



MARCH 3, 1970

The Youth's Instructor

Sabbath School Lesson for March 7

The Youth's Instructor®

THE YOUTH'S INSTRUCTOR is a non-fiction weekly. It is published for young adults who are capable of asking sincere questions, and who seek to know the counsels of Scripture. Its contents are chosen to serve readers who want to reach maturity—spiritually, socially, intellectually, and physically. Its staff holds that God is man's heavenly Father; that Jesus is man's Saviour; that genuine Christians will strive to love God supremely and their neighbors as themselves.

Its pages reflect an expanding objective from 1852 to 1970. First it was essentially a vehicle for providing youth Sabbath school lessons. Now it also provides many added services for a generation that should witness the literal return of Jesus and the restoration of a sinless world to the universe of God.

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Diplomats

by GEORGE L. EHRMAN

I sometimes wonder which is best:
To talk in riddles like the rest . . .
Or when I would a truth unfold
To use some words so plain and bold
That no one ever doubts their meaning
Or puzzles over hidden scheming.

Iniquity of Sodom

by DONALD E. MANSELL

EZEKIEL gives us an insight into the causes that led to the destruction of Sodom and the cities of the plain. He declares: "This was the iniquity of . . . Sodom, pride, fullness of bread, and abundance of idleness . . . , neither did she strengthen the hand of the poor and needy" (Eze. 16:49).

The cities of the plain were probably situated near the southern end of the Dead Sea—a barren, desolate wilderness today. But it was not always so. There was a time when it resembled "the garden of the Lord" (Gen. 13:10). Because the soil was fertile and the climate salubrious, food grew in abundance. Hard work was foreign to these people. In the process of time the inhabitants of the plain took for granted the blessings they enjoyed. They became proud. Abundance of idleness engendered by the ease with which the necessities of life were secured bred vice of the rankest sort.

Eventually God had to take matters in hand and put an end to this effete society. With a few notable exceptions—Abraham for instance—man in his present sinful condition seems unable to long remain humble, generous, and unselfishly active in the midst of affluence.

According to Jesus, the conditions existing in Sodom and Gomorrah at the time of their destruction will be

typical of the conditions that will prevail in the world just before the Second Coming. Observe that in the case of Sodom opulence existed side by side with "the poor and needy."

What do we see in the world today? Conditions similar to those that characterized Sodom and Gomorrah of old—pride, fullness of bread, abundance of idleness side by side with poverty and indigence.

While these sins are doubtless typical of many within the establishment, it is no less true that the same sins are characteristic of many who rebel against the establishment.

There is no question that many of the complaints of today's rebels are valid. It goes without saying that much of present-day society is rotten to the core. Certainly things cannot go on as they have. But is revolution the answer?

True Christianity has ever worked as a leavening agent. In the days when Rome governed the world, slavery was the rule rather than the exception. Yet Jesus and His followers never advocated violence as a means of eliminating social injustice. His method was to persuade men and women to yield their lives to Him. This is work that should occupy the energies of Christian youth today. Put into practice, it will revolutionize the individual, and eventually influence society.

The Youth's Instructor, March 3, 1970



What Time Is It?

by WILLIAM F. HOFFER

"To every thing there is a season, and a time to every purpose under the heaven: . . .

"A time to kill, and a time to heal; . . .

"A time of war, and a time of peace" (Eccl. 3:1-8).

THOU shalt not kill," God said to the Israelites at Mount Sinai.

Yet when Israel arrived at the Promised Land forty years later, the same God sent the same nation into one bloody battle after another.

Apparently, then, Jehovah, even though He is a God of love, sometimes finds it necessary to call for a time of war. Jesus Himself, while living a life of sacrifice and self-denial, did not hesitate to use force to cleanse His Father's Temple.

But if there is, then, both a time to kill and a time to heal, a time of war and a time of peace, how can one determine which of those times it is in 1970?

A glance at any daily newspaper will reveal the spectrum of choices available on the question of war and peace.

For Lt. Gen. William Rosson, first field force commander at the strategic highlands of Dak To in South Vietnam, today is a time of war. "There is no evidence they are withdrawing," he said of the North Vietnamese troops encircling his outpost, "and we couldn't ask for a better opportunity to smash them."

But for Pvt. Ronald Lockman today is a time of peace. "I could not subject myself to the atrocities being committed by our soldiers in Vietnam," he said at his court-martial. His superiors disagreed with him. For refusing to obey orders to go to Vietnam he was sentenced to two and a half years at hard labor and dishonorable discharge.

Certainly the modern Christian

must take his stand somewhere between the militant and the pacifist. But should his decision be based upon the UPI reports or upon the Word of God? If he makes his decision on the basis of the press releases alone, then he must take upon himself the responsibility for his actions. But if he first goes to the Bible to find out what time it is he need not stand by himself when he faces his draft board.

It has already been noted that when Israel entered the Promised Land the Lord ordered His people systematically to annihilate their enemies. What was it that caused this loving God to call for a time of war? Perhaps the answer to that question might give an indication as to what time it is today.

The warfare actually started before Israel crossed the Jordan River into Canaan. Moses was still leading the people, and the Lord came to him and said, "I have given into thine hand Sihon the Amorite, king of Heshbon, and his land: begin to possess it, and contend with him in battle."¹

But this mobilization order is not the first scriptural reference to the Amorites. Four hundred years earlier the Lord had mentioned them to Abram.

In his vision of the future, Abram saw that his descendants would be taken into Egyptian slavery for four generations before returning to Canaan. God told Abram, "In the fourth generation they shall come hither

again: for the iniquity of the Amorites is not yet full."²

And when Israel showed up in Amorite territory four hundred years later, the Lord issued orders for the Amorites' destruction. Apparently they had filled their cup of iniquity.

So Sihon and his Amorites came forward to fight Israel. "And the Lord our God delivered him before us; and we smote him, and his sons, and all his people. And we took all his cities at that time, and utterly destroyed the men, and the women, and the little ones, of every city, we left none to remain."³

The account of the Amorite war reveals why it was a time to kill. God had previously told Abram that the Amorites could not be destroyed because their iniquity was not yet full. But when their destruction did come, they were totally annihilated, with the exception of certain areas which "the Lord our God forbade us."⁴

We must conclude, therefore, that the Amorites, except for "certain areas," had reached a state of total iniquity. Like the antediluvians, like the people of Sodom and Gomorrah, like Ananias and Sapphira, they had tried God to the limits of His mercy. And His justice took over.

The destruction of sinners, then, is God's primary reason in calling for a time of war.

But the Lord could have brought destruction upon the Amorites in any

manner He chose. Why did He use Israel to bring about this destruction? "This day," He said to Moses, "will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee."⁵

And so it seems that God permitted the Israelites to carry out the necessary destruction of the wicked, so that they might gain influence with the other nations of the world and thereby be able to spread the true religion.

But the sixth commandment remained inside the ark during Israel's "holy wars," indicating that man was not to take upon himself the awesome responsibility of killing.

The first conquest the Israelites made after crossing the Jordan River was the victory at Jericho. The same God who had said to Israel, "*Thou shalt not kill,*" came to Joshua and said, "*I have given into thine hand Jericho.*"⁶ The Christian who believes that the Lord is the only one who gives life to all, must also realize that the Lord is the only one who can take life from any. Therefore, no killing is justifiable for a Christian, unless the Lord orders it.

