



# "Watchman, what of the night?"

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

## HOW CAN WE KNOW?

In teaching the class - Life and Teachings of Jesus - at Old Madison College, early in the course, I would ask the students - "If you had been living at the time of the public ministry of Jesus, and had only the Old Testament, how would you have been able to recognize that Jesus of Nazareth was indeed the Messiah?" The Old Testament abounds in prophecies concerning the coming of the Messiah, and the setting up of His kingdom. With our hindsight vision of 20/20, we can differentiate between those prophecies which applied to His first advent, and the ones to be fulfilled at the Second Advent, and those never to be fulfilled because of the failure of the Chosen People to meet the conditions for fulfillment. We, too often, conclude that it would have been easy, but remember that the vast majority with intelligent minds equal to ours rejected Jesus as the true Messiah - the One to which prophecy, and their ritual pointed.

But keep in mind the question was - "How would YOU have recognized Jesus as the Messiah had YOU been living in His day with only the Old Testament available?" Placing yourself in that time environment consider Isaiah 40:1-11. There was to be a voice crying in the wilderness (40:3). The "glory of the Lord" was to be revealed (40:5). To the cities of Judah was to go forth the message - "Behold your God." (40:9) Then turn to another prophecy - Malachi 3:1-4. Again a messenger was to prepare the way before the coming of the Messiah who was to come suddenly "to His temple" (4:1). The priesthood was to be cleansed so that the offering of Judah and Jerusalem would "be pleasant unto the Lord as in the days of old, and as in the former years." (4:4).

In 27 A. D., a voice did come crying in the wilderness. John the Baptist proclaimed, "Repent for the kingdom of heaven is at hand." (Matt. 3:2) So commanding was this voice, that the hierarchy at Jerusalem was forced to investigate its meaning and significance. They dispatched a delegation to the Jordon wilderness to inquire concerning his credentials. (John 1:19-23) The Baptist referred this investigating committee to the prophecy of Isaiah 40. All the other Gospel writers - Matthew, Mark, and Luke - use this same Scripture in introducing the narrative of the work of John the Baptist. (Matt. 3:3; Mark 1:1-3; Luke 3:4-6)

The "glory of the Lord" was revealed. But it was in flesh - the glory of the only begotten of the Father, full of grace and truth! (John 1:14) They could have beheld their God - "the Lamb of God which taketh away the sin of the world" - for only God can do that! But no, they misinterpreted the meaning of "glory" and the attributes of God which were revealed, they really didn't want - truth, and that grace which produces a hatred for sin. (GC, p. 506) That which was to be plain, they made mysterious. The religious leaders had the laity of Israel

believing that no man would know from whence the Messiah would come. (John 7:27) They covered certain facts to hide His place of birth so as to blunt the force of prophecy which they knew pointed to Jesus. (John 7:52) They tried to make themselves believe that it had no meaning nor significance for them.

BUT - the religious leaders of Israel, and the laity could have known. The Old Testament clearly taught that a Seed of a woman was to bruise the serpent's head. (Gen. 3:15) One from their midst, of their brethren, in flesh like Moses would come to teach them. (Deut. 18:15-18) A virgin would conceive, and that Baby from her womb would be called Immanuel (Isa. 7:14) The leadership at Jerusalem had the documents and records, and could have just as dilligently investigated the circumstances of the birth of Jesus as did Luke decades later when he wrote his Gospel. They could have known that the Messiah would come as a "root out of a dry ground" and His outward appearance would not reflect a beauty which would meet human criteria. (Isa. 53:2) But they chose to confuse the prophecies of the Old Testament refusing to recognize a time sequence and its significance.

Even in this, they were not left without warning. Jesus, early in His ministry, told His home town church goers that a certain Scripture had been fulfilled in their very hearing. In reading the text assigned from Isaiah, Jesus purposefully stopped in what we would say today was the middle of a verse. (Cmp. Luke 4:17-20 with Isa. 61:1-2) In so doing, He was telling the people "the day of vengeance of our God" was not yet, but rather it was then "the acceptable year of the Lord."

