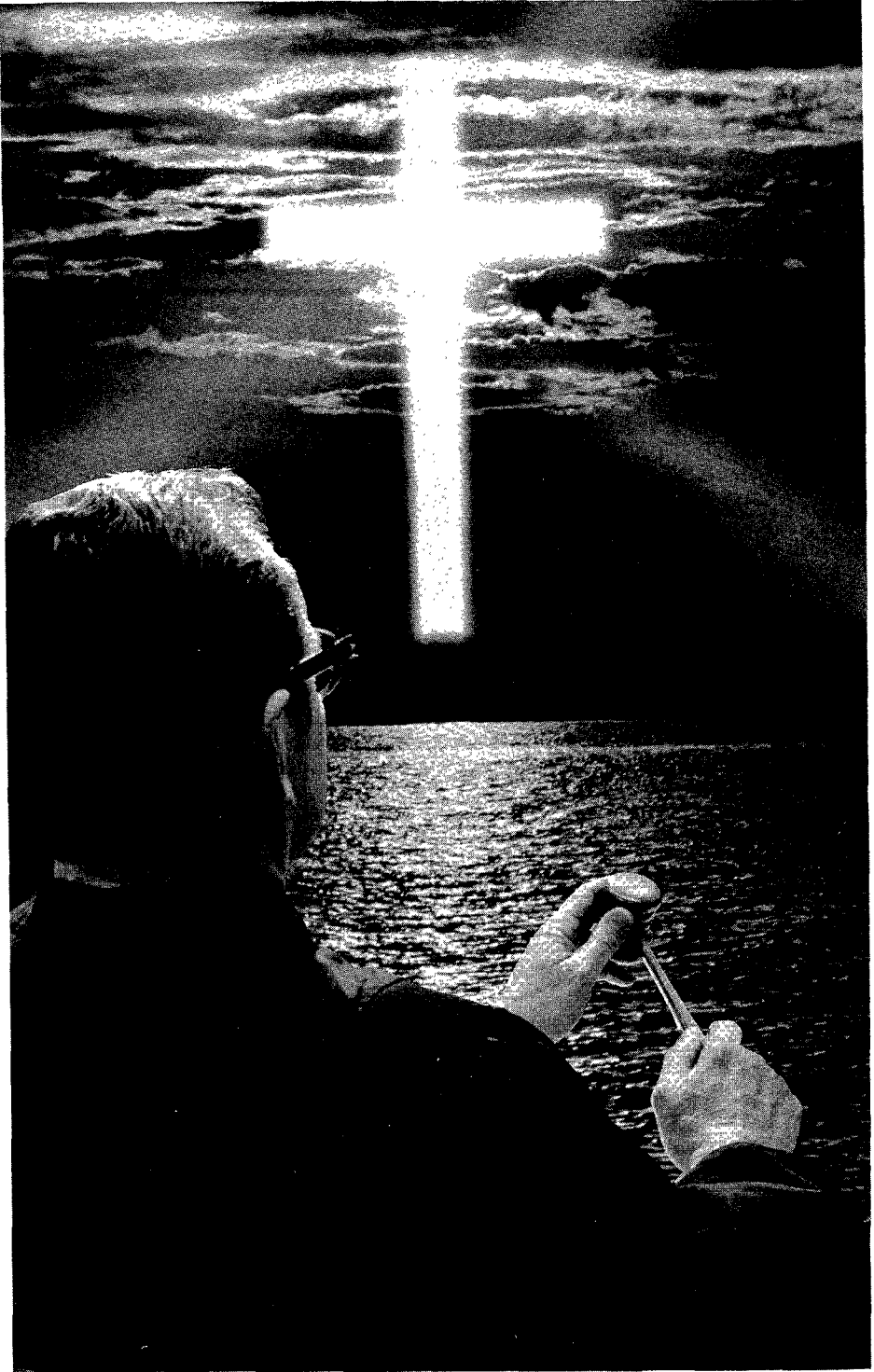


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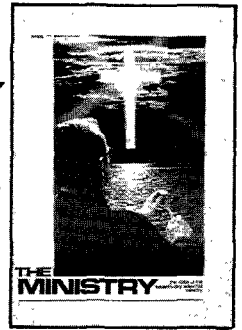
THE MINISTRY

the voice of the
seventh-day adventist
ministry

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J. BYRON LOGAN



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THE TRIAL OF JESUS OF NAZARETH

SIR LESLIE HERRON

From a Lawyer's Point of View

Preface

I propose to treat this subject judicially and objectively as a lawyer and, I hope, with resolute dispassion which is the true secret of any judicial summing-up. I speak not as a theologian or as a student of Christian religion, but as a lawyer.

I therefore set on one side my horror of the tragedy or my compassion for the victim. Also I set aside such antagonism that naturally arises in one, namely, antagonism to ancient formularies which inclines one's mind to prejudice by contrast with the humane and, we hope, more tolerant considerations of the law in New South Wales as it is today.

Let any objective reader put side by side the four Gospels and add to them the account in the Acts of the Apostles, and he will be struck, as any judge accustomed to evaluate evidence is always struck, with one outstanding fact. It is this, that while there may be a great variety of detail or form of expression or narration of or emphasis put on occurrences, underneath it all, the substance and weight of the narration are true.

In the case of the trial of Jesus the simplicity with which events of stupendous import are told arrests and holds the mind of any judge accustomed to evaluate evidence, making an indelible impression, and leaving an abiding sense of the realism and veritable fact of the most tragic incident in all human history.

J. BYRON LOGAN

(Editorial Note: This article is a reprint of the occasional address given by the chief justice of New South Wales, Australia, Sir Leslie Herron, in the Pitt Street Congregational church on Palm Sunday, March 22, 1970.)

History

History is of value as illuminating later events, so let us pause to examine the background to the trial, the historical events that converged to bring it about.

The Jews were a turbulent race. Picture the scene in Judea at the time of Jesus' birth.

Since the dawn of recorded time the Jewish people had been turbulent, but never more so than at the time of Jesus' birth.

There were wars of conquest, wars of devastation and destruction. Jews were killed and massacred by the tens of thousands and carried into slavery.

Then Judea began to expand in the belief that their God was a mighty God of war, defending His people and destroying their enemies. Judaism was re-established in the traditional homeland of King David and it was raised to a power that even Rome could not disregard.

Civil war against the Romans broke out. When Herod the Great, or Herod "the bloody," rose, the bitter struggle ceased to rage between Rome and Jewish revolutionaries. Herod became Governor of Galilee at age 15. He was an Edomite—traditional enemies of the Jews. He dominated the political and religious affairs of the Jews for a quarter of a century before the birth of Jesus. He enslaved the Jews, who hated him. He taxed them unbearably to spend on luxury and extravagance, including the restoration of the Temple in Jerusalem. But their resentment remained unabated.

They awaited a righteous redeemer who would come to deliver them. Meantime rebellion seethed below the surface. The political waters were turbulent in Galilee.

With the blood of tens of thousands of Jews on his hands, Herod died in misery, but not before he had the leaders of the rebels burned alive. It was into this distraught Herodian Jewish world that Jesus was born.

Insurrection, sedition, and rebellion broke out anew. This was put down with

terrible bloodshed and later the government of the Jewish people came under the Roman governor, Pontius Pilate, who was appointed at the time Jesus commenced His ministry.

The Jewish judges functioned only to a limited extent. The publicans or tax-gatherers sucked the blood of the subject people.

All power of government was taken over by the Roman governor.

All these turbulent events must have been discussed daily in Nazareth as Jesus worked at His carpenter's bench. He emerged to preach not against Rome but against special privilege in everything religious.

The local scribes, the Pharisees and Sadducees, were afraid of His influence on the rank and file. They were quick to assert in Jesus' teaching that which they interpreted as unlawful. They set snares for Him in order to secure admissions that might support evidence of a capital crime, for the scribes sat as judges in the Sanhedrin.

Those who especially looked forward to the coming of the Messiah to deliver them out of bondage were the Pharisees and the Sadducees. The Pharisees were the legal scholars and were divided against the Sadducees; the latter included the nobility and many high priests and held political power. Jesus' early ministry arrested the attention of both conflicting parties. His teachings would destroy their power in religious and vested interests. They were united in one thing, the determination that Jesus' ministry should be of short duration.

Charges Against Jesus

Profaning the Sabbath was a capital offense. Jesus' disciples picked ears of grain to eat. He healed the man with the withered hand. Both on the Sabbath.

Jesus defeated their charges.

So great was their fear of this holy man that they then conspired with the Herodians how to destroy Him. This was to bear fruit in Jesus' last days in Jerusalem.

Jesus went into the attack and pursued His ministry of teaching and healing. Multitudes followed Him. His enemies, the ruling classes, regarded this as religious revolution.

The Pharisees and Sadducees pooled their resources to suppress it. Questions were put, designed to bring forth incriminating answers: "Show us a sign from Heaven" was a legalistic trap. Sorcery and false prophecy were each a capital offense. Jesus knew they were determined He should die. He was equally determined to free the people from the ecclesiastical bonds which were strangling growth. So He decided to go to Jerusalem, despite the obvious dangers to life. To Jerusalem He went—to the Temple, to Annas, to Caiaphas, to Pilate, to Calvary.

The Feast of the Passover was nigh as Jesus made the steep climb with the pilgrims via Jericho to Jerusalem. The road was to become the scene of one of His simplest but most penetrating parables, the good Samaritan.

He was an outlaw. The Sanhedrin had put a price on His head, but the time was not ripe for His arrest. The Jewish leaders in the Sanhedrin were in a dilemma, for Pilate had the final word over the sentence of death.

What to do?

Caiaphas declared that one man should die for the people, to save the nation from Rome. A piece of rare hypocrisy. The court of justice was converted into a conspirators' den — from that day on they took counsel how to put Him to death.

There were those to whom Jesus was a Messiah, to deliver them out of bondage, to free them from the foreign yoke that bore so heavily on their necks, a Saviour.

The wrath of others was inflamed; He would destroy the cherished vested perquisites of office; a malefactor.

In this last week two things are clear. The rulers of the Jews were determined to end Jesus' ministry by His immediate death. They feared the multitudes.

Wherever Jesus went He was followed by crowds of spiritually hungry people. Wherever the crowds were, there too were Pharisaic vigilantes, men who were astute to seize every opportunity not only to embarrass Jesus, but to discredit Him and His followers and to catch Him in heretical teaching. Action must be swift, final, and preferably have a cloak of legality.

Attack and counterattack followed. Jesus exposed the corrupt practices. He cleared the Temple of commercial religious corruption. A meeting was held at the palace of the high priest on Wednesday morning. Agents were sent out to get evidence to support a capital charge. The arrest was planned for Thursday, as a plot to kill Jesus. And "[they] took counsel together in order to arrest Jesus by stealth and kill him" (Matt. 26:4, R.S.V.). Any semblance of judicial procedure was abandoned. No suggestion of any trial could arise unless there was evidence of a capital offense. There was none. The Passover was only two days away—the death must be achieved before Friday at sunset, for then Passover began.

Judas offered his services. For thirty pieces of silver his name was made a timeless symbol of treachery.

Who Was the Accused?

Let me deflect from jural questions.

He was a man with whose name—in His birth and at and after His death—are associated mystery, miracle, and divinity. But these feelings must be put aside so that we may see the basic facts of the case. He was a working man, a carpenter from Galilee, who had begun at thirty years of age to teach and preach. He was acquainted with His native land, its lakes and shores, its cornfields and its mountaintops. He could picture its beauties, He knew its customs. He saw and pitied its miseries and sorrows. His psychology was such that He saw under common things a spiritual meaning that gave illustrative force to His teaching and a dignifying uplift to human thought.

But He had aroused, in the midst of a

theocratic community, as He penetrated beneath its traditions and religious forms, the hostility of those who resented His fearless analysis of these and who were revolted by the repeated charge that hypocrisy was involved.

This roused antagonism in the clerical leaders. "By what authority are you doing these things, and who gave you this authority?" An answer might well serve to found a charge of blasphemy. Yet Jesus approached Jerusalem steadfastly, conscious that His life was at stake. For His parables were clearly directed against the chief priests and the Pharisees.

The Arrest

Thursday, a very sacred day in Passover Week, has almost passed. The Last Supper has been eaten and at midnight the Temple gates are thrown open. Jesus, with eleven disciples, crosses the Kidron to the foot of the Mount of Olives, to the beautiful Garden of Gethsemane, there to practice His evening devotions. This He had done each night that week before He made His way up the hill to Bethany.

As He was engaged in prayer, from the city gate emerged a motley throng. The Levitical police from the Temple were in the van. This was no ordinary band of night adventurers. There were persons present of rank and power, chief priests and elders and their servants, plus some Roman soldiers. An odd assembly to be at large on the most sacred night of the most sacred week of the year to

the Jewish people. The moon was full. The black mass approached. There was Judas, the treasurer of Jesus' disciples, leading the way. Their purpose: to arrest Jesus of Nazareth.

Blood money.

Jesus was betrayed by His follower. To this betrayal, some of the Jewish leaders, members of the Sanhedrin which was to try Him, were accomplices. A dark and indefensible transaction, and blood money passed.

Under a strict jurisprudence, with facilities for criminal appeal or review, this might have quashed the whole trial. But there was no appeal. Up to the gates of death the Sanhedrin was supreme.

Did jurisprudence or its defiance rule the scene? Let us examine the facts.

The Trial

At last the leaders had Him in their power. He was to be tried according to Hebrew law for His life.

I have studied this question with great care. I have given deep consideration to the claim of Jewish writers that no trial before the Sanhedrin ever took place. All that happened, they say, is that Jesus was interrogated before Caiaphas about His religious teachings. But I reject this theory. Great legal authorities such as Lord Shaw of Dunfermline, a Lord of Appeal in England, and Chief Justice McRuer, Chief Justice of the High Court of Ontario, have declared after close study that a trial was held by the highest court in Judea. They had, I declare, plotted to murder Jesus secretly. It may be that the lovable, impulsive Peter deflected the course of history. He drew his sword and cut off the ear of the high priest's slave. The assassin's plot miscarried.

In less than twenty-four hours the Sabbath would begin and with it the Feast of the Passover. The rulers would not commit murder during the feast day because of the scruples of the people. They had to act quickly, so they took Him on Thursday night to Annas, an evil man, a former high priest and father-in-law of Caiaphas, the ruling high



TRAUT PHOTO

There was Judas, the treasurer of Jesus' disciples, leading the way.

priest. The latter was head of the Council of High Priests and presided over the trial. Annas attempted to provide the evidence. He interrogated Jesus and, having failed, he beat the prisoner to extort a confession. Note the quiet dignity: "I have spoken openly to the world; I have always taught in synagogues and in the temple. . . . I have said nothing secretly. Why do you ask me? Ask those who have heard me, what I said to them; they know what I said." One of the high priest's officers struck Jesus—"Is that how you answer the high priest?" "If I have spoken wrongly, bear witness to the wrong, but if I have spoken rightly, why do you strike me?"

The proceeding before Annas was illegal from beginning to end according to Hebraic law. No accused could be interrogated until sent for public trial. Friday's dawn was at hand. There could be no further delay. Annas had Jesus bound and sent to Caiaphas to stand trial before the Great Sanhedrin.

It was a council of seventy-one and exercised the final authority, religious, political, and judicial. They sat in a half-circle. Two scribes noted points for conviction and acquittal.

In all criminal cases the Hebrew law was strict, and particularly so in capital cases which included blasphemy and being a false prophet. The death penalty was carried out by stoning, beheading, and the like—never by crucifixion; this was exclusively a Roman form of punishment.

Hebrew law was strict indeed as to capital cases. Evidence had to be tested with maximum of analysis. None could be found guilty except on the evidence of two witnesses. If one witness contradicted another, the evidence of both was invalid. The accused had a right to give evidence in his own defense (a right not available in England till 1898).

A majority of two in the court was required for conviction, whereas a majority of one only for acquittal. If a member voted for acquittal he could not change this to a vote for conviction.

