

Ministry

International Journal for Clergy

August 1988

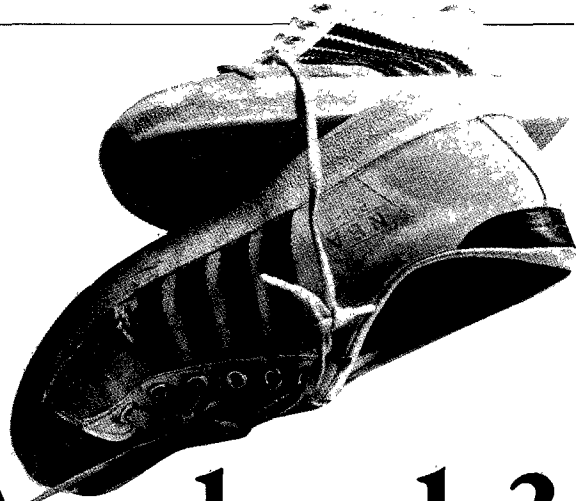
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Calling sin by its right name

In her article "Chemical Dependency Among Adventists" (April 1988) Kathy Lewis quotes a statement about the in-temperate from *The Ministry of Healing*: "With these self-indulgence is not only a moral sin, but a physical disease" (p. 172). Then she presents in her article that chemical dependence is only a disease and not a moral sin. She states that believing chemical dependency to be a sin is judgmentalism.

It is not calling sin by its right name, but the rejection of the sinner, that constitutes judgmentalism. We Adventists stand condemned. We are not as accepting of sinners as we should be. Chemical dependency is a moral sin, as both Paul (1 Cor. 6:9-11) and Ellen White indicate (e.g., the quotation above). But recognizing that does not necessarily make us judgmental of the chemically dependent any more than recognizing that others are sinners makes us judgmental regarding them.

True forgiveness precludes judgmentalism. Paul states that the treatment for the drunkard (chemically dependent) is the same as for the adulterer, the homosexual, or the thief—justification, not counting his sins against him. I like Dr. Lewis's statement: "We will need to move into an area of acceptance of our brothers and sisters regardless of their infirmities."

Like God, let us be accepting of all sinners because of their great need, and heed the words of our Master, "Do not judge." We are grateful to Dr. Lewis for pointing out our need. —Vincent Gardner, M.D., Seventh-day Adventist Community Health Services, Manhasset, New York.

The sons of God

In John Brunt's "Christ and the Imprisoned Spirits" (April 1988) he says, "The sons of God, who are now specifically identified as angels, are said to have lusted after the beautiful daughters of men" (p. 15).

Spiritual Gifts, volume 3, page 60, says: "The descendants of Seth were called the sons of God—the descendants of Cain, the sons of men."

—Ernest W. Mackie, College Place, Washington.

Brunt's statement here merely indicates that 1 Enoch says the "sons of God" are angels. —Editors.

Misleading picture of evangelism

I just read the article by Floyd Bresee entitled "The Scholar-Evangelist" (April 1988). I always enjoy his articles and take special note of what he has to say. I not only had the privilege of having him as one of my college professors, but I also interned under him for more than a year.

In the article, Elder Bresee wrote of a teacher from one of our colleges who had preached a three-week series of evangelistic sermons just prior to the beginning of the school year. I applaud this, yet I find it somewhat disturbing that that's it—that that's all there is to evangelism. Preaching 18 sermons is hardly a picture of evangelism. Somehow the scheduling must allow for at least another three to six weeks of the real work.

I have been through this more than once as a pastor. Administrators feel the duty to perform evangelistically. So they schedule themselves in one of these three- to four-week series. When the series ends, they are gone. But evangelism has only just begun, and if anything much is to come of it, the local pastor must make it happen.

Whether we like to admit it or not, a great many people in the church feel the pressure to do evangelism in order to bolster their credibility. Then they project the attitude "I did my evangelistic duty; now all the rest do theirs." It is true that leadership example marks the road to credibility, but a shortchanged example sometimes is worse than no example. Especially those who teach future minister-evangelists must recognize this.

Of course, pastors are prone to the same attitude: "I've had my Five-Day Plan to Stop Smoking, my cooking school, and, of course, my Revelation Seminar for the year. Now I can truthfully say I believe in evangelism." As I see it, evangelism is a way of life or it is not really evangelism. —Harold O.

White, Weslaco Seventh-day Adventist Church, Weslaco, Texas.

Thanks for "1888"

Thanks for the superb article "What Is the 1888 Message?" by Dr. C. Mervyn Maxwell in your February 1988 issue. The balance between imputed and imparted righteousness, often missed in the emphasis of the moment, was refreshing. Let's have more of that kind. Many do not understand the relationship of forgiveness to obedience—both by faith in the Lord Jesus Christ. Praise God for His wonderful love and gift of grace! —E. Robert Reynolds; Mena, Arkansas.

■ Having been a bit behind in my reading, I've just finished *Ministry's* special issue on righteousness by faith. I want to thank you for the excellent articles and resource materials that you put together.

This issue strengthened my courage and enhanced my own spiritual growth. Ralph Neall was right on target in showing that the way of salvation is not different in these last days. Fully comprehending this fact will help us rely completely on Jesus, both for the assurance of forgiveness and for that empowering by the Holy Spirit that will enable us to accomplish the commission our Lord has given us.

I am especially grateful for the articles by Mervyn Maxwell and Floyd Bresee. And the historical articles put these things in an easy-to-understand setting.

Finally, every local congregation would benefit from having their pastor lead them through the "Dynamics of Salvation" article that Bob Spangler introduced again.

Once again *Ministry* has shown itself at the forefront of helping our pastors deal with important theological issues. I appreciate and commend your leadership. —James A. Cress, Ministerial Association Secretary, Mid-America Union Conference of Seventh-day Adventists, Lincoln, Nebraska.

Not so happy about "1888"

I have always enjoyed *Ministry* maga-

(Continued on page 27)

What is the most important issue facing the Adventist Church in 1988? Some will say: "What happened or did not happen in 1888." There is no doubt that much heat is being generated along with the light. In this discussion how should we relate to people of differing viewpoints?

Ellen White faced this problem in 1888 in a major manuscript called "Treatment of the Erring." We publish it here for the first time. This article is a rich mine of pregnant statements. Here are some of the choicest:

"In their efforts to correct others they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit."

"Many cherish unkind thoughts, envyings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of authority, a desire for preeminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth."

"There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are?"

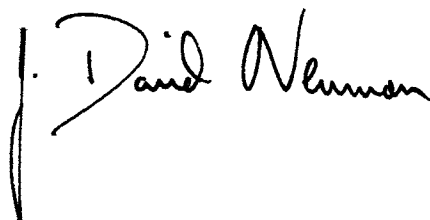
This article reminds each one of the importance of speaking the truth in love!

Should there be competitive sports in Adventist schools? David Nielsen gives us principles from Scripture and highlights lessons from our history.

Floyd Bresee reports on the results of the Commission on Women's Ordination. Should the world church move together on this issue, or should it be left to each division to decide? While many people cannot get excited about this topic, its resolution will have important implications for our interpretation of Scripture.

Controversy should cause us to rejoice rather than complain. It reveals a church alive and dynamic. Ellen White reminds us: "Men rest satisfied with the light already received from God's Word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion" (*Counsels to Writers and Editors*, p. 39).

Lord, save us from becoming too conservative!



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Ministry, (ISSN 0026-5314), the international journal of the Seventh-day Adventist Ministerial Association © 1988, is published monthly by the General Conference of Seventh-day Adventists and printed by the Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740, U.S.A. Subscriptions: US\$ 5 for 12 issues in U.S., US\$23.55 for 12 issues elsewhere. Single copy: US\$2.00. Member of Associated Church Press. Second-class postage paid at Hagerstown, Maryland. This publication is available in microfilm from University Microfilms International. Call toll-free 800-521-3044. Or mail inquiry to: University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

Postmaster: Send address changes to *Ministry*, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

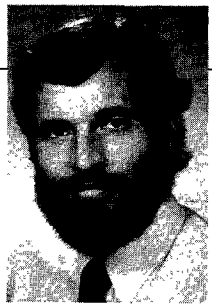
Editorial Office: 6840 Eastern Avenue NW., Washington, D.C. 20012. Stamped, self-addressed envelope should accompany unsolicited manuscripts.

VOLUME 61 NUMBER 8

Do sports belong in SDA schools?

David C. Nieman

Are Ellen White's counsels regarding sports anachronistic? Were her statements principles or applications?



David C. Nieman, D.H.Sc., M.P.H., is an associate professor in the School of Health at Loma Linda University and director of the Doctor of Health Science program.

The subject of sports in Adventist schools has received considerable attention recently. With many of our academies and colleges now engaging in interschool sports, the General Conference has set up a committee to investigate the role of sports in Adventist education. Perhaps the time has come to review the historical foundation of present church policy, and to apply these principles to our modern-day practices.

The Battle Creek incident

During the late 1860s, several years after six state conferences had formed the General Conference of Seventh-day Adventists in Battle Creek, Michigan, members felt the need to increase the educational posture of the church. In 1868 Goodloe Harper Bell, who had attended Oberlin College, opened a small school in Battle Creek with 12 students.

In 1872 Ellen White wrote her first major treatise on education, "Proper Education,"¹ in which she stressed a rural location for SDA schools. Agricultural and industrial pursuits were to be combined with a quality education based on Scripture. She reasoned that such training would enable students to learn a second vocation while also maintaining their health. "In order to preserve the balance of the mind, labor and study should be united in the schools."² This perspective came many years after other American educators had turned away from student manual labor programs.³ In response to educational reforms by Locke, Rousseau, Pestalozzi, and Von

Fellenberg in Europe between 1700 and 1830, American educators during the early 1800s became attracted to the concept of providing useful work for students during their secondary and college education. Manual labor education aroused great enthusiasm starting in 1820, peaked in the early 1830s, and declined rapidly thereafter. Proponents argued that the manual labor system would furnish natural exercise for students, promote development of character, diminish the expense of education, and reduce class distinctions.

The quick demise of manual labor schools during the 1840s resulted from a variety of complex factors, including economic and management problems; time considerations; the continued rise of the Industrial Revolution, which made manual labor unattractive; and the rise of tax-supported schools that made student work for tuition unnecessary.

Typical of the scores of colleges started along manual labor lines was Oberlin, founded in 1833.⁴ As the first coed college in the United States and the first to admit "Colored students," it was progressive in women's rights, race issues, health reform, and practical education. Using the motto "Learning and Labor," Oberlin required students to work four hours a day. But "for the better part of two decades all sorts of makeshift and unsuccessful experiments were tried to carry out this much-vaunted feature of the school."⁵

The first gym

As student enrollment climbed, supplying daily manual labor became a burdensome task for the administrators, and

the program finally ceased in 1852. By 1860 the first gymnasium was built, which led to the providing of gymnastics classes in the European tradition. By the turn of the century, Oberlin, along with most other U.S. schools, moved toward well-regulated student sports.⁶ This movement toward school sports coincided with the time during which most of our present-day sports were formally organized.⁷

So when Ellen White in 1872—several decades after the heyday of manual labor education in the U.S.—submitted her treatise on the subject, she experienced unusual resistance to the idea.⁸ Ignoring her urging of a rural location, the General Conference paid \$16,000 for 12 acres in Battle Creek (then a town of 7,000), directly across from the Health Institute, soon to be directed by John Harvey Kellogg. In distant California Ellen White wept upon receiving word of the acquisition.

Battle Creek College was dedicated in 1875, and under the leadership of Sidney Brownsberger adopted the typical Latin-and-Greek-based curriculum, with Bible classes offered as electives. In response to repeated testimonies from Ellen White, halfhearted attempts were made to offer manual training to students on the city campus. Finally in 1889 Battle Creek students staged a “monster debate” on the worth of any manual training at all, and as a consequence all such programs were abolished.⁹

Between 1890 and 1893, Battle Creek students formed baseball, rugby, and boxing teams that played against the sanitarium, the Review and Herald, and other high schools and colleges. The teams were outfitted with uniforms, awards were given, and much excitement was generated.

Ellen White, who had moved to Australia to help pioneer the work there, received letters from a few students who were attending Battle Creek College from Australia and New Zealand. PoMare, a Maori from New Zealand, complained that he had given up football and other sports because he could not retain the peace of God while playing them.¹⁰ He asked Ellen White what advantage Battle Creek College offered over the schools he had left in Australia.

On September 5, 1893, the day after receiving the letter from PoMare, Ellen White wrote a pointed letter to President William Warren Prescott at Battle Creek College. “Has not the playing of games,

and rewards, and the using of the boxing glove been educating and training after Satan’s direction? . . . The time is altogether too full of tokens of the coming conflict to be educating the youth in fun and games.”¹¹

While Ellen White was responding to PoMare’s letter, the Battle Creek College students formed “American” and “British” teams, which played an exciting intramural rugby game. A local reporter wrote about it in a local newspaper under the heading “The Great International Football Game.” One of the “British” participants sent a copy of the article to his parents in Australia, who shared the information with Ellen White, who once again sent President Prescott a letter.

“I want to say, I have seen Satan triumphing over the entering into his devices in games, plans which he will use to decoy souls to their everlasting ruin.” “There are ways that the time of the students can be employed that their young zeal and youthful ardor can be used to glorify God.”¹²

The same day she wrote a letter to Edgar Caro, son of an Australian dentist: “There are plenty of necessary, useful things to do in our world that would make the pleasure/amusement exercises almost wholly unnecessary. . . . The same power . . . might invent ways and means of altogether a higher class of exercise, in doing missionary work.”¹³

President Prescott took Ellen White’s letter to the faculty and students, then wrote a reply:

“We have decided to have no more match games of any kind on the grounds. Our recreation will be planned in such a way as to give the physical benefit desired without arousing up a spirit of contest, and without having it on the basis of athletic sports. We had already seen the evil of these things sufficiently to decide not to have any such games with the high school students, but had planned to permit games with those at the sanitarium and the Review office; but since the receipt of your letters, we have decided to drop the whole thing.”¹⁴

Ellen White also sent a special testimony to all the teachers and students at Battle Creek College. She emphasized that all needed exercise, and that “God has pointed out that this should be useful, practical work; but you have turned away from God’s plan, to follow human inventions.” “For Christ’s sake call a halt at the Battle Creek College, and consider the after-workings upon the heart

Between 1890 and 1893, Battle Creek students formed baseball, rugby, and boxing teams that played against the sanitarium, the Review and Herald, and other high schools and colleges.

and the character and principles, of these amusements copied after the fashion of other schools. . . . Diligent study is essential, and diligent hard work. Play is not essential. . . . I cannot find an instance in the life of Christ where He devoted time to play and amusement.”¹⁵

In response to Prescott’s letter, Ellen White lamented that the sports program had helped to eclipse the recent spiritual revival on campus. “Among the youth the passion for football games and other kindred selfish gratifications has been misleading in influence. Watchfulness and prayer, and daily consecration to God, have not been maintained. . . . They act as if the school were a place where they were to perfect themselves in sports, as if this were an important branch of their education, and they come armed and equipped for this kind of training. This is all wrong, from beginning to end. . . . The training and discipline you undergo in order to be successful in your games is not fitting you to become faithful soldiers of Jesus Christ. . . . The money expended for garments to make a pleasing show in these match games is so much money that might have been used to advance the cause of God in new places. . . . We need now to begin over again. It may be essential to lay the foundation of schools after the pattern of the schools of the prophets. It is so easy to drift into worldly plans and methods and customs.”¹⁶

Unfortunately, any reform by Battle Creek College to stop the sports program was short-lived. By 1896, only three years after Ellen White’s pointed testimonies, the local Battle Creek *Daily*

Journal again reported the results of Battle Creek College sporting events. On June 12, 1896, for example, the newspaper reported that "the second nine of the Battle Creek high school defeated the college nine, score 14 to 9."

