scope in North America.

For balance, let it be reiterated that the best plan for most ministers is that they be married. But to refuse ordination to a man for the sole reason that he is not married is as extreme as to withhold it because he is married! To follow either course is to add a man-made commandment to the law of God, for God has not so ordered it. Indeed, such a practice may well bar many good, consecrated young men from the ministry. Why should a young man with a bit of reserve in his nature, submit to a constant pressure: "When will you get married?" Such a person, even if he has marital plans, may choose another profession rather than be humiliated over a matter that he considers a private affair.

Church leaders quite properly should examine a candidate's relationship toward the opposite sex even as they consider his relationship to his fellow workers, his church, his leaders, and his God. A man who is not married because he passionately hates women, definitely would be undesirable in the ministry.

The examining committee should consider each case on its own merits, taking care to weigh each factor in consonance with divine guidance.

Church Finances and Bible Stewardship

M. E. REES

Stewardship Secretary, North Pacific Union

RELATIVELY few church and school programs operate without some degree of financial perplexity. This one problem, in many cases, occupies more of the pastor's time than soul winning. It is also a breeding ground for many unscriptural and unhallowed methods of fund raising which lessen respect for the house of God and His worship, and strengthens "selfishness, appetite, the love of display" (*Testimonies*, vol. 9, p. 91).

In those churches where there appears to be no financial problem, investigation usually demonstrates that these are operating far below their actual financial potential. This can be even more spiritually debilitating than the struggle for funds to carry on a potentially complete program. God expects every church to work to the limit of its ability. The question is not whether the church is satisfied with its program—but rather, Is God satisfied? If a church is not working to its capacity, it is vulnerable to the soul-destroying virus of collective selfishness.

The Bible has only one plan for church finance. This is the return of the tithe and the giving of freewill offerings "according to the ability of the members." It is a simple, workable plan. Its beauty lies in the fact that when God wants His work expanded He only has to bless men with more money. This is provided, of course, men are willing to become channels through which Heaven's blessings can flow. To withhold these blessings—devoting them to selfish interests—effectually shuts off the source of supply.

God has a standing offer to finance every plan He has given man. Over and over

again we are told that the treasury would be overflowing and every department would operate without any embarrassment. It must be quite obvious, then, that the problem of church finance has two roots. First, people are withholding the means that has been lent them for the promotion of God's work. Second, plans are not being carried out according to the divine blueprint, therefore God cannot sanction these with His blessing.

We should think seriously about these two critical areas in the light of these quotations:

There is a *great amount of surplus means* in the ranks of Seventh-day Adventists.—*Testimonies*, vol. 3, p. 208. (Italics supplied.)

If our educational work had been carried on in accordance with the instruction given for our guidance, the dark shadow of heavy debt would not today be hanging over our institutions.—*Ibid.*, vol. 6, p. 216.

At a time when school costs are soaring and educators and administrators are in the greatest perplexity, we should restudy the blueprint of Christian education to find the source of our financial difficulties. Likewise, when a church finds itself in a continual financial "bind," it should restudy God's great plan for church finance to find the source of its problem.

God does have a plan—efficient, workable, beautiful in its simplicity—but it can never be activated through the promotion of projects or needs. It must be based on the positive education of every individual regarding his responsibility to God for his stewardship and his opportunity to enter into a covenant relation with God in the handling of his material possessions.

Each individual must be brought to see that projects or needs, vital though they may be to the church or school, must not override the opportunity and responsibility of stewardship. He must be brought to see that he is entrusted with certain material things to test his faithfulness and ability to manage eternal possessions. The return of the tithe and the opportunity to give freewill offerings are an important part of this test, but the excessive promotion of needs or projects tends to cloud an individual's decision and negates much of the value of the test. Needs or projects should be the objects for the distribution of the funds given from a sense of love and responsibility to God.

Notice what such an education can accomplish:

1. It will assist the individual in a practical application of his stewardship.
2. It will enable the steward to develop a character like his Creator's—completely unselfish.
3. It will furnish adequate and continual funds that will allow the church to carry out its divine commission.
4. It will permit the church to plan its programs on "anticipated" income rather than being forced to depend on the uncertain gifts of impulse.
5. It will allow the church to expand its program, for as each member gives according to his ability, God will increase his potential. Thus the church is guaranteed a growth factor.

Such an education in stewardship must be translated into practice if the individual is to fully understand and fulfill its requirements and experience its blessings. This can be done through *planned giving*. Definite Biblical rules govern this plan:

1. **TIME AND PLACE**—The tithes and offerings should be laid aside *when* the income is received and *before* any funds are used for personal needs. The home is the place for the "laying aside." The church is where the distribution is made.

2. **AMOUNTS**—The tithe is exactly 10 per cent of the increase (or profits) made in the management of the goods entrusted by God to the individual. The freewill offerings depend on the financial ability, the love which the individual has for God, and the faith he possesses to prove God's promises. He should give "as he purposeth in his heart, . . . not grudgingly, or of necessity."

The "account book" used in the Stewardship Guidance program puts this practical principle in visual form.

MY COVENANT WITH GOD

"We are to strike true and faithful figures in tithing, and then say to the Lord, I have done as Thou hast commanded me. If Thou wilt honor me by trusting me with Thy goods to trade upon, I will, by Thy grace, be a faithful steward, doing all in my power to bring meat to Thy house."

—That I May Know Him, p. 221.

Taking God as my partner I will try to give regularly and systematically as He prospers me.

Tithe ¹	Offerings ²		
10%	%	Local ³	%
		World ⁴	%
NAME _____			

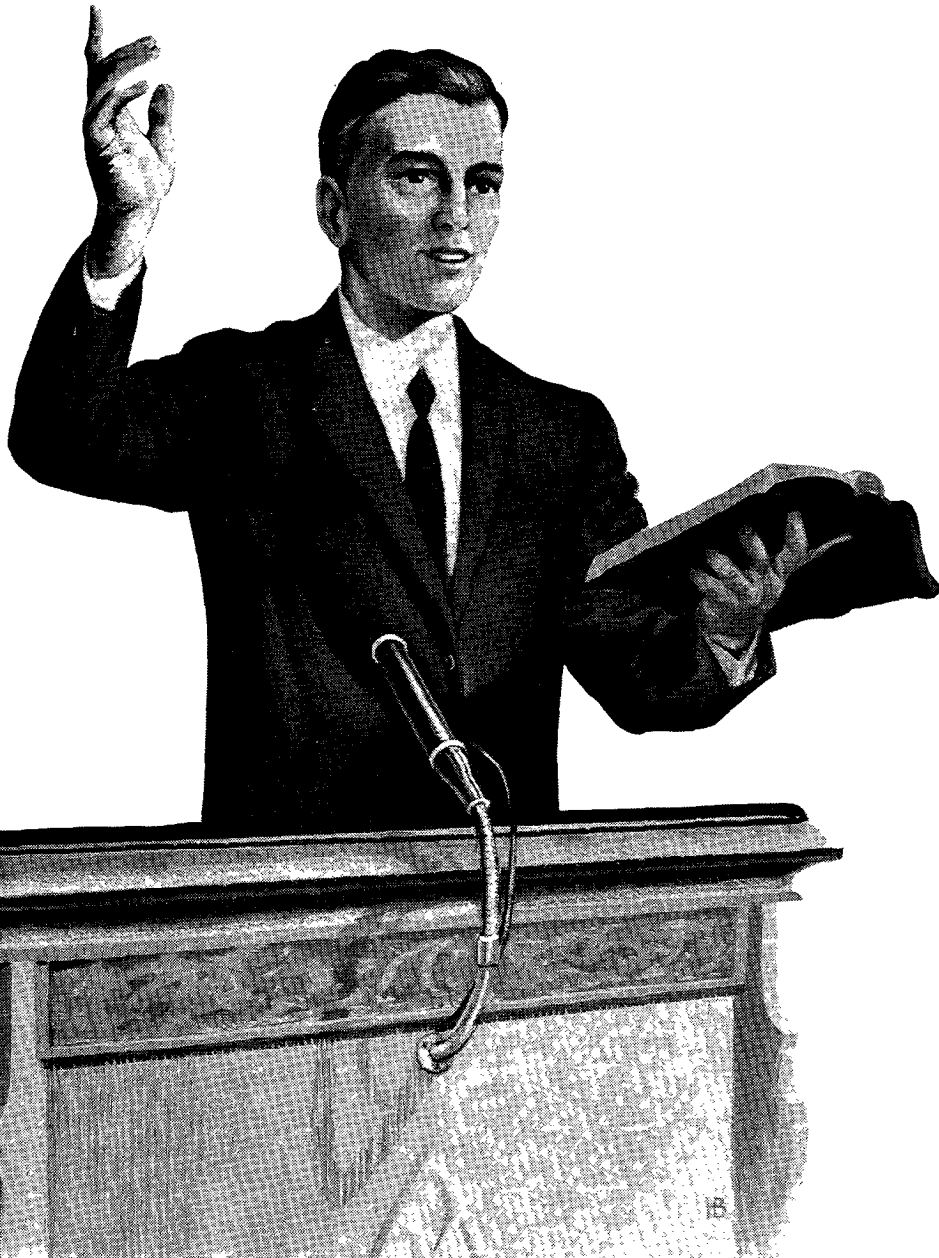
1. The tithe—exactly 10 per cent of the increase (or profits).
2. The offerings—the total per cent of income which the individual decides to dedicate to both the local and the world work.
3. The percentage of income designated for local work.
4. The percentage of income dedicated to the world work.