If there was a conviction, sentence could not be passed on the same day. The members came together next day when each made his declaration of guilt or innocence.

These were not the only safeguards. The law required the execution, which was carried out on the day of the sentence, to take place outside the walls. A sentry with a towel in his hand stood at the court's door. Another, mounted on a horse, was close to the place of execution but within sight of the sentry with the towel. If anyone wished to advance further argument, the sentry with the towel signaled the horseman, who halted the procession and returned the prisoner to the court. He then was retried four or five times if necessary. The Sanhedrin could not sit on the Sabbath or on feast days. This controlled the course of events during Jesus' last hours.

In order to complete the trial and have the execution over before Friday at sundown, the court assembled at night. There was no formal accusation and no witnesses.

The alleged trial became an inquisition. No test of evidence was made and justice was perverted. They sought false testimony that they might put Him to death. False witnesses there were, but they did not agree. For example, as to Jesus' statement that He would destroy the Temple and rebuild it. Since they failed to agree, their evidence was as if it had not been given. No evidence of blasphemy was given. But the verdict had to be given before dawn so that the Sanhedrin might reconvene in the morning, giving an appearance of legality. Caiaphas forsook his role of judge—he tried to get Jesus to make a self-convicting statement.

Unless the case was established by two witnesses given publicly, not only was the accused presumed innocent, but he was deemed unaccused. There was no charge.

There being no evidence and no charge, Caiaphas heaped illegality upon

(Continued on page 37)

ARROW OF PROPHECY

Is Ellen White a difficult subject for you to introduce to the non-Adventist audience? A twenty-five-minute color film just released by the General Conference can help you.

Arrow of Prophecy builds its presentation on the current interest in the occult and in those events and conditions mushrooming everywhere today. It is a straight documentary that presents its facts and information without apology.

In the setting of prophecy, it retains a close association with the present tempo through such colorful scenes as the opening, which takes the viewer into what might happen any Saturday night in the Adventist "coffeehouse," The Gate, in Georgetown, D.C.

Yes, the beasts of Daniel 2 are there, but depicted in a way as to capture the attention of even the mod set! Other great Bible prophecies are discussed as the film carries the viewer into the mid-nineteenth century and the beginnings of the Seventh-day Adventist Church.

Under the guidance and counsel of Arthur White, Ellen and James White are introduced, showing the part they played in the development of the church and its major teachings. These teachings include the Sabbath, salvation through Christ, Creation, the judgment, health principles, abstinence from meats and tobacco, care for those in need, and the second coming of Christ.

People of prominence are brought into the film to help in presenting specific points. For example, country music star Johnny Cash tells what the Five-Day Plan has done for him. Ex-world light-heavyweight champion Archie Moore unburdens his heart as he tells what the church is doing for people in need. A nutritionist introduces the matter of diet.

But foremost at all times is the importance of the Bible and what it teaches. In fact, the film closes with the words: "God has given man many other prophecies pertaining to our day. They may be found in the Sacred Book. For an understanding of the meaning of our times, the Seventh-day Adventist Church recommends for your study the Holy Bible."

Arrow of Prophecy is designed not only for public meetings but also for use on public-service time on television. Before shooting was begun, the script was checked with two television station program directors, and both gave an unqualified O.K. on the film for noncommercial use on television.

The film is also designed to be shown in comparative religions classes on college and university campuses not of the Adventist faith.

For contacting stations, a special card has been prepared that describes the film and offers it for the station's use on public-service time. The card is not to substitute for a personal visit to the program director of the station, but will serve as a reminder of the visit and also provide a local address and telephone number should further information be desired.

A colorful, four-color folder, which provides a résumé of the film and also has a tear-off coupon offering Bible study guides, is available to those who have seen the film. The brochure may be used also to announce the film or as a giveaway piece at church exhibits where the film may be shown.

The General Conference Radio-TV Department and Bureau of Public Relations combined their film budgets to assure a top-quality motion picture. Calvin Productions, of Kansas City, Missouri, provided the magic in the studio.

Prints are available from either of the sponsoring departments in the General Conference at only \$120 a copy. Order through the local conference. Those wishing to borrow a print for temporary use should contact their conference PR or radio-TV secretary.

E. WILLMORE TARR

Secretary, General Conference Bureau of Public Relations

THE now generation possesses all of the cultural accouterments of antiquity. A rock festival reveals the savage beat of equatorial Africa, the mystical introspection of an Oriental opium den or a Chapultepec temple, the dishevelment of a Borneo aborigine, the sexual prom-

Primitive Culture or Primitive Godliness?

THOMAS J. ZWEMER, D.D.S.

*Associate Dean
School of Dentistry
Medical College of Georgia*



iscuity in a Palestinal grove, and the dress of a New Guinea highlander.

We have come full circle, the Rolling Stones have rolled us back to the Stone Age. The Roaring Twenties, the Aimless Thirties, the Militant Forties, and the Indolent Fifties finally bore their baleful fruit in the Sick Sixties. The now generation is the product of our own hand.

The Babel of sound and scene of this neoheathenism is a prophetic sepulchral announcement to the seventies that all man-made gods are dead!

The gods of liberalism are dead, choked by their own ambiguities. The gods of conservatism are dead, strangled by their legalistic red tape. The gods of fundamentalism are dead, vaporized by their own narcissism. The gods of materialism are dead, exsanguined by the leeches of desire. The gods of organizationalism are dead, crushed by their own neoplastic overgrowth. And the gods of ecumenicalism are dead, suffocated by sentimental compromise.

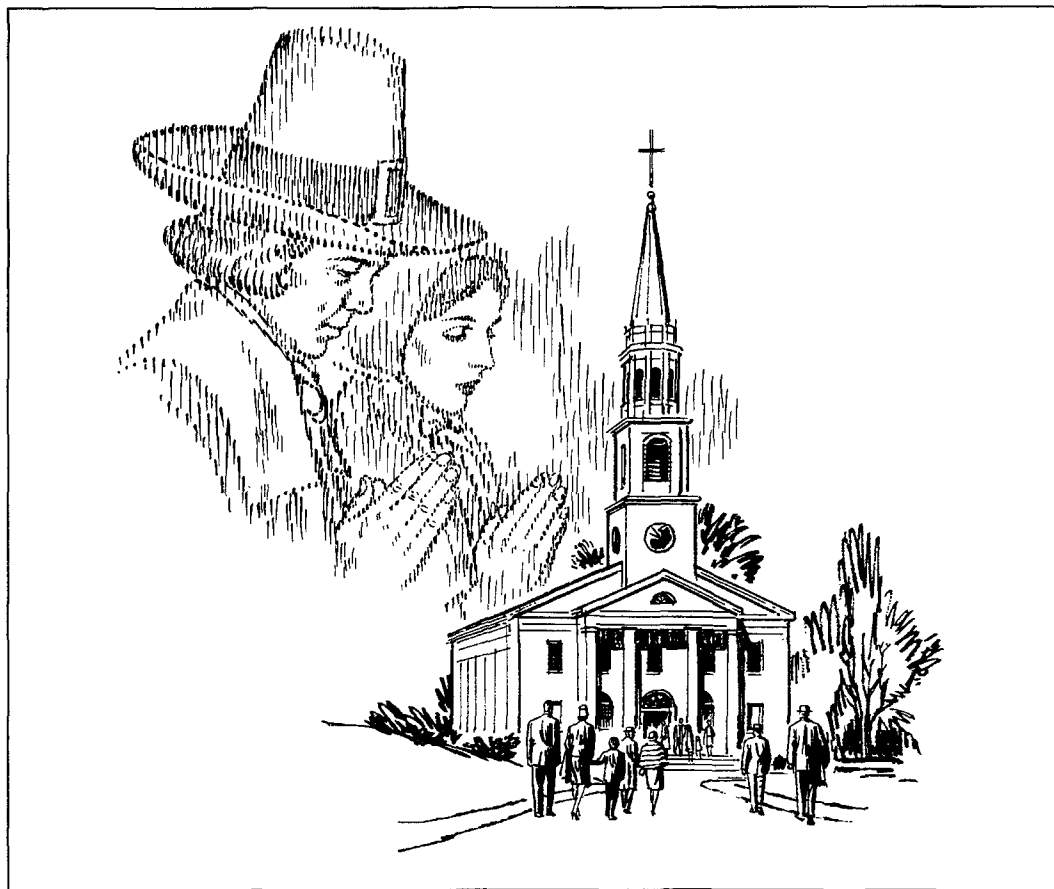
Babylon Is Fallen!

Such is the message of Revelation 14:8, "Babylon is fallen." Neither man nor his gods have been able to solve man's problems. The present great copout is prima-facie evidence of the moribund condition of human devisings. There is no confidence in man or his works. Wherein, therefore, is God, in whom to have confidence?

For such an hour and for such a question there must be a meaningful answer. Could it be that God has planned for the final generation to give the lie to the now generation? While Revelation 14 reveals the death of all anthropomorphic gods, it also reveals the ultimate confidence of a generation in the living God (verses 4, 12).

Can God Be Trusted?

Today's question asks, Is there a God worthy of our confidence? Such a Being



declares Himself throughout Scripture and presents His credentials to this generation in Revelation 14:6, 7. The real God is One who not only can create but who has love and power sufficient to reclaim the lost with energy, and will enough to sustain the compliant (Rom. 1:16). Such a declaration of God's identity and purpose has not been limited to this generation. God, from the beginning, has declared Himself the "I AM;" the Originator and Sustainer of all. He boldly asserts that He will put His law within our hearts (Heb. 8:10). He presents the final generation as the ultimate evidence of this power. Even as the heavens declare the glory of God so will this generation.

These theomorphic men, that is, those who reflect the image of God in mind, purpose, and character, are the evidence upon which the real God will finally rest His case. So confident is He in His cause that He is willing to be judged by the universe on the soundness of the reconstituted hearts and minds of His subjects. Such a proposition reveals either a monumental ego or infinite love, patience, and power. One is compelled to look at the record and see how this God has fared in His announced task.

No Need for God?

Upon outlining the blueprint of His intentions, the children of Israel declared themselves capable of achieving God's work without His help, yet forty days later we find them dancing around the golden calf in an orgy of bestial passion. From such an ignoble beginning one might anticipate less reliance upon blueprints and more reliance upon the Architect. One might look for great strides in godliness in a people rightly filled with self-distrust though surrounded by the beneficence and benevolence of a compassionate God in a land flowing with milk and honey. Yet, of the end of this civilization it is written they did worse than their fathers (Jer. 7:26-31).

In the days when God sought to demonstrate His intention for the human heart, He found man so engrossed in patterns as to ignore the Patternmaker. So enamored had they become with their own handiwork, and so resentful of God's demonstration, that they took that Holy Being and

nailed Him to a tree and hung Him between heaven and earth for all men to see.

Only the genius of divinity could in one scene expose man's arrogance while revealing God's condescension, to so starkly contrast our hate with His love, our weakness with His power, our sin with His righteousness. God was dead and that at our own hand.

Provision for Primitive Godliness

However, in this scene there is hope, not despair, for the One who once hung upon a tree now stands at the right hand of the throne of God, a risen Saviour. The premise of the resurrection is the prerogative God exercises in creating new hearts within His compliant subjects. Behold what manner of love hath God that we might be called the sons of God. The real God, we must conclude, is One who has been despised and rejected of men. A God not made, but slain, by man. A God, who, with infinite patience and love has revealed before men in all ages creative, redemptive, and sanctifying power. This God has in this age given us the ultimate cumulative revelation of Himself in Christ Jesus in order that we might become the ultimate recipients of His cumulative grace. Here, then, is a God worthy of our confidence.

In a call to primitive culture, the now generation is heaping contempt upon the icons of the establishment and exposing the necrotic state of man-made gods. The real God, in turn, is declaring His intent for the human heart and calling for a final display of primitive godliness. What a tragedy indeed it would be if God's chosen people were so busy congratulating themselves on their wealth, so absorbed in the patterns and blueprints of salvation, as to ignore the Patternmaker and Architect standing at the door knocking.

In the midst of a replay of the orgies and passions of antiquity, the real God is ready to stand before all men, and call to those who are tired of erector-set theology and blueprint holiness to place their confidence in the real God. May we in that day respond, It is time for Thee, O Lord, to work.

To such respondents the Lord will do a quick work in the earth. Even so, come, Lord Jesus.

[Ed. NOTE: This article is adapted from an article published in the *SDA Dentist*, Spring, 1970.]



A Minister and His "Girl Friends"

PERIODICALLY a letter comes to my desk unsigned, anonymous. Sometimes it is a crank letter written by someone who does not have the moral courage to speak his mind and sign his name to it. This kind receives the sort of treatment it deserves. But once in a while one comes that is the outpouring of a troubled heart, and because of the nature of the problem no names are mentioned, not even the name of the writer.

I received such a letter some weeks ago. It was from a deeply concerned wife, who for many years has been watching her preacher-husband follow a practice that, to say the least, lays him wide open to suspicion. She writes of his "girl friends," usually very attractive young women church officers who receive very frequent and at times, very late at night, personal attention. This kind of situation has developed at nearly every place where he has pastored and, in spite of the talk by the members of the church and the deep hurt felt by his wife, he continues to involve himself in such a situation.

The question, What is a wife to do

under such circumstances? Shall she tell her conference president? Should she report this to the conference committee? Having spoken about this to her husband on a number of occasions, what other avenues are open to her? She loves her husband but has come to doubt his faithfulness to her and to his high calling. What is she to do?

Immediate Action Should Be Taken

My first suggestion would be that she go without delay to her conference president and lay the whole matter before him, giving all the facts, not only in regard to the current situation but to those that have preceded as well. For the sake of the cause of God, the protection of the spiritual life of the church and the sanctity of the home, this is the line of duty she should follow. She should pray for her husband and for herself under these tragic circumstances. But such a situation should not be permitted to continue. There is too much at stake. It is better for such a man to be out of the ministry than to bring reproach upon the cause of God and cast reflection on all other ministers by thoughtless, if not downright sinful, behavior.

Be on Guard

In this editorial I would like to appeal to all of our ministers everywhere and at all times to close the door to such temptation and to such a potentially explosive situation. Our ministers must not allow themselves the doubtful luxury of special "girl friends," not even church officer "girl friends." This is surely to open oneself to suspicion and doubt regardless of how pious a man may appear to be. This kind of thing cannot always be kept in the dark. It cannot always be kept on a professional level. There is great danger of becoming emotionally involved. It is not always true that "familiarity breeds contempt." It may at times, and often does, bring temptation. Many a minister has lost his way, broken up his home and a number of loving hearts, by such behavior.

Then, too, why should any minister

want to breed unhappiness in his own home? Any man who acts in a familiar way with another woman is sure to raise doubt in the mind of his wife. The prolonged handshake, the intimate conversation, the familiar bantering, the exchange of knowing looks, and many other such indications, tell a story that no amount of denial or protestation of innocence can suppress. The home is too valuable, the influence and position of leadership too sacred, to engage in such a risk. Every consideration must be directed to maintaining our love relationship with our companion. Nothing must be allowed to come in that will weaken it. Our effectiveness in the cause of God is directly related to the sanctity of the marriage relationship and the home. Mutual trust, love, and understanding should mark such a relationship between husband and wife if true happiness is to be secured and maintained.

Confidence, a Necessity

But there is another factor. The one thing that a minister must have if he is to accomplish a spiritual work for his people, is their confidence. When this is lost he might as well move on. He can do nothing that will build up the cause of God or the faith of his people. He can afford to have his methods, programs, plans, and ideas questioned, but never his integrity, never his morals. When his integrity is called into question he has lost his capacity for good and is of little or no value to the work of the gospel. Interpersonal relationships, especially with the opposite sex, deserve careful and determined study and decision. "Avoid the appearance of evil." "Touch not, taste not, handle not." This is good counsel and we would all be wise to practice it. The husbands in our churches must never be given any reason to fear that their wives and their home would be in danger if their minister was around.