Understanding of prophecy must be placed in the time sequence devised by and held in the power of God. (Acts 1:7) Instead of rightly dividing the word of Truth, the Jewish leadership and the teachers of the people ruled out the prophecies which pertained to the Messiah's coming as the Saviour of the world, and in turn focused the people's attention on their interpretation that His coming would exalt them as a nation, and that He would take vengeance on their foes. Of this we read:

Christ did not come as the Jews expected. He did not come in a manner to glorify them as a nation. . . The Jews refused to receive Christ, because He did not come in accordance with their expectations. The ideas of men were held as infallible, because hoary with age. (TM, p. 64)

We are making the same mistake - only this time, instead of it being the coming of Christ, it is the coming of the Holy Spirit in the Latter Rain. And unless we recognize the true Latter Rain, we will not be ready for the coming of Christ. It is just that critical. In the same reference quoted above, this import is made. Note further:

This is the danger to which the church is now exposed, - that the inventions of finite men shall mark the precise way for the Holy Spirit to come. Though they would not care to acknowledge it, some have already done this. And because the Spirit is to come, not to praise men or to build up erroneous theories, but to reprove the world of sin, and of righteousness, and of judgment, many turn away from it. They are not willing to be deprived of the garments of their own self-righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. The Holy Spirit flatters no man, neither does it work according to the devisings of any man. (TM, pp. 64-65)

## THE COMING OF THE SPIRIT

Jesus told His disciples that when the Spirit would come, He would come as the Spirit of Truth, for the Holy Spirit is as much truth as Jesus is the way, the truth, and the life. (John 14:6; TM, p. 122) In the days of the earthly ministry of Jesus, the religious leadership refused to accept the truths which prophecy revealed concerning the nature and the work of the Messiah. We, today, looking for and expecting the Latter Rain, the fulness of the Holy Spirit to witness to truth, cannot even find unity concerning the truth of the Incarnation which was the initial step to the whole work of redemption. How then can we proclaim the righteousness of Christ, "which is pure, unadulterated truth"? (TM, p. 65) Some of the same prophecies which foretold the first Advent of Jesus, which the Jewish leadership ignored, tell us the truth about the Incarnation.

In the first Gospel promise - Gen. 3:15 - God declared that the "seed of the woman" would bruise the serpent's head. These words were not addressed to Eve before she sinned, but after. The seed of that woman as she stood in sin was to conquer wherein she had failed. This Seed did come after four thousand years of the working of the great law of heredity. (DA, p. 48) That law of heredity began working immediately. While Adam was created in the likeness of God, his children, born of Eve were in his own likeness, after his image - the image caused by sin. This the Scripture emphasizes. (Gen. 5:1-3) This was the only kind of nature, they could transmit to their children. The prophecy of Moses concerning the coming of the Messiah also emphasizes the "likeness" to humanity which was to be a part of the Saviour's lot. Moses declared that God would "raise up" a Prophet "from the midst of [Israel], of thy brethren, like unto me." (Deut. 18:15)

The New Testament penmen, in looking back on the event of the Incarnation, also stress the likeness in the identification of Jesus with humanity. Paul in Hebrews writes:

Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same. . .

Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest . . . (Heb. 2:14, 17)

In writing to the Romans, Paul further declared that Jesus was "made of the seed of David according to the flesh." (Rom. 1:3) God sent "His own Son in the likeness of sinful flesh." (Rom. 8:3) To the church at Philippi, Paul wrote that He who was in "the form of God" denied Himself, and accepted instead "the form of a slave." (Phil. 2:6-7 Gr.) Now the Holy Spirit is not going to testify to any other truth other than He inspired "holy men of old" to write whether it be in the Old Testament or the New. To be baptized by the Holy Spirit means simply that one has been immersed in the truth of the Word both intellectually and spiritually so that one will not be moved from that Word regardless of the winds of doctrine that are blowing. And when the Holy Spirit shall come in the fulness of the Latter Rain, He will not empower for witnessing anyone except those who hold to the truth, pure and unadulterated. Let us not deceive ourselves that the Holy Spirit is going to place His witness upon any compromise which seeks to bring unity merely to sustain organizational power. The Holy Spirit will witness to only one unity - a unity based in truth. And this is the work of the Third Angel. (See. Early Writings, pp. 88-89)

Elder R. H. Pierson, before his retirement from the position of "first minister" of the Church, sought to salve over the deep rift in Adventism over the doctrine of the Incarnation. In an editorial, he wrote:

Since the nature of Christ is a mystery that man will not be able to understand fully this side of the kingdom, should we not accept this fact and then unite on the great areas of agreement that are sufficient for our salvation, and not insist on our own private interpretations of the Lord's divine-human nature to the point that it brings division and dissension among us?