The Avondale incident

On October 5, 1896, approximately five years after Ellen White had left for Australia, she laid the corner brick there for the first building at Avondale College. During these years she had fought hard to establish a school program that would set a pattern for all others to follow. She moved into an eight-room house (Sunnyside) one mile off campus to direct the organization of the school personally.¹⁷

During the early years of Avondale a pattern program consisted of four phases: religious meetings (1-2 hours daily), classes (4 hours), study periods (2 hours), and work (2-3 hours). The students constructed buildings, cleared timber, planted orchards and vineyards, and started various industries. They received instruction in printing, bookbinding, carpentry, household tasks, and gardening. Bible study held a prominent position in their academic program, which also included instruction in health, business, nursing, education, and missionary work.

During these formative years Ellen White submitted many articles urging a higher standard for Avondale.¹⁸ She was especially adamant that the Battle Creek College experience not be repeated in Australia. On December 20, 1896, she wrote from Sunnyside: "I have been warned that the teachers in our younger schools should not travel over the same ground that many of the teachers in the Battle Creek College have passed over. Popular amusements for students were brought into the Battle Creek school under a deceptive garb. . . . If the education given is not of a different character than that which has been given in the Battle Creek College, we need not go to the expense of purchasing land and erecting buildings. . . . It is [Satan] who would lead students, sent to school for the purpose of receiving an education and training for the work of evangelists, ministers, and missionaries, to believe that amusements are essential to keep them in physical health, when the Lord has presented to them that the better way is for them to embrace manual labor in their education."¹⁹

Later she emphasized "it reveals cowardice to move so slowly and uncertainly in the labor line—that line which will give the very best kind of education. . . . Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools."²⁰

In January 1897 W. W. Prescott, now educational secretary of the General Conference, returned from Australia, where he had conversed with Ellen White regarding plans for Avondale. That year in April the General Conference met in Lincoln, Nebraska, where the session featured appeals for educational reform. Edward A. Sutherland, who since 1892 had striven to follow Ellen White's education counsels at Walla Walla College, became president of Battle Creek College.²¹

From 1897 to 1901 President Sutherland, strongly supported by John H. Kellogg, Alonzo T. Jones, and Percy T. Magan, sought to reform Battle Creek College, completely overhauling its academic program. A group of friends of the school purchased an 80-acre farm one mile north of the campus, on which fruit trees, shrubs, and vines were set out.²²

To symbolize this break with the past, Sutherland got out the plow, Magan drove the team, and 200-pound Justus G. Lamson sat on the beam as they plowed up the college playing field and planted a garden on it.

The reforms proved so overwhelming that enrollment began to drop. Sutherland decided that they must move the college away from "city quarters, with city environments, and city-minded teachers." Ellen White cautioned delay for the time being.

Meanwhile, on April 28, 1897, classes began at Avondale. By the end of the term the new school had 81 students. C. B. Hughes, who had graduated from Battle Creek in 1892, served as president. By April 1899 a central building containing a chapel had been constructed and 153 students enrolled.²³

During February 1900 the school administration decided to let the students play cricket on Sunday afternoons, to keep them from "walking around in the bush." As the one-year anniversary of the erection of Avondale's central building drew near, President Hughes and faculty decided to observe the day as a holiday. They asked Ellen White to deliver

an address in the early morning; they then planned to spend the remainder of the day in games.

Ellen White spoke earnestly that morning, then left, not knowing what was to come. The students spent the rest of the day playing tennis (outfits had been purchased for the women), cricket, sack relay races, and other games.

That evening Ellen White could not sleep past 1:00 a.m. because of a heavy burden. She was then taken into vision: "I was a witness to the performance that was carried on on the school grounds. . . . A view of things was presented before me in which the students were playing games of tennis and cricket. Then I was given instruction regarding the character of these amusements. They were presented to me as a species of idolatry, like the idols of the nations."²⁴

Early the next morning Ellen White drove her carriage over to the residence of President Hughes and told him that she wanted to talk to the faculty before talking to the students about the way they had spent the previous day. Hughes and the faculty were indignant upon learning what Mrs. White intended to say to the students, and engaged her in heated debate. The faculty thought it best for her to wait a day before speaking to the students, and she returned home saddened by the response of the teachers.²⁵

That evening Ellen White was again taken into vision, and was shown that "these things are a repetition of the course of Aaron, when at the foot of Sinai he allowed the first beginning of wrong by permitting a spirit of reveling and commonness to come into the camp of Israel."²⁶

Friday morning Ellen White spoke to the assembled students and "never gave a more pointed testimony." She read many of her Battle Creek College testimonies. Even her son Willie reported that "we were all somewhat surprised at the pointedness of what Mother wrote, and more so at the earnestness of her remarks protesting against the sports." After her remarks, the students sat quietly without responding.²⁷

President Hughes felt sorely tried, and began to have doubts about Ellen White. He later reported that "it was the beginning of one of the darkest experiences of my life. I felt that Sister White was unreasonably extreme in the matter."²⁸ The students were also upset, and on

Sunday afternoon went on with their usual cricket game.

On Monday Willie White talked to the students about how counsel should be received from "the Lord's ministers, especially when they present to us thoughts that were new and not in harmony with our wishes and feelings."²⁹ Ellen White also felt very "pained" over the matter, and in her diary wrote: "It has been understood all through our ranks that these games are not the proper education to be given in any of our schools. The school in Avondale is to be a pattern for other schools which shall be established among our people. Games and amusements are the curse of the Colonies, and they must not be allowed in our school here."³⁰

By Thursday the Spirit of God had worked on C. B. Hughes, the faculty, and the students. After another presentation by Ellen White, most expressed their desire to follow in the way of the Lord's guidance. Willie White reported that "at the close of this meeting, we felt that a great victory had been gained, that the school board, the faculty, and the students saw things in a much clearer light as a result of our study and prayer during the week."³¹

The tennis set was sold, with the proceeds put into a missionary fund, and the cricket games ceased. A large number of students began studying the Scriptures together in the evening and spreading their love of God to the surrounding community.

Emmanuel Missionary College

Later that year Ellen White returned to America. With her strong and active support, the General Conference voted on April 12, 1901, to relocate Battle Creek College in the country. In May equipment was loaded onto 16 railroad cars, and the college moved to its new site 90 miles away at Berrien Springs, where it was renamed Emmanuel Missionary College (EMC).³² Percy T. Magan wrote Ellen White that "this new school must be the Avondale of America."

With enrollment down nearly two thirds during the first year on the new campus, students and teachers united their efforts to farm and build while conducting classes. Students worked all day, then had classes for three hours in the evenings. Six collegiate departments—Ministerial, Missionary Teachers, Pre-medical, Christian Business, Music, and Manual Training, embraced the institu-

tion's academic offerings.

By May 1904 tensions were running high between Dr. John Harvey Kellogg and the church leaders. Magan and Sutherland were also accused of "Kelloggism"—independency from the denomination, institutionalism, and pantheism. Conflicts arose, and Sutherland and Magan eventually resigned and moved to Nashville, Tennessee, where they started the Nashville Agricultural and Normal Institute on a 400-acre farm. Thus began the self-supporting school network that to this day emphasizes a manual labor-based education, without any sports. Although Ellen White thought Sutherland had resigned at an untimely moment, she supported his desire to start a new school, and sat on its board.³³

In September 1910, only six years after Sutherland had left EMC, students sought permission from the faculty to participate in organized ball games. When the faculty responded by voicing its disapproval of organized baseball games on campus, the students played their games off campus.³⁴

An Appeal to the Health and PE Teachers of the North American Church School System*

By G. H. Akers, world director of Adventist education
Reasons Why We Should Cease and Desist From Interscholastic League Sports

1. It is an affirmation of a false god of this age (sports mania). For our schools to be leading out in this misdirected emphasis represents a corporate apostasy. It goes directly against the inspired counsels specifically given us regarding this matter, which we neglect (or defy) at our peril.

2. It provides an almost incontrovertible argument to the critics of the system that our schools have become look-alikes to secular, "worldly" schools and are no longer worthy of the parental/family/church sacrifice required to sustain them.

3. It introduces into our schools an uncontrollable element, reorganizing them around the play/amusement principle instead of the traditional work/witness/service mission of SDA education. Its secularizing influence subverts the true, central purpose of Christian education: to acquire a knowledge of God and to extend His kingdom on earth.

4. It is a gladiatorial model, inherently antibiblical and anti-Christian, for it idealizes an adversarial view of, and relationship to, other human beings—God's children. In that inherent vein, it generates a spirit of rivalry and animosity. In engaging in this, we are literally playing the game of life on the enemy's court! Unbecoming, spiritually self-defeating.

5. It is not necessary educationally; everything we embrace as legitimate objectives can be reached in the approved intramural sports programs we presently have on our campuses.

(Note: The church has not—not does it intend—to object to friendship games between Adventist schools within the context of Christian fellowship, such as academy/college weekend exchange programs that feature joint/reciprocal religious program presentations, Christian sharing and outreach, etc., by visitors and guests. However, the stand-alone athletic face-off to prove which school is "No. 1," and the participation in season league play, are too risky and should be terminated.)

*Major points of taped address to the SDA HPERA meeting in Kansas City, Apr. 5, 1988.

NOTE: The PE teachers voted 52 to 6 to reject Akers' appeal.

Application for our time

Ellen White died in 1915. To the very end she remained firm in her stand for a work/study-based educational program devoid of sports. A few years before her death she reiterated her viewpoint: "The public feeling is that manual labor is degrading; yet men may exert themselves as much as they choose at cricket, baseball, or in pugilistic contests without being regarded as degraded. . . . While the youth are becoming expert in games that are of no real value to themselves or to others, Satan is playing the game of life for their souls. . . . He seeks to engross and absorb the mind so completely that God will find no place in the thoughts."³⁵

Following Ellen White's death, our schools experienced several decades of uncertainty in implementing these concepts. The accelerating Industrial Revolution, increasing mechanization and urbanization, and the tremendous growth of sports in society and public schools created an environment in which such decisions became ever more painful. Beginning in the 1920s at EMC, for exam-

ple, ball games were allowed on festive occasions, with "careful regulation." During the 1930s and 1940s a few low-key sports like ice skating, volleyball, table tennis, roller skating, etc., were allowed. A definite change came on March 11, 1949, when a groundbreaking ceremony took place for the physical education building, initiating an era of intramural games and physical education.³⁶ EMC's experience proved typical of many of our colleges, despite the repeated disapproval of several influential Adventist leaders.³⁷ Today individual, dual, and team sports permeate physical education classes at both the secondary and collegiate levels, and students engage in intramural sports competition. In addition, many schools have stepped into previously forbidden territory—interschool sports.

The Battle Creek and Avondale incidents clearly indicate that Ellen White was led of God to strongly advocate a manual labor-based educational program without organized sports. This ideal, so hard for early leaders to cope with, seems even more perplexing now. Would Ellen White still advocate such a program today? In 1904 she stated: "God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things."³⁸ On the other hand, she also stated: "The great principles of education are unchanged. 'They stand fast for ever and ever' (Ps. 111:8); for they are the principles of the character of God."³⁹

The principle that students should work during their years of study forms perhaps the strongest concept that Ellen White advanced concerning our schools. Today many of our educational institutions have voluntary work programs in which students can earn money for tuition. However, with modern technology, most work does not give students adequate exercise. I have observed that even at self-supporting institutions, the majority of students do not obtain sufficient exercise while working because of the increasing use of labor-saving devices. Most of our schools prepare students to enter a technological workplace, which I believe is vitally important. We must not align ourselves with a "Mao mentality" in which modern technology is shunned, leaving us out of step with the rest of the world.

Our dilemma comes in providing stu-

dents with some form of suitable exercise. What *not* to do appears very clear from both the Battle Creek and Avondale experiences. Ellen White never endorsed the concept that students should engage in organized sports for exercise. While she explained that "I do not condemn the simple exercise of playing ball; but this, even in its simplicity, may be overdone,"⁴⁰ she vigorously condemned any level of school-sponsored sports activity. This stance, so perplexing to our early leaders, has provided even more consternation to present educators.

Our schools have moved with increasing speed in the direction of organized sports. However, we have attempted to carefully regulate the sports within our schools, emphasizing character development, proper human relationships, respect for authority, observation of rules, healthful living, physical fitness, and co-operation. Some schools, such as Union College, now blend witnessing with competition, as *Athletes in Action* has done for many years. The question is Do these developments represent legitimate improvements in our educational environment, or are they attempts to placate uncertain and confused movements toward a lower standard?

Many educational leaders today feel that "carefully regulated" sports provide a suitable compromise between the unusually demanding counsels of Ellen White and the pressures of a sports-centered society and less-than-ideal Adventist home environments. Others argue that regulating sports is like "making meat kosher." According to this line of reasoning, meat can be somewhat "safeguarded" by removing the fat and blood, but the improved material remains less than ideal.

Arthur Spalding made this point in his book *Who Is the Greatest?* "If I want to grow tall corn or luscious watermelons, I am not going to select the burning, sandy desert of Death Valley for my garden."⁴¹ In other words, while carefully regulated sports education and participation might be "OK" in developing character, building fitness, and promoting spiritual development, such an emphasis represents a "preoccupation with the secondary" (a common failing of the ancient Israelites). Thus the question of sports becomes not so much a question of right versus wrong as of better versus good.

No one listening to media reports would deny that much potential harm

exists in schools' emphasis on sports. Constant reports appear of an overemphasis on winning leading to excessive injuries, brutality, use of drugs, and illegal recruitment. Some schools have terminated their interschool sports programs for both financial and academic reasons. Some decry the problem of sports idolatry, with its glorification of individual players. Many Americans approach sports with unusual vigor and dedication.

Thus in typical sports programs Spalding reasons that much exertion must take place to produce even stunted crops, thus demanding a disproportionate amount of guidance to allay the inherent problems. He argues that if we would exert the same amount of effort on more fertile soil, we would have wonderful crops.

We must avoid dogmatism regarding which types of activities today constitute fertile soil, for we find no easy answers. My personal opinion is that if manual labor opportunities are limited because of our urbanized, mechanized society, activities to improve individual physical fitness provide a good substitute. Aerobic exercises such as jogging, brisk walking, swimming, and cycling, combined with musculoskeletal activities such as flexibility exercises, heavy body calisthenics, and weight lifting all improve total body fitness.

In an era when circulatory diseases and obesity have reached epidemic proportions, such an emphasis is most certainly needed. Millions of Americans have met the fitness challenge, becoming active participants in the greatest American fitness revolution ever.

Ellen White promoted exercise for physical fitness; she herself engaged in brisk walking and deep breathing calisthenics. While she emphasized that "the tiller of the soil finds in his labor all the movements that were ever practiced in the gymnasium,"⁴² she strongly advocated brisk walking. "Ministers, teachers, students, and other brain workers often suffer from illness as the result of severe mental taxation, unrelieved by physical exercise. What these persons need is a more active life . . . Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable . . . for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them."⁴³

Outdoor recreational activities such as sailing, canoeing, wilderness survival, camping, and backpacking might be given more room in our student programs. More attention to modern applied arts and vocational skills in our educational curriculums might help qualify our students for second vocations. These programs, combined with a physical fitness emphasis, might provide the activity our students need, as well as developing character traits such as discipline, working toward a goal, and love of the outdoors. Of course, even these activities can become competitive and all-absorbing, but perhaps their potential for abuse is less.