And the Israelites lived under a theocracy—a government ruled directly by God. God's laws and orders were relayed to the people first by their prophets, and later by their kings. Today there are democracies, monarchies, and republics, and dictatorships, but there are no theocracies. No country has a chief of state who is directly in contact with the Lord.

Since the Christian cannot take exception to the sixth commandment without direct authority from the Commander, and since God does not choose to reveal Himself directly to any one nation as He did to Israel, it follows then that no one country today can receive a direct order from the Lord. No country has the power to determine who has, and who has not, filled his cup of iniquity. No one but the Lord can mark a person for destruction.

And not only did the Lord declare the wars, designate the enemy, and organize the battles for Israel but in many cases He provided the firing power, as well.

By the time they had captured Jericho and Ai the Lord's people were indeed dreaded and feared by the Canaanite nations. The Gibeonites feared the Israelite power so much that they

entered into an alliance with God's people.

Not so the king of Jerusalem; he decided to destroy the invaders. He formed a coalition with the kings of Hebron, Jarmuth, Lachish, and Eglon. Fancying themselves invincible, the five kings took their armies into war against Gibeon, in a direct provocation to Israel.

Joshua answered the challenge and led his soldiers against the five kings. The enemy troops trembled so at the stories they had heard of Israel's fighting prowess that it took little to send them fleeing in terror.

And as the enemy soldiers deserted their lines, the Lord sent an artillery barrage, in the form of gigantic hailstones, thundering down upon their heads. And there were "more which died with hailstones than they whom the children of Israel slew with the sword."⁷

No experiences in modern warfare can parallel those of the Israelites. Today's wars are fought without the aid of hailstones, fires from heaven, mysteriously crumbling walls, or suns standing still.

They are not "holy wars."

And if the modern Christian can find no authority from God designating 1970 as a time of war, if he cannot see the overt hand of God aiding in the killing, he must then accept the sixth commandment to be just as binding as are the other nine. If he doesn't steal, he shouldn't kill. If he will not lie, he will not murder. If he remembers the Sabbath, he should remember the value of life. Anyone's life.

Yet, even if God's people realize that 1970 is not a time to kill, they cannot escape the fact that wars are being fought all over the world. What then is the role of the young potential draftee who cannot bring himself to violate God's sixth commandment?

There are three ways in which a young man may take objection to combat duty. Some men refuse to enter into any type of liaison with the selective service system; they usually wind up in jail. Other objectors refuse to enter military service but consent to performing civilian jobs in government institutions. Still a third type of objector takes issue only in bearing arms and will enter the Army to serve in a noncombatant capacity, usually in the medical corps.

The position of the total objector, the man who refuses both military and civilian service, brings harsh conse-

quences. During World War II, 5,800 Americans went to prison rather than to training camp. Theirs was not an easy position to assume, but going to prison for one's beliefs is certainly not without precedent in Scripture.

But the main premise of the total objector is that to aid the country in any way is to contribute to the murder that is taking place on the battlefield. Yet the question must be asked, Can anyone ever attain a position whereby he is not contributing in some small way to the war effort? To live in a modern society a person must help maintain that society.

In short, man must pay his taxes.

Indeed, man should pay his taxes.

When Jesus said, "Render therefore unto Caesar the things which are Caesar's,"⁸ He was specifically answering a question about the payment of taxes.

And Paul spells out quite clearly the Christian's duty: "Every person must submit to the supreme authorities. There is no authority but by act of God, and the existing authorities are instituted by him; consequently anyone who rebels against authority is resisting a divine institution, and those who so resist have themselves to thank for the punishment they will receive. . . . That is why you are obliged to submit. It is an obligation imposed not merely by fear of retribution but by conscience. That is also why you pay taxes. . . . Discharge your obligations to all men; pay tax and toll, reverence and respect, to those to whom they are due."⁹

The Roman government used its taxes to support wars, just as modern governments do. If then, man must pay his taxes, he cannot avoid contributing to the maintenance of war. And while the courage of men like Pvt. Ronald Lockman may be admirable, these men may find it quite difficult to achieve their goal of total nonparticipation.

The men who refuse induction but agree to the performance of civil duties find themselves in perhaps the easiest situation of all the objectors. Yet their philosophical position may be the hardest to defend. They contend that they do not wish to enter the military in any capacity because they do not support its objectives, but they still are willing to work for the government, filling necessary positions.

Civilian jobs given to objectors during World War II included such duties as soil conservation, reforestation, flood control, and work in mental hospitals.

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Eager Beaver

The two had much in common. Because of this, their histories make interesting comparison—and contrast.

Maybe the first individual was a health addict. At least he is one of the earliest on record who believed, not just in jogging, but in sprinting. He could outrun most of his peers in his day. At least the record could lead to such a conclusion.

The second individual could also run. And some of his running would bring the experience of a lifetime. Or maybe we should write, experiences of a lifetime.

In early times, before radio, news was carried by men on horses, or by foot, or by chariot. A news-writing text we once taught from had a picture before the frontispiece showing a bearer of ill tidings. He had been slain by his king for bringing bad tidings—as though he had been responsible for the bad news he had carried.

But one king of early times was more compassionate. He would not take the life of a man simply because the tidings he bore would be heart-rending.

“And the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried, and told the king.

“And the king said, If he be alone, there is tidings in his mouth. . . .

“And the watchman saw another man running; and the watchman called unto the porter, and said, Behold another man running alone.

“And the king said, He also bringeth tidings.

“And the watchman said, Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok.

“And the king said, He is a good man, and cometh with good tidings. . . .

“And the king said, Is the young man Absalom safe?

“And Ahimaaz answered, When Joab sent the king’s servant, and me thy servant, I saw a great tumult, but I knew not what it was.

“And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still. . . .

“And the king said unto Cush, Is the young man Absalom safe?

“And Cush answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

“And the king was much moved, and went up to the chamber over the gate, and wept . . .”

Ahimaaz could run. He could also lie. He could lie, and run, without a message. (Next week we’ll write more about Ahimaaz, and also about the “Reluctant Courier.”)

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Grace Notes

Sunset This week Gary States has provided a color transparency for our cover. His Photo Mart entry was taken near sunset close to Santa Barbara, California. Most of his covers have had Idaho as their setting.

England David Marshall is an author living not far from London, England. His name has appeared in our pages before. This issue brings the first of a three-part serial on an important subject, “The Abiding Word.”



The Abiding Word

by *DAVID N. MARSHALL*

First of Three Parts

IN A bleak churchyard in the Leicestershire village of Lutterworth in England, the freezing fog has lifted in late morning to reveal an overcast, mackerel sky. Now an icy wind is beginning to howl through the branches of the leafless trees, bringing with it squalls of sleet.

It is the last day of 1384. A small group of figures, some in cassocks of black or russet and others with threadbare shawls pulled tightly around their bent shoulders huddle together over an open grave. A flurry of words in Latin are mumbled as the coffin is lowered. The body of John Wycliffe is safe at last from the machinations of his enemies.