Would it not be correct for us to speak of the unique nature of our Saviour? The word unique means "having no like equal," or "one and only one." Certainly this describes the nature of our Lord Jesus - He has no like or equal. He is the "One and only One." No other being in the universe bears the impress of the divine and human as does Jesus Christ. Jesus is unique! (Review, Dec. 7, 1978, p. 3, Emphasis his.)

This suggestion from the out-going president of the General Conference requires careful analysis. He first suggests that we consider the nature of Christ "a mystery" that man can never fully understand this side of "the kingdom." Now the Bible does clearly state - "Without controversy great is the mystery of godliness: God was manifest in the flesh." (I Tim. 3:16) But the word, mystery (μυστήριον), as used in the New Testament does not carry the concept of incomprehension that is often associated with the use of the word in English. Quoting J. A. Robinson, Moulton and Milligan state that "in its New Testament sense a mystery is 'not a thing which must be kept secret. On the contrary it is a secret which God wills to make known and has charged His Apostles to declare to those who have ears to hear it.'" (The Vocabulary of the Greek Testament, p. 420, Emphasis, Robinson.) Now the Spirit of Prophecy does use the word, mystery, in its English sense in speaking of the Incarnation, but not as Elder Pierson suggests we use it. Ellen G. White wrote - "The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity." (Ms. 29, 1899: 5BC:1129) The "process" - the how - remains a mystery to man and angels; but the nature He assumed in humanity was no mystery to the Lord's messenger. She unequivocally wrote - "He took upon Himself fallen, suffering human nature, degraded and defiled by sin." (4BC:1147) This language should contain no mysteries to those who have ears to hear it.

Pierson further suggests that we unite "on the great areas of agreement that are sufficient for our salvation." In this he rules out - "the most marvelous thing that ever took place in earth or heaven - the incarnation of the Son of God." (E. G. White, Ms. 76, 1903:7BC:904). He fails to understand - "The humanity of the Son of God is everything to us. It is the golden chain that binds our souls to Christ, and through Christ to God. This is to be our study." (SM, bk i, p. 244) He calls for us to see only an "unique" Jesus, instead of One "in the likeness of sinful flesh," "made like unto His brethren." Now Jesus was "unique" for He was the God-man - truly God and truly man. He was unique wherein being tempted, He did not sin. But the glory and power of the Incarnation is that Jesus conquered sin in the very nature that we have. Of this we read:

He [Jesus] came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way, He is our example. The Lord Jesus came to this world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset.

The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature which we now have. (Our High Calling, p. 48)

Ironically, Pierson has placed himself in a very difficult position. If Jesus is "unique" to the extent that Pierson alleges - "one and only one" - one of a kind - he has placed himself in the "camp" of those in the church who state that the 144,000 are merely a myth. In other words, will there be or not people who will become partakers of the divine nature, escaping the corruption that is in the world through lust? Are the precious promises of the Bible just will-o'-the-wisps taunting the believer in Jesus? Must I deny the faith committed to this people, simply to preserve organizational unity? Must I compromise truth, pure and unadulterated, just to "close ranks"?

Here in this one example - Pierson's final plea to the church before leaving his office as "first minister" - we have revealed the idolatry plaguing the church - the worship of human organization over and above the Truth as it is in Jesus. Unless we can obtain the victory over this idolatry - and begin keeping the first commandment - we might as well forget about the fourth commandment; because in the crisis hour, human organization and power will be most important to the church's leadership - and we will bow as the mark of the beast is urged upon us.

Observation - The theological climate within the Church will not change with the elevation of Elder Neal C. Wilson to the seat of "first minister". Not only did Pierson place his imprimatur on the book - Movement of Destiny - which contains "deadly heresies" but Wilson did likewise as "Vice-President, General Conference for the North American Division" and as "Chairman of Guiding Committee for Movement of Destiny." See pp. 15-16 of the book. In this last position, Wilson becomes part and parcel with Froom's heresy regarding the Incarnation, and the misrepresentation of the teaching of Dr. E. J. Waggoner on this doctrine. For a full and complete review of the doctrine of the Incarnation, and the history of its teaching within the Church, we advise that you either review, or obtain the following - An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church and In Form of a Slave. Both can be obtained through the Adventist Laymen's Foundation which is dedicated to the preservation of the faith committed to God's people - and to keep and present that faith, pure and unadulterated.