Some people feel that because so many aspects of life are competitive (seeking good grades, a life companion, or a job), successful participation in sports provides a good preparation. Others counter that Christians, as pilgrims on earth, are citizens of God's kingdom (see Phil. 3:20, NIV, NKJV), and therefore "do not conform any longer to the pattern of this world" (Rom. 12:1, NIV). They reason that the sin of variance, of striving for supremacy and greatness, is a common human failing, one concerning which Christ continually had to counsel His disciples. He who "did not consider equality with God something to be grasped" (Phil. 2:6, NIV), emphasized that "he who is least among you all—he is the greatest" (Luke 9:48, NIV).

Watchman Nee, in his book *Love Not the World*, cautioned that as Christians we cannot operate the way people of the world do. "Christians are indeed aliens, living here in an element that is not naturally theirs. A swimmer may dive deep into the sea, but without special clothing and air line to the atmosphere that is his own, he cannot stay there. The pressure is too great, and he must breathe the air of the world to which he belongs."⁴⁴

Could it be, then, that sports distort a real understanding of the biblical concept of true greatness? Sports participation may prove excellent for those of the world, for life is very competitive. But for the people of God, the artificial arena of sports may provide a rather sorry preparation for God's way of life. "The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first."⁴⁵

Might regular sports participation also confuse our understanding of godly pleasure—the pleasure of knowing and communing with Him? As the psalmist has

written: "You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand" (Ps. 16:11, NIV). The pleasure of sports may reduce our ability to enjoy the more subtle pleasures involved in knowing God. If anything should inspire our enthusiasm, pleasure, or delight, it should be the cross of Christ!

Any reforms in these areas need to be considered carefully. Any discussion on the sports issue within our schools must come within the context of where we stand as a church. I worry that our schools are becoming more and more like public schools. Modern marketing strategy emphasizes that groups must position themselves in the marketplace, offering a unique service to a certain target group. Our spiritual uniqueness may not be discernible to our young people, which perhaps helps to explain why more than half of them choose their education elsewhere. Our real task is to make sure that we are going God's way and not our own.

Ellen White had high hopes for our schools. In 1894, while in Australia helping to establish the program at Avondale, she wrote: "Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world. I am watching with intense interest, hoping to see our schools thoroughly imbued with the spirit of true and undefiled religion. When the students are thus imbued, they will see that there is a great work to be done in the lines in which Christ worked, and the time they have given to amusements will be given up to doing earnest missionary work."⁴⁶

¹ Ellen G. White, *Testimonies*, vol. 3, pp. 131-160.

² *Ibid.*, p. 153.

³ F. E. Leonard and G. B. Affleck, *The History of Physical Education* (Philadelphia: Lea and Febiger, 1947). See also J. Brubacher, *A History of the Problems of Education* (New York: McGraw-Hill Book Co., Inc., 1947); E. P. Cubberly, *The History of Education* (Cambridge: Riverside Press, Houghton Mifflin Co., 1948); C. W. Hackensmith, *History of Physical Education* (New York: Harper & Row, 1966); R. F. Butts, *A Cultural History of Western Education* (New York: McGraw-Hill Book Co., Inc., 1955); J. Mulhern, *A History of Education: A Social Interpretation* (New York: The Ronald Press Co., 1958); E. A. Rice, J. L. Hutchinson, and M. Lee, *A Brief History of Physical Education* (New York: The Ronald Press Co., 1958).

⁴ Leonard and Affleck.

⁵ *Ibid.*

⁶ Rice, Hutchinson, and Lee.

⁷ B. Spears and R. A. Swanson, *History of Sport and Physical Activity in the United States* (Dubuque, Iowa: Wm. C. Brown Co., 1978).

⁸ E. K. Vande Vere, *The Wisdom Seekers* (Nashville: Southern Pub. Assn., 1972).

⁹ *Ibid.*, pp. 56, 57.

¹⁰ E. G. White Document File 249d. A sheaf of correspondence between E. G. White in Australia and W. W. Prescott regarding school matters in Battle Creek, particularly sports and amusements, is on file in Loma Linda University Heritage Room.

¹¹ *Ibid.*

¹² *Ibid.*

¹³ Ellen G. White, *Selected Messages*, book 2, pp. 321, 322.

¹⁴ Document File 249d.

¹⁵ Ellen G. White, *Fundamentals of Christian Education*, pp. 221-229.

¹⁶ Document File 249d.

¹⁷ W. J. Gibson, "The History of Seventh-day Adventist Education in Australia and New Zealand" (thesis, University of Melbourne; can be obtained at Loma Linda University Heritage Room). See also C. H. Schowe, "The History of Avondale College" (Loma Linda University Heritage Room).

¹⁸ See *Fundamentals of Christian Education*, pp. 310-327; 416-424. See also *Testimonies*, vol. 6, pp. 126-128.

¹⁹ E. G. White letter 60a, 1896, to "The Friends of the School," Dec. 20, 1896.

²⁰ *Testimonies*, vol. 6, pp. 178, 179.

²¹ Vande Vere.

²² *Ibid.*

²³ Gibson; Schowe.

²⁴ Ellen G. White, *Counsels to Parents and Teachers*, p. 350.

²⁵ Document File 250a. Letter from Professor C. B. Hughes to Elder W. C. White, Keene, Texas, July 22, 1912.

²⁶ *Counsels to Parents and Teachers*, p. 351.

²⁷ Document File 250d. Backgrounds on Sports and Recreation, letter from W. C. White to W. L. H. Baker, Apr. 24, 1900.

²⁸ Document File 249e.

²⁹ Document File 250a.

³⁰ E. G. White manuscript 92, 1900, "Amusements at Avondale College" (entries from Ellen White's diary, Apr. 16-18, 1900; manuscript release 553).

³¹ Document File 250d.

³² Vande Vere.

³³ I. Gish and H. Christman, *Madison, God's Beautiful Farm* (Mountain View, Calif.: Pacific Press Pub. Assn., 1979).

³⁴ Vande Vere.

³⁵ E. G. White, in *Review and Herald*, Oct. 3, 1912.

³⁶ Vande Vere.

³⁷ W. E. Howell, "Working to the Pattern in Christian Education," *Review and Herald*, Mar. 25, 1926, p. 7. See also "Will Our Schools Hold Steady?" *Review and Herald*, Feb. 9, 1928; A. W. Spalding, series of articles on sports and recreation, *Review and Herald*, Sept. 11, 18, 25; Oct. 2, 9, 16, 1947.

³⁸ *Selected Messages*, book 3, p. 217.

³⁹ ———, *Education*, p. 30.

⁴⁰ ———, *The Adventist Home*, p. 499.

⁴¹ A. Spalding, *Who Is the Greatest?* (Mountain View, Calif.: Pacific Press Pub. Assn., 1941), p. 96.

⁴² *Fundamentals of Christian Education*, p. 73.

⁴³ ———, *The Ministry of Healing*, pp. 238-240.

⁴⁴ W. Nee, *Love Not the World* (Fort Washington, Pa.: Christian Literature Crusade, 1968), p. 77.

⁴⁵ Ellen G. White, *Christ's Object Lessons*, p. 101.

⁴⁶ ———, *Fundamentals of Christian Education*, p. 290.

Treatment of the erring

Ellen G. White

How should we deal with the faults of others? Too often correction is absent or counter-productive. The counsel given in this article is as necessary today as when it was first written in 1888. It is published here for the first time.



Ellen G. White was one of the founders of the Seventh-day Adventist Church.

The Scriptures speak plainly in regard to the course to be pursued toward the erring: "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."

To convince one of his errors is a most delicate work; for, through constant exercise, certain modes of acting or thinking become second nature; through habit a moral taste is created; and it is very hard for those who err to see their errors. Many are blind to faults in themselves which are plainly discerned by others. There is always hope of repentance and reformation in one who recognizes his faults. But some are too proud to confess that they are in the wrong, even when their errors are plainly pointed out and they see them. In a general way they will admit that they are human, liable to err; but they expect others to trust them as if they were unerring. Such confessions count nothing with God.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief." "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto

the Lord; and thou forgavest the iniquity of my sin."

Refusing correction*

It is not safe to do as did Saul—walk contrary to the Lord's commandments and then say, "I have performed the commandment of the Lord," stubbornly refusing to confess the sin of disobedience. Saul's stubbornness made his case hopeless. We see that others are following his example. The Lord sends words of reproof in mercy to save them, but they will not submit to be corrected. They insist that they have done no wrong, thus resisting the Spirit of God. The Lord declares through Samuel, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." The stubborn heart is thus presented in the case of Saul to warn every soul who is in danger of doing as he did.

It is very discouraging to labor for this class. If their wrong course is pointed out to them as being dangerous both to themselves and to others, they try to excuse it by laying the blame on circumstances, or leaving others to suffer the censure which justly belongs to them. They are filled with indignation that anyone should regard them as sinners. The one who reproves them is looked upon as having done them a personal injury.

Quick to criticize

And yet these very ones who are so blind to their own faults are often quick to perceive the faults of another, quick to

criticize his words, and condemn him for something he did or neglected to do. They do not realize that their own errors may be much more grievous in the sight of God. They are like the man represented by Christ as seeking to pull a mote out of his brother's eye while he had a beam in his own eye. The Spirit of God makes manifest and reproves the sins that lie hidden, concealed in darkness, sins which if cherished will increase, and ruin the soul; but those who think themselves above reproof resist the influence of the Spirit of God. In their efforts to correct others they do not manifest patience, kindness, and respect. They do not show an unselfish spirit, the tenderness and love of Jesus. They are sharp, rasping, and positively wicked in their words and spirit.

Every unkind criticism of others, every thought of self-esteem, is "the putting forth of the finger, and speaking vanity." This lifting up of self in pride, as if you were faultless, and magnifying the faults of others is offensive to God. It is breaking His law, "Thou shalt love thy neighbour as thyself." "Be kindly affectioned one to another." We have no right to withdraw our confidence from a brother because of some evil report, some accusation or supposition of wrong. Frequently the report is made by those who are at enmity with God, those who are doing the enemy's work as accusers of the brethren.

Someone not so mindful as he should have been of Christ's words, "Take heed therefore how ye hear," allowed his unsanctified ears to hear wrong, his perverted senses to imagine wrong, and his evil tongue to report wrong. Many a man will not come openly to talk with the one he thinks in error, but will go to others, and under the mask of friendship and sympathy for the erring, he will cast reflections. Sometimes he openly agrees with the one whom he covertly seeks to injure. Suppositions are stated as facts, without giving the person charged with wrong a clear, definite statement of his supposed errors, and without giving him a chance to answer the charges. This is all contrary to the teaching of Christ. It is the subtle way in which Satan always works.

Those who do such things have set themselves up as judges through admitting evil thoughts. One who engages in this work communicates to his hearers a measure of his own spirit of darkness and unbelief; his evil surmisings sow in their

minds the seeds of bitterness and suspicion toward one whom God has delegated to do a certain work. If they think one makes a mistake, it is seized upon, magnified, and reported to others, and thus many are led to take up the reproach against their neighbor. They watch eagerly for all that is wrong, and close their eyes to, and are unable to appreciate, all that is commendable and righteous.

Through this acceptance of hearsay evidence the enemy obtains great advantage in councils and committee meetings. Those who would stand for the right, if they knew what it was, have to wade about in the foul pools of evil surmisings, because they are misled by the surmisings of someone in whom they have confidence. Their prayers are hindered, their faith is paralyzed, and unkind thoughts, unholy suspicions, come in to do their work of alienation among brethren. God is dishonored, souls are imperiled.

Benefit of doubt lacking

When an effort is made to ascertain the truth in regard to matters that have been represented as wrong, those who have been the accusers are frequently unwilling even to grant the accused the benefit of a doubt as to the reliability of the evil reports. They seem determined that things shall be just as they have stated them, and they treat the accused as guilty without giving them a chance to explain or state the truth of the case. When there is manifested a spirit of such fierce determination to make a brother or sister an offender, and the accusers cannot be made to see or feel that their own course has been wrong, what does this show?—that the transforming power of the enemy has been upon them, and their character reflects his attributes.

Satan well knows that all his strength, together with that of his angels and evil men, is but weakness when opposed to the faithful, united servants of the great King, even though they may be few. In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life. Unless these persons are converted, their own souls will be lost, and others who looked up to them as men led of God will be destroyed with them because they become guilty with them. Satan endeavors to create suspicion, envy, and jealousy, leading men to question those

In order to overcome the people of God, Satan will work upon elements in the character which have not been transformed by the grace of Christ; he will make these the controlling power of the life.

things that it would be for their souls' interest to believe. The suspicious ones will misconstrue everything. They will call an atom a world, and a world an atom. If this spirit is allowed to prevail, it will demoralize our churches and institutions.

To speak evil of another secretly, leaving the one accused in ignorance of the wrong attributed to him, is an offense in the sight of God. Let those who have been drawn into this work repent before God, confess their sin, and then nourish the tender plant of love. Cultivate the graces of the Spirit, cultivate tenderness, compassion for one another, but do not longer work on the enemy's side of the question.

Before giving credence to an evil report we should go to the one reported to be in error and ask, with all the tenderness of a Christian, if these statements are true. A few words spoken in brotherly kindness may show the inquirer that the reports were wholly without foundation, or that the evil was greatly magnified.

And before passing unfavorable judgment upon another, you should go to the one who you think has erred, tell him your fears, with your own soul subdued by the pitying love of Jesus, and see if some explanation cannot be made that will remove your unfavorable impressions.

Love, the glue

Christ prayed that His disciples might be one, even as He is one with the Father. Then everyone who claims to be a child of God should make individual efforts to answer this prayer and labor for this oneness. When it exists, the follow-

ers of Christ will be a holy, powerful people, united in love. But if you let love die out of the soul, and accept the accusations of Satan's agents against the children of God, you become servants of sin and are helping the devil in his work.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth." What is lying against the truth? It is claiming to believe the truth while the spirit, the words, the deportment, are representing the attributes of Satan and denying Christ. To surmise evil, to be impatient and unforgiving, is lying against the truth. Truth is ever pure in its operations, ever kind, breathing a heavenly fragrance unmingled with selfishness.

If anyone in the church desires to be a teacher, thinking himself called to instruct others, let him show his fitness for the position, not in profession merely, not in his discourses alone, but in spirit and action. Let there be no evil surmisings, no crediting of hearsay and telling the story to others, while he does not try by the best possible means to learn the facts from the one accused. Let his conversation be in meekness and wisdom.

Those who delight to criticize their brethren pride themselves on their superior wisdom in discerning stains upon the character that others have not discovered; but "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to

be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."

Here the apostle has given us the fruits of pure and undefiled religion. The fruits of that wisdom that descendeth not from above are also distinctly presented. Will you, my dear brethren and sisters, consider these fruits, so opposite in character and tendencies, and determine which spirit you are cherishing? May the Lord open the eyes of our people to see clearly on which side they stand. The good fruits are without partiality and without hypocrisy. When the grace of Christ dwells in the heart, there are words and deeds of kindness, tender compassion for one another, not merely for a few who extol and favor you. The harvest of peace is sown in peace of them that make peace. Christ knows the spirit we cherish. The Faithful Witness says, "I know thy works." The thoughts of the heart are not hid from Him. And by our words and deeds we shall be judged in the last great day.

God will not vindicate any who, in associating with opposers to our faith or with our own brethren, manifest toward them a harsh, denunciatory spirit. Those who do this may appear to have a zeal for the truth, but it is not according to knowledge. To be unkind and denunciatory, and to entertain evil thoughts and harsh, severe judgments, is never the fruit of that wisdom which is from above, but it is the sure fruit of an unsanctified ambition, such as caused the condemnation of Jesus.