At the same time as Wycliffe there had lived in faraway Italy a godly woman: Saint Catherine of Siena, they called her. In a dream she had seen a sinking ship, battered and worn by many a storm. Its timbers were rotten, and great holes gaped in its side. The sea was gushing in, filling its holds. A symbol, she had thought, of the Catholic Church of her day.

Wycliffe saw this vision in actuality. He longed to see the gaps repaired and the rotten timbers cut away. But he realized that this was impossible, that the only way to reformation was to return to the pristine essence of Christianity as taught by its Founder and practiced by its early believers. He saw too that the only way to effect such a reformation was to place in the hands of the people Bibles that they could read, Bibles in their own tongue. And so, for many years, he with a group of distinguished scholars had sought to provide the people of his own land with a Bible in English.

For his pains he had been hunted and harried. Only a relatively few years after that icy day in 1384 when the wind howled through the blackened tombstones, rude hands unearthed the coffin of Wycliffe, burned its emaciated contents, and, at the orders of the Bishop of Lincoln, scattered the ashes into the Swift River. "And thus," wrote an old historian, "this brook hath conveyed his ashes into the

Avon; the Avon into the Severn; the Severn into the narrow seas; and they into the great wide ocean. And thus the ashes of Wycliffe are the emblems of his doctrine which now is dispersed the world over."

When Wycliffe died, the people of England had their first complete vernacular version of the Bible. The abiding Word in their own tongue! But the hold was a tenuous one. Soon the frail parchments began to disappear or were burned. But soon the faintly audible sounds of a new age began to be heard. Gutenberg's printing press at Mainz was in operation. The vision of Wycliffe was to live again and be incarnate in the thought and person of William Tyndale. The printing press must be used as the medium by which every Englishman, from king to peasant, could be furnished with God's Word in contemporary English.

The story of Tyndale has all the dramatic content of imaginative fiction. It is the story of a man's abiding passion for a forbidden Book, a man whose fortunes were strangely linked with king and cardinal, pope and peasant, lord and layman, monk and martyr. It is a story of indomitable courage and dauntless patience.

The times when the story was enacted were as colorful as they were violent. Kings still led their armies into battle, dress was extravagant, feasting and entertainment were lavish. It was an age of contrast and contradiction: the piety of Luther and the licentiousness of Henry VIII, yet both playing a part in the same great saga.

Yet the beginnings of life for Tyndale were far from ostentatious. He came of yeoman farming stock and was born in a Gloucester village. His personality and bearing were by no means dashing or pretentious. He was a modest, self-effacing man "of no great stature." But he had one dynamic purpose in life—"that the Word of God might go forth among the people"—and one implement by which it could be realized—a giant intellect. In 1510 he was studying at the ancient university at Oxford, where he received his M.A. in 1515.

After spending about three years at

Cambridge Tyndale left the university and directed his footsteps to a village nestling on the slopes of the Cotswold Hills, near his place of birth. Under the hospitable roof of Sir John and Lady Walsh of the manor house at Little Sodbury he spent the ensuing eighteen months as tutor to the squire's children. It was in the Walshes' great dining hall that his destiny was decided.

Sir John was a local dignitary. The great hall of his manor house saw many a distinguished guest. In the long winter evenings, when the winds howled without, and the flames from the log fire in the huge paneled fireplace roared up the chimney, at Sir John's long oak table would sit (in the words of the chronicler Foxe) "abbots, deans, archdeacons, with divers other doctors, and great-benificed men." Between those walls, adorned with coats of arms, weapons of war and the trophies of the hunt, these men sat over a jar of something a little too strong for their clearheadedness, and discussed the great issues of the day. The new learning of Italy and the lower Rhineland and, more especially, the iconoclastic writings of Erasmus of Rotterdam and the revolutionary preaching of Luther of Wittenberg were the fulcrum of the controversy.

As a man of letters, Tyndale took part in their deliberations. Since he was in the process of translating one of the works of Erasmus into English, he was inevitably at the heart of the debate. On very few issues of theology did he find himself in agreement with the distinguished disputants at his master's board, and his knowledge of the Scriptures was such that they were frequently left dumfounded in the face of his arguments.

On one memorable evening, when the discussion had become particularly heated, one of the learned disputants, having been cornered in argument, ejaculated: "We were better to be without God's laws than the pope's." In reply, slowly and deliberately, Tyndale uttered the fateful words: "I defy the pope, and all his laws. If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou doest."

A few days later Tyndale had his

first brush with the authorities, the beginning of his stormy career as a fugitive. He was haled before the chancellor as a heretic. Tyndale said afterward: "I was reviled and rated by the chancellor as though I had been a dog." Sir John and Lady Walsh were won over to his side and soon the high dignitaries of the area ceased to visit the manor at Little Sodbury. To fulfill his ambition of translating the New Testament and realizing that he could not remain a free man for long in that part of the country, he set out on his long trek to distant London.

London—the grave and the goal of many high ambitions; possessed of a number of printing presses and the seat of Bishop Tunstall, himself a scholar and a friend of Erasmus. "Then thought I, if I might come to this man's service, I were happy," wrote Tyndale later, "and so I gat me to London." He arrived in the midsummer of 1523. The cobbled highways of the main thoroughfares rang with the sound of horses and carriages; the pavements of stone were lacquered smooth by a myriad footfalls. Gutters and pavements were littered with refuse and manure, animal and human, which in the sun exuded a foul stench it seemed impossible to escape.

In his pocket Tyndale carried a letter of introduction from Sir John Walsh to Sir Harry Guildford, controller of the royal household. In his heart he carried the hope that somehow an interview with Bishop Tunstall could be arranged and his patronage secured to enable him to undertake the translation of the New Testament and ultimately of the whole Bible into the current English. A chaplaincy with the Bishop of London and his sanction of the proposed translation would be the answer to all his hopes.

Finally, after many weeks, when August had mellowed into September and the leaves in his native Gloucester had taken on a rustic hue, he obtained an interview through Guildford with Cuthbert Tunstall, bishop of London. The half light of late evening found the translator, "small of stature and spare of physique," trudging into the courtyard of the bishop's palace and

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Our Example

by ELLEN G. WHITE

OUR Lord Jesus Christ came to this world as the unwearied servant of man's necessity. He "took our infirmities, and bare our sicknesses,"¹ that He might minister to every need of humanity. The burden of disease and wretchedness and sin He came to remove. It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character.

Varied were the circumstances and needs of those who besought His aid, and none who came to Him went away unhelped. *From Him flowed a stream of healing power, and in body and mind and soul men were made whole.*

The Saviour's work was not restricted to any time or place. His compassion knew no limit. On so large a scale did He conduct His work of healing and teaching that there was no building in Palestine large enough to receive the multitudes that thronged to Him.

On the green hill slopes of Galilee, in the thoroughfares of travel, by the seashore, in the synagogues, and in every other place where the sick could be brought to Him, was to be found His hospital. In every city, every town, every village, through which He passed, He laid His hands upon the afflicted ones and healed them.

Wherever there were hearts ready to receive His message, He comforted them with the assurance of their heavenly Father's love. All day He ministered to those who came to Him; in the evening He gave attention to such as through the day must toil to earn a pittance for the support of their families.

Jesus carried the awful weight of responsibility for the salvation of men. He knew that unless there was a decided change in the principles and purposes of the human race, all would be lost. This was the burden of His soul, and none could appreciate the weight that rested upon Him.