The question has been raised, "What will planned giving do to emergency or unusual needs or appeals?" If planned giving were practiced by every member, there would never be any emergency needs. Remember? The treasury would be full! However, there are times when special projects call for unusual sacrifice. This occurred in the time of Israel during the building of the tabernacle and the Temple. In such instances the heart made pliable through systematic, planned giving *will be open* to respond to such a sacrifice. Those who plan their giving do not *wait* for things to give to—they *look* for them!

This is God's plan for church finance. The heart opened by one gift is never to have time to selfishly close before the next is bestowed. Thus the channel between heaven and earth will be kept continually open. God has promised to keep this channel supplied.

WANTED

M



THE need for more expository sermons anchored in the scripture text, highly informative, and preached in the power of the Holy Spirit is sometimes painfully apparent. Such sermons should be heard by audiences attending our evangelistic meetings and also by Seventh-day Adventist congregations gathered to hear our preachers on the Sabbath day.

A few days ago on a Sabbath afternoon, my wife and I visited for three hours in the modern home of a Southern Baptist lay preacher. He and his alert wife had come to believe the Advent message, but there

was a stumbling block in the way. It is extremely difficult for these Christian people, who give evidence of having been born again in Jesus Christ, to accustom themselves to promotional talks and mission reports in our Seventh-day Adventist churches when they have been brought up on expository sermons in their own evangelical churches.

"Oh," Dave assured me, "there have been exceptions. I have heard a number of excellent sermons by Seventh-day Adventist ministers, rich in Bible quotations and some marvelous explanations, and my wife

D: MORE *EXPOSITORY* SERMONS

An Appeal and a Testimony

D. A. DELAFIELD

Associate Secretary, White Estate, Inc.

and I have thrilled over these messages.”

“We also love the Sabbath school and the Bible lessons,” said Betty, his devoted wife, “and we appreciate the friendship of the kind Adventist people, but we miss the preaching based on the Bible text.”

Dave went on with a pained look on his face. “I just can’t tell you what it is like when I leave the church service on the Sabbath. I feel so letdown and disappointed. I feel I haven’t been fed.

“Now,” he continued, “I am persuaded that you are teaching the truth. You have made this clear to me in the Bible studies you have given. [He hasn’t heard an evangelistic series by an SDA evangelist.] Your books [and he pointed to *The Great Controversy*, by Ellen White] are filled with the truth, but I feel that I can get more good just by staying home on the Sabbath and reading *The Great Controversy* than I would receive if I went to the Seventh-day Adventist church and listened to the sermon during the eleven o’clock hour.”

I could see that this earnest man wanted to talk, so I just let him go ahead. I want to share with you what he said because I think it has meaning.

“You have taken away from me some of my former beliefs,” he stated, “but you haven’t substituted in place of these anything much insofar as the Sabbath sermons are concerned.”

Well, Dave and Betty continued to talk, getting some things off their chests, so to speak, and I listened. But when it came my

turn to say something, I justified the mission reports and the promotional activities on the grounds that these endeavors were a part of the evangelistic thrust of the Advent Movement. “They are essential,” I said sincerely, “to keep people informed. But it is possible that even these good things can crowd out evangelical preaching.”

I must confess that I agreed with Dave and Betty that there could be and that there ought to be far more expository sermons, Scripture-saturated messages, preached on the Sabbath from Adventist pulpits. I am wondering how many preachers who read these lines agree with me.

In recent years especially I have found tremendous spiritual satisfaction in preaching sermons based upon great themes developed in well-known Bible chapters such as John 2, 3, 4, and 9; 1 Corinthians 13; et cetera. How fascinating it is to take these rich segments of Scripture and verse by verse bring out the thought so richly permeating the sacred text.

I am sure the practice of Ellen White in preaching so many sermons about Christ and the Holy Spirit and a holy life, using the book of John, especially John 14, 15, 16, has influenced my mind and heart in this direction.

I have found that Seventh-day Adventists appreciate Bible-seeded-and-rooted sermons. We will have more appreciative and spiritually enriched audiences if we feed them with the fruit born on this tree.

This past summer at the camp meeting in Hamburg, Pennsylvania, I was privileged to speak at the eleven o'clock hour on the Sabbath. My text was the book of Esther. I narrowed down my introductory verse of Esther 4:14, "Who knoweth whether thou art come to the kingdom for such a time as this?" But the book of Esther itself, chapter by chapter, was the basis of the message. Parallels were drawn between Esther's and Mordecai's time and the final days of human history when Adventists will become Mordecais at the gate when in God's providence the people of the Lord will escape the wrath of man as Israel did in the time of the wicked Haman. What a theme of triumph and spectacular deliverance!

To take the experience of a great Bible character or group of characters; to take that story and make it the theme of the hour and to apply the lessons to modern times and needs, represents a thrilling encounter with the Spirit's guidance. It is also glorious adventuring in Scripture exposition. More important, it is God's way to convert men with the Word of God. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (1 Peter 1:23).

While attending the Potomac camp meeting not long ago, I was privileged to speak to the juniors on the Sabbath. With God's help, I tried to develop the story of the book of Esther and applied the lessons to the 1960's and 1970's and to the immediate future when Seventh-day Adventists will occupy the position of Mordecai, the Jew at the gate; Mordecai who refused to bow down to the king's commandment, who chose to worship the Lord and the Lord alone.

I sensed that the Lord's angels were hovering near. God's presence was manifest in the audience. The juniors paid rapt attention, held by God's Word and power. When the gospel invitation was extended, those juniors came forward and gave their hearts to Jesus. Many decided to become baptized Seventh-day Adventists. Scores made life's most important decision. It was a tremendous experience and a thrill to see those young people decide to take their position with Esther and Mordecai and God's remnant church.

Perhaps the really pertinent reason we do not preach more strongly Bible-punctu-

ated sermons is that we are not great Bible students. I must confess to a lack of Biblical knowledge myself, but I hunger and thirst for more and more of the Word.

Mind and heart must be supersaturated with the Scriptures if we are to stand in front of the people and develop the lessons of the Bible in a forthright, powerful manner, witnessing meanwhile the conversion of sinners. Lack of Bible study is one reason why we do not always preach as effectively as we should—directly from the Word, repeating the Scripture words with frequent quotes from memory.

Ellen White was led to instruct our ministers concerning their public evangelistic efforts as follows:

"Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future.

"Christ came from heaven to give to John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit."—*Evangelism*, p. 151.

The same involvement in the Word of God and the great themes of prophecy and redemption should be apparent in the Sabbath sermon or in the evangelistic message. I listened for years to the pastor of one of our great churches preach on the Sabbath day. His messages were strongly Adventist in character, based on the Word of God; not Bible tintured but Bible saturated. People didn't always agree with him. He had an inclination to be controversial. But basically he was a solid Bible-inspired preacher. I could tell he enjoyed preaching the Word of God. Everyone appreciated his messages. He was a man of the Book.

Ellen White wrote: "When at our large gatherings, make all the discourses highly reformatory. Arouse the intellect."—*Counsels to Writers and Editors*, p. 126. Convey information about the kingdom, the conditions for entry, and the factors that exclude people for eternity; challenging sermons that stir the intellect as well as the spirit. These are needed today—needed more than sermons rich with quotes from *Time* and *Life* and other news week-

lies or from popular contemporary theologians. The success of H. M. S. Richards through the years is linked with his knowledge of and reliance on the Holy Scriptures. When I was preaching on the signs of the times once at the Lynwood camp meeting, he said to me, "Most people know what's going on in the world. They have newspapers, radio, and TV. What they want to hear is the Word of God." It was good counsel.

It is well known that the Voice of Prophecy speaker reads the Bible through every year and often in a concentrated reading of one month. This is good, not because Elder Richards or any other

preacher does it. It is the right thing to do. It is the thing that you and I should do. Thank God for men who show us the way.