The language of the Christian must be mild and circumspect; for his holy faith requires him to represent Christ to the world. All who are abiding in Christ will manifest the kind, forgiving courtesy that characterized His life. Their works will be works of piety, equity, and purity. They will have the meekness of wisdom, exercising the gift of the grace of Jesus. They will be ready and willing to forgive, earnestly seeking to be at peace with their brethren. They will represent that spirit which they desire to be exercised toward them by their heavenly Father.

Love of authority comes from the devil

The enemy has been at work seeking to control the thoughts, the affections, and the spiritual eyesight of many who claim to be led by the Spirit of truth. Many cherish unkind thoughts, envy-

ings, evil surmisings, pride, and a fierce spirit that leads them to do works corresponding to the works of the wicked one. They have a love of authority, a desire for preeminence, for a high reputation, a disposition to censure and revile others. And the garment of hypocrisy is thrown over this spirit by calling it zeal for the truth.

He who opens his heart to the suggestions of the enemy in evil surmisings and jealousy frequently misconstrues this evil-mindedness to be special foresight, discrimination or discernment to detect guilt and wrong motives in others; he regards it as a precious gift vouchsafed to him, and he draws apart from his brethren, with whom he should be in harmony. He climbs upon the judgment seat and shuts his heart against the one he supposes has erred, as though he himself were above temptation. Jesus separates from him, and leaves him to walk in the sparks of his own kindling.

Let no one among you glory any longer against the truth by pretending that this spirit is a necessary consequence of faithfulness in righting wrongs and standing in defense of the truth. Such wisdom has many admirers, but it is very deceptive and harmful. It does not come from above, but is the fruit of a heart that needs regeneration. Its originator is Satan himself. Do not give yourselves, as accusers of others, credit for discernment; for you clothe the attributes of Satan with the garments of righteousness. I call upon you, my brethren, to purify the soul temple from all these things that defile. They are roots of bitterness.

How true are the words of the apostle, "Where envying and strife is, there is confusion and every evil work." One person in an institution or in the church who gives loose rein to unkind thoughts and evil speaking may stir up the worst passions in the human heart; and too often the leaven will work until it has permeated all associated with him.

The enemy of all righteousness gains the victory, and the result of his work is to make of no effect that prayer of the Saviour that His disciples may be one as He is one with the Father. While men and women are blinded by their erroneous ideas of what constitutes Christian character, the leaven of evil existing in their own natural hearts is actively at work; and such unkindness and hardness of heart exists, such prejudice and resentment are cherished, that Satan takes the throne of the heart, and Christ is ex-

cluded. Then the devil and his angels exult.

True wisdom

The wisdom which is from above leads to no such evil results. It is the wisdom of Christ—"first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits." Those who manifest these fruits have placed themselves on God's side; their will is the will of Christ. They believe the Word of God, and obey its plain injunctions. They do not consult their feelings, neither do they extol their own opinions above those of others. They esteem others better than themselves. They do not stubbornly strive to carry out their own purposes, irrespective of the influence their plans will have on other souls that are precious in the sight of God. In order to have unity and peace in our institutions and in the church, our pet ideas and preferences must be sacrificed. No principle of divine truth is to be sacrificed, by any means, but our own hereditary and cultivated tendencies must often yield. No man is perfect, no one without defect.

I ask you, my brethren and sisters to whom these lines are addressed, are you cherishing a spirit that is easy to be entreated? Is it your custom to look upon the course of others in a fair, reasonable light, to excuse them for any error, as you wish to be excused? Or do you strive to exalt self, and make it appear that your brethren and sisters are in the wrong? Inquire whether, if you were in their place, you would do as well even as they have done. Are you ready to answer the prayer of Christ by yielding your will in obedience to His in order that the peace and harmony of the church may be maintained?

I know that this has not been the spirit which many have cherished. Oh, how many have been altogether too willing to disparage others and justify themselves. They have upheld their course when in the sight of God it has been wrong, decidedly contrary to the Word of God, and is registered against them in the heavenly records, there to stand until they repent and confess the wrong. True wisdom is full of mercy and good fruits. There are bigots enough in the world who imagine that everything which concerns them is perfect, while they pick flaws in the motives and principles of others. Will you look at these things as they are?

You are not what God would have you to be, nor what you must be if you are

ever saved in the kingdom of heaven. The converting power of God must come into your hearts and transform your characters before you can adorn the gospel of Christ with a well-ordered life and a godly conversation. Then there will be no evil speaking, no evil surmising, no accusing of your brethren, no secret working to exalt self and disparage others. Christ will reign in your hearts by faith. Your eyes and tongue will be sanctified, and your ears will refuse to listen to evil reports or suggestions from believers or unbelievers. Your senses, your appetites and passions, will all be under the control of the Spirit of God. They will not be given up to the control of Satan for him to employ in working unrighteousness.

Trespass offering box

More distractions and wickedness in the church are caused by a wrong use of the tongue, by a lack of governing the speech, than by anything else. Let the members of every family begin to work over against their own house. Let them humble themselves before God. It would be well to have a trespass offering box in sight, and a rule, to which all the household are agreed, that whoever speaks unkindly of another or speaks passionate words shall drop therein a trespass offering of not less than ten cents. In this way all would be on their guard against these wicked words, which do harm to their brethren, and much more to themselves. No man can of himself tame that unruly member, the tongue; but if you come to God with contrite hearts in humble supplication, in faith, He will do the work for you.

By the help of God you must bridle your tongue; talk less, and pray more. Never question the motives of your brethren, for as you judge them God has declared that you will be judged. Open your hearts to kindness, to the dictates of the Spirit of God, to the cheering rays of the Sun of Righteousness. You need an enlightened understanding. Encourage kindly thoughts and holy affections. Cultivate the habit of speaking well of others. Let neither pride nor self-righteousness prevent you from making frank and full confession of your wrongdoings if you desire the forgiveness of God. If you do not love those for whom Christ has died, you have no genuine love for Christ. Your worship will be a tainted offering before God. If you retain unworthy thoughts, misjudging your

It would be well to have a trespass offering box and whoever speaks unkindly of another shall drop therein a trespass offering of not less than ten cents.

brethren and surmising evil of them, God will not hear your self-sufficient, self-exalted prayers. When you go to those you think are doing wrong, you must have the spirit of meekness, of kindness, full of mercy and good fruits.

Let no partiality be shown to one or more who are your favorites, to the neglect of others of your brethren whom you do not love. Beware lest you deal harshly with those who, you think, have made mistakes, while others, more guilty and deserving of reproof, and who should be even severely rebuked for their unchristlike conduct, are sustained and treated as special friends. Paul, in his epistle to Titus, bids him exhort the brethren to be "ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour." The mercy and favor of God toward us is an example of how we should treat the erring. When those who claim to believe the truth will humble their hearts before God and obey His word, then the Lord will listen to their prayers.

If your brethren have erred, you must forgive them. You should not say, as some have said who ought to know bet-

ter, "I do not think they feel humble enough. I do not think they feel their confession." What right have you to judge them, as if you could read the heart? The Word of God says, "If he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." And not only seven times, but seventy times seven, should you forgive him—just as often as Christ forgives you.

Here the free gift of God to men is plainly set forth. It is the free forgiveness of all sins, without man's rendering any equivalent. The Lord gives this lesson in order that man may see how he should treat his fellow men—that, as God for Christ's sake has forgiven his sins, he should forgive his brethren who err. If he is an overcomer at last, it will not be because of his own righteousness, but through the righteousness of Christ, and the long forbearance, mercy, and forgiveness of God. If he does not cherish kindness, love, and a forgiving spirit toward his brethren, he will not be of the number who shall receive forgiveness of God.

The lesson that Jesus would impress upon His disciples is that Christians cannot cherish a revengeful spirit in either thought or action. The tendency of the whole work of Christ was to counteract the teachings of the scribes and Pharisees who encouraged retaliation and revenge.

Jesus teaches the poor not to rise up against those who are in power, not to resist their oppression, while He pronounces a terrible woe upon those who tyrannize over the poor. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." God enjoins upon the servant to be faithful to his master, and to be contented for Christ's sake; but He assures the master that he also has a Master who will requite him full measure for his deeds. "Whatsoever ye would that men should do to you, do ye even so to them." We do not receive forgiveness *because* we forgive, but *as* we forgive. The ground of all forgiveness is that Christ died, that while we were yet sinners He died for us. Repentance and faith are the conditions of our salvation. Lesson after lesson is given the student in Christ's school that he may learn to trust, not in his own merits, but in the merits of Christ's righteousness.

Forgiveness of others essential

The conditions of salvation are presented in various ways in order that effec-

tual impressions may be made on varied minds, and that none may be deceived. Abraham was justified by faith, that faith which works obedience. Let all who claim to believe present truth be doers of the word which plainly teaches that the spirit of forgiveness must be cherished, that it is indispensable to our receiving forgiveness from God. The sinner who is forgiven and accepted through Christ will forgive his brother willingly, freely, thoroughly.

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents."

Here was one man in high position who had been entrusted with a vast amount of property. But upon an examination of his accounts he was found unfaithful; he owed his lord ten thousand talents. This, at the lowest computation, amounts to not less than fifteen million dollars. When the king saw the evidence of his servant's unfaithfulness he commanded him to be sold, with his wife and children, his house, his lands, and all that he had, that payment might be made. Alarm seized the unfaithful man as he saw the ruin before him, and he pleaded for delay: "Lord, have patience with me, and I will pay thee all." But his lord knew that he could never pay the debt. While the servant acknowledged the justice of the sentence against him, he begged for mercy. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

What joy was this, what relief from the shadow of his wrong course, which surrounded him like a cloud! He went forth from the presence of his lord with the whole debt canceled. But circumstances occurred which tested the true spirit of this man—whether he would manifest the same forgiveness and mercy that had been shown toward him, or whether his joy and gratitude were of a selfish nature, and his heart not softened.

"The same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt."

Here Christ illustrates the spirit of selfishness and severity which brother exercises toward brother. Both are human, both are in need of mercy, patience, and forbearance. But one whom God has forgiven much will not forgive a small offense in his fellow men. Too many professed Christians regard one whom they deem in error with an unfeeling, relentless spirit, which is the fruit of pride, self-sufficiency, and hardness of heart; thus they show that God's great love for them is not appreciated, for it has not softened their hearts.

When this man, whose great debt had been forgiven, met another inferior to him in position and office who owed him but a small sum, he was filled with anger, and with threats and violence claimed the money due him. Then when the poor debtor fell at his feet and used the very same prayer which he himself had uttered before his lord, he was merciless. He accused the man of not meaning to pay him, and disregarded his prayers and tears. He who had been forgiven so much himself forgave nothing. He claimed his rights, and taking advantage of the law, afflicted the distressed debtor by casting him into prison.

This conduct grieved those who witnessed it, for they knew the whole story of his pardon, and they carried a complaint to the king. Then the king's anger was stirred, and he ordered the man to come before him. "Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?" And his lord delivered him to the jailer till he should pay all that was due.

Will those whose names are upon the church books, who claim to be sons and daughters of God, consider their relation to God and to their fellow men? While we must depend so entirely upon the mercy of a sin-pardoning Saviour, shall our hearts remain hard and unsympathizing? Can any provocation authorize unkind feelings, or should it cause us to harbor resentment or seek revenge? Can we cast the first stone in condemnation of a brother when God is extending His mercy to us and forgiving our trespasses against Him? Should God enter into judgment with us our debt would be found to be immense, yet our heavenly Father forgives us our debt. Men will be dealt with by God, not according to their

opinion of themselves, nor according to their self-confidence, but according to the spirit they reveal toward their erring brethren. A spirit of harshness and severity is the spirit of Satan.

Pride of heart, if cherished, creates envy, evil surmising, and even revenge. There is danger, then, that words or actions may be exaggerated into grievous, intentional offenses, and that the one who you think has done you an injustice will be treated with coldness, indifference, or contempt. Yet these very persons the Lord has charge of; angels of God minister unto them. He who reads the heart may see more genuine goodness in them than in him who harbors ill feelings against them for supposed wrong. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him." Treat him and his errors as you wish God to treat you when you offend Him. Charity does not rejoice in evil; revenge does.

No unholy traits

Let your zeal be for yourselves, to show out of a good conversation your work with meekness of wisdom. Avoid every bitter word, every unkind action. Love as brethren; be kind; be courteous. Do not scandalize the truth by bitter envying and contention, for such is the spirit of the world. Let not these unholy traits be once named among you.

On one occasion the disciples came to Jesus with the question, "Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." The little ones here referred to, who believe in Christ, are not those who are young in years but little children in Christ.

Here is a warning for those who selfishly neglect, or hold in contempt, their weak brethren; a warning to those who are unforgiving and exacting, judging and condemning others, and thus discouraging them. "Woe unto the world

because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. For the Son of man is come to save that which was lost."

Here the work of Christ is plainly presented; and it is a similar work His followers are expected to do. They must use their God-given talents to save that which is lost. It is not the saint but the sinner that needs compassion, the earnest labor, the persevering effort.

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of the angels of God. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." If any injustice is done to them, it is the same as if done to Jesus Himself. Christ identifies His interest with that of the souls He has purchased at an infinite cost.

Angels are ever present where they are most needed—with those who have the hardest battles to fight, whose conflicts are with themselves, against their inclinations and hereditary tendencies, whose home surroundings are the most discouraging. Will the followers of Christ labor together with God? Will all in our institutions seek for harmony, for peace, for oneness in Christ Jesus? Will anyone work with Satan to discourage souls who have so much to contend against? Will they by word or deed push them upon Satan's battlefield?

Jesus assures us that His coming to our world was to save those that were lost, those that were dead in trespasses and sins, those that were strangers and enemies to God. Then will the very men to whom Christ has shown mercy and forgiveness neglect or despise those whom Jesus is seeking to take home to His heart of infinite love? Christ's work is to ransom those who have strayed from God; and He requires every member of the

Weak and trembling souls, those who have many defects and objectionable traits of character, are the special charge of God's angels.

church to work together with Him in bringing them back.

If those who, by being merciless, unforgiving, place themselves on Satan's side would only listen and hear the reproof of the Saviour, "He that is without sin among you, let him first cast a stone," would any hand be lifted? Would not every mouth be stopped? These words of Jesus to the Pharisees brought their own sins to their remembrance. Self-condemned, they went out one by one.

Correcting without the Spirit of Christ

Brethren and sisters, if you are workers together with God there is no excuse for your not working to help, not only those whom you fancy, but those who need your help to correct their errors. I have been shown that many have not the Spirit of Christ. The very work He has given them to do they have not done. And they will continue to neglect this work unless the converting power of God is felt on their poor hearts. Then they will be rich in good works.

Jesus thus illustrates the work that devolves upon those who claim to believe on His name: "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish."

Wonderful lesson of mercy, forbearance, patience, and love! Perishing souls, helpless in sin and liable to be destroyed by the arts and snares of Satan,

are cared for as a shepherd cares for the sheep of his flock. Jesus represents Himself as being acquainted with His sheep. He gave His life for them. And He goes to seek them even before they seek Him. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance.

Let ministers and people work according to God's plan. Let them exchange their way for God's way; then they will be zealous in encouraging and strengthening the weak, not grieving them or causing them to stumble by a hard, unforgiving, accusing spirit.

Brethren, we need to fall on the Rock and be broken. Then we shall have the melting, subduing love of Jesus in our hearts. We shall follow the example of Jesus, the Majesty of heaven, and of the angels, and not be like the Pharisees who were proud, hardhearted, and unsympathetic. God is not willing that even the lowest and most degraded should perish. In what light then can you regard any neglect of those who need your help?