Through childhood, youth, and manhood, He walked alone. Yet it was heaven to be in His presence. Day by day He met trials and temptations; day by day He was brought into contact with evil, and witnessed its power upon those whom He was seeking to bless and to save. Yet He did not fail or become discouraged.

In all things He brought His wishes into strict abeyance to His mission. He glorified His life by making everything in it subordinate to the will of His Father. *When in His youth His mother, finding Him in the school of the rabbis, said, "Son, why hast thou thus dealt with us?" He answered—and His answer is the keynote of His lifework—"How is it that ye sought me? Wist ye not that I must be about my Father's business?"*²

His life was one of constant self-sacrifice. He had no home in this world, except as the kindness of friends provided for Him as a wayfarer. He came to live in our behalf the life of the poorest and to walk and work among the needy and the suffering. Unrecognized and unhonored, He walked in and out among the people for whom He had done so much.

He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace. He saw the needs of men and women, children and youth, and to all He gave the invitation, "Come unto me."

During His ministry, Jesus devoted more time to healing the sick than to preaching. His miracles testified to the truth of His words, that He came not to destroy, but to save. Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought.

His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy.

"The land of Zebulun and the land of Naphtali,
Toward the sea, beyond the Jordan,
Galilee of the nations,
The people that sat in darkness
Saw a great light,
And to them that sat in the region
and shadow of death,
To them did light spring up."³

The Saviour made each work of healing an occasion for implanting divine principles in the mind and soul. This was the purpose of His work. He imparted earthly blessings, that He might incline the hearts of men to receive the gospel of His grace.

Christ might have occupied the highest place among the teachers of the Jewish nation, but He preferred rather to take the gospel to the poor. He went from place to place, that those in the highways and byways might hear the words of truth. By the sea, on the mountainside, in the streets of the city, in the synagogue, His voice was heard explaining the Scriptures. Often He taught in the outer court of the temple, that the Gentiles might hear His words.

So unlike the explanations of Scripture given by the scribes and Pharisees was Christ's teaching, that the attention of the people was arrested. *The rabbis dwelt upon tradition, upon human theory and speculation. Often that which men had taught and written about the Scripture was put in place of the Scripture itself.*

The subject of Christ's teaching was the word of God. He met questioners with a plain, "It is written," "What saith the Scripture?" "How readest



VERNON NYE, ARTIST

of wisdom. *He spoke to them in language so simple that they could not fail of understanding.* By methods peculiarly His own, He helped all who were in sorrow and affliction. With tender, courteous grace He ministered to the sin-sick soul, bringing healing and strength.

The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. *He taught in a way that made them feel the completeness of His identification with their interests and happiness.*

His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. Gracious, tenderhearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He carried blessing.

While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches.

Christ came to this world to show that by receiving power from on high, man can live an unsullied life. With unwearying patience and sympathetic helpfulness He met men in their necessities. By the gentle touch of grace He banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.

He could say to whom He pleased, "Follow Me," and the one addressed arose and followed Him. The spell of the world's enchantment was broken. At the sound of His voice the spirit of greed and ambition fled from the heart, and men arose, emancipated, to follow the Saviour.

Christ recognized no distinction of nationality or rank or creed. The scribes and Pharisees desired to make

the covenant, brought the tidings of salvation. His fame as the Great Healer spread throughout Palestine. The sick came to the places through which He would pass, that they might call on Him for help. Hither, too, came many anxious to hear His words and to receive a touch of His hand.

Thus He went from city to city, from town to town, preaching the gospel and healing the sick—the King of glory in the lowly garb of humanity.

He attended the great yearly festivals of the nation, and to the multitude absorbed in outward ceremony He spoke of heavenly things, bringing eternity within their view. To all He brought treasures from the storehouse

thou?" At every opportunity when an interest was awakened by either friend or foe, He presented the word.

With clearness and power He proclaimed the gospel message. His words shed a flood of light on the teachings of patriarchs and prophets, and the Scriptures came to men as a new revelation. Never before had His hearers perceived in the word of God such depth of meaning.

Never was there such an evangelist as Christ. He was the Majesty of heaven, but He humbled Himself to take our nature, that He might meet men where they were.

To all people, rich and poor, free and bond, Christ, the Messenger of

From page 7

a local and a national benefit of the gifts of heaven, and to exclude the rest of God's family in the world. But Christ came to break down every wall of partition. He came to show that His gift of mercy and love is as unconfined as the air, the light, or the showers of rain that refresh the earth.

The life of Christ established a religion in which there is no caste, a religion by which Jew and Gentile, free and bond, are linked in a common brotherhood, equal before God. *No question of policy influenced His movements. He made no difference between neighbors and strangers, friends and enemies.* That which appealed to His heart was a soul thirsting for the waters of life.

He passed by no human being as worthless, but sought to apply the healing remedy to every soul. In whatever company He found Himself He presented a lesson appropriate to the time and the circumstances. Every neglect or insult shown by men to their fellow men only made Him more conscious of their need of His divine-human sympathy.

He sought to inspire with hope the roughest and most unpromising, setting before them the assurance that they might become blameless and harmless, attaining such a character as would make them manifest as the children of God.

Often He met those who had drifted under Satan's control, and who had no power to break from his snare. To such a one, discouraged, sick, tempted, fallen, Jesus would speak words of tenderest pity, words that were needed and could be understood.

Others He met who were fighting a hand-to-hand battle with the adversary of souls. These He encouraged to persevere, assuring them that they would win; for angels of God were on their side and would give them the victory.

At the table of the publicans He sat as an honored guest, by His sympathy and social kindness showing that He recognized the dignity of humanity; and men longed to become worthy of His confidence. Upon their thirsty hearts His words fell with blessed, life-giving power. New impulses were awakened, and to these outcasts of society there opened the possibility of a new life.

Though He was a Jew, Jesus mingled freely with the Samaritans, setting at naught the Pharisaic customs of His nation. *In face of their prejudices He accepted the hospitality of this de-*

spised people. He slept with them under their roofs, ate with them at their tables—partaking of the food prepared and served by their hands—taught in their streets, and treated them with the utmost kindness and courtesy. And while He drew their hearts to Him by the tie of human sympathy, His divine grace brought to them the salvation which the Jews rejected.

Christ neglected no opportunity of proclaiming the gospel of salvation. Listen to His wonderful words to that one woman of Samaria.

He was sitting by Jacob's well, as the woman came to draw water. To her surprise He asked a favor of her. "Give me to drink," He said. He wanted a cool draught, and He wished also to open the way whereby He might give to her the water of life.

"How is it," said the woman, "that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

Jesus answered, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldst have asked of him, and he would have given thee living water. . . . Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."¹

How much interest Christ manifested in this one woman! How earnest and eloquent were His words. When the woman heard them, she left her waterpot, and went into the city, saying to her friends, "Come, see a man, which told me all things that ever I did: is not this the Christ?"

We read that "many of the Samaritans of that city believed on him."² And who can estimate the influence which these words have exerted for the saving of souls in the years that have passed since then?

Wherever hearts are open to receive the truth, Christ is ready to instruct them. He reveals to them the Father, and the service acceptable to Him who reads the heart. For such He uses no parables. To them, as to the woman at the well, He says, "I that speak unto thee am he."