A minister's influence in the community is destroyed if it is known, and it often is, that his "girl friends" are receiving attention from him. Neighbors

see, neighbors, too, are suspicious, and neighbors do talk. This kind of thing spreads throughout a community so quickly that it is impossible to stop it. No amount of denials, no efforts to counteract it can help. When one's influence is in question, when one's integrity is doubted, he is no longer able to make a meaningful contribution to the life in that community. This, surprisingly, is still true, despite the permissiveness and sexual freedom that seem to characterize our society at present. Such a person may not be condemned, he may not even be censured. People may even think that he is being short-changed at home. But when it comes to helping people in their spiritual needs he is just not wanted, and this is as it should be. We would not want it otherwise.

Oh, somebody says, "Why do you make such a fuss over an anonymous letter? Surely there are not very many ministers involved in a situation like this." To this we can say, "Thank God, we believe this is true," but in reality just one such situation is too many. And there is a danger that our ministers shall become careless in this very sensitive area of their relationship with other people. So let me appeal to you, my dear brethren in the ministry, Keep yourself pure. Give no occasion in anything for the the ministry to be blamed. Break off every relationship that can undermine confidence in you. Safeguard and foster the interests and sanctity of your marriage relationship and your home and your children. Do not let a moment of carelessness result in broken hearts, broken vows, and a broken home. Be holy men of God speaking as you are moved by the Holy Ghost. Under no circumstances or conditions allow yourself to become a stumbling block to anyone, anywhere, at any time.

You see, God sees too. He knows. We are His witnesses. We are engaged in His service. We are of great concern to Him. Through us He wants to demonstrate His power to save man. He needs clean, holy vessels.

N. R. D.

A Theological Seminary—Why?

ERVIN K. THOMSEN

Pastor, Michigan Conference

ALMOST half a decade has passed since the General Conference Committee for ministerial training recommended two years of theological study beyond college for ministers-to-be in North America. There are, however, still some individuals who harbor doubts about the value of this training. Some feel that the Seminary steals from the young man two years that would have been better spent in actual soul-winning ministry. Others consider it their duty to remind the young minister that it is not knowledge but dedication and hard work that really count. It is, therefore, not out of order to ask the question, What is the purpose of a theological seminary?

The purpose of a seminary is not to turn out fully-trained pastors, teachers, or evangelists. Rather, a seminary attempts to equip the man with certain tools which will enable him to better do the work of the ministry. Upon graduation from a seminary the young man can do one of two things with these tools, he can either put them to work or put them out for display. A knowledge of Biblical languages is only a tool to aid one in the understanding of the Bible and is not something to be displayed in the pulpit to impress one's hearers. An acquaintance with trends in contemporary theology should not make one's sermons unintelligible, but should enable the pastor to sharpen the cutting edge of his gospel to some of the subtle heresies of modern thought.

It is still common to hear the God-is-dead theology being denounced from some pulpits with such clichés as "Our God is not dead; sorry about yours." Such a presentation might satisfy some listeners, but in the open court of inquiry it would not suffice as a refutation. A minister hopefully should be so acquainted with the methods of both the philosopher and the theologian that he may meet such heresies on their own ground and by their own

methods. Ellen G. White spoke about Wycliffe having acquired such training:

Wycliffe received a liberal education, and with him the fear of the Lord was the beginning of wisdom. . . . In his thirst for knowledge he sought to become acquainted with every branch of learning. . . . In his after labors the value of this early training was apparent. A thorough acquaintance with the speculative philosophy of his time enabled him to expose its errors. . . . While he could wield the weapons drawn from the word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmen. . . . His adherents saw with satisfaction that their champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter. . . . His knowledge of the Scriptures, the force of his reasoning, the purity of his life, and his unbending courage and integrity won for him general esteem and confidence.—*The Great Controversy*, pp. 80, 81.

Hence it is not the primary purpose of a seminary to provide the budding minister with apologetic ammunition with which to wage warfare on any point of view that may differ from his own. Rather, a seminary seeks to help the student to build, by experience and by close study of the Word of God, a theology that can stand up under the closest scrutiny.

Facing Reality

Sometimes a student may feel that the faculty of a seminary has conspired in an unholy plot to tear down his faith. A seminary, however, does not exist to shield the students from disturbing or even alleged facts. A seminary cannot pretend that certain ways of thinking, such as Biblical higher criticism, do not exist. Here the function of Christian teachers is to guide the student in his study by helping him to look at all the data in some perspective and to guide him in the second step of thinking about the known facts in light of

all he knows including the best he knows. Occasionally some students may feel that the pillars of the faith are being unduly attacked, but if the pillars of our faith are indeed pillars they will certainly be able to bear all the weight of investigation that is placed upon them. If our message cannot be publicly investigated, then it should not be publicly proclaimed. Whenever our doctrines result in a reluctance to learn, they become the enemies of truth. Piety, zeal, and dedication are not substitutes for truth, and neither is truth their enemy. A seminary exists then not only to investigate and confirm the pillars of present truth, but also to discover new truths that never cancel old truths but amplify them.

The moment the Church loses interest in working the mines of the Word because it thinks it has seen all there is to see, that moment the Church also loses its power and its credibility in the world. When the Church thinks it knows all there is to know, the opportunity for surprising discovery is closed. The Church then becomes old without perspective, and without light and labor of fruitfulness. Everything depends on whether the Church keeps on being the listening Church, whether it can find itself in the image of the young Samuel, who said: "Speak, Lord, for thy servant heareth."—G. C. Berkouwer, "Understanding Scripture," *Christianity Today*, May 22, 1970, p. 40.

Not Just Facts

The purpose of a seminary is not merely to provide the students with a mass of facts about ancient history or Greek verbs, but to lead the student in his decision-making processes. The function of lectures is not to guide the student through some textbook but to help the student analyze and interpret this information. The function of a seminary teacher, therefore, is not to require and reward parroting of his ways of thinking, but to lead the student to develop his own methods of thinking and evaluating, that will enable the student to continue the quest for truth even after he has completed his seminary training. Above all, a seminary teacher must not only teach; he must also minister. It is his responsibility to seek to establish a teacher-student relationship of concern and helpfulness that will provide for optimum growth of the student, both spiritually and mentally.

In the field of applied theology a seminary does not attempt to supply the student with an inexhaustible storehouse of homiletical material. Rather it seeks to provide the students with tools of Bible

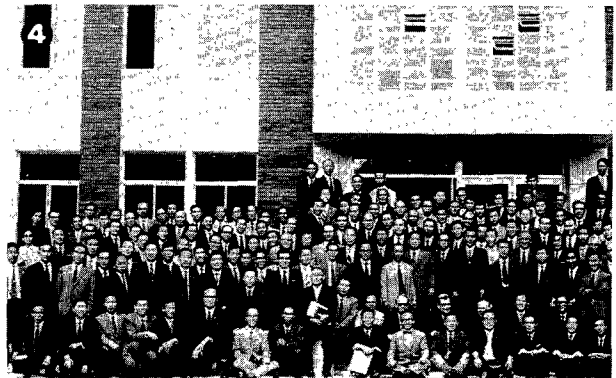
study, tools that must daily be used and sharpened by excavations in the mines of the Word of God. Even with the passing of years a minister who consistently uses these tools will always have something fresh from the Bible to present to his congregation. Tools that aid one in an understanding of the processes of the human mind and behavior must not be neglected. "He who seeks to transform humanity must himself understand humanity."—*Education*, p. 78. Moreover, a seminary does not attempt to have its students delve fully into every aspect of parish life. Upon graduation, hopefully under the guidance of an experienced pastor, the student will spend some years in an internship that will provide ample opportunity to develop more fully skills of church leadership and personal evangelism. We must remember that the basic purpose of seminary training is not merely the absorption of knowledge by its students, but the utilization of such knowledge for successful soul winning.

The Ultimate Objective

Finally, a seminary does not make a preacher; only God does. While a seminary may do all in its power to provide its students with tools, it is only the anointing of the Holy Spirit of God that will enable the intern to wisely put these tools to work for the glory of God and the extension of His kingdom. A seminary should realize that Christianity must not only be studied; it must also be lived. After all, the best argument in favor of Christianity is still a genuine Christian. However, in order for the Christian minister to obtain a hearing among all men in a society that is daily becoming more pagan, nothing less than excellence must prevail. Shoddiness is not canceled by holiness. One cannot pay much attention to a person who claims to be devout but still does not know the difference between the past and present tenses though this is not part of the ordination vows. A seminary then exists for the purpose of uplifting Jesus Christ, who alone can inspire men with a redemptive concern for the world, without which academic excellence is of no real importance. A seminary recognizes the legitimacy of all branches of learning that can aid the pastor in his Christian ministry, but it insists that its chief concern is with the roots of learning, namely, the fear of the Lord that is the beginning of wisdom.



Doctor-Minister Team Visits the Orient



J. WAYNE McFARLAND, M.D.
and
J. R. SPANGLER

IT WAS a first for the Far Eastern Division! A doctor-minister team accompanied by Royce C. Williams, division Ministerial secretary, made a tour of the division that brought them in contact with nearly every minister and a number of doctors. Eighteen ministerial institutes were conducted, and the emphasis was on health evangelism.

There is a growing trend in many parts of the world to use the health message as

an evangelistic entering wedge. The Far Eastern Division, and more specifically the Philippine unions have taken a major step in using this method. (See the September, 1970, issue of *THE MINISTRY*.) The North Philippine Union has prepared charts, lectures, slides, and other visual aids relative to health evangelism. (For additional information write directly to Mrs. Amye Sherard, P.O. Box 401, Manila, Philippines D-406.)

Royce Williams, who has helped pioneer this type of program, recently wrote: "Oh, brethren, how I wish we had gotten serious with the counsel of the prophet years ago! It is hard to explain why we have waited so long and wasted our lives, but thank God it is beginning to happen. The sleeping giant is beginning to awaken and only God knows what will happen when she is fully awake. The work will be finished quickly."

Each ministerial institute focused on the philosophy of our health message as found in the Scriptures and also the Spirit of Prophecy writings. The vast majority of our ministers expressed deep appreciation for the material presented and many of them stated that they had never known the importance of the health aspect of our message. More than half of the speaking appointments allotted to us were based on the subject of reaching man's need with a message of complete restoration—including body, mind, and soul.

We worked together as a team in presenting our materials, with the doctor taking the first portion of the service and the minister following with his message. Occasionally each man would speak three or four times during the service. This demonstrated how a team approach could be used in public meetings.

The Need and the Answer

Our main thesis was that in order to reach men we must have a message that touches a real need. And, of course, a universal desire recognized by all is a healthy body. The avenues leading to the soul of man are through these physical avenues.

PHOTO CAPTIONS

1. *Pastor Y. Seino translates Dr. Wayne McFarland's points into Japanese while T. Iwahashi, Ministerial secretary for the Japan Union, seated next to J. R. Spangler, listens.*

2. *Milton Lee, Ministerial secretary for the South China Union Mission, enthusiastically translates for J. R. Spangler.*

3. *Malaya Mission workers with their president, T. K. Chong, are faced with the responsibility of reaching Moslem hearts with our message.*

4. *Korean Union Mission ministers and Bible instructors spent four days studying health evangelism.*

"In order to impress upon man his obligations to obey the law of God, Christ began His work of redemption by correcting the physical habits of man."—*Testimonies for the Church*, vol. 3, p. 486.

His brain nerves are that part of the nervous system that lets the individual know what it is all about. Without strong bodies and healthy nerves a person is just "not with it," as we say today. How interesting to note this statement from an inspired pen:

The brain nerves which communicate with the entire system are the only medium through which Heaven can communicate to man, and affect his inmost life. Whatever disturbs the circulation of the electric currents in the nervous system, lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind.—*Testimonies*, vol. 2, p. 347.

It is for this reason that in helping a man to keep his body healthy—in turn strengthening brain nerves—you at once do two things. First, you have helped him where he wants all the help he can get. You have taken care of an innate need—his good health. Second, you have automatically helped him to have better nerves, clearer thinking, and the ability to recognize his need of God, and to understand truth for our time.

Why preach to a dull brain and a sickly body, when by beginning to correct his physical habits you have won his heart, aided him physically, and opened a mind to be receptive to the great truths of the Bible?

Feeling that the time has come to combine medical and ministerial workers together in a great forward thrust, it was a wonderful experience to see this combination of healing for body and soul work in the lives of our ministers in the Far East. Habits of long standing were changed and good health habits were begun that for years had been slighted.

What was the result? Many of our workers went to their fields fired with vision and practical lessons that could be presented to their churches and communities—a new way of life! It will be most convincing as they experience it themselves.

As further experimentation and refining of the approach takes place, we will share it with our MINISTRY readers.

The Latter Rain and the Loud Cry

Part 2

W. P. BRADLEY

President, White Publications, General Conference

Ask for the Latter Rain

WE ARE encouraged to ask for the latter rain, we are to give time and thought in order to understand how it may be received. The promise contained in the prophecy of Joel (chap. 2:28, 29) was not exhausted at Pentecost, of which we are told:

It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace.—*The Acts of the Apostles*, p. 38.

Above all, we are bidden:

"Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. . . . The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain.—*Testimonies to Ministers*, p. 508.

The circumstances may seem to be favorable for a rich outpouring of the showers of grace. But God Himself must command the rain to fall. Therefore we should not be remiss in supplication. We are not to trust to the ordinary working of providence. We must pray that God will unseal the fountain of the water of life.—*Ibid.*, p. 509.

We know not the time when the latter rain in its fullness is to fall; this is not revealed to us in the Bible or by Ellen White.

I have no specific time of which to speak when the outpouring of the Holy Spirit will take place—when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that

our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer.—*Selected Messages*, book 1, p. 192.

The Loud Cry, Ending God's Work

It is during the loud cry that the gospel message, preached and carried by God's messengers, will be brought to a close. We have a terse but vivid description of this movement in the chapter "The Loud Cry" in *Early Writings*, pages 277-279. It is a view that lifts the spirits, that seems to carry one into the very anteroom of God's throne in heaven, to see His mighty hand at work. (From my boyhood I have read this book and have dreamed of the time when I might participate in the experience of helping to sound the loud cry. I am still firmly convinced that these scenes will come to pass, and wish it might be soon.) Note the condensed sentences and see how so much action is packed into the eighty lines of that little chapter. I have put it all into this paper. No study of the loud cry would be complete without it.

I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. The light which attended this angel penetrated everywhere, as he cried mightily, with a strong voice, "Babylon

the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry. And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel's message.

Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God's people to come out of her that they might escape her fearful doom.

The light that was shed upon the waiting ones penetrated everywhere, and those in the churches who had any light, who had not heard and rejected the three messages, obeyed the call and left the fallen churches. Many had come to years of accountability since these messages had been given, and the light shone upon them, and they were privileged to choose life or death. Some chose life and took their stand with those who were looking for their Lord and keeping all His commandments. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. The last call was carried even to the poor slaves, and the pious among them poured forth their songs of rapturous joy at the prospect of their happy deliverance. Their masters could not check them; fear and astonishment kept them silent. Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message. I saw that this message will close with power and strength far exceeding the midnight cry.

Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the

message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction. God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."—*Early Writings*, pp. 277-279.

The Ellen G. White literature on the loud cry is extensive and comments are scattered through many books and found in many periodical references. In addition to the *Early Writings* chapter, we have Chapter 38 in *The Great Controversy*, "The Final Warning." The following aspects of the loud cry movement should be noticed, as presented in various statements from Ellen G. White's pen:

1. The second and third angels of Revelation 14 are joined by the angel of Revelation 18 in proclaiming the fall of Babylon and calling God's people out of her. See *Early Writings*, page 277 above, also:

This scripture [Rev. 18:1-4] points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844.—*The Great Controversy*, p. 603.

The prophecies in the eighteenth of Revelation will soon be fulfilled. During the proclamation of the third angel's message, "another angel" is to "come down from heaven, having great power," and the earth is to be "lightened with his glory." The Spirit of the Lord will so graciously bless consecrated human instrumentalities that men, women, and children will open their lips in praise and thanksgiving, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea.—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 18:1, p. 984.

2. The message of the loud cry is Christ-centered, and is the message of the righteousness that is in Christ, received in the life of the believer by faith.