Many of you are self-willed, proud, hardhearted, and condemnatory, when on the contrary the whole heart should be aroused to devise ways and means for saving souls. You draw apart from your brethren because they do not speak and act to please you, when in the sight of God you are more guilty than they. You do not seek that unity that Christ prayed might exist among brethren. What impression do these variances, this emulation and strife, make upon your families and your neighbors, upon those who do not believe the truth? "By this shall all men know that ye are my disciples, if ye have love one to another." How many of you are unsanctified in heart, and while sensitive yourselves to any reproof, you make another an offender for a word? How many of you speak words that cannot produce union, but only heartache and discouragement? How many give cause for anger, and are themselves angry without cause?

Rules to prevent division

Jesus, the world's Redeemer, has laid down rules to prevent such unhappy divisions, but how many of you in our churches or in our institutions have followed the directions of Christ? "If thy brother shall trespass against thee, go and [tell it to every one you meet?] tell him his fault between thee and him alone: if he shall hear thee, thou hast

gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

When anyone comes to a minister or to men in positions of trust with complaints about a brother or sister, let them ask the reporter, "Have you complied with the rules our Saviour has given?" and if he has failed to carry out any particular of this instruction, do not listen to a word of his complaint. Refuse to take up a report against your brother or sister in the faith. If members of the church go entirely contrary to these rules, they make themselves subject of church discipline, and should be put under the censure of the church. This matter, so plainly taught in the lessons of Christ, has been passed over with strange indifference. The church has either neglected her work entirely, or has done it with harshness and severity, wounding and bruising souls. Measures should be taken to correct this cruel spirit of criticism, of judging one another's motives, as though Christ had revealed to man the hearts of their brethren. The neglect of doing aright, with wisdom and grace, the work that ought to have been done has left churches and institutions weak, inefficient, and almost Christless.

Jesus adds to the lesson these words: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." This assurance that after the rules of Christ have been followed to the letter the decisions of the church will be ratified in heaven gives a solemn significance to the action of the church. No hasty steps should be taken to cut off names from the church books or to place a member under censure until the case has been investigated and the Bible rule fully obeyed.

The words of Christ show how necessary it is for church officers to be free from prejudice and selfish motives. Human minds and hearts, unless wholly sanctified, purified, and refined from partiality and prejudice, are liable to commit grave errors, to misjudge, and deal unkindly and unjustly with souls that are the purchase of the blood of Christ. But the decision of an unjust judge will be of no account in the court of heaven. It will not make an innocent man guilty, nor

change his character in the least before God. As surely as men in responsible positions become lifted up in their own esteem, and act as though they were to lord it over their brethren, they will render many decisions which Heaven cannot ratify.

However great the confidence reposed in any man, whatever the authority given him by his position, let him not think that he can therefore indulge in surmisings, in suspicions, evil thinking and evil speaking, because he is too cowardly to speak plainly to his brethren and sisters, and to correct faithfully any existing errors. His position and authority depend upon his connection with God, upon the discernment and wisdom he receives from above.

Let us be careful how we pass sentence of condemnation on one for whom we may be cherishing dislike because he does not meet our ideas, for the sentence will reflect upon ourselves, and do far more harm to us than to the condemned. Christ would have His church strong in unity. Let us all praise God that we are not to be judged according to finite man's discernment, which is very liable to be perverted.

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Remember, there is a witness in every assembly, One who knows whether your thoughts are holy, kind, tender, and Christlike, or whether they are hard, unkind, and satanic. A record of your words and your spirit, and of the result of your course of action, goes up to heaven. You cannot afford to be careless and inattentive in this matter.

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious." "Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door." Man cannot read the heart of man. His judgment is formed from appearances, and these are often deceptive. God reads the intent and purposes of the heart. Do nothing in an underhand manner; be open as the day, true to your brethren and sisters, dealing with them as you wish Christ to deal with you.

Constant complainers

Many in our churches and institutions are not sanctified by the truth they profess. If they had the Spirit of Christ they would not notice small slights, but their minds would be occupied in contemplating the love of Jesus. They need spiritual discernment, that they may not be the sport of Satan's temptations. They would not then be continually seeing things of which to complain. If the instruction which Christ has given were followed out in the spirit that every true Christian should have—if each, when aggrieved, would go to the offending member and seek in kindness to correct the wrong by privately telling him his fault—many a grievous trial would be averted. But many will resort to every expedient rather than fall on the Rock Christ Jesus and be broken. All such expedients must fail.

Christ says, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "Take my yoke upon you." Will we do this? Will we wear the yoke of Christ? Will we be renewed in the spirit of our mind, and daily strive to cultivate humility and childlike simplicity, willing to be the least of all, and the servant of all? Without this spirit our life is not hid with Christ in God. The self-importance which many manifest is exactly opposite to the meekness and lowliness of Christ. Those who think least of self and exalt Jesus most will be greatest in the kingdom of heaven.

It becomes all who expect to see Jesus as He is, and to be made like Him, so to follow Him daily that their character may be molded after His image. When our hearts reflect His likeness we shall not judge unrighteously; we shall honor those whom God honors, and we shall be very circumspect in spirit, in word, in action, lest we grieve one of God's little ones. He who loves God because his own sins have been forgiven will manifest a forgiving spirit toward others.

Discipline abused

In dealing with the erring, harsh measures should not be resorted to; milder means will effect far more. After the best means have been perseveringly tried without success, wait patiently and see if God will not move upon the heart of the erring. Discipline has been abused heretofore. Men whose own character is very defective have put themselves forward to discipline others, and thus all discipline has been brought into contempt. Pas-

sion, prejudice, and partiality, I am sorry to say, have had abundant room for exhibition, and proper discipline has been neglected.

If those who deal with the erring had hearts full of the milk of human kindness, what a different spirit would prevail in our churches! May the Lord open the eyes and soften the hearts of those who have a harsh, unforgiving, unrelenting spirit toward those whom they think in error. Such men dishonor their office and dishonor God. They grieve the hearts of His children, and compel them to cry unto Him in their distress. The Lord will surely judge for these things.

But those who are unfeeling, hard-hearted, do the greatest harm to themselves. They are deceived by their own course. Selfishness leads the one who cherishes it to exaggerate every little offense, to attach great importance to little acts, and attribute guilt to one who is ignorant of doing any wrong. It works in the unsanctified heart to create a desire to depreciate all who do not esteem him so highly, or show him as much honor as he thinks is his due.

The lessons which Christ has given us are to be studied and incorporated into our religious life every day. If ye forgive not men their trespasses, "neither will your Father which is in heaven forgive your trespasses." "When ye stand praying, forgive, if ye have ought against any." "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

When the believer, in view of all his transgressions, exercises faith in God, believes that he is pardoned because Christ has died as his sacrifice, he will be so filled with gratitude to God that his tender sympathy will be reaching out to those who, like himself, have sinned and have need of pardon. Pride will find no place in his heart. Such faith as this will be a death blow to a revengeful spirit. How is it possible for one who finds forgiveness, and who is daily dependent upon the grace of Christ, to turn away in coldness from those who have been overtaken in a fault, and to display to the sinner an unforgiving spirit? Everyone who has real faith in God will crush pride under his feet.

A view of the goodness and mercy of God will lead to repentance. There will be a desire to possess the same spirit. He who receives this spirit will have clear discernment to see the good there is in

In dealing with the erring, harsh measures should not be resorted to; milder measures will effect far more.

the character of others, and will love those who [need] the tender, pitying sympathy of forgiveness. He sees in Christ a sin-pardoning Saviour, and contemplates with hope and confidence the pardon written over against his sins. He wants the same work to be done for his associates also. True faith brings the soul into sympathy with God.

May God pity those who are watching, as did the Pharisees, to find something to condemn in their brethren, and who pride themselves on their wonderfully acute discernment. That which they called discernment is cold, satanic criticism, acuteness in suspecting and charging souls with evil intent who are less guilty than themselves. They are, like the enemy of God, accusers of the brethren. These souls, whatever their position or experience, need to humble themselves before God. How can they pray, "Forgive me as I forgive others"?

"With what measure ye mete, it shall be measured to you again." "He shall have judgment without mercy, that hath shewed no mercy." God grants no pardon to him whose penitence produces no humility, and whose faith does not work by love to purify the soul. We need to study the example of Him who was meek and lowly; who, when He was reviled, reviled not again. A vindictive spirit will not be indulged by a true Christian.

Parents should teach their children to be patient under injuries. Teach them that wonderful precept in the Lord's Prayer that we are to forgive others as we would be forgiven. He who possesses the Spirit of Christ will never be weary of forgiving. I entreat you to be Bible Christians.—Manuscript 11, 1888, Manuscript Release #1159. ■

**All subheads have been added by the editors.*

What ministers' wives want

Ellen Bresee

A worldwide survey reveals the felt needs of pastors' wives.



Ellen Bresee is the coordinator for Shepherdess International.

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t the 1986 Annual Council the division secretaries asked Shepherdess International to conduct a survey on the needs of Seventh-day Adventist ministers' wives around the world. They felt that in order to lend support to this vital group of workers, they needed accurate information on what the most significant needs were and whether those needs varied in different countries.

Shepherdess undertook the project, developing an extensive survey in cooperation with Andrews University's Institute of Church Ministries.* Responses to the survey represent all divisions of the worldwide church and most nationalities. Based on these responses, the overwhelming impression is that the basic needs and attitudes of Adventist ministers' wives are remarkably similar in spite of widely differing cultures. The following is a brief summary of the pleasures and frustrations of being a minister's wife.

Fulfillment

Eighty percent of the respondents said they find it fulfilling to be a minister's wife. One of the greatest satisfactions is the opportunity to be involved in their husbands' work—to be partners with them in a team ministry.

Reflecting on the results of the survey, one division secretary said, "I had assumed that in most developed countries, ministerial wives would prefer to pursue their own careers. The survey proves that this simply isn't so. Most ministers' wives surveyed said they would prefer working

with their husbands in a team ministry. Many feel just as called to be ministers' wives as their husbands are to their ministries. I now have a different understanding of the needs and interests of the ministers' wives in our division."

Involvement

Eighty-seven percent of the respondents said they find joy and satisfaction from being involved in church activities, especially evangelism. Many ministers' wives feel they have specific spiritual gifts in the areas of service and spiritual nurture. They emphasized the thrill of having a part in leading someone to Christ and seeing that person baptized.

Filling needs

One of the secrets to happiness is feeling needed, and few people have more reason to feel needed than ministers' wives. Respondents felt their input was most essential in activities such as hospitality in their homes, evangelistic meetings, church school activities, prayer groups, and Ingathering.

Since a major purpose of the survey was to pinpoint areas where the church could serve the needs of ministers' wives, it was gratifying to see those needs spelled out in detail by the respondents. The survey indicated that there are significant frustrations attendant to being a minister's wife.

Expectations

These days many new ministers are recent converts who married before they felt called to the ministry. A woman who chose to be a businessman's wife may suddenly find herself thrust into the de-

manding role of minister's wife instead. This phenomenon is a factor in the 35 percent of respondents who said they feel confused about what is expected of them. Many have not grown up in the church or had a significant role model, so they have little way of knowing what they ought to be or do.

Forty-five percent of those surveyed feel their congregations expect too much of them. A minister's wife may relish or despise the role thrust upon her, but we must respect her right to exercise that role in a manner fitting her unique personality and gifts. Pastors and administrators must help church members see each pastor's wife as an individual and not expect an identical adherence to the ideal.

Education

Twenty-four percent of respondents have never attended an Adventist school; 22 percent have had four or fewer years of Adventist education. Seventy-eight percent of respondents say they would like to take continuing education courses, but even self-study courses such as those produced by Shepherdess are often too expensive for overseas workers. This raises the disturbing question of how well grounded our ministers' wives are in Adventist doctrine. No wonder more than 50 percent said they felt inadequately prepared to be a minister's wife when they began in the ministry, and 20 percent feel inadequate at present.

How can we train these women once they have entered the ministry with their husbands? Eighty-six percent felt that belonging to an organization such as Shepherdess would contribute to their personal and spiritual growth, yet 44 percent said there is no Shepherdess chapter in their conference or mission.

Isolation

The minister's wife is expected to leave her parents and relatives, live wherever the conference chooses, and be very cautious about making close friends in her congregation. Every two or three years—about the time it takes to feel really at home—she is whisked off to a new assignment and warned against keeping contact with her old church. Wise administrators are trying to understand that most women need more continuity, security, and roots than this lifestyle affords.

A Shepherdess chapter within the

conference helps. Although the wife may have to change congregations often, she can keep the same group of friends among the other ministers' wives as long as she stays in the same conference. She can make close friends among this group without risking the complications that friendships within the local church may cause. There is little pressure in this group to pretend always to be a perfect model of Christian virtue. The beginning minister's wife can get counsel and support from the more experienced women, and a simple newsletter can keep her in touch with this support group between meetings.

Conferences sometimes concentrate on keeping up the minister's morale, yet overlook the fact that his morale is very closely tied to his wife's. Workers' meetings are planned mainly for the minister; the wife is seldom invited to attend. She stays at home while the conference "rejuvenates" her husband. This can generate hostility rather than support.

On the other hand, there's no use bringing wives in for workers' meetings just so they can go off shopping. Shepherdess could work with the conferences to plan some workers' meetings that address the needs of wives, too. At such meetings wives could meet with the ministers or attend meetings designed especially to train them as ministerial professionals.

Family time

The majority of respondents said they rely on their husbands to help with family problems or give general encouragement. However, ministers tend to be workaholics and are often too busy to spend much quality time with their families. The problem is exacerbated when several scattered churches demand lengthy absences of ministers and heavy responsibilities of their wives.

Counseling

In general, church administrators feel they are very open and available to ministers and their wives; certainly most intend to be. However, 40 percent of wives said they and their husbands did not feel free to discuss personal or work problems with them. Consequently, too many couples wait too long to get needed help. Conferences and ministerial secretaries should make certain that support is readily available to these couples through an administrator, a fellow pastor

Wise administrators are trying to understand that most women need more continuity, security, and roots than this lifestyle affords.

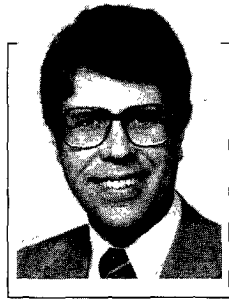
or pastor's wife, or a professional counselor.

In summary, this worldwide survey of Adventist ministers' wives reflects their willingness to steadfastly support their husbands and the church. We are pleased for the 82 percent who are basically happy, fulfilled women, but are concerned for the 18 percent who show considerable frustration with their role. Most ministers' wives yearn for more appreciation and support from the church and its administrators. These needs can and should be met through Shepherdess chapters, workers' meetings, seminars, and continuing education courses.

Administrators are already voicing their appreciation for the insights gained through the survey. They now know the areas of greatest need and can take positive steps to provide stronger support for one of the most essential workers in the church—the minister's wife. ■

**Shepherdess International prepared a preliminary draft that was sent to administrators and workers in every division for suggestions and evaluation. Questions were then added or deleted, and another draft was sent to the Andrews University Institute of Church Ministries, where Roger Dudley's staff made further revisions and produced the final draft.*

Each division was asked to administer the survey throughout its unions. A total of 1,695 usable surveys were returned and tabulated. Of the respondents, 43 percent were age 20-35; 37 percent were age 36-50. Unions and divisions were asked to do their own tabulations so they would have information about their specific fields. Results were then sent to the General Conference.



What is the most difficult position in the church?

A piece of doggerel says this concerning leaders: People's faults are many, but leaders have only two: everything they say and everything

they do.