¹ Matt. 8:17.² Luke 2:48, 49.³ Matt. 4:15, 16, A.R.V., margin.⁴ John 4:7-14.⁵ Verses 29, 39.Reprinted from *The Ministry of Healing*, chapter 1. Italics supplied.

pulling the huge bell that hung at the side of the massive weather-beaten door. Soon he was seated in the audience chamber. The light of the setting sun streamed in through the latticed windows, making checkered the somber garb that swaddled the rotund amplitude which was the bishop of London. Soon the sun was to set forever on Tyndale's fortunes in England.

The bishop, who at a luncheon table was no taciturnist, was now sparing in words. His favor at court was good, and his position in the world could not be jeopardized by so risky a project. From the moment he entered the bishop's sumptuous chamber, Tyndale knew his hopes were dashed. The figure of Luther, which loomed large on the European scene of the time, loomed even larger in the audience chamber of Tunstall that night. This was quite definitely not the time to start mass producing vernacular Bibles! And so, recorded Tyndale, "my lord answered me that his house was full, and advised me to seek in London, where he said I could not lack a service."

As the shadows of night deepened, he trudged the darkened streets, his hopes and dreams blasted. The money given him by Sir John was spent. He was penniless. But Tyndale knew that since God had given him a task to do, He would give him the power and the means to do it. These he found in the home of a rich cloth merchant of Barking, one Humphrey Monmouth, a traveled and generous-hearted man.

Here work on the first draft of the New Testament was begun. But Tyndale knew that if this work were ever to be published he must seek another land. In the house of Monmouth he met many wealthy merchants who were to provide invaluable assistance in future days. In one of their vessels, he was soon leaving the shores of England behind. If his great work of translation were to be completed and published, he must seek other, more congenial shores. In May, 1524, he sailed for Hamburg, never to return.

"Not only was there no room in my lord of London's palace to translate the Scriptures," he said, "but there was no room in all England." No room in all England! This cry both laid bare his soul and resolved his destiny.

This is the first installment of a three-part serial. Part two will appear next week.



Links in a Chain

PART FOUR

by **BARBARA VANDULEK**
as told to **GERTRUDE LOEWEN**

PLEASE, I'd like to see a secretary of the Board of Missions," I requested upon entering the General Conference of Seventh-day Adventists' world headquarters office.

"Go to your right, turn left, and walk down the corridor to the fourth door on your right," the receptionist instructed and by telephone alerted Elder F. R. Millard of my imminent arrival.

"What can I do for you?" he inquired pleasantly.

"I want to be a missionary."

"That's fine. For many years I served in Japan, and my daughter, who's about your age, plans soon to go to Singapore to teach. We can use many young people in our missions program, and if you'll complete this form we'll keep you in mind for some specific location."

I filled in the requested information, all except my church affiliation. Of the many religions I'd investigated, Seventh-day Adventists alone practiced in entirety the Bible truths that I wished to give to the world. Intending to become an Adventist before taking up my work, I now concerned myself primarily with volunteering for mission service. When finally I had placed God's plan for me above my personal desire for a husband, the dormant impetus from my travel seminar to Europe provided the necessary determination to go to the mission field by myself to share the Slaters' faith with the needy world. The matter of my church affiliation seemed merely incidental to my supreme goal of becoming a missionary. "I'll give you a picture of my-

self later," I promised, handing Elder Millard my application.

"Thank you for this information." He glanced at it briefly. "To enable you to qualify more adequately for an overseas assignment, I'd suggest that you secure additional training in one of our denominational schools, perhaps at Columbia Union College, not far from here."

Thrilled with the prospect of realizing my goal, I decided to work toward my Master's degree in English. "Inasmuch as I plan to become a missionary, I desire to enroll in your fall term," I wrote to the college. "May I also request part-time work to help pay expenses?"

As soon as I received my acceptance I discontinued my research institute work and moved back home with my parents until school would open. "Why do you throw away a good job?" mother chided. "You betray all the time and money we've invested in your education when you don't use it to obtain the best possible salary. If you don't build up your security while you're young, you'll live to regret it later."

"The security I seek guarantees more benefits than all the money in the world."

"You're just passing through another one of your temporary phases. When you're older you'll see your mistake. I hope that happens before you waste too much time drifting from one thing to another."

"Believe me, please. I can't go against my convictions."

"You and your church business. It's

become a fetish. You leap like a frog from one church to another, showing no consideration for your family."

"Mother," I cried heartbrokenly, "ever since I can remember, I've tried to please the Christ, who died for me. Please, Mother, try to understand me. He holds me responsible for the decisions I make, the same as you decide what's right for yourself. I only try to obey the Bible's teachings."

My desperate groping for spiritual truth wilted mother's arguments, and she sat in her chair, stunned. For several weeks we didn't discuss religion, and then father's illness sent him to the hospital. To lend a helping hand during my family's crisis, I relinquished my plans to live on the college campus and stayed at home with mother. Although my yearning to serve as a Seventh-day Adventist missionary continued to burn brightly, I found it difficult to align myself with them as a church member. "Why don't you decide to become an Adventist?" Dr. Slate encouraged.

"Someday," I promised.

Sensing my inner turmoil and fearful that I might jump into this strange religion, mother discouraged any premature spiritual involvement. "Don't rush into a church blindfolded," she warned.

However, the Slaters realized that until I'd won my battle I'd never experience peace. "Now's the time," they urged. "God calls you now."

"Someday," I kept postponing.

The fringe or shadow area of Seventh-day Adventism, involving personal conduct, perplexed me. "How can I believe something the church teaches which its members don't fully practice?" I questioned the pastor.

"Only through Christ can we attain perfection. We must fix our eyes upon Him, not upon man."

"You preach that He will soon return to this earth, but some of your members act as if they don't expect

Him for years. In the many decisions that I've had to make, I've relied on the admonition "Seek ye first the kingdom of heaven," but how can I find this kingdom in your church when, by their conduct, some of your members contradict the Bible's teaching?"

Gently he tried to turn my eyes away from those about me to the lovely Jesus. "While the Scriptures point us to our heavenly home, we can't reach our destination independently, for when Christ returns He will claim the church as His bride. To sanctify its members comprises the church's present work on earth. Only those who complete this work of purification in their lives will go with Him into the kingdom. However, we must beware of becoming legalistic. Rules by themselves leave us cold. Our Saviour communicates Himself to us, and if we love Him supremely we'll do only those things that we know will please Him."

As he smoothed the ruffled sea my doubts had created, love for my Saviour flowed through my entire being,

and with eyes wide open and no reservations I determined to identify myself with the people who had come to mean more than life itself to me. "Yes, I'm now ready to join your church," I told the Slates.

Aware that my decision would precipitate my family's displeasure, I hesitated to ask them to witness my baptism, but I also recognized that if I didn't I would deny my Lord. "Mother, will you please come to church next Sabbath when I'm baptized?" I invited.

"No, I don't care to come. Can't you wait awhile?"

To accommodate another candidate, the pastor delayed the rite. "Mother, I've waited a week. Will you come next Sabbath?" I again asked.

"Can't you postpone it longer? Don't rush into this strange religion."