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"God designs that the message of redemption shall come to His people as the latter rain; for they are fast losing their connection with God. They are trusting in men, and glorifying men, and their strength is proportionate to the strength of their dependence." (ST, March 6, 1907)

## BITS OF A PUZZLE

From the Australian Record, August 28, 1978 comes this comment: (Note the date)

There's a saying that a lie gets half-way around the world while truth is getting its boots on. And Dame Rumor is not far behind the lie that is so fleet of foot either. There is a rumor circulating at the moment that Pastor Robert H. Pierson, the president of the General Conference, is poorly and that his health is failing. Let's nail that one good and hard. Pastor F. C. Webster, the assistant-to-the-president, says the rumor is nonsense and that Pastor R. H. P. is in fine fighting fettle, and is spending his usual long hours at his desk. Pastor Pierson's own comment on the matter came in a letter to our own president, Pastor K. S. Parmenter. He wrote: "I would just like to take this opportunity to inform you that this is a terminological inexactitude." Nicely put, Pastor Pierson, and your Australian subjects pray for your continued good health every day. (p. 16)

[Apart from the general information in this report from the official voice of the Australian Division, I would point out the "species of idolatry" this note contains. When are the people of God to be "subjects" of any human being? Did not Jesus say that we have one Master, and that we are all brethren? Is the Australian hierarchy fostering idolatry and encouraging the laity in this violation of the First Commandment? How much better it would have been to have written - "your Australian brethren pray for your continued good health." Some one may contend that this wording reflects the relationship of the Australian - and the Canadian as well - to "the Crown." But there is to be a difference between our relationship to governments, and the fellowship in the Kingdom of God. Jesus pointed this out, and specifically stated - "But it shall not be so among you." (Matt. 20:26)]

From the Review, October 19, 1978, we read: (Again note the in-text dates)

Elder and Mrs Alf Lohne, Mrs Pierson, and I were the first General Conference official visitors invited by the Seventh-day Adventist churches in the Union of Soviet Socialist Republics in several decades. From August 17 through September 5 we spent 19 interest-filled days in four of the Soviet Republics. (p. 4)

The schedule kept by the President was not light. He comments further in the same article:

Lest Review readers receive the impression that this journey was some sort of a "vacation" I will tell you one incident that Elder Lohne shared with us. "We are so glad you came," they assured him. "We will greet you warmly, we will take good care of you, give you plenty to eat, and provided you good places to stay, but we will 'squeeze you like a lemon!'" We were squeezed like lemons, all right, as far as a heavy program was concerned. The long days were filled with preaching, visiting with workers and members, being interviewed by

the press and radio, shaking thousands of hands and "fellowshipping with the brethren." It was a blessed experience. It was also the kinds that leaves one drained at the close of a long day. But it is certainly worth it all! (pp. 6, 7)

Then the next Review, October 26, 1978 headlined - "General Conference President Announces Retirement" - with Elder Pierson's own statement - which was made on October 16, within two months of the above statements. Pierson's announcement reads:

There come times in our experience when we have to make decisions that we would prefer not to make - decisions that cut deep into one's heart and that have far-reaching effects. Last Sabbath morning before we went to Sabbath school, after much prayer and agonizing, Mrs Pierson and I made such a decision.

Eight years of experience in emerging, exploding Africa with all of its pressures and perplexities and the 12-and-one-half years of happy, but problem- and stress-filled, years in Washington have taken their toll. Our physicians tell us we must shift our burdens to younger shoulders. We had hoped we could complete our term of service in 1980 at Dallas, but apparently the Lord has other plans for us and for the church. In harmony with medical counsel we plan to leave Washington for a few weeks' rest and then retire January 3, 1979. (p. 1)

Put with all of this another's comments:

WHY WAS THE APPOINTMENT [of N. C. Wilson] POSTPONED? We do not question the veracity of reports that Elder Pierson's health makes it unwise for him to continue in office, but we strongly doubt that this was the only reason for his retirement. We doubt even more strongly whether the postponement of that retirement until January 3, 1979, was in conformity to his physician's wishes. In our opinion it was merely the last in the series of political power plays that we have come to expect. . . .  
(Remnant - the Politics of Adventism, p. 1, December, 1978)

It should be obvious to all readers that the whole of the puzzle has not yet been put together; and that there are still other pieces to be put in place. When these pieces will drop into place, only time will tell - and only the Lord knows.