Christ needs to become personal to us as He is revealed in the Word. Why do we deny ourselves the privilege of becoming great Bible students and the joy of being stirred to preach great Bible messages? This is a strange infatuation with ignorance, an odd and bizarre spell that can only be broken by stirring ourselves up through self-disciplined mental effort to give priority to that which matters most and to becoming the men of the Book God expects us to be and that our people are waiting for us to become.

Positive Evidence for Sabbath Observance in the New Testament

(Concluded)

RAYMOND F. COTTRELL

Associate Book Editor, Review and Herald

TO JESUS' affirmation of the Sabbath, in principle, and to the demonstration of this principle in His Sabbath miracles, He added His own personal example. The Gospels repeatedly mention Jesus' personal attendance at the synagogue service. Six of the seven Sabbath miracles occurred in connection with attendance at either the synagogue or the Temple. "Jesus went about all the cities and villages, teaching in their synagogues" (Matt. 9:35).* "He taught in their synagogues" (Luke 4:15). "He was preaching in the synagogues of Judea" (Luke 4:44). "He went about all Galilee, teaching in their synagogues" (Matt. 4:23; cf. Mark 1:39). He taught "in the synagogue . . . at Capernaum" (John 6:59). In "his own country . . . on the sabbath he began to teach in the synagogue" (Mark 6:1-2). To Caiaphas He said, "I have always taught in synagogues and in the temple, where all Jews come together" (John 18:20).

Luke relates that when Jesus returned to Nazareth early in His public ministry He "went to the synagogue, as *his custom was*, on the sabbath day" (Luke 4:16). This, it may be argued, was no more than an act of compliance with Jewish religious custom, and thus of no exemplary significance for Christians. Jesus often taught and healed on the Sabbath as He attended the synagogue. But His attendance was evidently personal as well as in compliance with Jewish custom or as utilizing the opportunity to teach and heal. The Sabbath was *His* day (Mark 2:28) in a unique sense, and in His role as a human being and as man's exemplar it was His custom to observe it. As a man among men He honored the day that as Lord of the Sabbath, He claimed as His own special day.

On the Sabbath when Jesus' body lay in Joseph's tomb, the women who followed Him likewise "rested according to the commandment" (Luke 23:56). As pious Jews

and as devout followers of Jesus it would be strange to find them doing otherwise.

Paul's Custom

As the apostle Paul went from city to city he customarily began his ministry at the Jewish synagogue, where he could expect to find Jews, proselytes, and God-fearing Gentiles assembled. Here was a nucleus of people predisposed to understand and accept his message. At Pisidian Antioch he "went into the synagogue" "on the sabbath day" and addressed the congregation of Jews and God-fearers (Acts 13:14-16). "As they went out, the people begged that these things might be told them the next sabbath" and "the next sabbath almost the whole city gathered together to hear the word of God" (verses 42, 44). "At Iconium," which Paul and Barnabas visited next, "they entered together into the Jewish synagogue, and so spoke that a great company believed, both of Jews and of Greeks" (chap. 14:1). There "they remained for a long time, speaking boldly for the Lord," presumably at the synagogue (verse 3).

On his second journey Paul invaded the continent of Europe with the gospel. The Thracian city of Philippi evidently had no synagogue, for "on the sabbath day," Luke relates, "we went outside the gate to the riverside, where we supposed there was a place of prayer; and we sat down and spoke to the women who had come together" (chap. 16:13). At Thessalonica "there was a synagogue of the Jews. And Paul went in, *as was his custom*, and for three weeks he argued with them from the scriptures" (chap. 17:1, 2). In Corinth he "argued in the synagogue every sabbath, and persuaded Jews and Greeks" for "a year and six months, teaching the word of God among them" (chap. 18:4, 11).

According to Acts 17:1, 2 it was Paul's personal habit to attend the synagogue service from Sabbath to Sabbath. The phrase "*as was his custom*" is in the emphatic position in the sentence, and refers to his going to the synagogue, not to his public discourses. It was his personal custom as a Christian to worship in the synagogue each Sabbath. Luke's repeated mention of Paul's attendance at the synagogues, coupled with his silence about any such practice with respect to the first day of the week, argues strongly

for the seventh day as the recognized and accepted day of worship and rest in apostolic times. If the first day of the week had become the Christian day of worship, it would be incredible that Luke should have cited so many instances of Paul's synagogue attendance on Sabbath, and specifically affirmed such to be Paul's custom, without explaining why he did so, contrary to the presumed Christian practice of worshiping on the first day of the week. Under such circumstances, to omit such an explanation could not but have confused Luke's intended readers. Luke was too careful a historian to make such a blunder on a matter that would inevitably, in his day, have been a major issue.

The Council in Jerusalem

The decision of the Jerusalem Council about A. D. 49 is sometimes cited as proof that the Sabbath was not to be considered binding on Gentile Christians: "It has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things: that you abstain from what has been sacrificed to idols and from blood and from what is strangled and from unchastity. If you keep yourself from these, you will do well" (Acts 15:28, 29).

The major question at issue in the council was whether Gentile converts to Christianity should be expected to comply with Jewish ritual requirements. Paul took the position that food "sacrificed to idols"—that is, presented to heathen deities for their blessing—was not thereby rendered less acceptable to a Christian. In effect, the idol blessing was an ancient substitute for modern refrigeration. Nevertheless, Paul recommended that Christians not partake of such food in the presence of unenlightened fellow believers whose sensibilities might thereby be offended (1 Cor. 8). The request that Gentile believers not eat food offered to idols did not per se involve a question of moral principle.

A Jew in apostolic times would have been scandalized as much by Gentile Christians breaking the Sabbath as by their eating food blessed by idols. Yet no New Testament writer suggests that Gentile converts observe the Jewish Sabbath out of deference for their less sophisticated Jewish brethren. Nonmention of the Sabbath at the Jerusalem Council, if indeed it had been an issue, would have been in-

* The Bible texts in this article are from the Revised Standard Version.

credible under such circumstances. If the Jews were scrupulously observing the Sabbath when they ought to have been observing the first day of the week, Gentile converts would doubtless have been counseled to humor them in this also.

The expression "from blood and from what is strangled" is probably a hendiadys: "from blood, that is, from what is strangled." The proscription of blood was a specific provision of the Pentateuch (Gen. 9:4; Lev. 17:10-14). It is worthy of note that the first two conciliar requirements had to do with food: it was not to be offered to idols, and it must be bloodless. But "the kingdom of God does not mean food and drink but righteousness and peace and joy in the Holy Spirit" (Rom. 14:17); ritual dietary requirements are not the essence of Christianity. If silence at Jerusalem about the Sabbath is to be construed as meaning that the apostles did not require Sabbath observance—an argument from silence—how about all of the other moral and religious matters on which the council was silent? For instance, is silence here about baptism to be considered evidence that baptism was no longer to be required of converts to the faith?

The third council requirement called on Gentile converts to "abstain . . . from unchastity." "Unchastity" covers a much broader range of practices than "adultery," with which the seventh command of the Decalogue is concerned. Evidently, unchastity was so common among Gentiles that the council felt constrained to enter this specific caveat. It was not a ritual matter, however, and thus not specifically on the agenda of the council (see Acts 15:1, 2, 5, 10). The council code of conduct for Gentile believers was obviously never intended to be comprehensive, but to placate pious Jewish Christians on specific points of conduct they found nettlesome.

Under the specific agenda the council was convened to consider, Gentile observance of the first day of the week instead of the seventh would certainly have been a point of bitter contention, and discussion on this point could not have been avoided. The fact that it was not even mentioned is the best possible evidence that no such practice existed among Gentile Christians at that time.

The fourth chapter of Hebrews noted that "God rested [ceased] on the seventh day from all his works" (verse 4) as evi-

dence that "his [creative] works were finished from the foundation of the world" (verse 3). God had reached His objective. His chosen people, however, had not yet entered into the "rest," or cessation, He intended for them. They had not yet attained to His purpose for them. "So then," the argument concludes, "there remains a sabbath rest for the people of God," and "whoever enters God's rest also ceases from his labors as God did from his" (verse 9, 10). He attains to God's objective for him. The Sabbath is thus presented as a token of the rest of soul the Christian finds in Christ (cf. Matt. 11:28-30). This reference to the Sabbath in Hebrews 4 is illustrative and neutral. It is no argument either for or against apostolic practice with respect to the Sabbath.