One year after I had met my first Seventh-day Adventist I joined the Adventist Church and showed mother my baptismal certificate, dated September 3, 1960. "Why didn't you

wait?" she chided. "You've acted too intensely about religious matters."

"Since no other course appeared right for me, I saw no reason for waiting to follow what God has indicated as His will for me."

My stormy months of truth-searching had finally culminated in my total commitment to Christ. However, during this frustrating period of indecision I hadn't manifested a beloved daughter's respect to her parents. Seeming to abandon the home training that they had given me only in love, I had hurt them with my compelling convictions and had inflicted upon them a pain hard to endure although, more than anything, I had wanted them to believe in the promises I had discovered in the Bible.

Without my family's becoming any less dear to me, I'd surrendered to the One who had given His life for me, and longed for them to know Him too. Although my goal of becoming a missionary still obsessed me, I realized that He couldn't use me until I first bore a faithful testimony at home and overcame the prejudice that my erratic behavior had unintentionally created. Therefore, I obtained a secretarial position and enrolled in two classes at Columbia Union College, commuting between Alexandria, Virginia, and Takoma Park, Maryland, so that I could live with my parents.

After a few weeks my church appointed me as a delegate to the Youth Bible Conference that convened the same time as my father's birthday. "Barbara, you'll celebrate with us, won't you?" mother appealed.

Realizing that I couldn't disappoint my family as I had so often done in recent months, I arranged for another girl to take notes for me during my absence and participated in the birthday dinner. The following evening mother expressed her appreciation to me by cordially welcoming my associate Missionary Volunteer officers as we counseled together, and served us refreshments. Although it was difficult at first for her to omit vinegar and certain spices I no longer included in my diet, she endeavored to prepare my favorite foods, and we enjoyed a close family relationship.

Then, for my advanced training program, I transferred to Andrews University, in Berrien Springs, Michigan, where God guided me to my future husband.

This is the fourth installment of a five-part serial. Part five will appear next week.

Not on the Job

by DOROTHY EMMERSON

IT WAS our lunch hour. By the time the four of us got to the restaurant we figured we had about forty minutes to order, eat, and leave so as to get back to work on time.

"Good," we said as we sat down, "at least the place isn't crowded today."

Soon a cute little waitress came over and handed each of us a menu. We decided we would all have the specialty of the house—French onion soup and tossed salad—so as to save time in ordering.

After a while our pretty blond waitress brought glasses of ice water, but before we could order she had skipped away.

We waited, searching the dining room for her. There were waitresses all over the place, but no sign of ours.

Five minutes went by. Finally she appeared to take our order, but she had forgotten her pencil.

By the time she returned with a pencil and had taken our order we

had lost considerable time. But there was no need to worry, the soup's already made and so are the salads, we assured one another.

After visiting a bit, we glanced at our watches. No waitress. No food, and only twenty minutes left before we must leave for work.

At last she arrived with our salads and no-longer-hot bowls of onion soup. The only thing that was hot at this stage were our tempers. But there was nothing to do but eat and run.

It was obvious to us that there was nothing wrong with the food. Just the delay in getting it to us. What had happened?

We saw the reason as we were on our way out. A young man was eating at the snack bar, and there she was, gaily chatting with him, completely oblivious to all her customers. Somehow she no longer seemed either cute or pretty.

We heard she lost her job that week.

Sabbath School Lesson

Prepared for publication by the General
Conference Sabbath School Department



March 7

CHRISTIAN MATURITY 10

"Be ye therefore perfect, even as your Father which is in heaven is perfect."
Matt. 5:48.

The child of God should clearly understand what it means to have a mature Christian experience. God made man perfect, but sin produced imperfection which disqualified the sinner for salvation. His only hope is Christ. By faith in the atonement he is clothed in Christ's righteousness, and in that sense he is justified without condemnation before God. There is no instance in the New Testament of a personal claim to complete perfection, as this lesson makes clear.

KEY WORDS AND EXPRESSIONS

1. Perfect. The adjective thus translated means "full-grown," "mature," "complete," "[what has] reached the goal." In Greek literature it is used of flawless sacrificial victims, of full-grown or mature animals, of mature persons, of trained and fully qualified professional men. The idea of maturity is evident in such passages as Eph. 4:13; 1 Cor. 14:20 (translated "men"); Heb. 5:13, 14 (translated "of full age"). The verb form means "to finish," "to complete," "to perfect."

2. Lay Aside Every Weight. The picture is of an athlete removing every encumbrance, such as clothing, which might be a handicap to him in a forthcoming athletic contest. The Greeks used the expression in this sense; and since Hebrews

12:1, 2 pictures the Christian race in terms of an athletic contest, this is probably Paul's meaning here.

3. Captain. This word in Hebrews 2:10 is from the same Greek word as "author" in chapter 12:2. Read the discussion of this word in Lesson 7.

4. Conversation. The Greek word here translated "conversation" means "manner of life," "conduct," "behavior." It does not mean "conversation" in the sense of "speech," but would include speech as one aspect of behavior, or conduct.

LESSON OUTLINE

1. The Ideal of Perfection
Matt. 5:48
2. The Pursuit of Excellence
Phil. 3:12-15
3. The Path to Perfection
2 Tim. 3:16, 17
4. Christ Our Example
Heb. 12:1, 2
5. Marks of Maturity
James 3:2, 1:4; Col. 3:14
6. The Fullness of Christ
Eph. 4:13-15

Christian Maturity LESSON 10

Monday

Part 2

THE PURSUIT
OF EXCELLENCE

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before,

"I press toward the mark for the prize of the high calling of God in Christ Jesus.

"Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you."

Phil. 3:12-15

The word "perfect" is used with two different meanings in Phil. 3:12-15. In verse 12 Paul denies being "already perfect." He has not yet reached that stage of holiness that God wishes him to attain. But he presses on, like a runner straining for a prize, seeking for "the high calling of God in Christ Jesus." Verse 14.

In verse 15 he says: "Let us therefore, as many as be perfect, be thus minded." Here the word "perfect" means "mature Christians," people who are no longer "babes" that need to be nursed in their Christian experience. While Paul places himself among these mature individuals, he does not mean that he or any other Christian of his day had reached a stage of perfect holiness. This idea is excluded by the denial found in verse 12. But some of the Philippians had, with Paul, reached a level of spiritual maturity described in verse 15 as "perfect."

How did Paul refer to certain Corinthian Christians?
1 Cor. 2:6.

THINK IT THROUGH How is present perfection made possible? Rom. 8:1-4.

"The ideal of Christian character is Christlikeness. There is opened before us a path of constant advancement. We have an object to gain, a standard to reach, that includes everything good and pure and noble and elevated. There should be continual striving and constant progress onward and upward toward perfection of character."—"Testimonies," Vol. 8, p. 64.

"All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible sup-

plies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through cooperation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—"The Desire of Ages," page 827.

In the Sermon on the Mount Christ presents a seemingly impossible ideal: "Be ye therefore perfect." But notice this statement in its context. In Matthew 5:43-48 Christ depicts what it means to be like the Father. "Love your enemies," He says, "that ye may be the children of your Father which is in heaven." Jesus refers here to the Jewish practice of considering a Gentile as no better than a dog. A true Christian will treat all men with respect as does God. Having said this Jesus adds: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

God is to be our model. We are to follow Him in all His perfections. This does not mean that we can reach complete equality with God, for God's attributes are infinitely superior to our finite virtues. But like God we can be fair and upright in dealing with our enemies. Jesus describes the perfect individual as one who is completely committed to the law of love and like God treats even his enemies with genuine love.