Being a leader has never been easy even in the best of times. I would like to argue that the local conference president holds the most difficult leadership position in the Adventist Church. His is the only level where a majority of laity vote on his selection. While General Conference presidents are almost always re-elected and union presidents follow close behind, conference presidents are often challenged.

Churches implore him to find the angel Gabriel for their pastor. Schools expect him to conjure up more finances. The hierarchy press for an aggressive evangelistic program while balancing the books. Any problem that develops he must somehow be responsible for. He sits on a hundred committees and receives a thousand phone calls a day.

He usually has a wife and children who would like to call him husband and father. And he desperately needs time each day to spend with God establishing his priorities.

A story is told of a young administrator taking over from the departing president. "What advice can you give me as I take on this new responsibility?" the new administrator asked.

"In the right drawer of your desk you will find three sealed envelopes numbered one, two, and three.

"Whenever you reach a crisis that seems unsolvable, open an envelope and follow its counsel."

At first there were no problems. Then suddenly a terrible crisis struck. Not knowing which way to turn, the young president opened the drawer and lifted out the first envelope. Feverishly he ripped it open. "Blame the previous administration," he read. So he did, and survived.

A few months later he ran into another crisis. He opened the second envelope. "Blame the higher levels of the church." Again he survived.

When the third crisis struck he wondered what advice the last envelope would offer. Frantically he tore it open. "Begin preparing three envelopes."

Leadership may not be quite that stressful, but it is certainly no picnic. Every president desires to be a spiritual leader. People want him to be a dynamic preacher. He wishes he could study more, but the pressure of administrative duties demand all his attention. He must press for unity while supporting diversity. Because of confidentiality requirements he cannot reveal information that would help to clarify many of his decisions. Thus he is often open to misunderstanding. Presidents do make mistakes, but most of the time they are trying to do their best.

Robert Greenleaf in his book *Servant Leadership* describes the unique position of the leader: "Those persons who are atop the pyramids often suffer from a very real loneliness. They cannot be sure enough of the motives of those with whom they must deal, and they are not on the grapevine. Most of what they know is what other people choose to tell them. They often do not know what everybody else knows, informally" (pp. 63, 64).

I do not want to leave the impression

that being a conference president is an impossible job. Many have mastered the position, and there is no shortage of candidates for the office. Satisfaction comes in leading men and women to advance the kingdom of God. When churches grow, pastors develop, and victories take the place of defeats, the president sees the results of developing his gifts of administration and leadership.

We need to give our presidents all our support. Sometimes we are tempted to oppose and even seek their ouster. Like Abishai we say (figuratively), "God hath delivered thine enemy into thine hand this day: now therefore let me smite him." But quickly came the words of David: "Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?" (1 Sam. 26:8, 9).

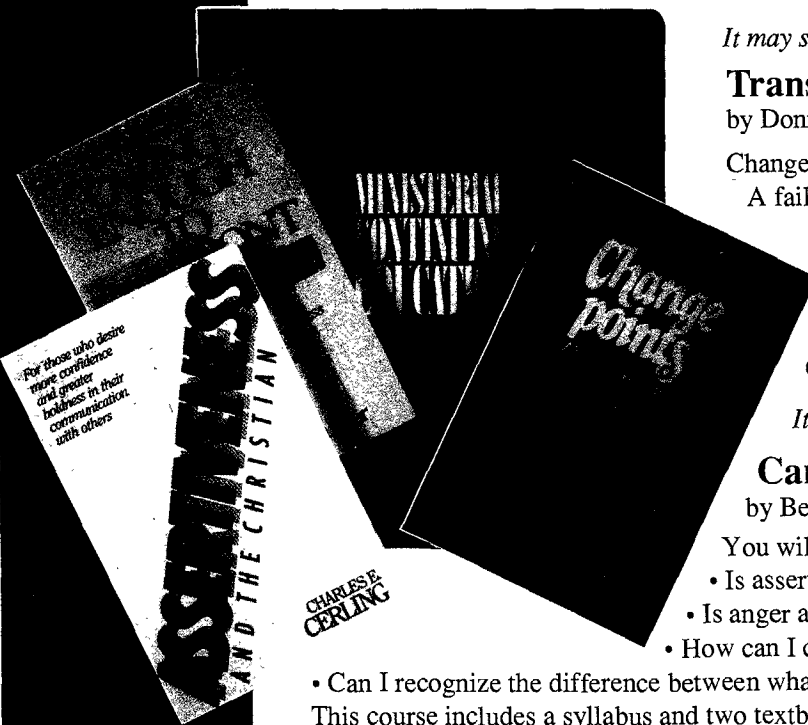
Even though God had rejected Saul, David let God remove him. Perhaps he remembered what happened when Miriam opposed Moses, the leader of God's people. She was struck with leprosy and had to leave the camp for a time (Num. 12:14).

Separation is the ultimate fate of all those who fight leadership. There cannot be harmony unless there is agreement. If an individual cannot support the leader, then that person should seek a position elsewhere. This does not mean that we rubberstamp all decisions that leaders make, but recognize that theirs is a lonely position and they need our support rather than our complaints.

Let us never forget the counsel that Daniel gave to Nebuchadnezzar: "He [God] removeth kings, and setteth up kings" (Dan. 2:21). It is God's job to appoint and disappoint conference presidents. —J. David Newman.

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Women in ministry

Floyd Bresee

The Commission on the Role of Women recently brought to Washington, D.C., some 80 men and women from around the world principally to discuss the ordination of women to the gospel ministry. Twenty-two papers had been sent to, and hopefully studied by, each member of the commission. The first day was spent in small group discussions of the issues. The second and fourth days were reserved for plenary session. A few came with lengthy speeches, some by men, many by women. Most ladies spoke for the ordination of women; a few spoke against it.

The third day was one of the most helpful to me. Seven ladies had been asked to speak about their personal experiences in ministry. We empathized with their feelings of frustration and disappointment over limitations imposed on their ministry. They shared their consternation over not being allowed to baptize those they had won or marry those they had pastored. Others of the seven felt fulfilled in their ministry, even though they had not been ordained. They felt ordination of women was not necessary to success in ministry. Some of these, however, had been in some form of ministry other than pastoral ministry.

We wrestled with the "argument from silence." If the Bible doesn't definitely tell us whether or not to ordain women, does that mean the church is free to make its own decision? Or would that mean we had forsaken *sola scriptura*?

One option was to allow each division to determine whether or not to ordain women. Most divisions outside North America do not favor ordaining women.

Why not ordain them in just the North American Division? One answer is that we are a world church. When an Adventist minister is ordained, the church is authorizing him to represent it anywhere in the world. To be divided on an issue as significant as this might seriously fragment the church. A second answer is that there is significant disagreement on the issue in North America—even among female members. North America should be cautious about blaming the world church for blocking the ordination of women.

The commission received a preliminary report of a still uncompleted study made within three groups of Adventist women. The women ranked 21 issues in order of their significance to Adventist women in the United States. All three groups agreed that the issue of greatest concern was "need for equal compensation, recognition, and advancement."

One of the three groups was made up of women who had organized themselves to emphasize women's issues in the church. This group placed "ordination of women in the SDA Church" as number two in importance. The other two groups, however, placed that as numbers 18 and 19 respectively. Many North American Adventist women do not feel ordination of women is a highly significant issue.

More study still needed

The spirit of the meeting was excellent. Opinions differed dramatically, yet a warm Christian spirit prevailed. It was evident the group was cooperating under the Spirit of God to find the will of God. Unfortunately, the four days came and went, and the thinking of the group still had not gelled. Although the research material furnished the commission had

made a stack of papers 1 1/2 inches high, we felt that still more information was necessary. We needed further study and a better understanding of the Adventist theology of ordination. And so we closed with the agreement that more study must be done and we will meet again next year.

You may have noticed in your church board that committee members tend to fit one of three categories: the *supporter*, who tends to favor whatever plan is put forth; the *opposer*, who can just as surely be counted on to be against it; and the *conciliator*, who typically looks for some middle ground on which the other two can come together. Please let me take the conciliator role for a moment and suggest that although there is not yet agreement on women's ordination to the ministry, perhaps we are approaching consensus in three areas.

Consensus developing

1. *Men and women are equal.* The Role of Women Commission continually looked for those issues that could be considered moral principles rather than just cultural preferences. Equality of men and women is such a principle.

There are three equal members of the Godhead. Their roles are different, but none is inferior to another. And so it is between man and woman. Their roles are different. God gave the male the responsibility of loving headship within the home. But neither is inferior to the other. Men and women are equal.

2. *Women are called to and needed in ministry.* The whole area of spiritual gifts emphasizes that women are imparted gifts and called by the Holy Spirit as surely as are men.

One way the church could lose the

special benefits that many women bring to ministry would be to keep them out of the ministry. Another way would be to expect them to perform a ministry based on only a male model. It is not necessary for a woman to minister like a man in order to be in the ministry.

Women are often superior to men in ministering to women, children, and those hurting, and in any other ministry demanding exceptional gentleness, sensitivity, love, and a relational emphasis. Cannot we agree that many women bring to such ministry gifts greater than most men bring?

I do not oppose a woman's pastoring a church alone. However, in the present climate, even in the United States, a woman probably has to be a more exceptional person than a man to be accepted and successful as lone pastor of a church. On the other hand, a woman often has many advantages over a man in certain types of ministry. Cannot we agree that she should be especially encouraged and supported in these ministries?

Women are often uniquely qualified for specialized ministries. We need them as chaplains in health-care institutions and leaders in the departmental structure of the church. We need women pastors on the staffs of multiple-pastor churches.

When God made mankind in His image, He made them male and female. Neither has all the characteristics to reflect a complete image of God. It takes both. Where it is necessary for a congregation to have more than one pastor, there is an advantage in including women as well as men. Together, they possess more of the characteristics of God and can more completely represent Him to the congregation. Significantly each of the senior pastors on the commission from multiple-pastor churches spoke in favor of ordaining women. Having worked with lady ministers on their own staffs, they were convinced of their effectiveness in such assignments.

We need more husbands and wives in ministry together, where both have been called to, been trained for, and entered the ministry full-time. This is one of the simpler solutions to the perplexing problems facing the ministering wife when the church transfers her to a new assignment and her husband cannot leave his job. We need more male-female team ministry.

3. *We must have a way to authenticate and show appreciation for women in ministry.* Many of our lady ministers are not so

much interested in fighting for ordination as they are anxious to know they are truly wanted and do belong in ministry. Although we have not yet agreed on doing this through ordination, the church has already authorized another means to accomplish it.

The church usually gives women ministers a Commissioned Minister License when they begin their ministry. According to North American Division policy, this license is meant for those in specialized ministries such as associates in pastoral care, treasurers, departmental directors, health-care institution chaplains, administrators of major institutions, and principals of secondary schools. This license was first given in North America. Now, however, other divisions are encouraged to use it as needed.

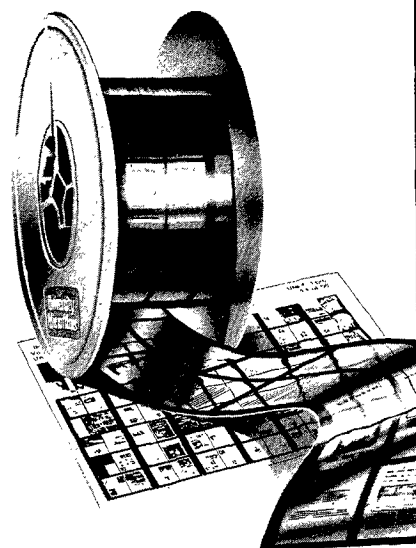
The license is replaced by a credential after about five years. When this happens the policy reads "It is recommended that an appropriate commissioning service be conducted when an employee is granted a Commissioned Minister Credential." Although this formal commissioning is seldom practiced, a recommended commissioning service is now being prepared for those who have proved their calling in a specialized ministry. Ladies, your church has not agreed on ordination for women, but it does have a way to authenticate and show appreciation for women in ministry.

Pastoral concern

This is the Pastor's Pastor column. Please let me speak pastorally to you ladies who feel God has called you to the ministry. I can understand just a little bit of what you are experiencing. Most Adventist ministers worked for several years at the beginning of their ministry without being able to baptize or marry. I remember this as a distinct disadvantage, sometimes an embarrassment, and looked forward to ordination with great expectation. In all honesty, however, I must now confess I was as free to win souls before as after—and really just as effective. Lack of ordination may sometimes make you feel embarrassed and unappreciated, but it should not keep you from being a soul winner.

On behalf of the Adventist ministry, I ask your forgiveness for any hurt we have caused you, for seeming to push you out when you so much needed to be drawn in. We love you. We want you. We need you. Welcome to the ministry. ■

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Reflexology: healing, harmless, or hazardous?

Elvin Adams

The patient sits comfortably in a reclining position, feet, ankles, and lower legs bare and extended. A reflexologist faces the patient's feet and sometimes firmly, sometimes gently, presses and massages the soles, first one foot and then the other. He pays close attention to certain "reflexes" where tenderness reveals "deposits of crystals" indicating a "sluggishness of circulation" in one organ or another at some distant location in the body.

Reflexology claims to reestablish circulation in weakened or diseased organs. It supposedly releases the healing qualities of nature found within the body, restoring balance and health to the patient.

Today we find much emphasis placed on natural remedies. Part of the attraction of reflexology is its supposedly "natural" basis of operation. "Remember," says one writer, "[reflexology] is Nature's way, and Nature's way is also God's way; and I believe that with God on your side you cannot go wrong!"¹

Early in the history of the Seventh-day Adventist Church Ellen White recognized the psychosomatic nature of many illnesses. "Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."²

This also represents a common theme in reflexology. "Yes, they tell us that

about 80 percent of all the illnesses we suffer today are from tension and emotions. Then if we, by compression foot massage, are able to relieve the tension and relax the individual, are we not being used also as instruments in the hands of God? And the wonderful thing about this natural way to restore health is that it is far superior to drugs, which years later leave their marks."³

Ellen White wrote about the value of natural remedies. "Pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power—these are the true remedies. Every person should have a knowledge of nature's remedial agencies and how to apply them. . . . The use of natural remedies requires an amount of care and effort that many are not willing to give. Nature's process of healing and upbuilding is gradual, and to the impatient it seems slow."⁴

Reflexology literature voices similar thoughts. "We live in a drug-oriented society, and because of this our nation is in a turmoil today. If more doctors would get patients away from drugs and lean more toward natural remedies, I think we would see a great change in our nation, a change for the better. . . . If more patients talked to their doctors about natural remedies and their concern for preventive health care, I think more doctors would make a greater effort to practice preventive medicine."⁵ To the reflexologist, however, a natural remedy is a foot massage rather than the items listed in *The Ministry of Healing*.

Ancient roots

Reflexology has roots in antiquity. It goes back to Oriental culture, and may have been practiced as long ago as 3000 B.C. "The basic pattern of energy flow

is recognized in all the branches of natural healing—acupuncture, Shiatsu, zone therapy, reflexology, and polarity therapy."⁶ The father of modern reflexology was Dr. William Fitzgerald, who divided the body into 10 zones vertically, five on the right side and five on the left.