Summary and Conclusion

The New Testament explicitly affirms that Jesus followed the practice of attending the synagogue service on the Sabbath day, that the women who followed Him observed the Sabbath day according to the commandment, and that Paul customarily worshiped in the synagogue on the Sabbath. There is no direct evidence of Sabbath observance apart from Jewish religious observances or from use of the synagogue as a forum for teaching. But repeated mention of Christians worshiping on the seventh day of the week as a day of religious observance, together with the fact that no mention is made of the religious observance of the first day of the week, implies that apostolic Christians were accustomed to worship on the seventh day. Had Paul and other Gentile-oriented Christian evangelists been instructing their converts to worship on the first day rather than the seventh, the Sabbath would inevitably have become a point of bitter contention with the Judaizers. In the context of ardent Jewish devotion to the seventh day, complete silence as to any such controversy constitutes additional prima-facie evidence for Gentile Christian observance of the Sabbath.

School Bible Reading Statute, Seldom Observed, Is Upheld

A group of North Dakota legislators has declined to tamper with two North Dakota laws that permit Bible reading in public schools and require display of the Ten Commandments in all classrooms. One attempt to recommend that the legislature wipe the laws off the books was overwhelmingly defeated on a voice vote.



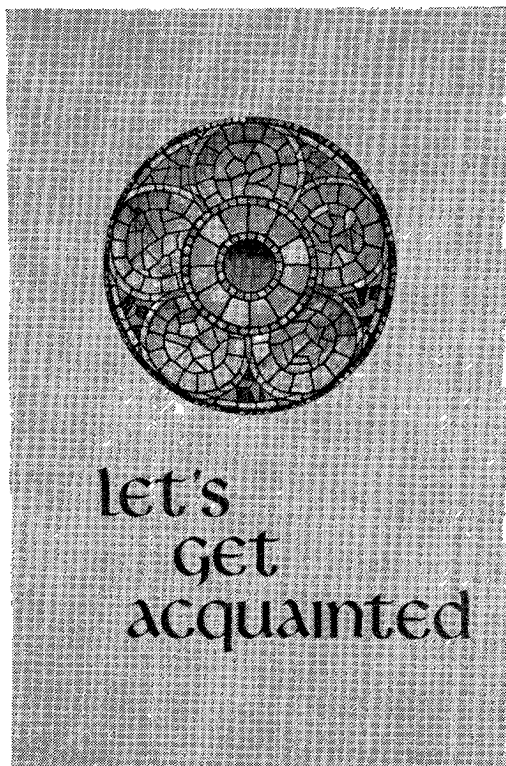
SHOP TALK

LET'S GET ACQUAINTED

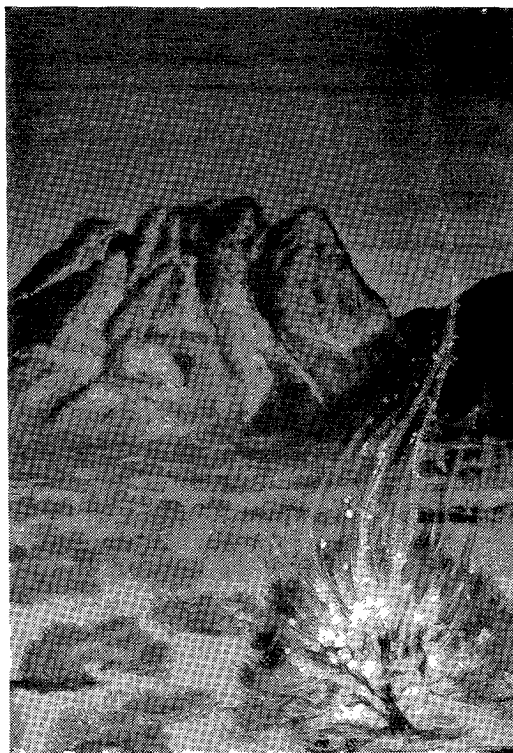
Let's Get Acquainted is a beautifully illustrated twenty-four-page booklet prepared by the Ministerial Association and designed to be presented to new members of the church at the time of their baptism. The back cover contains a flap in which can be inserted the baptismal certificate.

As the name implies, the booklet introduces the new member to the church, extends a welcome, outlines the organization of the church and its various activities, offerings, journals, et cetera, and offers a few words about the responsibilities of church membership.

The price is only 25 cents each, and it can be obtained through the Ministerial Association, 6840 Eastern Avenue NW., Washington, D.C. 20012.



IS GOD CALLING YOU?



The above twelve-page attractively illustrated brochure, 5½ by 8 inches, is designed to capture the attention and interest of prospective youth for the ministry. The books are available without charge through the Ministerial Association.

Every minister and teacher would do well to have a supply on hand to be given at the opportune time, when in contact with young people. The brochure discusses, among other things, the varied activities of the minister, necessary qualifications for the ministry, and its rich rewards.

FILING THOSE SERMONS

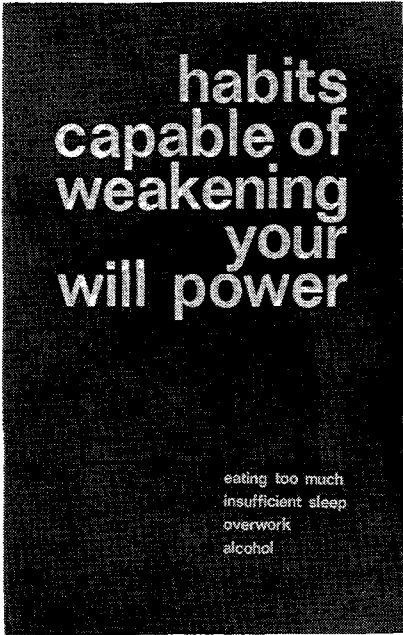
I like the idea of filing my sermons with the church bulletins. At a glance I know the appropriate hymns, scripture, et cetera—also the date I preached the sermon. When I preach the same sermon again at another church I simply enclose the bulletin with the original.

CHARLES MITCHELL

FIVE-DAY-PLAN POSTERS

The Loma Linda School of Public Health is pleased to announce the availability of a set of twelve posters (one of which is shown here) that give sparkle and effectiveness to the Five-Day Plan to Stop Smoking. These well-designed eye catchers have already been proved and tested by a number of doctor-minister teams including the 1969 summer sessions in the Philadelphia area. These striking illustrations enhance each presentation.

With your order you will also receive ten announcement posters size 14 by 22 inches, to use in promoting the class. The total cost is \$39.95. Orders are to be placed directly with the School of Public Health, Loma Linda University, Loma Linda, California 92354.



BIBLE READINGS FOR THE HOME

Some months ago the Review and Herald Publishing Association counseled with the Ministerial Association and a number of leading evangelists as to the advisability of reproducing the book *Bible Readings for the Home* in an inexpensive paperback edition. The positive response started the presses operating.

Book and Bible Houses are now ready to supply our pastor-evangelists with this book at a most attractive price. It is the complete edition with the exception of full-color illustrations.

This volume stands in the forefront as a soul-winning book. We urge our spiritual leaders to use these books as awards or gifts in their soul-winning work.

REVISED COST ON DATASTRIP

In the "Shop Talk" section of the September issue of THE MINISTRY the DATASTRIP system of keeping the church membership list current was introduced to you. Below you will find a revised price list, which is a little different from that previously given. Your cost is 30 per cent less than that listed here, plus the postage.

Orders are to be placed with the Ministerial Association, 6840 Eastern Avenue, Washington, D.C. 20012. Larger listings are also available. Send for descriptive brochure.

No. of Membership Listings	Caralog Number	Total Price for DATASTRIP
150	ML 150	\$14.05
250	ML 250	15.20
400	ML 400	22.50
550	ML 550	28.45
700	ML 700	32.80
850	ML 800	37.60
1000	ML 1000	42.80
1150	ML 1150	51.40



ALTAR CALLS— *the Aftermath*

COLIN D. STANDISH

Chairman, Department of Education, Avondale College, Australia

THE preacher is earnest, the sermon stirring, the congregation increasingly involved in the challenge of the message presented. Skillfully and deliberately the speaker's words are channeled to the personal needs of his hearers. An appeal is made for decisions and rededications. Many, if not most, of the congregation signify their response to the appeal by standing. A dedicatory prayer is offered, a hymn is sung, and the congregation disperses. The preacher is warmed by the response to his call. He believes that the Spirit of God has taken possession of the lives of the majority of his hearers.

How often is this story repeated—at camp meetings, Week of Prayer meetings, special anniversaries, and church dedications.

But what is the enduring effect? Perhaps if the preacher were to listen to the lunch-time conversations of some who responded, or note the frivolity and careless behavior on Saturday evening by others, serious questions might arise in his mind regarding the real response of his congregation.

How fearful is the responsibility of one who, motivated by the Spirit of God, challenges the lives of his hearers in matters of eternal consequence! Too frequently insufficient thoughtful preparation has preceded the appeal. Too few ministers understand the nature of the psychological response to such appeals.