The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel.—*Testimonies*, vol. 6, p. 19.

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-

pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.—*Selected Messages*, book 1, p. 363.

The religionist generally has divorced the law and the gospel, while we have on the other hand almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption.—*Evangelism*, pp. 231, 232.

3. The loud cry has a distinct doctrinal and prophetic content, with the Sabbath a principal issue.

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart and tries every motive will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently.

The Sabbath will be the great test of loyalty, for it is the point of truth especially controverted.—*The Great Controversy*, p. 605.

4. The loud cry calls for bold and prompt decisions on the part of all who hear it.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that "all, both small and great, rich and poor, free and bond," shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest day demands obedience and threatens wrath against all who transgress its precepts.—*Ibid.*, p. 604.

The message presented at this time is the last message of mercy for a fallen world. Those who have the privilege of hearing this message, and who persist in refusing to heed the warning, cast away their last hope of salvation. There will be no second probation.—*Testimonies*, vol. 6, p. 19.

5. The loud cry to call God's people out of Babylon is not a call to leave the organized Seventh-day Adventist Church.

When anyone arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. Receive him not, nor bid him Godspeed; for God has not spoken by him, neither has He given a message to him, but he has run before he was sent.—*Testimonies to Ministers*, p. 41.

6. The loud cry results in a great movement of new believers into the fellowship of the church, and reclaims many backsliders.

When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together, and present to the enemy a united front. . . . Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.—*Testimonies*, vol. 6, p. 401.

Many have let the gospel invitation go unheeded; they have been tested and tried; but mountainous obstacles have seemed to loom up before their faces, blocking their onward march. Through faith, perseverance, and courage, many will surmount these obstructions and walk out into the glorious light.

Almost unconsciously barriers have been erected in the strait and narrow way; stones of stumbling have been placed in the path; these will be rolled away. The safeguards which false shepherds have thrown around their flocks will become as nought; thousands will step out into the light, and work to spread the light.—*Evangelism*, pp. 692, 693.

7. Some will not endure through the testing events and will not receive the testimony of the True Witness and will be shaken out; the church will stand and the ranks will be closed.

The Lord will work so that the disaffected ones will be separated from the true and loyal ones. Those who, like Cornelius, will fear God and glorify Him, will take their places. The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize.—*Manuscript 97*, 1898.

Satan will work his miracles to deceive; he will set up his power as supreme. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths.—*Selected Messages*, book 2, p. 380.

8. In the loud cry all instrumentalities and power of the church are engaged—ministers, members, children, new converts.

It is not alone by men in high places of responsibility in the ministry, not alone by men holding positions on boards or committees, not alone by the managers of our sanitariums and publish-

ing houses, that the work is to be done which will cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the whole church acting their part under guidance and in the power of God.—*Pacific Union Recorder*, March 24, 1904.

Many . . . will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others. The truth, the Word of God, is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.—*Evangelism*, p. 700.

9. The loud cry is worldwide in its reach.

During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere.—*Ibid.*, p. 694.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold.—*The Great Controversy*, p. 611.

10. The loud cry displays a compelling power (see *Early Writings*, p. 278), both in those who deliver it and in those who hear.

As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven.—*Testimonies*, vol. 7, p. 17.

11. The loud cry is not an exhibition of fanaticism.

But ministers who bear the last message of mercy to fallen men must utter no random words; they must not open doors whereby Satan can find access to human minds. It is not our work to experiment, to study out something new and startling that will create excitement. . . .

The Holy Spirit's moving upon the human agents will keep the mind well balanced. There will not be a wrought-up excitement, to be followed by reaction.—*Selected Messages*, book 2, p. 60.

12. The loud cry has been delayed, and the church should make ready, and move forward into the loud cry.

God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan.—*Testimonies*, vol. 1, pp. 260, 261.

If every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.—*Ibid.*, vol. 9, p. 29.

The time has come when through God's messengers the scroll is being unrolled to the world. The truth contained in the first, second, and third angels' messages must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work.

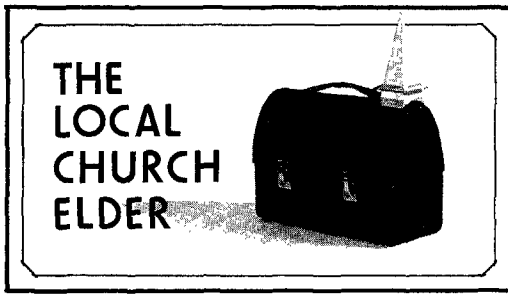
Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord.—*Gospel Workers*, p. 470.

Be patient, Christian soldier. Yet a little while, and He that shall come, will come. The night of weary waiting, and watching, and mourning is nearly over. The reward will soon be given; the eternal day will dawn. There is no time to sleep now,—no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor, when by pushing the battle a little longer, he will achieve new victories and gather new trophies for eternity?—*Christian Service*, p. 275. (Read also *Prophets and Kings*, pp. 536-537.)

Probation Closed

At long last the moment of truth has arrived, the warning message has sounded, Jesus in heaven declares "It is done," probation has closed and the doors of mercy are no longer open. The solemnity of this moment can scarcely be described. All that we can do to prepare people for heaven must be completed before that final three-word sentence is spoken: "It is done."

The One who has stood as our Intercessor; who hears all penitential prayers and confessions; who is represented with a rainbow, the symbol of grace and love, encircling His head, is soon to cease His work in the heavenly sanctuary. Grace and mercy will then descend from the throne, and justice will take their place. He for whom His people have looked will assume His right—the office of Supreme Judge.—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 22:10-12, p. 989.



The Church Ordinances

Part I

ORLEY M. BERG

THE communion service together with the ordinance of foot washing should be to the church a season of greatest spiritual refreshing. Although ordinarily conducted by an ordained minister, the ordained local elder is also qualified to lead out. Since, in the absence of the minister, this sometimes becomes his responsibility it is vital that he understand the true significance of these services, and, together with the deacons, see that they are conducted in a way that will truly fulfill their purpose.

Unfortunately, there are those who intentionally absent themselves from these blessed occasions. The attendance is all too frequently less than on other Sabbaths. This may be a symptom of spiritual disease. It may also be partly because the members have not been thoroughly enough informed as to the true significance and apprised of the great spiritual blessings these services offer.

Occasionally a sermon on the preceding Sabbath might profitably be devoted to this subject. Also, to encourage good attendance these quarterly services should be protected from conflicts of interest that sometimes develop (vacation weekends,

Pathfinder or other outings, school functions that would take either teachers or students away, et cetera). There have been times when not even the essential number of deacons could be present to tend their duties. Although usually occurring on the same Sabbath of the quarter, occasional adjustments may be necessary to make it possible for the largest number possible to participate.

The date for these services should be announced at least two weeks in advance. On the Sabbath preceding the occasion the importance of the coming service should be emphasized and the members urged to pray during the week that the Lord will prepare their hearts for the spiritual blessings to come. This should be a week of heart preparation, a period offering special encouragement for the confession and forsaking of sin. The local elder will have a special concern, not only for his own spiritual condition but for that of the congregation. This concern should lead him to seek out those who would normally absent themselves. Let them know that they have been missed in the past and encourage their participation. Where there

are problems, direct the members to Jesus, whose grace is sufficient for every need. The spirit will be that of concern and sincere helpfulness. Properly entered into, each communion Sabbath can be a time of revival and reformation.

The Ordinance of Foot Washing

The ordinance of foot washing was instituted by our Lord to aid in the spiritual preparation for the communion service. This is a special occasion for self-examination, for beginning again. It is a lesser baptism, a time for the renewal of the baptismal vows. How easily we slip back into old habits, or become careless in regard to daily devotions or Christian witness. We need periodically to examine ourselves to make certain that we are growing in grace.

As fellow-believers wash one another's feet they draw together in Christian love, pride is laid low, and true humility prevails. In this service as at no other time the true relationship we should have to one another and to our heavenly Father is clearly demonstrated. Whether high or low, rich or poor, black or white, servant or master, uneducated or scholarly, we are all equal before God, all sinners saved by grace with nothing to commend ourselves to Him but our great need.

A Lesson in Humility

My first pastorate was in San Pedro, California, on the shores of Los Angeles Harbor. This was during the closing days of World War II and this modest little church was frequently host to Seventh-day Adventist servicemen stationed at nearby Fort MacArthur. The communion Sabbaths were always special occasions, usually involving several of these young men from various parts of our nation. One such occasion, however, was particularly significant. The men present for the foot-washing service will long remember the Army major stooping to his knees and washing the feet of a private under his command.

A certain man with whom I was studying had begun to attend the church on the Sabbath and was already contemplating baptism. Then came the communion Sabbath. During the week I explained the ordinance of foot washing to him. His reaction was quite unfavorable. It seemed so crude, so unbecoming that he questioned

whether he could ever bring himself to participate in such a service. I suggested that he attend and observe. This he finally agreed to do. After the service he approached me with an appreciative smile. "Now I understand," he said. "This was one of the most meaningful services I have ever witnessed." Needless to say he was soon baptized and to him the quarterly services were always anticipated with a special sense of appreciation.

Thorough Preparation

The service of foot washing, like that which follows, requires thorough preparation. Everything associated with it should be done "decently and in order." The deacons and deaconesses must be well informed of their duties and instructed as to how they can be most graciously executed. The water, basins, and towels should be neatly laid out. Those called upon to serve should be at their post and eager to be as helpful as possible.

The minister and elders will be especially observant of guests or any retiring individuals who might be left without partners. Special note should also be taken of the children prepared to participate, lest they be overlooked. An atmosphere of true fellowship should prevail. This will often find expression in song. The one to lead out should be selected in advance. The singing will help to draw hearts together, it will also discourage irrelevant conversation.

Following the service the utensils and towels should be carefully handled, cleaned, and stored for future usage. All should be done with a true sense of the sacredness of the service involved.

As everything possible is done to give the ordinance of foot washing its proper place and meaning in the church, its members will reap richly in spiritual rewards.

MY PRAYER: Dear Father, I am grateful for the precious example of Thy Son, Jesus, who so humbled Himself as to wash the feet of His disciples. Grant that the same spirit may rest in my heart, and may my greatest desire be also to serve. Bless our church and guide us in the plans for these sacred services that they may become increasingly meaningful, resulting in true spiritual renewal and Christian growth. In Jesus' name. Amen.

By RENE NOORBERGEN

Author of the Best Seller "Jones Dixon — My Life and Prophecies"

One of the most remarkable and astounding women that America has ever produced was Ellen G. White. Without medical training or schooling beyond the third grade, she somehow knew medical facts that are only now being confirmed by research — as much as 107 years later.

Starting in 1864, Mrs. White made an extraordinary series of statements about health and environment that were long considered outlandish by medical science and popular belief — but which are now known to be true.

Perhaps her most startling insight — anticipating the results of a half-century of research — was that cancer is caused by a germ. She also warned that X-rays could be dangerous, that the cities would become polluted and unhealthy, and that alcohol causes permanent brain damage. She spoke of electricity in the brain long before it was discovered, of the danger of animal fats in the diet when cholesterol was unheard of, and of tobacco being a poison 90 years before the facts were established.

These pronouncements, and many others far in advance of her time, were made by Mrs. White on the basis of what she called "visions" — more than 2,000 of them — the first at the age of 17. Born in Gorham, Me., in 1827, married in 1846 and the mother of four sons, she was one of the leading figures in the formation of the Seventh-Day Adventist Church and is regarded by many as the prophetess of her church.

Significantly, she refused the title. She did not claim to be a prophet, she said, "... because my work includes much more than the word 'prophet' signifies."

Before her death in 1915, Mrs. White had written



AUTHOR Rene Noorbergen is presently at work on a full-length book about Mrs. White, "Ellen White: Prophet of Destiny," to be published early in 1972.

THE AMAZING STORY OF ELLEN G. WHITE

As Long as 107 Years Ago, She Warned:

- Tobacco is a malignant poison
- X-rays can be dangerous
- Cities would become polluted
- Youth unrest will become problem
- San Francisco will have earthquake

a veritable library of books, more than 55 of them. Some of these sold in the millions of copies. One, "Steps to Christ," has been translated into 100 languages and 14 million copies have been bought. Yet when Mrs. White died she was in debt, having devoted all the money realized from her writings to further the spread of her messages.

It was in these printed works that Mrs. White's amazing perceptions were recorded clearly and positively and, above all, dated beyond dispute by the year of their publication.

For example, in 1865, in "The Ministry of Healing," she wrote of "cancerous germs." At that time, and for many decades thereafter, medical opinion held that cancer was not infectious, therefore there could be no infecting agent such as a germ.

It was not until 1956 that Dr. Wendell Stanley, winner of the Nobel Prize in Chemistry and a professor at the University of California, stated that "viruses cause most or all of human cancers." In 1960 a virus linked with eight human cancers was found by scientists at Sloan-Kettering Institute. Viruses are infectious agents of disease and generally called germs.

In a pamphlet, "Medical-Evangelistic Library, No. 5," Mrs. White wrote in 1906: "... X-ray is not the great blessing that some suppose it to be. It used unwisely it may do much harm." Today medical science knows that excessive radiation can lead to, among other things, tissue breakdown, the risk of leukemia and cataract formation.

Extremely interesting was Mrs. White's indictment of air pollution in the cities; in 1902, decades before environmentalists raised the alarm. In her book "Testimonies," she warned: "In the future the condition of things in the cities will grow more and more objectionable. ... From the standpoint of health the smoke and dust of the cities are very objectionable."

And although she rejected the designation, she was a prophet when she wrote in "Country Living," another of her books, in 1907:

"Many now will plead to remain in the cities, but the time will come ere long when all who wish to avoid the sights and sounds of evil will move into the country."

In 1869 Dr. Melvin H. Knisely of the Medical University of South Carolina in Charleston made a



REMARKABLE WOMAN: As far back as 1864 Mrs. Ellen G. White made statements about health and environment that are only now being confirmed by research.

report on the effects of alcohol. As quoted in the December 1969 issue of the magazine "Listen," it concluded: "Every time a person takes a few drinks of an alcoholic beverage, even a few beers or cocktails at a social function, he permanently damages his brain, and probably his heart and liver also."

This was startling. But in 1905 Ellen White wrote in her book "Temperance": "The use of liquor or tobacco destroys the sensitive nerves of the brain." In "The Ministry of Health" she said, the same year, "The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his willpower is weakened."

Almost a century before the American Heart Assn. began warning against saturated fats in the diet as leading to heart disease, Mrs. White warned certain overweight individuals in "Testimonies," published 1868, of their being "liable to acute attacks of disease, and to sudden death." In 1886 she spoke of the fat of animals making "a diseased current of blood in the human system."

In Ellen White's time, little if any research had been done on the effects of smoking, and some doctors were actually recommending it for the health. Thus, in a household guide, "The Family Medicine Chest Dispensary," a Dr. Chapman stated that smoking helped in cases of lung disease.

In 1864, however, Mrs. White wrote: "Tobacco is a poison of the most deceitful and malignant kind. It is all the more dangerous because its effect upon the system are so slow, and of first scarcely perceptible."

In the 1960s, as everyone knows, a health warning was placed on packages of cigarettes.

In 1869, exactly 60 years before the first electrical "brain waves" were recorded, Mrs. White spoke of "electric currents in the nervous system" and in 1872 of "the electrical force of the brain."

In 1890, she forecast, "Anarchy is seeking to sweep away all law, not only divine but human. The combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot, and bloodshed; all are tending to involve the whole world."

In 1891, she foresaw youth unrest and drug addiction problems.

But one of the most stunning of Ellen White's pronouncements — definitely bordering on true prophecy in the Biblical sense — had nothing to do with health, but with her tremendous religious and moral sense.

In 1902, writing about the cities of San Francisco and Oakland, she said:

"Not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath." A year later she wrote: "I am bidden to declare the message that cities of transgressions and sinful in the extreme will be destroyed by earthquakes, by fire, by flood."

On April 18, 1906, earthquake and fire devastated San Francisco.