Unfortunately, the English word "perfect" does not adequately express the meaning of the Greek word *teleios* used in Matt. 5:48. In Biblical times this word could refer to an animal without blemish or deformity or to someone who was full-grown, mature, complete. It does not refer to absolute sinlessness in this life. See *Steps to Christ*, page 62. A child can be perfect for its age, a plant can be perfect for its stage of maturation; but both grow, and graduated perfection marks the developing life. See *Christ's Object Lessons*, pages 65, 66.

How did Luke record a teaching similar to that in Matthew? Luke 6:36.

Christian Maturity LESSON 10

Sunday

Part 1
THE IDEAL
OF PERFECTION
Matt. 5:48

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Part 3

THE PATH TO PERFECTION
2 Tim. 3:16, 17

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
"That the man of God may be perfect, thoroughly furnished unto all good works."

The pathway to Christian maturity is illuminated by the study of His Word. See Ps. 119:105. Or as Paul says, "Scripture . . . is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect." The word here translated "perfect" is from a Greek word meaning "fitted," "equipped." As used in this text, the perfect individual is one who through his study of the Bible is fitted for all that is required of a man as a Christian.

How is perfection made possible for the Christian? Heb. 13:20, 21.

Notice that perfection "in every good work" comes through Jesus Christ. Such perfection does not come suddenly, for Jesus "leads His people on step by step, purifying and fitting them for translation."—*Testimonies*, Vol. 1, p. 333. If perfection comes through Christ, the Living Word, it follows that the inspired Written Word is an important aid to perfection, because it presents the fullest revelation of "our Lord Jesus, that great Shepherd of the sheep."

"The union of the divine and the human, manifest in Christ, exists also in the Bible. The truths revealed are all 'given by inspiration of God'; yet they are expressed in the words of men and are adapted to human needs."—*Testimonies*, Vol. 5, p. 747.

THINK IT THROUGH Is my Bible study sufficient in time and quality to promote my spiritual growth?

"In every command and in every promise of the Word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the Word is receiving the very life and character of God. . . ."

"Receive into the soul by faith the incorruptible seed of the Word, and it will bring forth a character and a life

after the similitude of the character and the life of God."—*Christ's Object Lessons*, page 38.

"Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving."—*Ibid.*, p. 101.

Part 4

CHRIST OUR EXAMPLE

Heb. 12:1, 2

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,
"Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The runner who competes in a race often provided Paul with an apt illustration of the Christian seeking eternal life. See Gal. 2:2; Phil. 2:16; 1 Cor. 9:24-27. An athlete must put forth every effort to win the contest that has been marked out for him. Likewise, if we expect to be successful in achieving the goal, we must "run with patience the race that is set before us." The word "patience" means "fortitude," "perseverance." We are to run "with patience" because this race is not won till it is completed. It was not until the end of his life that Paul could say, "I have finished the race." 2 Tim. 4:7, RSV. See also Heb. 10:36; Rev. 2:10.

"To win a perishable prize, the Grecian runners spared themselves no toil or discipline. We are striving for a prize infinitely more valuable, even the crown of everlasting life. How much more careful should be our striving, how much more willing our sacrifice and self-denial!"—*The Acts of the Apostles*, page 312.

How did Jesus demonstrate the need for patient endurance? Heb. 12:2.

What experiences contribute to our character development? Heb. 2:10; 12:11; James 1:12.

THINK IT THROUGH Are there "weights" in my life that should be laid aside? How is this accomplished?

"When one turns away from human imperfections to behold Jesus, a divine transformation takes place in the character. The Spirit of Christ working upon the heart conforms it to His image."—*Christ's Object Lessons*, page 250.
"We cannot equal the pattern; but we shall not be approved of God if we

do not copy it and, according to the ability which God has given, resemble it."—*Testimonies*, Vol. 2, p. 549.

"Remember that you will never reach a higher standard than you yourself set."—*Christ's Object Lessons*, page 331.

Part 5

MARKS OF MATURITY

James 3:2; 1:4; Col. 3:14

"For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

"And above all these things put on charity, which is the bond of perfectness."

In the texts above can be found three marks of perfection that will be seen in a growing Christian:

(1) Pure speech. James indicates that the maturing Christian should be careful about his speech. James 3:2. "We must have perfect control over our own spirit. 'If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.'"—*Testimonies*, Vol. 1, p. 308.

(2) Patience. James 1:4 in the RSV reads: "Let steadfastness have its full effect, that you may be perfect and complete." This patience or steadfastness may be passive as under trial or chastisement permitted by God. See Luke 21:19; 2 Cor. 6:4; 2 Tim. 3:10; Heb. 12:7. It may also be active, persistent, persevering, as in "well-doing." See Rom. 2:7; Luke 8:15.

(3) Love. The apostle Paul encourages the Christian to "put on love, which binds everything together in perfect harmony." Col. 3:14, RSV. "When consecrated believers assemble, their conversation will not be upon the imperfections of others or savor of murmuring or complaint; charity, or love, the bond of perfectness, will encircle them. Love to God and their fellowmen flows out naturally in words of affection, sympathy, and esteem for their brethren."—*Testimonies*, Vol. 1, p. 509.

What attitude will a mature Christian have toward the problems of life? Acts 20:24; 2 Cor. 4:8-11.

THINK IT THROUGH Should a Christian ever become discouraged? Is it a sin if he does?

"In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong."—*The Desire of Ages*, page 429.

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enableings."—*Christ's Object Lessons*, page 333.

"Let no one say, I cannot remedy my defects of character. If you come to this decision, you will certainly fail of obtaining everlasting life. The impossibility lies in your own will. If you will not, then you can not overcome. The real difficulty arises from the corruption of an unsanctified heart, and an unwillingness to submit to the control of God."—*Ibid.*, p. 331.

Part 6

THE FULLNESS OF CHRIST

Eph. 4:13-15

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;

"But speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ.

In Eph. 4:13-15 Paul compares the church, Christ's mystical body, with the human body. Like the physical body, the church is to grow to a state of maturity or perfection in contrast to the childish state of immaturity. Verse 14. The task of church leaders then is to assist church members to attain unto full Christian maturity. This maturity is a fullgrown manhood in faith and knowledge in contrast with the inexperienced and immature faith of the spiritual child.

How does this growth come about? By growing "up into Him, . . . even Christ." Take away Christ, and all that is left to grow in our lives becomes mere counterfeit. Christ alone is our example of perfection.

Until what time may we expect the process of character perfection to go forward? 1 John 3:2, 3; Rev. 22:11.

THINK IT THROUGH What can I do today to foster a more mature spiritual experience?

"The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life."—*The Desire of Ages*, page 311.

"By beholding Jesus we receive a living, expanding principle in the heart, and the Holy Spirit carries on the work, and the believer advances from grace to grace, from strength to strength, from character to character. He conforms to

the image of Christ, until in spiritual growth he attains unto the measure of the full stature in Christ Jesus."—*Selected Messages*, Bk. 1, p. 395.