The altar call makes its most indelible impact upon the youth, for it is at this age level that the burden of decision making

and choice is most intensely experienced. Motivated by an idealism rarely matched at earlier or later ages, youth tend to respond with great personal involvement. As the love of Christ is unfolded to them, not only is their intellect challenged but there is also considerable concomitant emotional response. No man or woman can experience the love of Christ in his life without reciprocating that love. This emotional response, like all human emotional responding, is associated with bodily changes mediated by the sympathetic nervous system. These changes stimulate and facilitate behavior by the secretion of adrenalin into the blood supply, increased heartbeat and breathing rate, and improved muscle tone.

Don't Let the Fire Go Out

Thus a genuine response to the call of Christ brings with it an automatic preparation for action. The soul cries out for something to do to reinforce the commitment. Frequently we fail to provide for the challenge of this situation, sending away those who have signified their acceptance of Christ without any opportunity whereby they might reinforce their decision in fruitful Christian endeavor.

Yet after the service has ended, the motivated energy is still present, the desire for activity persists. Often confused and unguided, the youth fall prey to other activities, unsanctified and unprofitable. Discouragement and frequently embarrassment occur, and the end result is worse

than if no challenge had ever been presented.

The appeal for personal surrender has a very real place in preaching the gospel, but never should such a plea be made without the provision of some task whereby the commitment is reinforced. Very frequently a special series of meetings, such as the Youth Week of Prayer, is concluded by a consecration call on the final Sabbath afternoon, yet this is regularly followed by a Saturday evening program where the young people "can let their hair down." Surely such a program militates against the Spirit-inspired response of a few hours earlier! How much better if the youth are provided with the opportunity to witness their faith. Apart from the results of such a witness, there would be a much greater likelihood that the decision made would be of lasting and enduring effect.

Translate the Call Into Action

The *SDA Bible Commentary* on Matthew 7:24 emphasizes this need for suitable follow up: "It is a dangerous thing to hear a divine command if what is heard is not translated into action, for hearing inevitably brings with it responsibility for corresponding action."

Ellen G. White frequently expresses this relationship between commitment and service. "All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."—*The Desire of Ages*, p. 822.

Christ's ministry was built upon the principle of reinforced commitment. When calling Peter and Andrew, He said, "Come ye after me, and *I will make you to become fishers of men*" (Mark 1:17). Later, when Christ personally questioned Peter regarding his love for Him, Peter was directly commissioned to feed the lambs and the sheep (John 21:15-17).

The last counsel of Christ to Nicodemus in John 3:21 was, "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." Similarly, the rich young ruler was challenged with a task when he sought the way of salvation. "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in

A THEOLOGIAN RECALLS

Indebted to teachers and deans and
roommates,
To scholars, advisers, and friends an
oblate,
To journals and books and those new
visuals aids,
To colporteur work some sincere
accolades;
But to none of my creditors owe I debts
more
Than to long-suffering saints whom my
first sermons bored;
They chose not to scold, saw a glimmer
of worth—
I salute those compassionate salts of the
earth.

—SYDNEY ALLEN

heaven: and come and follow me" (Matt. 19:21).

The apostle Paul, in his conversion experience, recognized the vital need for action when he inquired, "Lord, what wilt thou have me to do?" (Acts 9:6). Before he spent preparatory time in Arabia he witnessed to his newly accepted faith. After his eyes were restored he straightway "preached Christ in the synagogues" (verse 20).

Unfortunately, many of our young people yearn to follow Christ but do not know how. They have but vague understanding of what to do when the Master calls. Discouragement and despondency take over from their initial enthusiasm. Resistance to the subsequent calls by the Spirit follow, and their eternal destiny is in jeopardy. The ministry is confronted with the challenge of not only presenting the love of Christ but also of providing training and opportunity for the love of Christ to be expressed in the living witness of our young people in active missionary endeavor.

Your promises to God should be as binding as those you make at the bank.

Counsel for Committee Members

N. P. NEILSEN

A COMMITTEE dealing in the course of its work with men under its direction can easily "talk a man up" by speaking of his virtues, his abilities, or his strong points.

This will normally cause his stock to go up in the estimation of others. Or the same committee can "talk a man down" by dwelling upon his failures, his oddities, or his weak points. And this too will have its influence upon others, and his stock will usually begin to go down. It is therefore of the utmost importance in dealing with other workers to see that nothing be said that will unnecessarily lessen our confidence in them or unjustly weaken their influence over others. The Spirit of prophecy has spoken very directly upon this point in the following solemn words:

So frail, so ignorant, so liable to misconception is human nature, that each should be careful in the estimate he places upon another. We little know the bearing of our acts upon the experience of others. What we do or say may seem to us of little moment, when, could our eyes be opened, we should see that upon it depended the most important results for good or for evil.—*Gospel Workers*, p. 473.

Surely any committee upon whom rests the responsibility of planning for the work within its jurisdiction must necessarily give careful consideration to the fitness and ability of the different workers to meet the needs of the various lines of work that must be carried forward. Unless this is done, grave mistakes may be made. All have not the same abilities, and therefore careful study must be given to the placing of workers for the different lines of the work. But when it becomes necessary to point out some weakness in a worker, it should be done in love and with much kindness. It

should be done with sincerity of heart that the work may be advanced and that the worker be not weakened thereby. We should not unnecessarily say anything that will depreciate another, but in all our discussions we should be kind and considerate of one another.

Then great care must be exercised by the members of the committee not to peddle abroad the discussions that become necessary regarding any workers. Usually such discussions should not be repeated outside of the committee room. Much harm may be done to the work, and the influence of the worker lessened, by repeating such discussions, and thus making them public. It should not be done! We must all recognize that none of us are perfect, only as we are in Christ. We all have our weaknesses. In ourselves we all are unprofitable servants, and this should lead us to walk in all humility and to deal kindly with others. Let us note these solemn words penned by the servant of the Lord:

Let us all remember that we are not dealing with ideal men, but with real men of God's appointment, men precisely like ourselves, men who fall into the same errors that we do, men of like ambitions and infirmities. No man has been made a master, to rule the mind and conscience of a fellow being. Let us be very careful how we deal with God's blood-bought heritage.—*Testimonies to Ministers*, p. 495.

As leaders we should do all we can to make our workers succeed in their work, by counsel, by helpful suggestions, and by words of encouragement. However, we recognize that not every worker will succeed in the line of work where he may be placed. But we should uphold him and help him succeed until it becomes evident to us that

he should be asked to take up some other line of work. At all events we should be kind and just in all our dealings with him.

The feeble hands are not to be deterred from doing something for the Master. Those whose knees are weak are not to be caused to stumble. God desires us to encourage those whose hands are weak, to grasp more firmly the hand of Christ, and to work hopefully. Every hand should be outstretched to help the hand that is doing something for the Master. The time may come when the hands that have upheld the feeble hands of another may, in turn, be upheld by the hands to whom they ministered. God has so ordered mat-

ters that no man is absolutely independent of his fellow men.—*Ibid.*, p. 496.

May the Lord help us to carry well the burdens laid upon us! We must walk humbly before our God. We must rely upon Him for wisdom to carry the load. We must pray much and then our weakness may become our strength in Christ. Then we may realize the truthfulness of the words, "out of weakness were made strong," as we place our dependence upon the Mighty One. He is our all and in all.

(Reprinted from *THE MINISTRY*, March, 1936)



THE MEDICAL MINISTRY

THE foolishness of robbing the body of rest in one's search for success is cited in Psalm 127:2 where it says: "It is vain for you to rise up early, to sit up late." To paraphrase this ancient admonition we seem to hear the psalmist saying:

It surely doesn't make sense to rob yourself of sleep, burning the candle at both ends this way—first one up before the dawn and the last one to put the lights out at night—and then as if this injustice to your physical vitality were insufficient abuse, you buy scanty amounts of the cheapest and poorest quality of food for the family. That's not God's design for living; He gives those He loves an experience of peaceful rest through trust in Him.

The self-destruction through irregular habits of life practiced by good men is surely a device of the devil to snare souls and delay the advance of God's work.

Certainly the advantages of early to bed, and early to rise are well known, and late to bed is often followed by a waste of profitable morning hours in sleep. But a more frequently observed pattern in the lives of earnest workers is for them to push themselves and neglect sleep and the required balance of rest and exercise.

God has seen fit to fill His Word with

Are You Robbing

Your Body?