According to the reflexologist, massage of the feet can determine the condition of all organs and lead to a correct diagnosis of disease. Through foot massage the functions of all organs of the body can be improved. "Foot reflexology is the study of the reflexes in the feet corresponding to all parts of the body. . . . Reflexology is the exciting and effective practice that it is because its goal is to stimulate the whole body, to encourage the return to homeostasis throughout all of the body's complex systems."⁷

The description of the theoretical basis of reflexology continues, "The reflexes in the feet are actually 'reflections' of the body parts. Their locations and relationships to each other on the feet follow a logical anatomical pattern which closely resembles that of the body itself. The premise of exactly how the reflexes of the feet correspond to the anatomy of the whole body is simple: the actual physical image of the body is projected on to them. This image is organized with the use of zone theory."⁸

The mechanisms are described in this way: "There are channels of energy coursing through the body; each important organ and muscle is connected by a network of nerves to a tiny point on the foot where the energy terminates. . . . Crystalline deposits form at the nerve endings. By deep-compression foot massage, the deposits are broken up, encouraging the whole body to keep perking

Elvin Adams, M.D., M.P.H., is an associate director of the Department of Health and Temperance.

along at peak efficiency. . . . Clearing the energy pathways resulted [sic] in the restoration of vitality, balance, a disappearance of the symptoms of disease, and a consequent restoration of health."⁹

Another author on reflexology explains the system: "The body's vital force circulates along pathways, and we can tap it at an estimated 800 points on the body. . . . The hands as well as the feet contain 'reflex buttons' which are connected to all organs and glands. When these reflex centers are massaged, they send a stimulating surge of new vigor to whatever part of the body they are connected to; instantly and with no after-effects such as we often suffer from medications. We are correcting imbalance in this primary flow and thereby helping nature do the healing."¹⁰

Reflexology has been practiced by dedicated practitioners who ardently seek a partnership with practitioners in recognized disciplines of health care. Yet they have singularly failed to provide any objective evidence for their theory other than anecdotal claims of benefit. In several major works on reflexology, the strongest rationale given is the statement that "testimonials prove reflexology works. I can give you not hundreds, but thousands, of case histories I receive through the mail from people all over the world telling me of the wonderful results they are getting by using the simple method of reflex massage."¹¹

No credible evidence

Unfortunately, testimonials alone don't constitute credible evidence. The basic assumptions of reflexology are in error. Neurosurgeons and anatomists have carefully plotted all of the significant branches, ganglia, and pathways of the central and peripheral components of the nervous system. The greatest concentration of nerve tissue appears in the brain and spinal cord. All fingers, toes, arms, legs, organs—indeed all points in the body—have their representation in the brain, not the feet. There are no neurological "reflex" connections between the feet and any major organ of the body.

Disease processes in various organ systems do not produce crystalline deposits in the feet. Crystalline deposits do occur in the feet in the disease gout, in osteoarthritis, and in certain other conditions. Diabetes, heart attack, detached retina, depression, or peptic ulcer do not produce foot crystals. The reflexologist, however, believes that any disease or adverse function in any organ

of the body produces crystalline deposits in a specific spot on the sole of the foot. Anatomists, physiologists, physical therapists, physicians, and those in basic science have clearly demonstrated that such is not the case.

Even more alarming is the list of diseases and conditions that reflexologists are willing to treat with supposed benefit. Although no significant harm can occur by receiving a foot massage under restful circumstances, if one puts undue faith in that process and thus avoids credible medical or surgical consultation, then the delay may result in further illness or death.

A partial list of conditions reflexology claims to treat effectively includes concussion, skull fracture, stroke, diabetes, hypoglycemia, over- and underactive thyroid function, asthma, kidney conditions, gallstones, liver diseases, incontinence of the bladder, hemorrhoids, neuritis, shingles, fibroid tumors, arthritis, alcoholism, cataracts, and the common cold. The list of conditions supposedly helped by reflexology goes beyond those treated by all the various disciplines of medicine.

"You need no longer live in fear of so-called incurable diseases," says one author. "Nothing is incurable—diseases are the result of malfunctioning of cells and imperfection of the body tissues due to unnatural elements of living. . . . I constantly search for new methods of natural healing, and when I find one that is better than the positive and simple methods of reflexology, I will bring this method to you."¹²

Reflexology also claims to influence the mind and the development of extrasensory perception (ESP). "At night before you go to bed, take a pin and rub the head of the pin gently on this cross line of the middle finger, starting at the center where the vertical line runs and rub in one direction only. If you rub from the center of the finger toward the ring or fourth finger, you will dream of the fu-

Do all diseases crystallize in the feet? Is reflexology a cure-all?

ture. If you stroke the pin head gently toward the index finger from the left line, you will dream of the past. . . . Do this for about half an hour before going to bed. . . . Here we are using reflex massage to help us develop psychic energy, thus enabling us to contact and use 'Cosmic Awareness' and that Universal Sea of Wisdom which surrounds us all."¹³

Through its ancient mystical roots, reflexology also sometimes contains an element of pantheism. "Your body is an instrument or vehicle through which life-principle, or God, is expressed. Every person walking the earth is God, or life, in manifestation."¹⁴

All things possible?

Tapping these eternal mystical godlike qualities within ourselves through reflexology supposedly makes all things possible. "You can learn to use the full forces of reflexing your ESP, so that you may achieve what you desire from life."¹⁵

One book on reflexology claims that rejuvenation becomes possible with reflexology, and even quotes Scripture for support. "Some of the ancient masters often spoke of cases of rejuvenation, but their accounts have not been understood."¹⁶ "His flesh shall be fresh as a child's; he shall return to the days of his youth." "And thy youth shall be renewed like the eagle's." "These things worketh God oftentimes in man when man knows how to live in harmony with the law" (Job 33:25, 29; Ps. 103:5).

"Man's body is a materialization of the invisible gases of the air, consisting of

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electrolyzed and intelligized atoms. Man corresponds in color, number, and vibrations to the solar system at the moment of his birth. Man (you) becomes embodied in a prison of matter, and man's mind is inseparable from cosmic elements.

"Your mind can, and does, control your body, and as soon as you believe there is hope for your renewed health and you start using God-given natural ways to turn the clock back, then 'shall your youth be renewed like the eagle's.'"¹⁷

At the very most, reflexology is a relaxing foot rub. Some people may enjoy reflexology treatments and feel they receive benefit from them. We must realize, however, that the theories of reflexology conflict with fundamental truths of anatomy, physiology, psychology, and disease treatment. Furthermore, the use of reflexology identifies one with concepts of human nature that conflict with Christian truth.

In early Seventh-day Adventist history Ellen White warned of such disciplines. "Satanic agents claim to cure disease. They attribute their powers to electricity, magnetism, or the so-called 'sympathetic remedies,' while in truth

they are but channels for Satan's electric currents. By this means he casts his spell over the bodies and souls of men."¹⁸

What about all those hundreds and thousands who give testimonials about the benefits of reflexology? Can we ignore their experience? Ellen White comments on this type of benefit when she says, "Those who give themselves up to the sorcery of Satan may boast of great benefit received thereby, but does this prove their course to be wise or safe? What if life should be prolonged? What if temporal gain should be secured? Will it pay in the end to disregard the will of God? All such apparent gain will prove at last an irrecoverable loss. We cannot with impunity break down a single barrier which God has erected to guard His people from Satan's power."¹⁹

And what about all the inconsistencies between the theory of reflexology and the science of anatomy and physiology? Shall the great body of evidence amassed by science be discarded in favor of the discredited theory of reflexology? Ellen White comments on this also: "All truth, whether in nature or in revelation,

is consistent with itself in all its manifestations."²⁰

The theory of reflexology conflicts fundamentally with a great body of knowledge established by many different scientific and healing disciplines. ■

¹ Maybelle Segal, *Reflexology* (N. Hollywood, Calif.: Melvin Powers Wilshire Book Co., 1976), p. 1.

² Ellen G. White, *Testimonies*, vol. 5, p. 444.

³ Segal, p. 3.

⁴ Ellen G. White, *The Ministry of Healing*, p. 127.

⁵ Segal, p. 4.

⁶ Anna Kaye and Don C. Matchan, *Reflexology for Good Health* (N. Hollywood, Calif.: Melvin Powers Wilshire Book Co., 1978), p. 10.

⁷ Kevin and Barbara Kunz, *The Complete Guide to Foot Reflexology* (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1982), pp. 1, 2.

⁸ *Ibid.*, p. 2.

⁹ Kaye and Matchan, p. 11.

¹⁰ Mildred Carter, *Hand Reflexology: Key to Perfect Health* (West Nyack, N.Y.: Parker Pub. Co. Inc., 1975), p. 10.

¹¹ *Ibid.*, p. 13.

¹² *Ibid.*, p. 10.

¹³ *Ibid.*, pp. 221, 222.

¹⁴ *Ibid.*, p. 223.

¹⁵ *Ibid.*

¹⁶ *Ibid.*, p. 240.

¹⁷ *Ibid.*, pp. 240, 241.

¹⁸ Ellen G. White, *Evangelism*, p. 609.

¹⁹ ———, *Testimonies*, vol. 5, p. 199.

²⁰ ———, *Patriarchs and Prophets*, p. 114.

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Letters

From page 2

zine, and read it cover to cover. Sometimes some of the articles (such as those supplied by various General Conference departments) aren't so spiritual, but in general I find a lot of spiritually helpful articles. I can't say that there is any portion of the magazine I enjoy in particular, as your articles, your thoughtful editorials, and your letters all have their own merits.

As regards your 1888/1988 special (February 1988), I simply want to say that I was disappointed to find that the entire issue was devoted to this one subject. I realize that many people feel this is a very important and timely issue, and I am not suggesting that you shouldn't have touched on it. But I don't think that devoting an entire issue to a single subject—"1888," or any other subject—is a very good idea. Besides the fact that variety is the spice of life, it seems to me that what is relevant and important to one person is not necessarily important to another at that same time. After all, the Holy Spirit does not convict all of us of the same things at the same time!

For that reason I would encourage you to continue your practice of having a variety of subjects, editorials, and letters, as opposed to a single-theme issue that excludes everything else. —Dave Brooks, Hood River, Oregon.

Pans our review

Normally I read with pride the pages of *Ministry*. The materials published in your journal are generally of a balanced, scholarly nature. *Ministry* is a magazine Adventists can indeed be proud of.

It was, however, with great pain that I read Norman Gulley's review of Richard Rice's *The Reign of God* in your April 1988 issue. His review borders on the ridiculous. It is not so much a review of *The Reign of God* as it is an attack on Rice's *The Openness of God*, published all of eight years ago. Gulley's review reduces the 400 pages of Rice's comprehensive survey of Adventist theology to the notion that God does not know the future (an oversimplification of Rice's position). Gulley's attack can scarcely be called good scholarship. Unfortunately, he appears to be doing

two things: labeling Rice's theology as "process" (a weak categorization) and judging any theological promulgation as inherently inadequate if at any juncture it appears to question the concrete specificities of Seventh-day Adventism's eschatological scenario.

This narrow-minded, oversimplified,

and generalized "scholarship" is just the thing Ministry has avoided in the past, to your credit. I would wish only that your standards had prevailed in the April issue. —Stephan P. Mitchell, chairman, Department of Religion, Glendale Adventist Academy, Glendale, California.

Special feature coming soon

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Handbook of Church Discipline

Jay E. Adams, Zondervan Publishing House, Grand Rapids, 1986, 120 pages, \$5.95, paper. Reviewed by Chad McComas, pastor of the Seventh-day Adventist Church in Corvallis, Oregon.

Just the thought of church discipline brings a cold sweat to many pastors. They know that it needs to be done, but they're not sure how to go about it. Jay Adams, a pastor himself, understands. He walks the reader through the steps of church discipline in such a simple way that his book should be on the want list of every pastor.

Adams believes that the neglect of church discipline weakens the church. He states, "One of the reasons why the modern church, though large in numbers, is so weak in power is that it harbors within its membership so many unconverted persons who, if the discipline were in force, would be eliminated from the ranks."

"Discipline," according to Adams, "is not, as many have thought, simply the negative task of reading troublemakers out of the church. Rather, first above all, it is God's provision for good order in His church that creates conditions for the instruction and growth of the members. Discipline has a positive function."

Adams shares his experience with church discipline and the difference it made in his ministry. He says that when people join the church they are not only making a profession of faith in Christ, but also agreeing to "submit to the authority and discipline of the church should they be found delinquent in doctrine or life." Proper discipline is an asset. In detail he shares the five steps of discipline from Matthew 18.

As a pastor, I appreciate this book and wish I had discovered it sooner, for it could have helped me in many situations. But I still plan to share it with my church discipline committee.

I recently had to deal with members who felt that a disciplined person could no longer attend church, and I found the section "Removal From the Midst" to be very helpful. Adams explains, "The unrepentant person whose membership in the church has been terminated is said to be 'removed from the midst'; some think that he is not to be allowed to attend the

worship services of the church. That is a wrong reading of the passage." What's the right reading of the passage? You'll just have to read the book!

An Eye for an Eye—The Place of Old Testament Ethics Today

Christopher J. H. Wright, InterVarsity Press, Downers Grove, Illinois, 1983, 224 pages, \$8.95, paper. Reviewed by Ron Dupree, Ph.D. student, Andrews University, Berrien Springs, Michigan.

As the subtitle of this book suggests, it attempts to provide a comprehensive framework within which Old Testament ethics can be understood. Wright avoids subjectivity in the use of the Bible by dividing the book into two parts: The first deals with basic Old Testament ethics and discusses the background and context; the second part provides a selection of ethical issues in Old Testament times. Most of the material involves social ethics, since the author believes the primary thrust of the Old Testament is social—the story of a people.

Wright states, "Old Testament ethics are built upon Israel's understanding of who and what they were as a people, of their relationship to God, and of their physical environment—their land."

There is a repeated emphasis on the close relationship between the Old and New Testaments. Wright says: "Without minimizing in any way the radical newness of the impact of Jesus, there is clearly a profound continuity between the Testaments in this theological and historical origin of biblical ethics."

The author sees the whole law, especially the Decalogue, as enshrining both the vertical and horizontal dimensions integral to the covenant, but still contends the Decalogue is not a universal moral law imposed on the church. Rather, he believes it contains cultic, family, and civil requirements.

Even with such treatment of the Ten Commandments, the thinking Adventist will find this book helpful in understanding and practicing ethics as outlined in the Old Testament.

It Can Happen Today

G. Edwin Bontrager and Nathan D. Sho-

walter, Herald Press, Scottsdale, Pennsylvania, 1986, Teacher's Manual, 247 pages, \$14.95; Student's Book, 96 pages, \$5.95, paper. Reviewed by Dennis Smith, Ministerial and Stewardship Department, Washington Conference of Seventh-day Adventists.

The authors base their principles of church growth on the book of Acts. It *Can Happen Today* contains 13 lessons designed to help church lay leaders understand and apply the principles.

This approach is a deductive study of Acts, focusing on the themes of community life, prayer, leadership, personal witness, church planting, unity, restriction, and persecution. Each chapter consists of a Scripture study and application.

The teacher's manual is an essential ingredient for success as it helps the instructor prepare thoroughly for each class by planning ahead, becoming personally involved with the participants, and providing action projects. A list of materials, equipment, and a lesson plan precede each lesson. Seven "laws of teaching" are interwoven throughout the manual. Another fine feature is pages that can be copied onto overheads.

The book does a nice job of covering the principles of church growth. For those already acquainted with these principles there will be little that is new, but the material can be easily understood by members, is biblically based, and gives practical applications.

The Path to Perfection: An Examination and Re-statement of John Wesley's Doctrine of Christian Perfection

W. E. Sangster, Epworth Press, London, 1984, 211 pages, £5.50, paper. Reviewed by Pastor Patrick Boyle, South England Conference of Seventh-day Adventists.

This is a reissue of a book originally published in 1943. The author is best known for his classic works on preaching. No dry academic, he is eminently readable.

His book is an examination of John Wesley's teachings on Christian holiness, sanctification, perfection, or perfect love. These terms all mean the same

thing—they focus attention on the very relevant issue “Can the Christian live a perfect life in this world?”