"Christ is seeking to reproduce Himself in the hearts of men." "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, pages 67, 69.

From page 4

Admittedly, these jobs are quite removed from the front lines of battle, yet the presence of these men on their jobs indicates their realization that they owe two years to their country. And since these civilian jobs are necessary tasks, it can be argued that the conscientious objectors who will fill these positions will free other men for combat duty. They too may find it difficult not to participate indirectly in war.

By far the largest group of objectors is the noncombatants. These are the men who serve in the armed forces but receive no weapons training. Following induction, they are sent to Company E, Fourth Battalion, Basic Training Center, at Fort Sam Houston, Texas. After basic training they travel a mile or two across the same post to the United States Army Medical Training Center. When they become medics they might be sent to any Army medical complex in the United States. Or to Germany, Korea, or Japan. Or to the Army's Project Whitecoat at Fort Detrick, Maryland. Or to Saigon, the Mekong Delta, Con Thien, Danang, Pleiku, or to anywhere else in South Vietnam to perform their duties without the aid of a weapon.

These are the conscientious *cooperators*, men who do not simply sit still and refuse to participate, but who go onto the battlefield in an attempt to *undo* as much of the injustice of war as they can.

The conscientious cooperators absolutely refuse to violate the sixth commandment of God; for them it is not a time to kill. But they also believe in their obligation to society, which they refuse to take sitting down.

For when a man clamps a field dressing on a bleeding skull and rushes the casualty to an evacuation station; when he twists a tourniquet over the stub of a soldier's shattered arm and gives him a quick shot of morphine; when he packs an airtight bandage over a sucking chest wound and rushes on to the next victim of a time of war, today becomes for him much more than a time not to kill. It becomes a time to heal.

¹ Deut. 2:24.
² Gen. 15:16.
³ Deut. 2:33, 34.
⁴ Deut. 2:37.
⁵ Deut. 2:25.
⁶ Joshua 6:2.
⁷ Joshua 10:11.
⁸ Matt. 22:21.
⁹ Rom. 13:1-7, N.E.B. From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

Radarscope

► Switzerland's 515 watch factories produce 67 million watches a year—almost half the world's total.

National Geographic Society

► One person in two in the United States has been born since the start of World War II, almost one out of three since the start of the war in Korea.

CCUS

► Europe's highest rail station perches only 2,300 feet below the famous Jungfrau's 13,642-foot peak in Switzerland. The railroad's final 4.4 miles, all tunnel, took 14 years to build.

National Geographic Society

► Madrid's cable railway over a section of the city has proved popular both with the local population and with tourists since its inauguration last summer. It has carried a daily average of 3,200, mostly whole families and children.

IDES

► Because too little is known about hurricanes—what causes them, why some are more powerful than others, what makes them veer in one direction rather than another—a comprehensive hurricane system can give only a 24-hour notice of where a hurricane will strike. Anything beyond that is to be determined hopefully through much further study.

Science News

► Replacing the traditional pencil and paper driver's license exam, a new automated technique will be used in an experiment to be conducted in Iowa. The United States Department of Transportation is financing the project. In the new test an applicant will enter a booth and press a button that starts a color movie shown on a personal TV set. The film will dramatize a series of traffic situations that call for knowledge of legal and safe-driving requirements. The film stops at a planned moment in each situation and presents a multiple-choice question which the applicant answers with a push-button responder. His choices are transmitted electronically to a control console to be instantly scored.

Raytheon

► Navy scientists have discovered salt domes—geological structures known to accumulate oil—in deep ocean sediments of the eastern Atlantic. These structures had been previously found only on continental-shelf areas where the petroleum industry is now concentrating all offshore drilling operations. Finding of the domes along with organic-rich sediments in an area located 400 miles west of Senegal and 180 miles north of the Cape Verde Islands, may thrust the search for oil into the deep ocean.

Naval Research Reviews

► From above its eyes to the tip of its tail, a porcupine is armed with 30,000 barbed, hollow quills. Each quill has 20 to 30 barbs.

National Geographic Society

► Paddy, an Irish Setter in Elie, Scotland, collected more than 15,000 golf balls that were resold, earning \$1,500 for a local church fund.

Gaines

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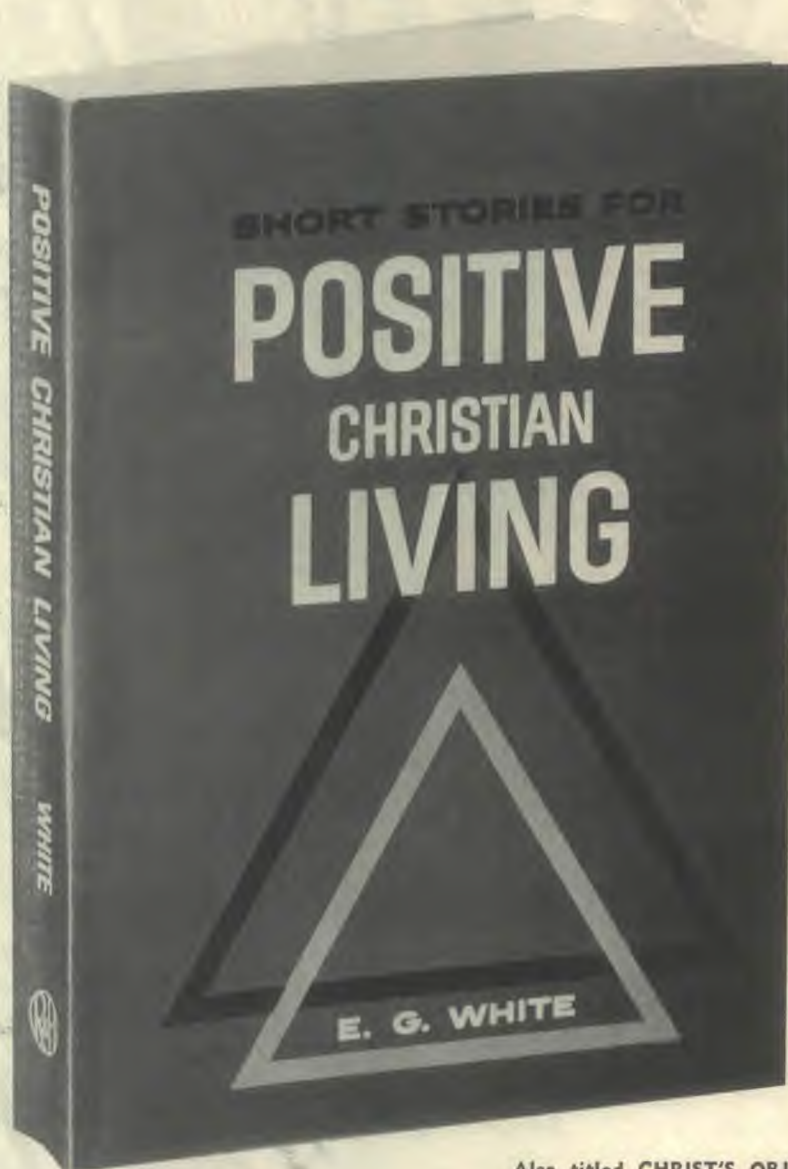
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