WILBUR K. NELSON

School of Public Health, Loma Linda University

evidences of His concern for the physical needs of His children. He fed His people and His prophets; He gave them rest and exercise of mind, body, and spirit. Within the laws of life He has shown the necessity of a balanced obedience to the needs of each system and faculty of the human body. These laws are to be a part of our basic theological education, for they reveal as no other revelation of nature the wisdom and love of the Creator. In reference to the importance of healthful living on the part of church workers, we read:

This is not a matter of trifling importance. We must pay attention to it if healthful vigor and a right tone are to be given to the various branches of the work. *The character and efficiency of the work depends largely upon the physical condition of the workers.*—*Counsels on Health*, p. 565. (Italics supplied)

The counsel that follows the above statement provides an action plan to better living supported by the sacred tithe:

1. Health has an intimate relationship to religion.

2. The minister must preserve his physical resources, for his success depends on health.

3. There has been far more neglect of the body than we would allow to mere machines.

4. We must study and learn more about the preservation of health and then use what we have learned in a practical way.

5. Read the best authors on these subjects, and obey religiously that which your reason tells you is truth.

Irregularity of sleep and diet and exercise places unreasonable hardships on the system and may lead to further abuse and excess and a compounding of frustration.

For His beloved, the Lord has promised a life experience that includes peace of mind and vigor of body as a result of attention to divinely appointed laws of good health.

Now, on the question of rest, what are the more obvious causes of too late retiring and too early rising?

Note: By request to the Department of Health Education, School of Public Health, Loma Linda University, Loma Linda, California, you may be put on the mailing list for bibliography or bulletins of interest in religion and health topics.

Debt and diet often are involved. Satisfying our frustrations through time-payment spending or compulsive late and irregular eating may certainly affect our rest. Obviously this intemperance does not increase mental sharpness or improve preaching. A very simple regimen for us to consider is the following:

1. Up in time in the morning for communion with God through His Word.

2. A mile of walking or running.

3. A good breakfast including fresh fruit and whole grains, whenever available, eaten unhurriedly.

4. Absolutely nothing between meals, and a well-balanced lunch followed by a walk or moderate exercise.

5. Absolutely nothing between meals and a light, early supper or preferably, only two meals a day.

6. Time arranged for worship and family recreation. Retire at a reasonable hour.

7. The above, plus close attention to order, and proper economy (with the shunning of debt as leprosy) will make of us better Christians, better parents, and better preachers or workers for God.

Each of these points should be explored, expanded, and annotated by personal study of the inspired counsels on health given God's church. These principles should also be experienced and taught so God's church may "prosper and be in health."

FEEDBACK

DEAR EDITOR:

I must say that I cannot wait to "devour" each issue of *THE MINISTRY* as it comes to hand. The material is exhilarating to say the least, especially the reports from the world field of evangelistic expansion and Ron Runyan's "Preacher's Progress." Never have I appreciated *THE MINISTRY* more than now.

F. CAMPBELL

President, Cape Conference, S. Africa

(A Comment on "Hush That Child." Shop Talk, July, 1968, *Ministry*)

DEAR EDITOR:

I have often wondered why we don't run kindergarten meetings simultaneously with our evangelistic programs. This would care for the restless infants, encourage more mothers to attend the meetings, and free more of our capable mothers to take an active part in the evangelistic program. These kindergarten meetings could be run by some of the experienced church members who handle the weekly kindergarten Sabbath school so effectively. Besides, seeds of eternal life could be sown in little hearts at this most receptive age.

DOROTHY PARFITT
Minister's Wife

DEAR EDITOR:

Bouquets to you for the fine articles now appearing in *THE MINISTRY* magazine. Especially the one by Ron Runyan in the February, 1969, issue in the section "Preacher's Progress." It is certainly time that someone had the backbone to call sin what it is.

We were pleasantly surprised when we took off the wrapper to see such a colorful issue. Keep up the good work. May God richly bless your words of encouragement to the field.

GEORGE GREEN

THE MINISTRY

BY HIS SIDE



A Shepherdess Feature Conducted by Dollis M. Pierson

Those Impossible Situations

MIRIAM HARDINGE

Minister's Wife, Angwin, California

AND my wife just laughed and laughed," our minister friend said.

Someone had brought up the subject of the ever-ringing telephone in the minister's home and the odd hours at which it sometimes rings. This particular minister was telling the story of a time when a church member called him at four o'clock in the morning. The night before he had tried to get in touch with this church member, but was informed that he was on a trip and would be back any time.

"Have him call me when he comes back, will you?" asked the minister.

But the young man did not return until nearly four in the morning. Finding the message he called at once.

It is not a very reassuring thing to be awakened in the still, small hours by the ringing of the telephone. All kinds of fear-some possibilities present themselves to the mind as one answers its summons. The minister's wife in this case was jerked into instant wakefulness and lay wondering what the call could be. It was when she was told what it was and how trivial the matter that she "just laughed and laughed."

As I heard the story I thought, Fortunate the minister whose wife *can* laugh at such a time. How many would complain bitterly of thoughtless people who had no more sense than to call a tired pastor at that unearthly hour! But this minister's wife

wasted no time on such thoughts. She took the situation with a sense of humor and I am sure the two of them quickly went back to sleep because of this attitude. Had she not shown grace and humor, however, they both might have lain awake for hours, annoyed and frustrated.

How much depends on our attitude to impossible situations!

I remember once asking a much-loved elderly couple to Sabbath dinner. We planned to sit down quietly after our meal and discuss some of the great themes of the Bible. But our invitation was doomed to grow and grow.

First our guest called on Thursday to say that her granddaughter had just telephoned to say she was coming for the weekend.

"Just bring her along," I said.

On Friday she called again.

"Rosalyn is coming too," she said, referring to her other granddaughter. "So perhaps we had better stay home, as her boy friend will be coming also."

"Oh, by all means bring them both," I said.

Next day we had in church a distinguished visitor from overseas. I wondered whether anyone had invited him to a meal and ventured to ask him.

"No," he told me when I inquired of him.

"Well, please come home with us. We

shall be delighted to have you visit with us."

"I will be delighted to accept your invitation," he said, "but Elder Blank brought me here from Biftown. Does the invitation include him?"

"Of course," I said, and proceeded to find Elder Blank.

"Thank you," he said brightly to my invitation. "My wife is with me too."

"Fine," I said, warming to the challenge (although secretly glad for the moment that they were a childless couple). I turned to hurry home and met my daughter.

"Oh, Mother," she said. "Joan came to church this morning. May we invite her home to dinner so she can see what it is like to keep Sabbath?" (Joan was a non-Adventist school friend who had become interested in attending our services.)

"Sure," I said, "but you'd better come along with me now so we can do a bit of menu stretching."

Fortunately we had plenty of salad vegetables and cans of beans and a large box of cottage cheese with which to augment the meal I had prepared, and we were soon seated—all twelve of us—having a wonderful time. How we laughed afterwards at that invitation that grew and grew and grew! We missed the tête-à-tête we had planned with our friends, but we all had a wonderful time together.

Yes, we get into all sorts of impossible situations at times, and some of them could be very annoying if we let them annoy us. Let's take them as they come, accept the challenges they present, and make everyone, including ourselves, the happier.

WOMEN IN SACRED HISTORY

"THE BLAMELESS WOMAN"

She was a true child of God. Inspiration describes her as "righteous before God, walking in all the commandments and ordinances of the Lord blameless" (Luke 1:6). Such was God's estimation of Elisabeth, the mother of John the Baptist.

It is wonderful when God gives us grace to be blameless before our fellow men.

The Living New Testament says of Elisabeth, she was "careful to obey all of God's laws in spirit as well as in letter."*

What a testimony—righteous, blameless, careful to obey in spirit as in letter! What a coveted commendation. Truly Elisabeth was a woman of unusual piety. She was also a woman of deep abiding faith for after the angel's announcement that a child should be born to her in her advanced years she could say, "Thus hath the Lord dealt with me in the days wherein he looked on me" (verse 25).

You and I will need to reach the same standard Elisabeth reached—and with the same help, if we are to be ready when Jesus comes. We must be both righteous and blameless. "He that is righteous, let him be righteous still" (Rev. 22:11). "They are without fault before the throne of God" (chap. 14:5). Help to reach this high standard comes from the same Source! "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20).

* From *The Living New Testament*, Tyndale House Publishers, Inc., Wheaton, Illinois.

CHILD BEATING

Some doctors believe more children die at the hands of their parents than in automobile accidents or from such diseases as leukemia or muscular dystrophy, according to *Parade* magazine.

In one recent year the American Humane Association tracked down 662 reports of children mutilated, beaten, burned, or suffocated by parents. The majority of the children were under the age of four, and 25 per cent of them died as a result of their mistreatment. And these were only cases that achieved public notoriety. The actual total may be closer to 10,000 a year.