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MORE ON "LOMA LINDA - A HOUSE DIVIDED"

WILSON'S ROLE IN THE CONFLICT THAT IS SPLITTING LOMA LINDA UNIVERSITY NEEDS TO BE EXPLAINED. Why, as Board Chairman of Loma Linda University, hasn't Neal C. Wilson seen to it that C. Victor Way is brought into court and convicted for embezzlement? One possible answer: Elder Wilson would not welcome some of the revelations that C. Victor Way

would be in a position to make before such a body. If this answer is wrong, then a better one should be given. Adventists deserve an explanation. (Remnant, op. cit., p. 4)

The new chairman of the Board at Loma Linda is Elder F. W. Wernick. He has become a close personal confidant of Elder Wilson, and no doubt the one Vice President upon whom he will most rely. Wernick received his first call to be a Conference President from Wilson, when Wilson was president of Columbia Union. He received his appointment as a Union President after Elder Wilson became president of the North American Division. They are both nearly the same age.

More on Loma Linda, and the embezzlement of funds -

The embezzlement of more than \$900,000 from University-held funds has become a matter of record in Loma Linda. The Board knows who took it. They know what he did with some of it. They know who his partner was in purchasing some of these things. \$100,000 has been recovered through insurance. For the rest, says the University's PR man, it is "hoped" that rancher C. Victor Way will reimburse. Nothing about the matter has appeared in the Los Angeles Times. Could it be that the University's attorney, Robert Warren, who holds a retainer from the Times, has something to do with this?

No movement toward dischurcing either of the high officials implicated in the embezzlement has been made public. From his aerie in Loma Linda's new Veteran's Hospital, Dr. David B. Hinshaw continues to function as the opinion-molder of the LLU faculty's core. (ibid., p. 5)

There are those who question the wisdom of presenting such sordid information about what is taking place in the midst of spiritual Israel. These advocates of "silence" tell us that we should not say anything about "mother." But do keep in mind that this "mess" at Loma Linda is public knowledge. As noted in the last thought paper, a Staff Writer \* has already published a special feature article depicting the problems in detail. But the laity of the church as a whole have been kept in total darkness and ignorance. The Adventist Review has said nothing. This is a possible factor in Pierson's early retirement, and Wilson's elevation to the chair as "first minister" of the Church. The laity need to know what is taking place. True there is little that they can do about changing the administration of the Church, but they can heed the words of Peter - "Save yourselves from this crooked generation." (Acts 2:40 ARV) [\* for The San Bernadino Sun]

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"THE ABOMINATIONS FOR WHICH THE FAITHFUL ONES WERE SIGHING AND CRYING WERE ALL THAT COULD BE DISCERNED BY FINITE EYES, BUT BY FAR THE WORSE SINS, THOSE WHICH PROVOKED THE JEALOUSY OF THE PURE AND HOLY GOD, WERE UNREVEALED. THE GREAT SEARCHER OF HEARTS KNOWETH EVERY SIN COMMITTED IN SECRET, BY THE WORKERS OF INIQUITY. THESE PERSONS COME TO FEEL SECURE IN THEIR DECEPTIONS, AND BECAUSE OF HIS LONG-SUFFERING, SAY THAT THE LORD SEETH NOT, AND THEN ACT AS THOUGH HE HAD FORSAKEN THE EARTH. BUT HE WILL DETECT THEIR HYPOCRISY, AND WILL OPEN BEFORE OTHERS THOSE SINS WHICH THEY WERE SO CAREFUL TO HIDE." (5T:211-212)



## FAITH AND ORDER COMMISSION OF THE WCC

In August, 1978, the Faith and Order Commission of the World Council of Churches met in Bangalore, India. The viewpoint of the Seventh-day Adventist Church on this Commission is represented in the person of Dr. R. F. Dederen of Andrews University. I first learned of this meeting late in September of 1978. Usually there appears in the Adventist Review a report of such meetings, but to my knowledge no such report was published from the pen of Dr. Dederen. Whether he did write such a report, and the editors chose not to publish it, is for them to so state. I wrote to Dr. Dederen on October 1, 1978. In this letter, I asked:

Knowing that you are a member of this Commission, unless you have resigned or have been replaced, I was wondering if you attended this meeting. So far I have not read any report from your pen of this meeting in the Adventist Review which you usually write of such meetings, led me to write and ask you the question.