Ellen G. White,

the

Prophet for Today

NATIONAL ENQUIRER

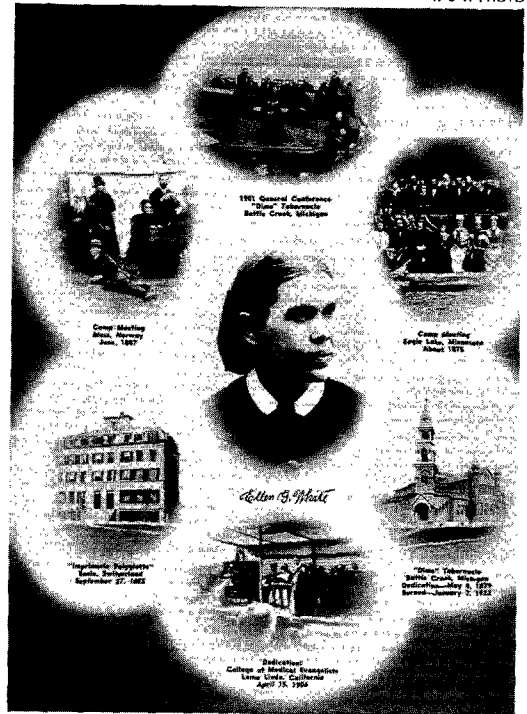
RENE NOORBERGEN

Free-lance Writer

THE January 2, 1972, issue of the national weekly tabloid newspaper, **National Enquirer**, came out with a feature article about Ellen G. White as a prophet of the Seventh-day Adventist Church. Headlined "The Amazing Story of Ellen G. White," it listed many of her medical predictions and their scientific confirmation. Calling her "one of the most remarkable and astounding women that America has ever produced," it stated in one of the closing paragraphs that "one of the most stunning of Ellen White's pronouncements—definitely bordering on true prophecy in the Biblical sense—had nothing to do with health, but with her tremendous religious and moral sense," pointing to the prediction she had made in regard to God's judgment that was to befall San Francisco and Oakland and had its fulfillment in 1906.

Since the story appeared, many Seventh-day Adventists have called me suggesting that for the church, history has been made. Yet to me, the fact that the story appeared before the 15 million readers of the **Enquirer** is only a step on the road to bringing Ellen White before the public. Bringing her to the world seems to be in line with what was once said by W. P. Bradley, of the General Conference:

"Ellen G. White belongs not just to America, or to Australia where she spent nine years, but to the world. . . . Her spiritual messages rose above national boundaries and racial differences and spoke to the universal need of the human heart." Believing that this "human heart" is not something reserved for Seventh-day Adventists, I embarked on a one-man crusade to take Ellen White out of the narrow confines of the



Her spiritual messages rose above national boundaries and racial differences.

Seventh-day Adventist Church and bring her message to the attention of the millions **outside** the church—millions who are searching for true spiritual guidance in an age when supernaturalism, superstition, and witchcraft have returned with the power once manifest in the Middle Ages.

A Changed Attitude

Reared in Europe until my seventeenth year, and among people who usually regard Ellen White merely as a woman with a deep spiritual insight, I was never greatly impressed with her until I embarked on a study of psychic phenomena as a matter of professional concern. As a journalist with far-reaching interests I had in my years as a foreign correspondent covered many an assignment considered weird and unusual, and with the increasing interest in psychic phenomena many magazine assignments dealt with just that.

Yet it was not until I wrote **Jeanne Dixon—My Life and Prophecies and You**

Are Psychic that I realized that the age-old struggle between good and evil has reached one of the last decisive stages.

Whenever I lecture on the subject of psychic phenomena, whether this be at a Seventh-day Adventist college or elsewhere, the question is always raised as to why I really believe in Ellen White as a true prophetess. And somehow—this may seem rather strange—this question seems to come up more often with Seventh-day Adventist audiences. Usually it is no problem to convince non-SDA's that supernatural phenomena are here to stay. In fact, current statistics indicate that roughly 40 million Americans **believe** in supernatural guidance, and use astrology, mediums, and palmistry to guide them through life. They're literally grabbing for straws, desperately trying to find answers for the perplexing problems of the day. Within the church, however, things are not always that easy. This is usually due to ignorance. How often new converts are brought close to baptism and then told, "Oh, yes, and we also have a prophet." It is not that we as Seventh-day Adventists are ashamed of it, but somehow we just seem reticent about being identified as "a church with a prophet." But, I ask, is there something wrong with telling those with whom we converse right from the start that we **do** believe in continuous prophetic guidance? That our message is not only based on prophecy but was also established with the aid of a prophet? What is wrong with having the "outsiders" read books in which Mrs. White says, "I saw . . ." or "The Lord showed me . . ." et cetera? As a church we are to have the commandments of Jesus and the spirit of prophecy. Then why concentrate only on the first part, leaving the spirit of prophecy as manifested through Ellen White far, **far** in the background?

A New Approach for a New Age

Together with my growing conviction that something be done to bring our

message into balance, came the feeling that perhaps new methods should be used to help bring the eternal struggle to a close. Ever since its beginnings in 1844 the Seventh-day Adventist Church has actively promoted the gospel, always finding new converts for Christ. Unfortunately, however, a sort of quiet complacency has set in. Too many seem convinced that where the missionaries cannot go, the medical men can; where the medical men cannot penetrate, the Voice of Prophecy will.

Mrs. White strongly advocates that different methods will have to be used in reaching different groups of people. **Today we must awaken to the fact that we as a church with a prophet have a distinct advantage toward the implementation of our mission.** We have the answers for the searchers of today. God, in His wisdom, has given us this unique approach with which to reach the millions of believers in supernatural phenomena. It is my growing conviction that we can and should use Ellen White as a spearhead in this psychic age. The time, I feel, is past when we can be complacent about preaching a sermon against spiritualism and then sit tight and wait. I agree, we should take away the believers' faith in spiritualistic phenomena, but let us go one step further and give them the true work of Christ as manifest in Ellen White.

A Suggested Method

How to go about it, you wonder?

It was through my research on psychic phenomena, and especially the work on **Ellen White, Prophet of Destiny** that I discovered what I believe to be the answer.

Every psychic—and don't believe the ones who deny it—desperately attempts to prove his prophetic ability by quoting Bible texts, attempting to compare himself favorably to the Biblical prophets. True, they seldom try to follow Bible principles, but they are all willing, even though often reluctantly, to open it up, just to prove the validity of their "gifts."

Use this guide. **Ask** the psychics, **ask** their followers, to **prove** their gift by the Bible, the oldest of all prophetic guidebooks. When they do it, either literally or figuratively, you are at liberty to keep using the Bible they opened. Compare their life, work, and messages to the stringent tests of the Bible. (See **Ellen G. White and the Seventh-day Adventist Church**, by D. A. Delafield.) This approach gives you the initiative. The next step is almost as easy. Once you have disproved their claim to Biblical approval and accuracy, try introducing the health-reform points as predicted by Ellen G. White as far as one hundred years in advance of scientific confirmation. (See **Medical Science and the Spirit of Prophecy**, Ellen G. White Estate.) This book is an eye opener without equal, for it enables you to meet the psychic believer on his home ground, not with a psychic message but with a prophetic one. Once you prove Ellen White's remarkable accuracy you are assured of his attention. From this point, it is only a short step to a study of her religious insight and her confirmation of basic Bible principles. We can thus very easily take advantage of the psychic interest created by Satan and turn it to God's advantage.

Ellen G. White, Prophet of Destiny

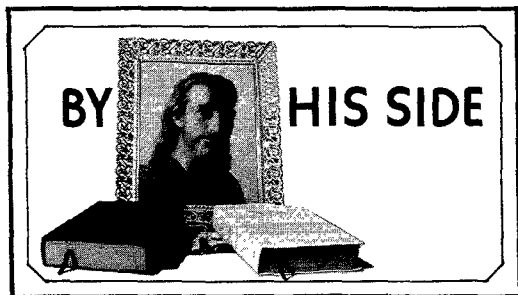
With this as background I embarked on the writing of **Ellen G. White, Prophet of Destiny**, for Keats Publishing Inc., a publishing firm in Connecticut. With millions interested in manifestations of supernatural powers, I felt the market was ripe for a book about a true prophet. The publisher was enthusiastic; the church was more careful, and understandably so. Yet, after six long months of deliberation, agreement was reached with the Ellen G. White Estate. Under this arrangement the Estate agreed to put their accumulated knowledge about Ellen White at my disposal, and agreed to read the manuscript for accuracy of quotation and interpretation. This, it was understood, would be done without their influencing the basic outline of the book

in any way or assuming any responsibility in its authorship or publication. It was my proposition and my venture.

The cooperation has been tremendous in every way. With publication date of the book set for approximately mid-April, 1972, the book is intended to reach the public with the message of the Seventh-day Adventist Church. Inasmuch as it is primarily intended for a non-SDA audience, it deals heavily with comparisons of psychics and prophets, leaving no doubt as to the true position of Ellen White. Other sections of the book focus on the second coming of Christ, Sunday laws, and the sacredness of the Sabbath, Ellen White's medical predictions and their scientific confirmation, the satanic plan for world conquest, et cetera, all liberally enriched with quotations from Ellen White. A point of added interest is that the Pacific Press has contracted for the right to sell the book to the Seventh-day Adventist market. This means that the book will be sold throughout our Book and Bible Houses and will be available at this summer's camp meetings.

Where From Here

Is it not time for Ellen White to be given a more prominent place in the evangelistic thrust of the church? We do not regard Joseph Smith as a true prophet, yet the impact he has had on the Mormon Church is tremendous. Placing him in the foreground has greatly benefited them. The same holds true for Mrs. Mary Baker Eddy. Her leadership in Christian Science has never been hidden. Her name alone is responsible for the conversion of thousands to their church. And we—of all churches—have Ellen G. White, a messenger sent of God. What are we going to do with her? There is no doubt that Ellen White, through her inspired writings, is spearheading the war against the agents of Satan. Are we perhaps guilty of obstructing instead of promoting the work of God by allowing ourselves to look upon her writings only as reference works?



A Shepherdess Feature Conducted by Dollis M. Pierson

"HE PRAISETH HER"

J. L. BUTLER

Chaplain, Riverside Hospital

WELL honey, how did it go?" The pastor had studied well, prayed much, and given himself fully as the messenger for the worship hour. He was anxious for feedback from a pew sitter's point of view. How was his sermon accepted? Now driving home after church he awaited his wife's reply. A moment of silence and then it came, hesitantly, "It was a wonderful *text*, dear."

Was this answer a putdown, a squelch, an ego buster, a humility adjustment, a help, or a hindrance? What has happened here, and what are the results? What will be the dynamics at work in the minister-wife relationship after a series of come-backs like this? Was the pastor soliciting praise? Is it a cardinal sin for a wife to give honest, sincere commendation if a job is well done?

Feedback Is Needed

Everybody except the secluded hermit needs some sort of reliable feedback. This is necessary so that a person may know how

to continue. Should he modify his behavior (approach, style, et cetera) in order to achieve the results he desires? He needs to know when he is on course (positive feedback). He needs to know when he is off course (negative feedback).

In a sense it might be said that Jesus was requesting feedback from His disciples in texts found in Matthew 16:13-16, when he asked, "Whom do men say that I the Son of man am?" Not that He needed information from them for "he knew what was in man" (John 2:24, 25). Notice, however, that at first the feedback was negative, for His disciples were not aware of His need. They answered, "Some say . . . Elias; and others, Jeremias, or one of the prophets." Then came the positive feedback from Peter, "Thou art the Christ, the Son of the living God."

Much information as to "How am I doing?" is given unconsciously. One minister confides that a glance at his wife during the sermon lets him know exactly how his presentation is going. A wife may have

an expressive face and her moods and reactions are not difficult to read. The pursed lips, the titled head, the eyes, the ever so slight nod of the head, all communicate clearly.

There are times when something needs to be said—when verbal feedback should be offered. Constructive criticism and commendation from the minister-evangelist wife is valued far more than that given by the elders, deacons, and congregation. However, due to her intimate and permanent relationship to him, what she says may have more power to wound him. The wise wife does not cut her husband down with squelches or puff him up with excessive praise.

Room for Commendation

There is always a time for praise—a few well-chosen words of commendation. In the parable of the talents, the good and faithful servants were told that their job was well done. The minister should not be given excessive praise or flattery and should discourage it, but it is encouraging to have the one he loves and respects, the one he knows will tell him the truth, say, "Your sermon was a blessing to me, and I feel it touched the hearts of others."

Preachers are many things to many people, but basically ministers are people, too. Each person, except the grossly retarded, holds within his thinking a self-image he attempts to project to the society around him. A minister called to preach sees himself as a preacher. Much of his behavior, his dress, color of car, et cetera, is involved in maintaining or enhancing his image of himself as a preacher. To many, after basic needs are met, the maintenance of self-image is the principal preoccupation. Much of a man's behavior consists of testing or sampling responses from others and modifying his behavior in accordance with his feedback. A person feels ill at ease unless he can periodically have someone significant to him validate his identity, or to confirm, in concurrence with his view of himself, *who he is*. This confirmation, coming from someone who cares, reinforces the self-image and makes the person feel confident and secure.

A Normal Trait

This is not a sex-linked trait. The need for expression of appreciative confirmation is a human need. Any wife who tries to

be a good cook will agree that nothing will tend to increase her effectiveness in the culinary arts like simple, sincere commendation from her husband. "Honey, the bread is delicious," or "I like this stew."

The same can be true of the minister and his preaching. We all appreciate some occasional wifely positive feedback. Three hundred members coming by the door all saying they appreciated the message do not equal, in meaning to the preacher, one loving wife saying it. It is a principle of life, which applies even in animal training, that the way to increase desirable behavior is to reward it when it occurs.

When mistakes are pointed out they should be mentioned but not harped on or majored in. Criticism is best accepted and utilized when directed by the wife to the mistake itself rather than at the preacher who made the mistake, or perhaps even at herself. For example: "I didn't understand the illustration about the swimmer;" or, "The sermon seemed rather lengthy to me;" or, "The word *ambivalence* is pronounced thus and so." Undue emphasis on mistakes can make a speaker uneasy, tense, self-concerned, and ineffective.

Ellen G. White has much to say about ministers being praised, flattered, and petted (see *Evangelism*, pp. 494, 495, 630, 679). The dangers of praise and flattery must be recognized as a snare of Satan, especially when offered by gushing, beguiling women. She does say that in the home, in the close intimacy of the family, commendation is a needed ingredient. Another thought gleaned from her pen is that a minister must not become too obsessed with his own self-image. His mind should be more on the people he is trying to serve.

In *Testimonies*, volume 4, page 65, she counsels, "Give due credit to every good purpose and action of those around you. Speak words of commendation to your husband, your child . . . and to all with whom you are associated. *Continual censure blights and darkens the life of anyone.*" (Italics supplied.)

Reassurance and encouragement, appropriate praise, honest and sincere approbation imparts a corrective and healing emotional experience. The little lady in the parsonage, due to her close relationship, has the blessed opportunity to be implicit in her reassurance.



J. BYRON LOGAN

It's Right at Your Finger Tips!

ARE you a mother? Do you ever have that frustrated feeling of failure, days when everything seems to go wrong? Have your Tim and Sheri ever wrecked the living room while you were on the telephone, fought and pulled each other's hair, or spoken disrespectfully when you corrected them?

One mother I know had just such a day. Finally, after speaking again and again to her two small sons she scolded, then spanked them and sent them to bed. Then she hurried to her room and threw herself across the bed and wept! Lying there she chided herself. Where am I coming short? What am I doing that is wrong, or what am I not doing that I should? After a few moments of heart searching she slipped to her knees in prayer and asked God for wisdom and knowledge to be a wiser mother.

Frustrating days came and went as usual. She seemed to forget her prayer for wisdom to cope with her problems. Hers was a busy life of rushing to meetings—to the store for groceries—to the laundry, and to the telephone; all of this with two lively sons to watch and care for, and a dedicated young minister husband who also needed her help.