D. W. McKay

THE MINISTRY

Ministry Index for 1969

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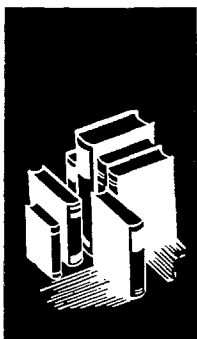
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BOOKS

***One Hundred Talks to Teenagers*, Lawrence P. Fitzgerald, Baker Book House, Grand Rapids, Michigan, \$1.50. Paperback.**

The teen-age audience should be a vital sector of any minister. The perennial problem is Where can I pick up ideas and illustrations? While *One Hundred Talks to Teenagers* is written in a preachy style, yet it is loaded with ideas, illustrations, and approaches you can put together in an even better way that will grab the teen-ager's interest. I readily recommend this book to you.

J. O. IVERSEN

***Help Your Minister to Do His Best*, Owen M. Weatherly, The Judson Press, Valley Forge, 1965, 156 pp., \$3.95.**

A minister is expected to provide ping-pong balls, but kept in ignorance of an impending divorce. Incredible?

"Not so," says the author. It is just another sign that there exists "an almost complete lack of understanding among Protestants in modern America as to the minister's role."

Books by ministers about ministers for ministers are legion. But this is one of the few by ministers about ministers especially for the lay member. It speaks to the pew in the language of the home, not the jargon of the cloth.

While a few points do not apply directly to Adventist polity, most of the suggestions and principles will be found to have wide application.

Chapters deal with such areas as the need for freedom in preaching, leadership in worship, reasons for counseling, the need for administration, and community involvement. The chapter on evangelism has an excellent observation on how to meet parental reluctance to let their children follow conviction to become church members.

Pastors will find courage in the book for its upholding of the unique call to the ministry. But this book should also be made available to elders, board members, and other leaders. It will provide for them an opportunity to evaluate their own relationship with their minister.

The result could be, in the opinion of the author, a more effective use of the pastor's time and talent.

LESTER BENNETT

***The Ecumenical Mirage*, C. Stanley Lowell, Baker Book House, Grand Rapids, Michigan, \$4.95.**

"The ecumenical obsession of our time is leading Protestantism to a dead end," writes C. Stanley Lowell, editor of *Church and State* in his new book *The Ecumenical Mirage*. Once an ardent supporter of the ecumenical movement, Mr. Lowell has come to see that "there is a serious possibility that the ecumenists will succeed in bringing most of the existing Christian bodies into communion with Rome and into acceptance of the primacy of the Pope as the visible symbol of Christian unity."

This is a stimulating book—fair, factual, and far-seeing. The two hundred well-documented pages indicate that its author has made a careful, objective assessment of the strength of movements toward unity in the religious world.

The ecumenical leaders who envisage a "gigantic religio-political consensus for doing good" are "escorting Protestantism with its ally, Roman Catholicism, into a partnership with the state," says Lowell, a former Methodist minister.

Lowell declares that the movement seeks "an alliance with the state because its functions have become no different from those of the state. These leaders want the church to undertake everything because they have lost the one distinctive thing for which the church exists. They have lost the gospel. They have substituted for it an ecumenical mash concocted of a little bit of everything and adding up to nothing."

"Without any sure hope of the gospel themselves they grope toward others who share their plight."

"The goal of Roman Catholicism," he says, "remains the same: inclusion of all Christians in a single, organic church structure under the primacy of the Pope."

Lowell discusses Rome's new approach in the last two decades. He outlines Protestant-Catholic differences and indicates trends in Rome's new policies which will climax by sweeping not individuals, but entire Protestant bodies into the Christian unity net.

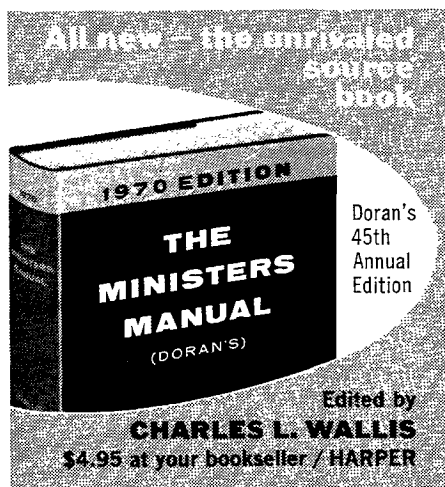
The book concludes with an underscoring of the need for new leadership in Protestantism, a leadership not ashamed of separation of church and state, not ashamed to protest. Among these "are 'not many mighty, not many noble' but the power and the future are with them."

This clear and authoritative book will assist Adventists in better understanding current events in the religious world and our own prophetic role

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as we face the tremendous issues of religious principle and freedom. Forward-thinking Christians who read this hard-hitting volume will gain strength for the coming conflict. It will make sincere Protestant Christians bold in their protest.

VICTOR H. COOPER

Breakthrough, A Rediscovery of the Holy Spirit,
Alan Walker, Abingdon Press, Nashville, Tennessee, 1969, 92 pages, \$2.75.

The author is a prominent and successful Australian-born evangelist and world traveler. He is a humble writer and treads softly as he walks in the Spirit's paths. He is not ignorant of the Bible, nor of the practices of other religions. Nor is he boastful of his own ministry, and frankly admits not to have had some types of charisma, although he would not dare deny that the Scriptures reveal such happenings, especially in New Testament times. He quotes these Bible references and believes that the Spirit's gifts will again grace the church, and that that time must be very near. He lists what he has already witnessed.

Alan Walker has had a wide and successful ministry. He reveals that God has empowered his work. There have been marked occasions which he says are to God's glory alone. These are listed in his chapter on "Special Baptism of the Spirit," where he also gives a vivid illustration of a repetition of the Day of Pentecost when "each one heard them speaking in his own language." This was his experience when speaking to 12,000 Fijians needing the gospel message. While a translator had been provided, the Fijians begged that they abandon the interruption in the following meetings, claiming that they understood what was preached.

The chapter "The Spirit Renews the Church" provides much food for thought. "The Spirit and World Revolution" is very challenging. The final chapter, "The Spirit in the World of Missions" is stimulating. Here the author presents a challenge

to all Christians—to modern urbanites, suburbanites, pastors, laymen, all who want to be classified with believers.

His balanced thinking shows he has had experience not in his home country alone, but that he also understands world conditions. He believes in converted Christians who are born-again men and women. They will then grow daily in grace and knowledge and into full manhood and maturity. All this is accomplished through the Holy Spirit. Witnessing is a strong emphasis in this helpful book. The Holy Spirit chooses the gift and the method according to the background and experience of the Christian.

I would recommend this book, not so much for theological argument as for its challenging problems and its broadening horizons.

LOUISE C. KLEUSER

The Light of the Cross, S. Barton Babbage; Zondervan Publishing House, Grand Rapids, Michigan, 1966, 183 pp., \$4.95.

This is another character portrayal of similar nature to the many that are produced each year concerning the personalities who witnessed the death of our Lord. Yet this book by S. Barton Babbage is somewhat different. The author takes a broader sweep in his study of those who had something to do, whether noble or ignoble, famous or infamous, in the sordid and shameful scenes of Calvary. With intriguing titles Dr. Babbage brings us in touch with Pilate, Caiaphas, Herod, Judas, The Cyrenian, the penitent thief (caution is needed in the study of this chapter), John, Mary, Mark, the Roman centurion, Barabbas, Nicodemus, Mary Magdalene, Peter (another caution as to the rock upon which the church was built), Joseph of Arimathea. The author suggests that we are men of like passions, and we can meet ourselves, see our needs, and learn our lessons from the lives of these ancient characters.

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NEWS BRIEFS

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

Catholic Interest in Pentecostal "Experiences" Is Reported

A Pentecostal leader said in Minneapolis that more than 10,000 United States Roman Catholics have had Pentecostal-type experiences during the past three years. He said the experiences included baptism in the Holy Spirit and "speaking in tongues."

Dr. David du Plessis, of Oakland, California, a founder and former secretary of the World Pentecostal Council, said the charismatic renewal movement has reached dimensions no one could have predicted ten years ago. He said the Second Vatican Council had produced openness to the movement among Catholics. As an example of Catholic interest in the movement, he reported that 200 persons attended a Catholic conference on Pentecostalism at Notre Dame University last year and 600 were enrolled at another conference there this year. Dr. du Plessis said Catholic bishops have taken "a very tolerant attitude" toward Pentecostalism. According to his figures, more than 2,000 Protestant clergymen in denominations affiliated with the National Council of Churches also have had Pentecostal experiences. Dr. du Plessis added that he did not know how many had been forced out of their pulpits as a result. Pentecostalism is now stirring Protestant fundamentalists, he held, and "they are beginning to wonder whether they are right in their strong opposition to it."

Archeological Find Sheds New Light on Crucifixion

New light has been shed on the crucifixion of Jesus Christ by the discovery of the remains of a contemporary who was executed in the same way, an archeologist reported here.