Did you, if you were in attendance, take part in all the discussions regarding the formulation of the common statement about Christian hope, and also the common statement on faith, and the meetings sponsored for and involving the members of the Faith and Order Commission?

To this letter, I have received no reply to date. In the January, 1979, thought paper, I asked our readers if they could supply information as to whether Dr. Dederen attended this meeting, to please give me verification of the same. I also wrote some personal letters to sources who could give facts. It has been confirmed from a highly placed and official source that Dr. Dederen "was present at the meeting and took part in the deliberations." The mere attendance at the meeting in Bangalore, India, raises questions apart from the participation in the discussions. Who paid for Dr. Dederen's travel to India and back to Berrien Springs, Michigan? Who paid for his expenses while there? Were these funds from the tithes of God's professed people, or were they other funds? The laity of the Church have a right to know who paid for what, and from what source.

The meeting in Bangalore, India, of the Faith and Order Commission was concerned with two statements: 1) "A common statement about Christian hope in the contemporary world," and 2) A statement on "apostolic faith" to "further its work intended to bring divided Christian churches into unity." The second statement has as its avowed objective "a 'concensus statement' about baptism, eucharist [the mass] and ministry in the Christian Church." The Commission did produce "the common account of Christian hope" which one observer urged all Christian to read "if only because it represents an expression of the common hopes of Christians from all parts of the world which many members of the Faith and Order Commission greeted as an action of God's Spirit among those who, with all their dissensions and disagreements, find themselves united in Jesus Christ in a oneness of hope which nothing else in this world can provide." (Religious News Service, Sept. 25, 1978, p. 6)

Any comment on this statement itself needs to be reserved till a full copy can be obtained from the Faith and Order Commission. However, it must be pointed out

this observer, Thomas Hopko, dogmatics professor at St. Vladimir's Orthodox Theological Seminary, Crestwood, N. Y., noted that the members of the Commission hailed this statement as "an action of God's Spirit" at work in their midst. There can be no question that a "spirit" was at work, but who's spirit? If the Spirit of God is at work in the Faith and Order Commission, then why not join the full World Council of Churches? Is the Spirit of God at work only in this Commission, and the spirit of the devil in the full World Council of Churches? There needs to be some decisions made and an explanation given to the laity of the Adventist Church.

On the second statement regarding church "unity," Professor Hopko wrote:

The commission's work in Bangalore on Church unity was hurried and shallow. Not much was accomplished. There was just not enough time. The strong conviction was expressed in the final plenary sessions, however, that the theme of unity among Christians and the unity of the Christian Church must be dominant, if not the exclusive work of the commission in the years to come. The need for an elaboration of a common account of faith, similar to the common account of hope, was stressed, together with the accompanying need for further discussion and study of the place of baptism, eucharist, and the ordained ministry in the various churches so that Christian sacramental practices might one day exist in all the churches which all Christians could recognize as adequate to the catholic, apostolic faith, and which could, thereby, serve as the basis for "organic unity" of the Christian churches which remains the express goal of the ecumenical movement, at least as is undertaken in the Faith and Order Commission of the WCC. (*ibid*, p. 7)

What Dr. Hopko is saying in simplest terms is that the Faith and Order Commission is seeking to find a common communion service (eucharist) and a common formula for the ordination of the clergy so that "organic unity" could be achieved among the Christian churches. Participating in this goal and objective is a representative of the Seventh-day Adventist Church, Dr. R. F. Dederen. Dr. Hopko cited as an example of the unity desired in the area of the eucharist the attendance by the Commission members at "a new 'Indian' form of the Mass at the Roman Catholic Liturgical Center" where "all present were invited to receive communion, with virtually all the Protestants partaking." This raises a very serious question. Did Dr. Dederen attend this Mass, and did he with other Protestants take part, or did he abstain? Where did Dr. Dederen stand on the question of a common communion service as he took part in the deliberations? If he voiced his opposition, and he should have, how can the Adventist Church continue to be represented on the Faith and Order Commission? Isn't it time that some official action be taken - either Dr. Dederen's resignation from the Commission, or a statement from the Editor of the Adventist Review, or Elder Neal C. Wilson on behalf of the General Conference Committee disassociating the Church from the objectives of the Faith and Order Commission?