Again at the close of another hectic day she felt her need and prayed for help. This time the answer came, perhaps not in just the way she expected. When she knelt in prayer, this thought came to her: The knowledge and wisdom I need God

has already given in the Bible and Spirit of Prophecy writings; I must search for it! The best methods of child training will be found there.

One writer succinctly summed up our too often hapless condition as mothers this way: "Help is at our finger tips, but we go on our busy way blind to the mistakes we make in training our children until it is too late. If we realized how few months we really have to prepare our children for life, and how quickly the years pass, we would spare no effort to make the most of every minute with each child."

Busy mother, are you searching for help? There is an abundance of practical counsel waiting for you in your Bible and the books, *Child Guidance*, and *The Adventist Home*. Another excellent source is a magazine printed just for you, *The Adventist Home*. This magazine is filled with helpful material on successful child-training methods. Read it! You will be doing the mothers of your church a favor if you encourage them to read it too!

Make a mental list of your own weaknesses in discipline, and your child's problems. Find ways to overcome them in the pages of counsel God has given. Knowledge is not ours for the asking but comes to us by diligent searching and study. True—knowledge is at our finger tips, but it is God who gives us the wisdom to know how to use it. Let's reach out and take it and use it in preparing our children for heaven!

DOLLIS M. PIERSON

The Sanctuary and the Blotting Out of Sins

Conclusion

ROBERT G. BURTON

Pastor, Prince George District, British Columbia

IN VIEW of the fact that Ellen G. White approved the message of righteousness by faith as preached by Jones and Waggoner in 1888 and also that they traveled to the West Coast preaching this message at camp meetings, it seems imperative that we take a close look at their understanding of righteousness by faith as it applies to this present study.

In 1889 E. J. Waggoner wrote on justification. He saw sins of ignorance that had to be repented of and overcome rather than to require a special work to blot them from the mind.

Every one must admit that we are absolutely saved from sin just as far as we have light on the truth of God's word in regard to our duty, . . . and no farther. To say that we are absolutely and completely saved from sin because we have no consciousness of sin would be to deny the existence of sins of ignorance, of which the Scriptures so largely speak. See Lev. 4, entire, and Num. 15:22-29. Sins of ignorance are not so heinous in the sight of the Lord as sins of presumption; but they are sins, of which the Lord requires repentance and of which we need forgiveness.¹

In the above passage, sins of ignorance are those sins that one commits because of lack of light and understanding. The victory over these sins does not come by a blotting out, but by the process of further understanding, repentance, and confession, as he states further:

But, as before noticed, they may sin ignorantly, and do things which are offensive to God because they are not fully instructed in the right. When these sins come to their knowledge they must repent; and if they refuse or neglect to repent of them, they stand as endorsing them, and then their relation is changed and they must be counted sins of presumption.²

In this year 1900 he wrote about the process of victorious living. As with the new-birth experience, he could not explain how the Lord performs the work of the Spirit in man, but the reality of it was certain.

On account of the weakness of our flesh, we are unable to do the righteousness of the law; therefore Christ, who is come in the flesh, . . . strengthens us with might by His Spirit in the inner man, that the righteousness of the law may be fulfilled in us, who walk not after the flesh, but after the Spirit. We cannot tell how He does it; He alone knows how it is done, because He alone has the power; but we may know the reality of it.³

Even though Waggoner could not give a scientific explanation of the process of righteousness by faith, the following statements show that he had a rather good understanding of righteousness by faith. Further, it is evident that he did not look forward to a time when some special work had to be done for the individual so that he could be an overcomer. The process was one of complete submission to the

working of the Holy Spirit in the mind of man.⁴

Even so it will be when God is allowed His rightful place in the bodies of men. His Spirit will be their spirit, and His mind and thought will be their mind and thought. When God thinks for a man it is not like one man's thinking for and imposing his will on another. There is perfect freedom. The man chooses God's thoughts because they are better than his own, and then God thinks in him, the man's brain being the organ of the Holy Spirit.⁵

Just as the water of life constantly flows from God's throne, so the blood of Christ constantly flows through the hearts of believers, cleansing them moment by moment.⁶

The Lord wants all to understand that the new birth puts men in the same position that Christ occupied on this earth, and He will demonstrate this life before the world. The life of Jesus is to be perfectly reproduced in His followers, not for a day merely, but for all time and for eternity.⁷

At last the sinner, weary of the vain struggle to get righteousness from the law, listens to the voice of Christ, and flees to His outstretched arms. Hiding in Christ, he is covered with His righteousness; and now behold! he has obtained, through faith in Christ, that for which he has been vainly striving.⁸

The whole secret of overcoming, then, lies in first wholly yielding to God, with a sincere desire to do His will; next, in knowing that in our yielding He accepts us as His servants; and then, in retaining that submission to Him, and leaving ourselves in His hands.⁹

E. J. Waggoner is emphatic that man must be an instrument in the hands of God if he is to be kept from evil. Because of man's confidence in salvation, he can have real gladness and thanksgiving, and at this stage the enemy—Satan—leaves defeated. The joy of righteousness far outweighs any joy that can be had through sin. Of course this is accomplished through faith, but through faith the impossible is done—being righteous—and this is all God requires us to do. Waggoner states repeatedly that man cannot be righteous on his own, just as Peter could not walk on the water on his own; it is achieved by Christ coming to dwell in the heart by faith.¹⁰

Another of the 1888 preachers of righteousness by faith was A. T. Jones. Here again it is necessary to take a look at his teachings on the subject of righteousness by faith as it pertains to our topic and to look at what he had to say in several places. In that it is recognized that his sermons of the 1893 General Conference reveal his message of righteousness by faith as he taught it,¹¹ we will check on the first. He gave a lengthy series of sermons en-

titled "The Third Angel's Message" in which he covered his position, as well as overemphasizing the importance of faith to the point of near antinomianism, as well as being critical of the brethren who had not accepted the message of 1888.¹²

In message number 10 he dealt with the putting on of the robe of Christ's righteousness, and attaining to the perfect man—the measure of the stature of the fullness of Christ. He described how this is done:

It is the co-operation of the divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel's message.¹³

How tall are we to be in character before we leave this world? As tall as Christ. What is to be our stature? That of Christ.¹⁴

He continues with an illustration of God as the weaver who weaves the robe of Christ's righteousness for us, emphasizing that God is the weaver. And as we look at the weaving we may not see the beauty, in fact, it may seem spoiled and shapeless, but we can be confident in the work of the Weaver. Then he concludes:

Brethren, let Him weave away. Let Him carry on His blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming, and is not far off, when the last shuttle will be shot through, the last thread will be laid on, the last point in the figure will be met completely, and sealed with the seal of the living God.¹⁵

In message number 11 he describes how this is done.

We receive the promise of the Spirit through faith; but who brings it? The Spirit of God, and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings the personal presence of Jesus Christ; and in bringing His personal presence to us, He brings Himself. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.¹⁶

This he carries further in the next two messages.

When the individual believes in Jesus Christ, and obtains the righteousness which is by faith, then the Holy Spirit, which is the circumcision of the heart, is received by him. And when the whole people, as a church, receive the righteousness of faith, the blessing of Abraham, then what is to

hinder the church from receiving the Spirit of God?¹⁷

If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths, and He will reach the bottom at last; and when He finds the last thing that is unclean or impure, that is out of harmony with His will, and brings that up, and shows that to us, and we say, "I would rather have the Lord than that"—then the work is complete, and the seal of the living God can be fixed upon that character. . . . Let the surrender be complete.¹⁸

This work of developing what Jones calls complete perfection is through full and absolute confidence, trust, and dependence in the life and priestly work and merits of Jesus Christ, a work accomplished through the processes of justification and sanctification.

It is most rewarding to study the subject of the blotting out of sins, true conversion, and Christian growth as taught by God's servant Ellen G. White and found in such books as *Steps to Christ*, *Christ's Object Lessons*, and *Thoughts From the Mount of Blessing*. These books were published close to the time of the General Conference of 1888.

We must all agree that there is yet a great

work to be done in the Adventist Church for the individual believer. This work can be accomplished only as we accept fully the wonderful message of righteousness by faith as proclaimed in 1888 and onward. We need an experience in righteousness by faith that will go to the very depths of our souls. This is the message that is to be proclaimed with a loud cry, and this is the message that is to prepare us for translation.

¹ E. J. Waggoner, *Justification by Faith* (Oakland, California: Pacific Press Publishing Assn., 1900), pp. 5, 6.

² *Ibid.*, p. 6.

³ ———, *The Glad Tidings* (Oakland, California: Pacific Press Publishing Assn., 1900), p. 199.

⁴ *Ibid.*, p. 223.

⁵ ———, *The Everlasting Covenant* (59 Paternoster Row, E. C.: International Tract Society, 1900), pp. 361, 362.

⁶ *Ibid.*, p. 365.

⁷ *Ibid.*, p. 367.

⁸ E. J. Waggoner, *Christ and His Righteousness* (Melbourne, Australia: Echo Publishing Company Ltd.), p. 62.

⁹ *Ibid.*, p. 94.

¹⁰ *Ibid.*, p. 96.

¹¹ Norval F. Pease, *By Faith Alone* (Mountain View, California: Pacific Press Publishing Assn., 1962), p. 157.

¹² *Ibid.*, pp. 157, 158.

¹³ A. T. Jones, "The Third Angel's Message, No. 10," *General Conference Bulletin*, 1893, p. 207.

¹⁴ *Ibid.*, pp. 207, 208.

¹⁵ *Ibid.*, p. 208.

¹⁶ *Ibid.*, No. 11, p. 246.

¹⁷ *Ibid.*, No. 16, p. 383.

¹⁸ *Ibid.*, No. 17, p. 404.

Expression of Appreciation

It is impossible for us to express adequately the deep appreciation that we have felt toward all who have had a part in the development of materials and their publication for MISSION '72. A tremendous effort has been put forth by many people to provide the best that the denomination can produce for our workers in this great soul-winning crusade. To the publishing houses, our editors, the writers and compilers of the various items, and our suppliers we say a big "Thank you." We are confident that the assurance that each of you may have for your part in the accomplishments of MISSION '72 will more than repay you for the hours, days, and weeks of effort that have been put forth. Then, too, the Lord above knows what each has done, and in His own marvelous way He will give out the awards. May the souls reached and won to Christ be a source of rejoicing to all of you throughout the ages of eternity.

N. R. DOWER
Coordinator

Ministering to the Dying Patient



A view of the audience of clergymen, physicians and nurses at the "Death, and the Dying Patient" conference at Porter Memorial Hospital.

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EDITORIAL NOTE: The material in this article was originally given as a lecture in a series of conferences dealing with the health team at the Porter Memorial Hospital, Denver, Colorado.

I SHOULD like to make four comments related to the theme of this conference bearing on the inter-relationship of medical and religious ministries to the dying patient. I assume we have in mind not only the person whose death is imminent, but also the patient whose prognosis is apparently hopeless but who has a more or less extended period of time in which reflection and communication are possible.

What About Death?

Our relationships with the dying patient are inevitably influenced by our personal

thoughts and feelings about death.

In an article "The Experience of Dying," Dr. E. Mansell Pattison, psychiatrist, writes:

Death is not the primary problem, but rather how one faces death and goes about the process of dying. Although we cannot deal with the ultimate problem of death, we can help the person to deal with the various parts of the process of dying. . . . *Only when the clinician has come to face death within himself can he begin to practice the high therapeutic art of helping people to die.*—*American Journal of Psychotherapy*, January, 1967.

What Pattison says of the clinician might be said of the clergyman and all persons who are related to the dying.

In varying degrees we are all caught up

in and reflect our death-denying, death-defying, death-distorting, death-evading culture. Pascal wrote: "Since men have not succeeded in eliminating death, they have decided not to think of it." Most of us have our own fears and hangups in relation to dying and death. It is so much easier to avoid the dying person, for in some ways he is a threat to us.

Thus, we who have special responsibilities for meaning something to the dying sometimes actually contribute to the de-humanization of the dying process. Too often we avoid the dying patient at the point of his greatest human need—to be related to as a thinking, feeling, hurting, hoping, communicating person.

Ethical Issues

There are ethical issues that attend our respective ministries to the dying patient. We need to be doing more about getting these into the open, sharing whatever wisdom and perspectives we may have. All of us who deal with the dying make decisions that implicitly or explicitly involve value judgments and issues of a philosophical character. Man is now called upon to make decisions related to life-and-death control that only a few years ago we thought were not in human hands.

What and how should a patient be told of his condition?

Given a patient who in the doctor's best medical judgment has no foreseeable chance of recovery, to what lengths ought he go to prolong the patient's life? How is the concern for *life* to be balanced with the concern to help the patient die with comfort and dignity?

If the life of a dying person might be prolonged by a transplanted or artificial organ, what advice should be given?

In ministering to the dying patient, how are the respective concerns for patient, family, community to be related? At times decisions must be made in the light of priorities.

We are in a day when more attention needs to be given to ethical issues in patient care. It is interesting to know that the Kennedy Foundation is funding an institute for "the study of Human Reproduction and Bioethics."

Any extended physician-clergy dialog must sooner or later confront ethical issues in patient care. Hopefully in such discussion we could learn from one another.

Personal Concern

The dying patient is a human being. Like all human beings, he is not an island unto himself. He is sustained through personal relationships. It is essential that he be caringly attended on a person-to-person basis. Our professions share responsibilities in this matter.

Dr. Pattison, to whom reference has been made, holds that there is no experience of dying, but "rather many experiences of dying." Perhaps we could say that death is a moment when dying ends. Pattison analyzes the part-aspects of the experience of dying in terms of certain fears: fear of the unknown, of loneliness, fear of loss of family and friends, fear of loss of body, fear of loss of self-control, fear of loss of identity, fear of regression. To feel that one is meaningfully related in the midst of the experience of these fears, that one is not alone or abandoned, is terribly important. Only so can the experience of dying become a part of living.

In her book *On Death and Dying* (Macmillan, 1969) Dr. Elisabeth Kubler Ross, a psychiatrist, reports on an interdisciplinary seminar on death and dying that has now been going on for several years in Chicago. It includes interviews with dying patients. I think it is a book from which we can all learn something about our own difficulties in dealing with the dying person, as well as learn about the dying person's need to be attended, to be cared about as a person, and at times, to be heard. Dr. Ross writes:

There came a time when all of our patients had a need to share some of their concerns, to lift the mask, to face reality, and to take care of vital matters while there was still time. They welcomed a breakthrough in their defenses, they appreciated our willingness to talk to them about their impending death and unfinished tasks. They wished to share with an understanding person some of their feelings, especially the ones of anger, rage, envy, guilt and isolation. They clearly indicated that they used denial when the doctor or family member expected denial because of their dependency on them and their need to maintain a relationship. —Page 262.

While we may function somewhat differently, no one profession is exclusively responsible for being meaningfully present in the sense of which Dr. Ross writes.

The Clergyman's Role

If there is to be a "team approach" as

today's program suggests, it would seem to be essential that we share with each other our own professional self-understandings—with special reference to our responsibilities in relation to the dying patient.

In 1967 four professors at the Columbia University College of Physicians and Surgeons established the Foundation of Thanatology. With a 112-member professional advisory board, this group now holds interdisciplinary workshops, seminars, and symposia, conducts research, and publishes three journals dealing with various aspects of death, dying, and human grief. Dr. Austin H. Kutscher, of Columbia, president of the foundation, writes: "Our purpose is to serve as a catalyst, bringing together the disciplines that deal with the problems of dying and grief."

In the spirit of that purpose and as a start on setting forth a point of view on the clergyman's role in dealing with the problems of death and dying, I would make the following observations.

Religion has a persistent function in all cultures: to help persons achieve a measure of hope in the face of situations that are potentially demoralizing and that are believed to be beyond one's control. Religion has other functions, as well, but this one is persistent. The distinguished cultural anthropologist Clyde Luckhohn wrote:

Every society desperately needs morality in the sense of common standards, and religion in the sense of orientations toward such inescapable problems as death, individual responsibility, and other ultimate value attitudes.—*Mirror for Man*, p. 215.