Vassilios Tzaferis, a Greek archeologist working for the Israeli Government's Department of Antiquities, reported the find at the week-long fifth World Congress of Jewish Studies in Jerusalem. The remains of the executed man, a Jew who was named Jonathan the Potter, were discovered during construction of a new housing development in the northeast of Jerusalem.

Mr. Tzaferis said that although crucifixion was a common form of execution at the time, these bones

were the first from the period that could be identified as those of a crucified man. The ankles had spikes 15 centimeters (about 6 inches) long in them and anatomical studies showed that spikes had also been driven into the hands.

Forty-five Per Cent of Americans Say Smoking Is Immoral

Is cigarette smoking immoral? The answer is Yes, according to an increasing number of persons polled by the U.S. Public Health Service. In 1964, a PHS survey found that only 16.4 per cent of the people it questioned felt there was something morally wrong in smoking cigarettes. In 1966 the survey was repeated and 45 per cent of respondents said smoking was immoral.

Among women, the study found, the percentage describing smoking as immoral in 1964 was 13.2, a figure which jumped to 47.4 per cent two years later. Results of the surveys were released here by the Public Health Service which has led the government's antismoke drive in recent years.

Mormon Leader Marks Ninety-sixth Birthday; Membership Doubled During Tenure

David O. McKay, president of the Church of Jesus Christ of Latter-day Saints (Mormon), celebrated his ninety-sixth birthday in Salt Lake City on September 8. He has seen membership grow from 1,147,159 in 1951 when he became president to 2,884,073—more than double. During the same period the number of wards (parishes) grew from 1,666 to 4,507 and the number of stakes (dioceses) from 191 to 489. "Missions operating worldwide in 1951 totaled 43," said President McKay, "while now there are 87 in which 14,000 full-time, unpaid missionaries are serving, as compared to 5,664." He has traveled 400,000 miles in 45 countries on mission-development work.

Five temples, three in foreign lands, have been erected during his administration. Three more temples are to be built—in a Washington, D.C., suburb, at Ogden, and at Provo, Utah.

Waldensian Quarters Used for Demonstrators at Synod

The great hall of the Waldensian theological faculty in Rome was the scene of the "protest synod" held in Rome simultaneously with the second international Synod of Bishops. The auditorium, on the Via Pietro Cossa, is only a few hundred feet from the Vatican hall where the Synod met. Pastor Bruno Corsani, dean of the Waldensian faculty, formally accepted the request of the Assembly of European

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priests, sponsors of the counter-synod, for the use of the hall. Approximately 80 persons, including delegates from eight European countries and lay and clerical observers from overseas formed the nucleus of the counter-synod. Permission to use one of the many available halls in Rome was first sought from Catholic authorities but was refused, a spokesman for the priests' group said.

500 Southern Presbyterian Clergy State Opposition to Consultation

Opposition to any effort to take the Presbyterian Church, U.S. (Southern) into "the massive organization envisioned" by the Consultation on Church Union (COCU) was voiced by 500 clergymen of the denomination in a statement released in Asheville, North Carolina. A "Declaration of Commitment" to a Presbyterian theology and form of church government was sponsored by a group called Presbyterian United, developed over the past year. According to the statement, the 500 ministers will not support any church union move not preserving "a confessional church, thoroughly Reformed and Presbyterian."

A Weekend for Bartenders: Mass, Meditation, Shop Talk

The twelve men and women filed into the chapel for mass. All weren't Roman Catholics—but all were bartenders, cafe or lounge workers. Nine men and three women—they were attending a two-day Bartenders Weekend at the Clinton Redemptorist Center in Clinton, Iowa. Father Morton explained that it was designed to give the bartender a chance to share troubles and joys with others of his trade. After celebration of mass by Father Morton, the men and women participated in a discussion of "What Bugs You?" There was general agreement that it was the customer, of course. How to handle intoxicated patrons took up much of the discussion. It was brought out that a bartender worries about becoming the unwitting agent of another man's destruction. A special prayer offered at a mass by one bartender was for "the one we might put over the brink by serving him that one more drink." "I had thought about a weekend like this for a long time," said Father Morton. "I have a cousin who is a bartender and he often kidded me that bartenders hear more confessions than priests do. Many people look down on bartenders and waitresses as if they have very lowly jobs, but these men and women are in a position to do much good. I thought a gathering like this would help and uplift these St. Bernards who rescue travelers from the storms of modern living."

Conservative Southern Presbyterians Warn of a Denominational Split

Theologically conservative members of the Presbyterian Church in the U.S. (Southern) warned in Weaverville, North Carolina, of a denominational split, but blamed "radical" elements in the church for the division. "We still believe the faith of our fathers and are comfortable in it," declared W. Jack

Williams, of Greensboro, Alabama. "We are not leaving the church nor encouraging others to leave, but the radicals are attempting to take our visible church away."

Hong Kong Taxi Drivers Distribute Mao Propaganda

On July 1, Hong Kong taxi drivers who are members of the Motor Transport Workers Union began a propaganda campaign by offering Mao badges and "little Red Books" to non-Chinese passengers. According to the newspaper that carried the report, passengers who accepted the badges and books were pressed to give their names and addresses for follow-up. Commented the Reverend John Bechtel, veteran China missionary, "This should be added incentive to us to increase the distribution of Christian literature."—*The Alliance Witness*.

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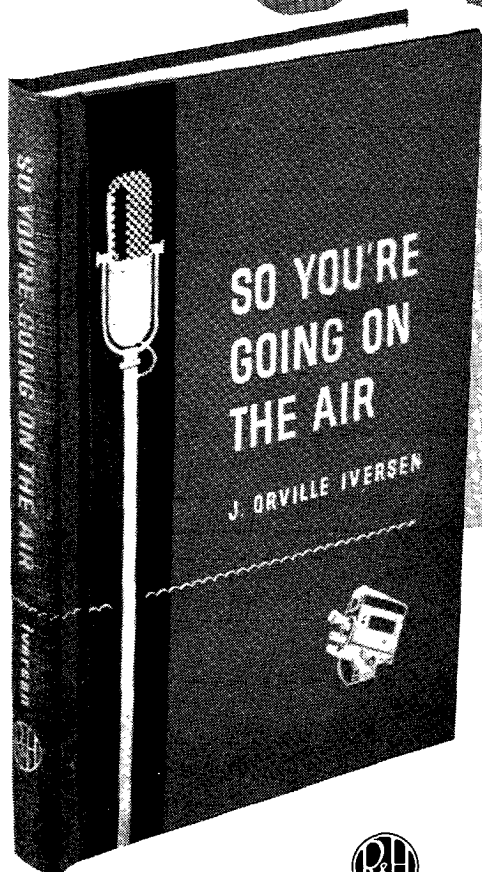
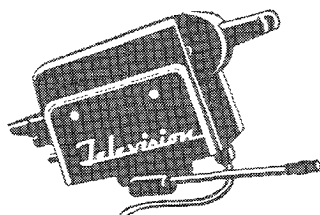
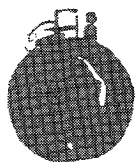
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"A Christmas Letter From Vietnam"

You know, Mom and Dad, I have often thought of the Christmas Eve I spent in a sand-bagged bunker with a very close friend of mine. We were both thinking of home, and we actually got so homesick we had tears in our eyes. It was raining and cold, and I could hear the rain falling hard on the canvas top. I enjoyed the feeling of closeness and security the little bunker had to offer.

Yet there was something missing. I felt lonesome and wanted to be near you, especially on such a night. I said, Why should I feel lonely? What was it that wanted me to dwell closer to my family and to God? I love to be alone and many times think and work alone. God was alone also--maybe that is why He wants us as His children. Maybe it was love I sought, just as God seeks after our love.

Anyway, it was late at night, and my buddy had gone to sleep. I was standing looking at the barbed wire around me. Just then I heard someone. I was afraid. I yelled, "Halt, who goes there?"

I heard someone say, "It's the chaplain."

I was so happy to see he had come. He brought me the one thing I wanted--love and concern.

It seemed like Jesus was just born. Before, I was in a world that was terrible, and he brought love and concern just as Jesus brought it for the whole world.

I was joyous then. I had a very meaningful Christmas--one I will never forget, even though you thought it was bad because I was away. Yet I'm sure I had a Christmas that presented me a far greater gift than just presents under a tree. I saw God's love and concern for us as His.

Well, I have to go now. I will close with a verse from the Bible--Romans 1, verse 12, which reads, "That is, that I may be comforted together with you by the mutual faith [and love] both of you and me."

Be good, and I love you both.

(Printed in the LUTHERAN WITNESS REPORTER, 17 December 1967.) (Christmas 1966, PFC Roger Chasteen was serving with the Marines in Vietnam. During May 1967 he was killed in action. Here is a letter Roger wrote to his parents shortly after Christmas 1966.)