In the church there will always be differing responses to this question. There will be much defining and redefining and yet no conclusion that will satisfy everyone. Sangster does not really define what John Wesley intended by Christian perfection. Instead he redefines Wesley's teaching to mean the Christian should have perfect love toward God and man.

One of the benefits of reading this book lies in the conviction it brings that holiness is not an option in Christian faith; personal holiness is a nonnegotiable essential for Christian living and is the goal for all who would see God.

In a secular world we need to hear and share the call to a higher, nobler, and holier life.

The book is important not just as theological exercise but for its devotional richness. Though dated, it is rewarding reading and a seedbed for meaningful sermon ideas and a rich source of relevant illustrations.

The Pastor as Prophet

Earl E. Shelp and Ronald H. Sutherland, editors, Pilgrim Press, New York, 1985, 184 pages, \$9.95, paper. Reviewed by Pastor Wayne Willey, Amesbury, Massachusetts.

This book of essays is an attempt to call pastors back to theology, rather than the behavioral sciences, as the primary basis for pastoral care. The editors claim that “in the process of integrating the insights of the behavioral sciences with pastoral education, the theological distinctiveness of the church's unique pastoral concerns was placed in jeopardy.”

Unfortunately, the proposed theology of pastoral care seems almost indistinguishable from “liberation theology”—a social gospel with Marxist overtones. It portrays Latin American liberation theology as the ultimate contemporary example of the integration of theology and pastoral care.

In spite of the apparent bias of some essayists, most handle the biblical material well, providing insight into the role of biblical prophets. The problem arises in applying those insights to contemporary life. A well-written book, it brings the awareness that pastors need to call their communities and nations, as well as individuals, back to God and righteous deeds that reflect the principles of His kingdom.

Fire in Your Heart

Sammy Tippit, Moody Press, Chicago, Illinois, 1987, 113 pages, \$5.95, paper. Reviewed by Pastor Steve Willsey, Capital Memorial Church, Washington, D.C.

Tippit is obviously a man who has fire in his heart and is impatient for the rest of us to catch the flame. I read his book when I was discouraged and in need of personal revival. The spiritual fires were rekindled in my heart as I read Tippit's vision of an awakened Christian church. His experiences in Eastern Europe prove that God is at work, even when there seems no hope. He gives many experiences of fires burning in the souls of men and women in unlikely places. One story told how he and two companions attended a Communist youth festival in East Berlin and were used by God to lead 200 hard-core Communist youth to make commitments to follow Christ.

We in the sophisticated and privileged West have been responsible for representing the Lord to the rest of the world. Now the fire has practically been extinguished in our churches and clergy. If only the fire would burn again as it did during Whitefield's mission to the colonies! But what would it require? Tippit does not gloss over the need for earnest prayer and forsaking of sin. He shows that an awakening of love for God can crowd out the value we have placed on the pleasures of our age and give us a new passion to save the lost.

I was moved by Tippit's challenge and longed to see all God's servants as on fire as he is. I have committed myself to be open to that fire!

The World—Love It or Leave It?

Roger L. Dudley, Pacific Press, Boise, Idaho, 1986, 77 pages, \$5.95, paper. Reviewed by Ella Rydzewski, editorial secretary, Ministry.

This is a book every pastor and layperson struggling with the question of standards must read. Dudley takes a look at Christ and culture as it relates to the Seventh-day Adventist Church, using examples from contemporary situations.

Though individuals overlap in their approach to culture, he sees three main thrusts: (1) the culture-rejecting Christian, who deals mostly with private rather than public morality and sees the church as a fortress in a hostile world; (2) the culture-affirming Christian, who finds some aspects of culture to be positive in his or her religious experience and sees God working through them (this

type of Christian takes an interest in public morality and such issues as promoting world peace); (3) the culture-transforming Christian, who promotes a triumphant religion that attempts to change society.

Dudley examines the weaknesses and strengths of each mind-set but does not tell us which approach is best. He does give some guidelines for the community of believers. “The church should not attempt to prescribe in detail the path to be followed by the individual Christian. . . . It should identify the timeless principles involved in messages originally presented in another social context and give guidance in how to apply them in contemporary culture.” Above all, we must make a personal response that will bring glory to Christ.

Recently Noted

Playing by the Rules, D. Stuart Briscoe, Fleming H. Revell Company, Old Tappan, New Jersey, 1986, 188 pages, \$9.95.

If you plan a series on the Ten Commandments and would like some new ideas, this book will be of benefit. With practical illustrations Briscoe makes the commandments relevant to modern society. Though the approach to the fourth commandment is typical of one who keeps Sunday, there are still ideas that can enrich a sermon on Sabbath observance.

Pilgrims of a Common Life, Trevor J. Saxby, Herald Press, Scottsdale, Pennsylvania, 1987, 200 pages, \$17.95, hard cover.

Saxby attended Oxford in 1979 for doctoral research on Christian community of goods and was awarded a Ph.D. degree in theology specializing in this area. He traces the recurring phenomenon of Christian communalism down through the centuries (including the Waldensians) and makes an objective and convincing case for a community of sharing. His study led Saxby to become involved in pastoral and evangelistic work as part of the Jesus Fellowship community in England.

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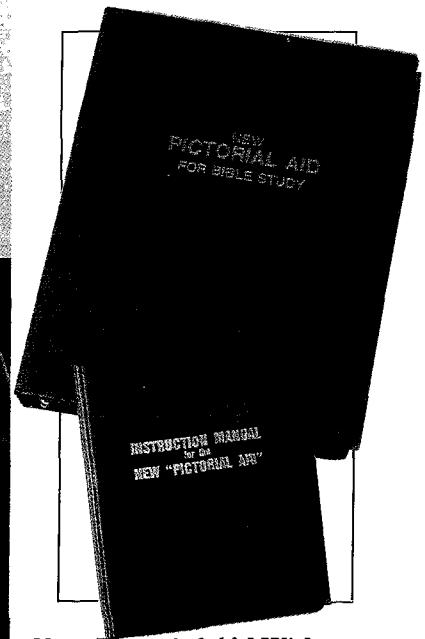
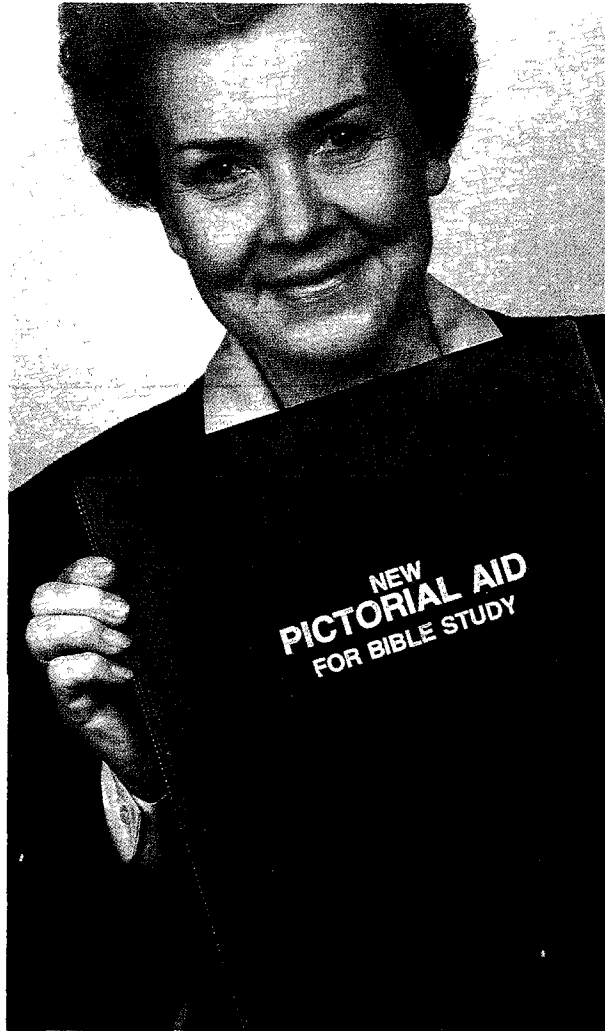
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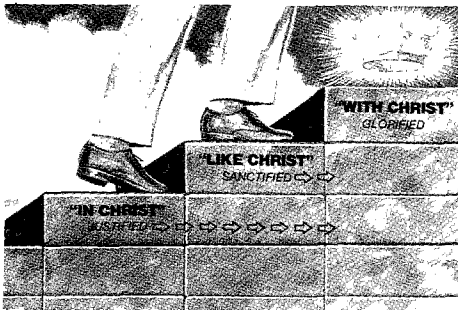


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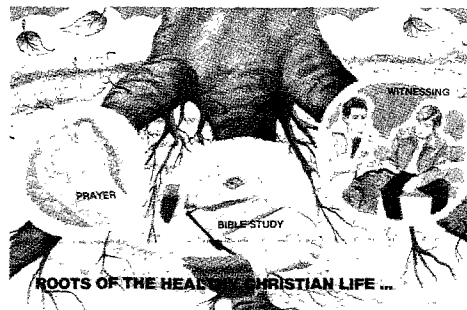
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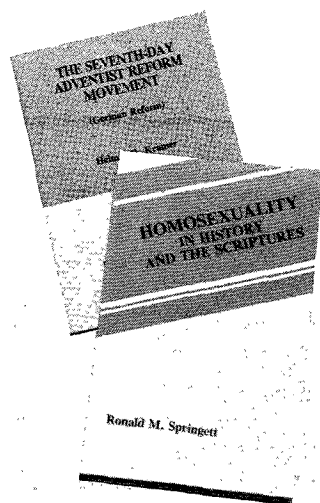
The pictorial aid helps illustrate the relationship between justification and sanctification.



"The roots of a healthy Christian life" is just a metaphor until you look at this picture.



What were the 10 kingdoms that succeeded Rome, and where were they located? This picture clears up the confusion.



Latest from BRI

The Biblical Research Institute has just published three new publications. Those who need to understand what Charles Wheeling is teaching will be interested in "Is Dual Fulfillment the Key to Daniel?—A Critique of 'A Time to Be Judged' by Charles Wheeling." In this 54-page document Delmer A. Johnson, a pastor in Colorado, critiques the main aspects of Wheeling's teachings. Price: US\$1.

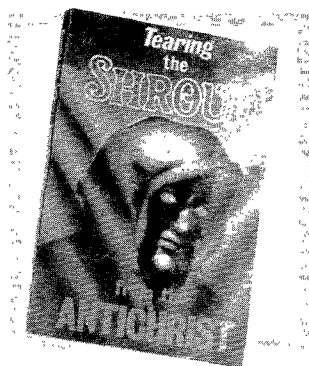
The Seventh-day Adventist Reform Movement (German Reform), by Helmut H. Kramer, is an 89-page book detailing the teachings of this movement. Kramer served for many years as a pastor and administrator with this group before joining the Seventh-day Adventist Church. This group remains active in certain parts of the world. Price: US\$2.

Already advertised in *Ministry* is Ronald M. Springett's *Homosexuality in History and the Scriptures*. Springett teaches in the religion department of Southern College of

Seventh-day Adventists in Collegedale, Tennessee. This 173-page volume discusses both historical and biblical perspectives on homosexuality. Normal price is US\$6.95, but until July 1, 1988, you can order it for US\$5.50. All prices include postage, and books should be ordered from BRI, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

Antichrist revealed

Henry Feyerabend, Canadian evangelist, has written a 134-page book, *Tearing the Shroud From the Antichrist*, which deals with the secret rapture, dispensa-



tionism, and the antichrist. Price is US\$4.50 (Cdn. \$5.95). Order from *Destiny*, Box 70, Berrien Springs, MI, U.S.A. 49103 or *Destiny*, Box 4610, London, Ontario, Canada, N5W 5L7.

Abundant Life newspaper articles

Gary L. Ivey served as a pastor, editor, and associate departmental director in the Southern Union for 12 years before leaving to start his own communication business. He has collected 52 inspirational articles from those he placed in local newspapers during his ministry. The Abundant

Life Newspaper Article Series is organized for pastors to use during a calendar year to increase their communities' awareness of their churches.

Topics range from inspirational (such as spiritual lessons from holidays) to distinctive Adventist doctrines. The articles are about 300 words each and are ready for the addition of localized information, invitations to church, or literature offers. References to events, dates, etc., have been carefully written to avoid appearing out-of-date. A three-ring binder accompanies the articles for easy storage.

The price is US\$50, postpaid. Order from Gary L. Ivey, Studio IV, 757 S. Hileah Ct., Lithonia, GA 30058.

Adventist Contact

Adventist Contact suggests that the following announcement be placed in church bulletins and newsletters: "If you are single, 18 or older, and an Adventist, we're for you. We're Adventist Contact and we do exactly what the name implies, introduce singles on the basis of computer-matched interest and attitudes. To widen your circle of friends, write Adventist Contact, P.O. Box 5419, Takoma Park, MD 20912 or call (301) 730-3594.

Foot-washing surprise

What happens in your church when the congregation separates for the foot-washing part of the Lord's Supper? Pastor David E. Thomas, from Hartford, Connecticut, shares this experience:

"Some time ago my family were guests in another Adventist church. It was Communion Sabbath. When it came time to separate for the foot washing, I decided to stay in my seat rather than participate.

As a pastor, I was always so occupied with the foot washing that I had never thought about what went on in the sanctuary during this interlude. I imagined that it was a time of meditation for those who remained behind. However, I was in for a surprise.

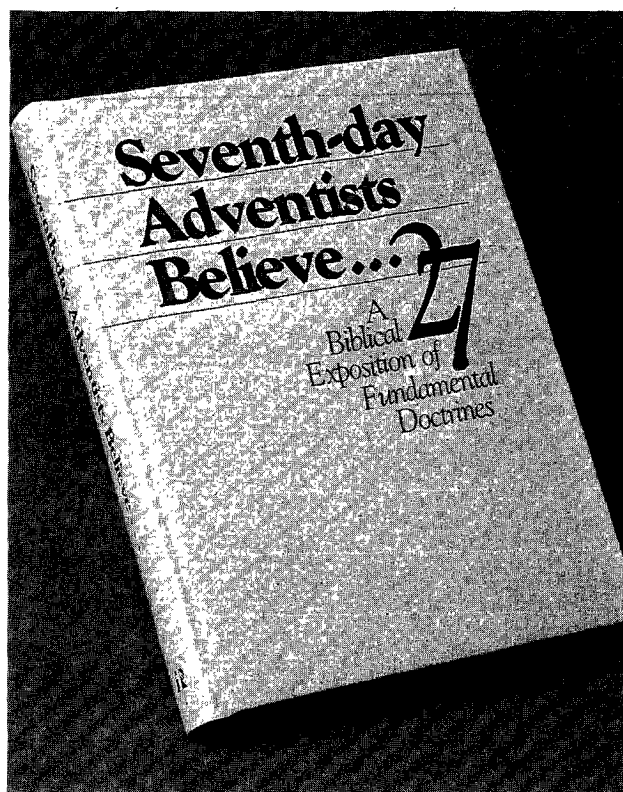
As soon as the participants had left, the activity began. Seeing a friend near the front, one lady dashed up the aisle, embraced her, and began an animated conversation. Several children left on their own began to laugh, make faces, and throw objects at each other. Two others entertained themselves by dropping hymnbooks on the floor.

Three men gathered in one corner for a grand discussion. Only two or three sat quietly in their seats, their meditation disturbed by what was happening around them.

When I returned to my home church I tried the same experiment. The findings were better but still far from what they should have been. I was disturbed to think that this situation might prevail in other churches.

Ask yourself these questions: What happens in my church during this time? Does my church have a plan to care for the children, visitors, and any others who prefer to remain in the sanctuary and meditate?

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Selected as the Sabbath school lesson help for third and fourth quarter 1988.