In similar vein Peter Berger says:

Every human society is, in the last resort, men banded together in the face of death. The power of religion depends, in the last resort, upon the credibility of the banners it puts in the hands of men as they stand before death, or more accurately, as they walk inevitably toward it.—*The Sacred Canopy*, p. 52.

Religious ministry to the dying patient begins, then, very early in life. It begins with models or identification figures who in the words of Erik Erikson "have integrity enough not to fear death" (*Childhood and Society*, p. 269). It involves a religious education and nurturing that helps persons to know God not simply as a God of life but a God who undergirds the life-death cycle.

What the minister does in attending the dying patient is an acting out of, or im-

plementation of, or witness to, his philosophy or theology of the life-death cycle.

What's Involved?

Religious ministry involves *a being present with the dying patient.*

Religious ministry involves *bringing the assurances of faith* in personal presence, in word, in shared silence, in reading, in rite, in prayer—in the varied languages that say "that neither death nor life . . . shall be able to separate us from the love of God" (Rom. 8:38, 39).

Religious ministry involves *listening*—hearing the patient in his "plain English, symbolic nonverbal, and symbolic-verbal" languages. The ministry of listening is essential if we are to provide the supportive care and understanding needed and sought by the dying.

Religious ministry involves *an enabling role*—*enabling the patient to draw on and express his own religious resources.*

Religious ministry involves *the sensitive attending, affirming listening, enabling presence which helps the dying patient through what Dr. Ross calls "defense or coping mechanisms" defined in terms of stages: "denial and isolation, anger, bargaining, depression, acceptance."* Speaking from a theological perspective, it is a basic role of the clergyman to assist the dying patient in coming to what might be called "the peace of reconciliation."

Religious ministry is *a communication of faith, hope, and love, grounded in the abiding presence, power, and love of God.*

Religious ministry to the dying includes ministry to the family. We are learning more about grief and the grieving processes. We need to know more than we presently do about the relation of the time and manner of a patient's dying to the grief experiences of the family. But hopefully through interdisciplinary work we will continue to learn more of the phenomenon of grief, and how we can relate meaningfully to the family of the dying patient.

In closing I should like to express appreciation to Porter Hospital for taking the initiative in planning this conference. Hopefully we are entering an era of increased communication, an era in which we see man not simply as a collection of parts, but as a whole creature—in whom body and spirit, life and death, are wondrously interrelated. □

"I adjure you by the living God, tell us if you are the Christ, the son of God."

THE TRIAL OF JESUS

(Continued from page 7)

illegality: "Tell us if you are the Christ, the Son of God." **Answer:** "You say that I am." The charge was blasphemy. Caiaphas tore his robes in anger: "He has uttered blasphemy. Why do we still need witnesses?" The vote was taken. "He deserves death," said all.

Which one of you lawyers here today would not have felt the urge to leap to your feet and say, "May it please the court I appear for the accused"? What a change in the world's history might have occurred! But it did not happen. Jesus was convicted of blasphemy.

The court adjourned, to be reconvened in the morning. To sum up:

I find the following illegalities rendered the trial not only a miscarriage of justice but a nullity and such that it could have been quashed today by a writ of certiorari for these reasons:

1. The trial before the high priest was held at night. Jewish law forbade the trying of a capital case by night.
2. The witnesses disagreed and Jewish law required agreement before any indictment or charge could be preferred.
3. According to Jewish law no man could be sentenced to death on his own confession, yet according to Matthew and Mark, Jesus was condemned on his reply to Caiaphas' accusation: "I adjure you by the living God, tell us if you are the Christ, the son of God." Jesus replied, "You have said so," or "You say that I am." "But I tell you, hereafter you will see the Son of man seated at the right hand of Power, and coming on the clouds of heaven."
4. According to Jewish law, a sentence of death passed on one day had to be ratified at a sitting of the court on another day. The Gospels put them both on the same day. Some of the Gospels go so far as to say the trial took place on the first night of Passover and the execution



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on the Sabbath. Jewish law forbade the holding of any trial on a holy day. And as for execution during a festival, this was unthinkable.

Thus the trial was a legal travesty leading to a judicial murder, swift and pitiless.

There was the eagerness of the Sanhedrin to send Jesus to His death, hatred using injustice to achieve its end.

If ever there was a case in which the scrupulous forms and protections of jurisprudence should have been respected, His was the case. His own followers had forsaken Him and fled. There were arrayed against Him the massed and organized forces of ancient traditions and of present inflamed popular passion. Justice was doubly degraded. Jesus was spat upon and beaten.

"Hurry him off to Pilate!"

He was handed over in the morning to the Roman governor and with the sanction of that high officer he was crucified at 9:00 A.M. and at 3:00 P.M. on that Friday the greatest Son of one of the greatest races of mankind poured out His soul unto death.

The Trial Before Pilate

Pilate was an unwilling executioner.

I have given much thought to Pilate's position and his jurisdiction. Palestine, as we would view it, was a crown colony; in it Pilate sat in Caesar's seat.

When the case was remitted to Pilate he was not acting as a court of appeal, nor as a mere executive officer presiding over a tribunal of sentence. He could, as he was bound to, review the proceedings which had brought the accused citizen to this pass. Jesus was a subject of the Emperor and He should not die without the protection of the Emperor's representative and the warrant of the law of Rome. Pilate's position, as I see it, was analogous to the power of the Judicial Committee of the Privy Council in regard to crime, say, in New South Wales. It is not a court of appeal, yet it has reserved to itself the fundamental right to prevent a violation of natural justice as by corruption of a judge or a trial for crime for that which is not a crime. Pilate had those powers—he had more—he could hear both sides, he could interrogate the prisoner. He could also exercise the prerogative of mercy.

Was this man guilty or innocent? This was Pilate's position when, in the early hours of the Passover morning, he was confronted by the urgent remit of the hierarchy of Palestine that he, in his court, should sentence to death a prisoner whom they in their court had convicted and condemned. What had commenced as a demand for confirmation of the death sentence developed into a trial for treason.

Why on the Passover? Why urgent?

Pilate knew his duty as a judge and an administrator. An accusing crowd with explosive animosity on one side; on the other, the accused, silent amid clamor, patient amid insult, undefended, unfriended. No judge's mind could fail to revolt against these conditions.

"What evil has he done?"

All he was told was, if Jesus was not a malefactor he wouldn't be here. It was no use saying he was guilty of blasphemy, for Pilate would not be so interested in a religious dispute as to ratify the death penalty.

"Take him and judge him according to your own law," said Pilate. Panic followed.

So new accusations were put forward: "We found this man perverting our nation, and forbidding us to give tribute to Caesar, and saying that he himself is Christ a king." In other words, treason.

"Render . . . unto Caesar the things which are Caesar's."

Pilate decided to talk with the prisoner privately:

Q. "Are you the King of the Jews?"

A. "Do you say this of your own accord, or did others say it to you about me?"

Q. "What have you done?" A. "My kingship is not of this world."

Q. "So you are a king?" A. "You say that I am a king. For this I was born, and for this I have come into the world, to bear witness to the truth. Every one who is of the truth hears my voice."

Pilate replied: "What is truth?" No answer has been given to this celebrated question.

Pilate returned to the courtyard and said, "I find no crime in this man."

End of case, verdict acquittal and discharged.

But no. Caiaphas knew his Pilate. Pilate knew his Caiaphas. The high priest was the cleverer. Pilate had been three times reported to Rome for wanton slaughter and robbery of Jews. He was reminded of this and began to show weakness. He sought to evade his duty.

Herod, the Tetrarch of Galilee, was in Jerusalem and Pilate sent Him to Herod. He grasped at a straw.

Herod wanted Jesus to perform a miracle, but Jesus remained silent. He arrayed Jesus in imitation gorgeous apparel and sent Him back to Pilate. Pilate called the chief priests before him and said Herod supported his view that nothing deserving of death had been done by the prisoner.

For the second time, verdict of acquittal. Again the clamor of the mob.

Pilate was weak. "I will . . . chastise him and release him."

The Sanhedrists saw the vacillation.

Pilate played his last card. The scene

is Government House, Jerusalem, on a certain Friday morning of March or April, somewhere about the year A.D. 30. On the steps of the portico the governor is standing—a man named Pontius Pilate. He has a somewhat supercilious smile about his lips because, frankly, he is rather contemptuous of the rabble which is demonstrating in front of his house.

There are two men standing near him. Both of them in custody. One is a well-known political agitator named Barabbas who is in gaol for insurrection and murder. The other is a weary looking Man with signs of great suffering on His face. They have tried to turn Him into a figure of fun by dressing Him up as an imitation king. But in this insolence they have failed. In spite of it all He is incomparably the most dignified and impressive figure in all that assembly. It is His personal fate which is at stake, though

that does not appear to trouble Him. He appears not to be in the least concerned for His own fate, but intensely concerned for those who are to decide it.

Presently the police call for silence, as the governor is about to speak, and the clamor of the mob is temporarily hushed. "Well," says Pilate, "which of these two do you want to have released, Barabbas or Jesus, which is called the Christ?" There is a pause and then the air is rent with one of the most ghastly cries which has ever passed the lips of men. "Not this man, but Barabbas!"

May I be permitted one digression. And today, as it seems to me, the world is confronted with the same choice—Barabbas, the apostle of violence, the believer in direct action, and the Lord Jesus Christ are once more in competition. Which will win? The representatives of force or the representative of the unquenchable love of God?

Pilate decided to talk privately with the prisoner.



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"Which of the two shall I release unto you, Barabbas or Jesus, which is called the Christ?" The world's answer then was, "Not this man, but Barabbas." Will it be the same again? That depends on what you and I and hosts of people like us, decide to do about it. It is a challenge to the individual.

"Then what shall I do with Jesus?"

"Crucify him."

"What evil has he done?"

"Crucify him."

Pilate was craven as well as unscrupulous. He washed his hands before the multitude. "I am innocent of the blood of this righteous man. Let him be scourged before he is crucified."

The capitulation of Pilate was pitiable. Down the steps of it he slipped and staggered to infamy in a positive squalor of procedure. At the first outbreak of the passion of the mob he quailed. "Take him yourselves and crucify him, for I find no crime in him."

The responsibility in face of an infuriated crowd of letting law and plain justice have their course and the prisoner go free—this responsibility was past all bearing.

Law failed, the mob was in command.

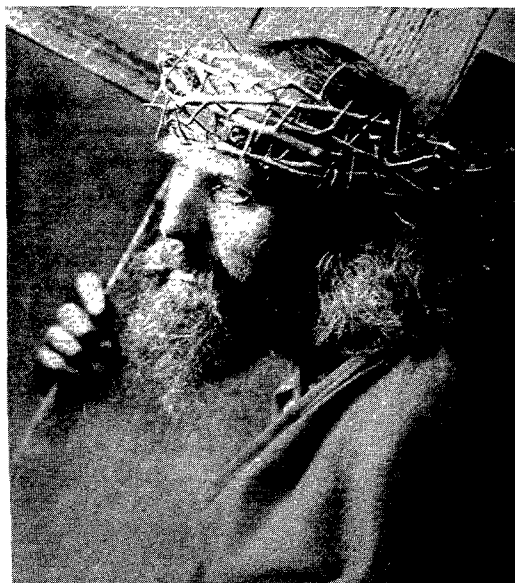
Under the threat of impeachment, his courage wilted away. Violence had triumphed.

There is an unwritten chapter in every trial—the psychology of the accused.

In the present case a judicial study of a judicial trial, we dare not seek the aids of religious mystery or the refuge of religious faith. Profanity forbids.

One thing is past doubting. Jesus knew the fate before Him. Steadfastly He set His face toward Jerusalem, revealing to His followers, ere they fled from Him, that His conviction and death were at hand.

He made one protest. He asked Annas why He was being smitten for not answering accusations. Otherwise in the midst of brutal and violent outrage He opened not His mouth, accepting all, even the lash, and the ignominy of the crown of thorns, with divine submission.



TRAUT PHOTO

"Certainly this man was innocent!"

What shall I say in conclusion?

Jesus was under a destiny accepted by Him, borne by Him without a murmur, a destiny enacted according to the purpose of a God in whom He trusted.

What resolution, what a faith in ideals!

Thereby to set the hearts of men on fire

To scorn the sordid world and unto Heaven aspire.

Mockery failed utterly in its purpose. The mockers have all been swallowed up in the oblivion of centuries, but Jesus' answer to those who mocked Him and those who crucified Him lives timelessly in the hearts of devoted men and women everywhere in the world. Times without number His answer has been on the prayerful lips of dying martyrs: "Father, forgive them; for they know not what they do."

At the ninth hour, Jesus was dead. The sun had not yet gone down. The Sabbath and the Feast of Passover had not yet commenced. All was accomplished. In lesser matters the letter of the law had been observed. It remained for the commander of the Roman guard to give the final verdict on the day's miscarriage of justice.

"Certainly this man was innocent!"



Searching the *Testimonies*

I studied hard the writings
Of Mrs. E. G. White,
Hoping to find a fitting truth
To put my brother right.

For I knew he was a sinner,
His ways I did not like.
And that is why a truth I sought
That would severely strike.

But now let me tell what happened:
I read some pages through
And what I read all seemed to say,
"These lessons are for you!"

They were all simple lessons
And by them I could see
The faults my brother had
Resembled those in me.

And those testimony lessons
Told me myself to view
By spending time upon my knees
To search my own heart through.

They said to be like my dear Lord,
Who died that I might live;
I must learn to love my brother,
And also to forgive.

At my bedside I knelt down
To ask my Lord in prayer
To take from me fault-finding sins
And give me love to share.

From the presence of our Saviour
No sins of ours can hide,
So we must pray that we might live
To love and not to chide.

BOB HANDYSIDES

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Shop Talk is for the sharing of ideas for a more effective ministry. Please make contributions or queries brief—but do make them. Materials printed privately or offered through personal addresses are not endorsed by the church.

ROMANS FOR THE EVERYDAY MAN

This is a new personal commentary on Romans that will provide useful supplementary study material for the second quarter 1972 Sabbath school lessons.

Romans for the Everyday Man, a book of thoughts on Paul's message to the believers in Rome, was written by Thomas A. Davis, associate editor of the *Review and Herald*.

This book is not intended as a complete commentary on the apostle's letter, but is filled with helpful thoughts resulting from his own personal study. The author's hope is that these comments

“can help and inspire even a few to study the Word for themselves. . .”

This illustrated paperback, printed by the Review and Herald Publishing Association, is now available at your Bible House for \$1.95.

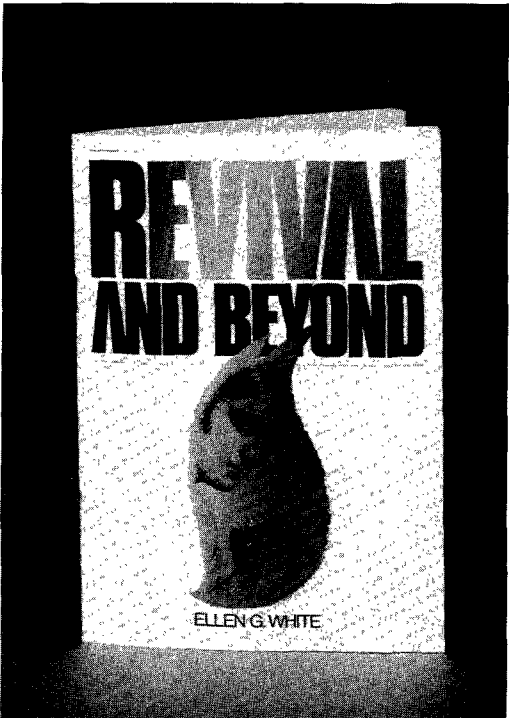
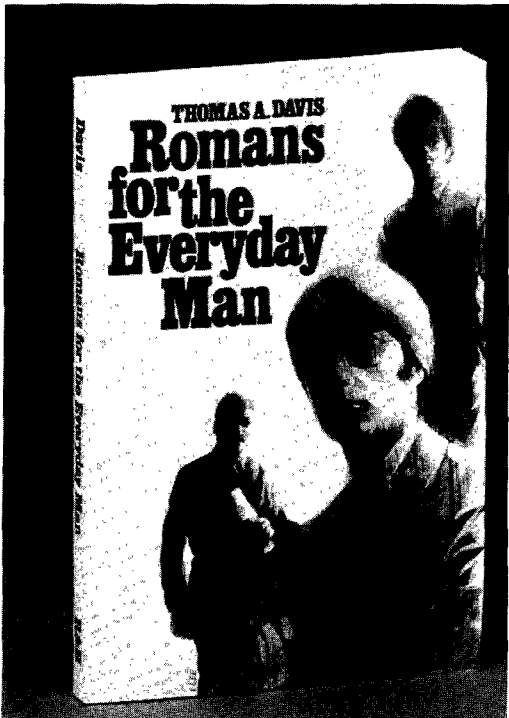
REVIVAL AND BEYOND

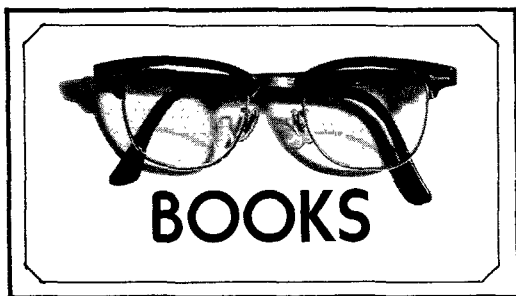
Today is the day of revival, with revivals of varied descriptions breaking out on college campuses, in churches, in the streets, and in many countries of the world. As Seventh-day Adventists we look forward expectantly for that greatest of all revivals that is to precede the second coming of Jesus. But the Lord has warned that before this takes place Satan will try to counteract its influence by producing a great counterfeit movement.

How are we to judge between the false and the true? How are we to relate to today's rapidly changing events in the religious world? How are we to prepare for genuine revival? What are its fruits and how can we be assured that it will carry on to accomplish its work?

These questions and many more are answered in the new sixty-four-page booklet *Revival and Beyond*. Produced by the Ellen G. White Estate, it is a compilation of pertinent statements from Ellen White pertaining to this vital subject.

Every minister will cherish this material. He will also have a great burden that copies of it get into the hands of every layman. Many will want to use it as the basis for prayer-meeting studies. Order a supply for your church at once through your local Book and Bible House.





***Marriage Is for Adults Only*, Lars I. Granberg, Zondervan Publishing House, Grand Rapids, Michigan, 1971, 96 pages.**

One shouldn't be deceived by the smallness of the size, just 96 pages with seven chapters, of this little paperback, which really is a compendium of a number of good Christian principles as they apply to marriage and dealing with some of its problems. The book is actually a rewrite of some articles that appeared a few years ago in *Eternity* magazine.

Dr. Lars I. Granberg was formerly a dean of students at Hope College and is now president of Northwestern College in Iowa. He taught psychology and counseling for about 20 years, and also assisted in workshops on Christian family life as speaker and resource person.

The book is written from a Christian point of view and has very little in it that would not be a good Adventist approach to the same problem. It covers the complications of building a marriage; it deals with personal maturity; how to handle a change of loyalties as one gets married; it touches on the place of the husband, the role of the wife; responsibilities of parenthood and some problems that cause marriages to fail; and the place of the Christian faith in marriage.

The book is made interesting, easily readable, and challenging by the use of brief references to case histories of his own. It is a book I could recommend. My one criticism is that it covers such a wide field and so many important topics in so small a space.

W. JOHN CANNON

***\$3.00 Worth of God*, Wilbur E. Rees, Judson Press, Valley Forge, Pennsylvania, \$2.95, 94 pages.**

The author of these short devotional messages uses a striking approach to each of the 90 subjects. His vocabulary may seem quite modern, but it is arresting and attention-getting.

Two of his themes will illustrate the type and content of this well-written little book.

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand" (Ps. 130:3)?

"I'm sure glad you can erase the tape, Lord. I don't think I could stand having it played back.

You push the button, and there is only silence. How graciously you destroy the past! That's what hell is, isn't it? Having the tape played back?"

"... when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him" (Ex. 34:29).

"Saints never know they're saints. That's why they are saints. They are too busy talking to God to look in the mirror. The same moles and wrinkles are there, but contact with the Eternal has given them a borrowed glory. Divine conversation has left a residual luster. The saints are not conscious that they are different, but the dark world is quite aware of the light which has invaded it. The world does not need to ask, 'Have you talked with God?' but only, 'What did He say?'"

D. W. HUNTER

***Evolution and Christian Faith*, Bolton David Heiser, Presbyterian and Reformed Publishing Company, Distributed by the Baker Book House, Grand Rapids, Michigan, 1969, \$6.50, 372 pages.**

David Heiser has his Ph.D. in zoology from Johns Hopkins University, with a specialty in genetics. His approach is very orthodox and fundamental and very interesting because he was not an active Christian when he got his doctorate. It was his feeling that he could not believe in Christianity unless someone would first disprove evolution to him. He approached the matter this way: "If man evolved, we are getting better, and what is called sin is just a remnant of selfish animal nature. If man evolved, Christ was just a reformer and not the Redeemer; He was a martyr and not the Saviour. Then the Christian religion becomes a code of ethics and not the way of eternal life through the risen Lord."

The sections of this book entitled "Evolution and Education," "Evolution and the Church," and "Science and Religion" should be, in my estimation, required reading for every Adventist minister, school administrator, and teacher through all levels of instruction. He gives many examples of church-related colleges and even elementary schools, which when evolution was accepted on their faculties, almost immediately lost their Christian testimony. He outlines the dangers of the transition of the Christian school from a strong Biblical stand to a modernistic position. First, the danger signals are disregarded, then criticism is met with strong denials, and the final stage is the accomplished fact with the institution going theologically liberal. During the process those who desire the school to retain the stand for which it was founded are repressed, while those on the opposite side are allowed to speak freely.

The book closes with a splendid picture of the future. The positive approach offers much food for thought and sermon material for any Adventist minister.

W. R. FOULSTON



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

Anglicans Warned on Growth of Witchcraft, Black Magic

People who dabble in witchcraft and black magic are causing a growing problem for the church, the Anglican Synod of York was told. The Reverend Thomas Willis, who was ordained in 1959 and has been at Hull in the York Province since 1963, told the Synod: "This is a problem that the Church has not met for the past 200 years. But priests are now finding all over the country that they are having to cast out devils and evil spirits." He reported that one priest in London had carried out 1,000 exorcisms in two years, noting the Church of England had sponsored a special conference at Coventry which was attended by members of other denominations, to discuss the problem. "People are turning away from material things like cars and refrigerators and becoming increasingly interested in religion," he said. "The supernatural is gaining ascendancy. More and more people are dabbling in fortune telling, home seances, witchcraft, black magic, and things like the 'Age of Aquarius.'" Mr. Willis also said priests have been called on to deal with occult disturbances and evil infestations by people who had dabbled in these matters and then became frightened.

Recognition of Conservative Jews Demanded of Israel by U.S. Leaders

A national leader of Conservative Jews in America has demanded that Israel, now dominated by Orthodox Judaism, give full recognition to the religious status of the Conservative Jewish movement and end discrimination against its rabbis. "We cannot continue to tolerate nonrecognition or to permit our rabbis to be humiliated and forbidden to act as spiritual leaders in Israel," declared Jacob Stein, president of the United Synagogue of America, congregational arm of Conservative Jews in the U.S. and Canada. He told delegates to the organization's biennial convention here that "the state of Israel cannot exist without the strong support of American Jewry, nor do I believe that there is much hope for American Jewry without an Israel." In his address concerning recognition for Conser-

vative Jews, Mr. Stein said, "We cannot accept the concept that we who are in the mainstream of historical Judaism should not enjoy complete and first-class membership in the religious community in Israel." He pointed out that marriage, divorce, conversion, and other religious rites in Israel are in the hands of the Orthodox Chief Rabbinate. The Conservative and Reform branches of Judaism are not recognized. The biennial convention was attended by some 2,000 delegates from 830 congregations serving more than 1.5 million Conservative Jews in the U.S. and Canada.

"Calling Our Continent to Christ" Theme of Key 73 Program

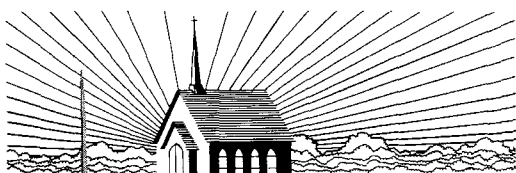
"Calling Our Continent to Christ" will be the theme of Key 73, an interdenominational evangelism effort scheduled for 1973. The theme and a program calendar for the year-long event were adopted by the Key 73 Central Committee meeting in St. Louis. More than 100 denominations and evangelistic groups have representatives on Key 73's central committee. The United Church of Canada and the Church of the Brethren are the latest to join the effort. The calendar drawn up by the 16-member executive committee suggests various plans ranging from television specials to local Bible studies and prayer meetings. Dr. Theodore Raedke, executive director of the program, said that the evangelism drive "enables all Christian denominations and groups to participate without violating or compromising their doctrinal position or practice."

Michigan State Scientist Raps Teaching of Evolution as Fact

Evolution is not a scientific fact and should be discussed only as theory, not taught as fact, a Michigan State University scientist declared in Philadelphia. Dr. John Moore spoke on Darwinism at a meeting of the Society for the Study of Evolution, which took place during the annual sessions of the American Association for the Advancement of Science. He described the theory that man evolved from "amoeba and sea-slimes" as an "incredible religion" but not "science."

"Disciples Concerned" Request Top Priority for Evangelism

The chief executive of the Christian Church (Disciples of Christ) in Indianapolis has been urged to make evangelism the top priority in the church. The call to Dr. A. Dale Fiers, general minister and president of the church, was made by Disciples Concerned, a new group temporarily headed by Dr. Laurence V. Kirkpatrick, retiring general secretary of the World Convention of Churches of Christ (Disciples). In its statement, Disciples Concerned notes that "the primary reason for the church's existence and the most important re-

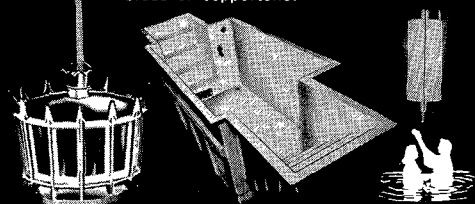


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sponsibility divinely laid upon it is the work of evangelism." "Expressions of social concern and the giving of social service—however appropriate and necessary for the church—must not be construed as evangelism," the group said.

160 Priests Left Ministry in Chicago See Over 7 Years

More than 160 Roman Catholic priests—averaging about 23 a year—have left the Chicago archdiocesan ministry in the past seven years, according to chancery office figures disclosed in Chicago. Of those who left, 123 resigned from the priesthood; the remaining 37 have taken and remain on non-medical leaves of absence. The unprecedented release of figures was published in the Chicago *Daily News*, which quoted Father John R. Keating, co-chancellor for personnel, as its source. For most of the previous history of the archdiocese, the *Daily News* said, not more than one or two priests left the priesthood in a given year. During 1971, according to the *Daily News*, 38 priests left. A total of 134 have left since mid-1968—an average of slightly more than three a month. The figures reportedly were verified by checking with members of each ordination class since 1951. Father Keating was reported as saying that resignations "rose sharply" during 1967, and reached a peak in 1969, and then went down in 1970 and 1971.

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The 1971 figures point to more leaves than resignations.

"John, Dear, Take a Look at Page 3" —Now Don't Blow Your Top!

An Episcopal pastor in Houston says that his congregation is considering listing in a local newspaper advertisement the names of members who have not attended church in the past year. The Reverend James Tucker of St. James Episcopal church cited frequent complaints that churches list members who never come to church after joining. Their names on the membership rolls, he said, often serve no purpose other than to make the church look larger than it really is. Episcopal Church law requires that to be a member in good standing one must take communion at least three times a year. Mr. Tucker estimates that of the 600 members of his church, 391 have "disappeared." "If all churches advertised such lost, strayed or stolen members, there could be some red faces all around," he said.

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Dudley M. Canright was a Seventh-day Adventist for many years and served as an ordained minister for 22 years. He was an evangelist and also held other executive positions. After leaving the Adventist Church he spent many years writing and speaking against this new growing denomination, and he eventually died in obscurity. Mr. Canright's secretary recounts her experience in this volume and writes of other findings concerning Mr. Canright's life.
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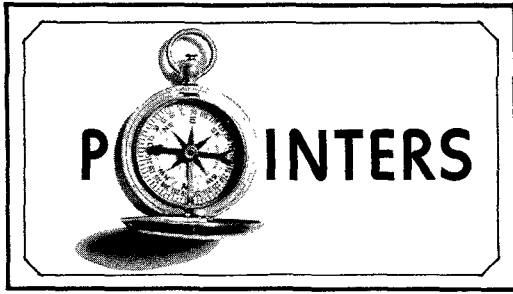


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READ YOUR HISTORY WRITING in *U.S. News & World Report*, David Lawrence put forth a truism that led me to some serious thinking: "No better piece of advice could be given to citizens, young and old, who engage in controversies dealing with public questions than to say: 'Read your history.'"—January 12, 1970.

What better advice could come to Seventh-day Adventist ministers and leaders today than this, "Read your history." Read the history of God's dealings with His people in ancient times. Read the history of the early Christian church. Study the great biographies of the Bible. The lessons they teach are for us, and they are badly needed.

Mrs. White urges that Psalms 105 and 106 be read at least once each week. Why? Because it is history, and its history "contains lessons of warning that the people of God in these last days especially need to study" (*Testimonies to Ministers*, p. 98).

Again she declares: "Study carefully the experiences of Israel in their travels to Canaan. . . . We need to keep the heart and mind in training, by refreshing the memory with the lessons that the Lord taught His ancient people."—*The SDA Bible Commentary*, Ellen G. White Comments, on Joshua 3, 4, p. 994.

Samuel Coleridge declared: "If men could learn from history, what lessons it might teach us! But passion and party blind our eyes, and the light which experience gives is a lantern on the stern which shines only on the waves behind us."

Samuel Johnson wrote: "The present state of things is the consequence of the past; and it is natural to inquire as to the sources of the good we enjoy or the evils we suffer. If we act only for ourselves, to neglect the study of history is not prudent; if entrusted with the care of others, it is not just."

As we consider the urgent responsibilities laid upon us by our Lord for these last, trying, perplexing days, how important these words of counsel: "Greater attention should be given by religious teachers to instructing the people in the facts and lessons of Bible history and the warnings and requirements of the Lord."—*Patriarchs and Prophets*, p. 504.

O. M. B.

UNTIL THEN AHEAD the murky sky left little doubt that there was trouble in the air. How serious was it? A mistake in judgment could cost the life of America's most decorated soldier. It did. Audie Murphy was on that plane. *Until then*, he had lived a charmed life. On a score of battlefields he had mocked death and survived. Every battle was fought as if it were his last. Every medal that his country struck adorned his chest. But in that soupy Virginia cloud bank up ahead the string of life ran short. A debris-strewn mountain peak was too hard for him to handle. Death met him there, and as usual, had the "last laugh." But historians will say of Audie Murphy, "He really lived." And free men will be longer free because of him.

Repeatedly in its history the church of Christ has moved into turbulent times and at times its emergence has been in doubt. But for the words of its founder and our Lord, "the gates of hell will not prevail," there was little hope during periods of persecution. However, men did a "lot of living" in those days. They literally mocked death, knowing its inevitability. Although for them it was the gray haze of twilight, "when the sky had lost the sun, but had not yet claimed the stars," *hope* was their *breath of life*—yes *hope* in the coming of the Lord. *Until then*, we must fight the good fight, in each battle risking all and recognizing the fragile cord that binds us to this life yet refusing to be cowed by this. And what if the Grim Reaper has wrapped himself in yonder cloud, what greater death is there to die than one in service to our Lord?

E. E. C.

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