If anyone can cast further light on the questions raised in this report, please share your answers with us. You might obtain information by writing directly to Dr. R. F. Dederen at Andrews University, or to the Editor of the Adventist Review, Elder Kenneth Wood.

## "GIFTS OF THE SPIRIT"

[The original article is to be found in The Signs of the Times, June 27, 1900. It is herewith reproduced because of its modern overtones of truth for the Adventist Church and its members. The article is not from the pen of Ellen G. White.]

"Will the Lord withhold His gifts from one who is walking in the light, and who is wholly consecrated, and keep him back from manifesting the fulness of power because the church is backslidden? - Most certainly He will. For God to do otherwise would be to bring His truth and His name into disgrace. If those born blind or lame or dumb, were being healed by any worldly church today, that church would thereby be brought into great prominence, and every act of its members would be closely scrutinized as the acts of the people whom God was approving by miracles and wonders and signs; and the God who gave the power for working these wonders and signs would be measured and judged by the sins of the people of the church thus prominently pointed out and honored.

"But did not Christ, while a member of the Jewish church, perform His wonderful miracles of healing? Yes; but in order to save the reputation of God, He was compelled to denounce the sins of the Jewish church, and finally repudiate them before all the world.

"The Jewish church claimed to be the only representatives on earth of the true God. They claimed this when they were more wicked than the Gentiles. When the Gentiles heard their claim and saw their crimes, they blasphemed. Paul says they did. They not only cursed the Jews, but they blasphemed the God of the Jews. This is not strange. The Jews claimed to be like Jehovah. The Gentiles therefore judged Jehovah by the Jews. They knew they robbed widows, and committed adultery. They knew they did all this when they heard them making their long, loud prayers on the corners of the streets. This made them angry, and they blasphemed both the Jews and Jehovah. Paul presents it thus:

Thou therefore which teacheth another, teachest thou not thyself?  
thou that preachest a man should not steal, dost thou steal? Thou  
that sayest a man should not commit adultery, dost thou commit  
adultery? thou that abhorrest idols, dost thou commit sacrilege?  
Thou that makest thy boast of the law, through breaking the law dis-  
honorest thou God? For the name of God is blasphemed among the Gen-  
tiles through you. (Rom. 2:21-24)

"Jesus came to save not only sinners, but the reputation of the Father. And in order to do this, He must tell the truth about His church. And He did. He declared in the hearing of the Gentiles that the leaders in the church were whited sepulchers, - rotten at heart, were robbers of widows, pious hypocrites, a generation of vipers. When the Gentiles heard this they stopped swearing at Jehovah. They saw that His professed church was misrepresenting Him. They listened to His gracious words. When the Jews ordered them to arrest the Son of God, they refused, and said, 'Never man spake like this man.'

"Christ's miracles followed the cleansing of the temple. 'And Jesus went into the

temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to Him in the temple; and He healed them.' (Matt. 21:12-14)

"He could not perform His mighty cures without bringing honor to a dishonorable church, and without bringing dishonor to Jehovah. By calling the Jewish church a den of thieves, Jesus was able to work miracles, while a member of that church, without bringing disgrace upon His Father. But His faithfulness in rebuking the sins of His church cost Him not only His membership in that church, but His life.

"The church of today is not free its hypocrites and whited sepulchers. It is not free from its generation of vipers and its robbers of widows. And, again, the Gentiles blaspheme the name of God because of them. . . Who will follow the example of Jesus? . . . This is the first step for a consecrated man to take who is seeking the gifts of the Spirit while holding communion in a world-loving church. But his power to cast out devils may be purchased at the cost of his being cast out of his beloved synagogue, and finding a home with some humble ["company" EW, p. 89] 'everywhere spoken against.' And from the church which will not be cleansed, Christ, in the person of His true disciples, will depart, uttering the fearful words, 'Behold your house is left unto you desolate', . . ."

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THE LAYWORKER - A Special Issue of the Layworker has been printed of the condensed 1895 General Conference Lectures by Elder A. T. Jones. These lectures could be the topic of a Prayer Meeting series, or a gathering of small groups who wish to seek to know the will of God and do it. They will be sent on a free-will basis; but there are costs. A donation of 50¢/copy is not unreasonable. Less can be sent for quantity ordering. Send all orders to The Layworker, Hesperia, CA 92345

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1979 Convocation Series - The first, first-of-the-month meetings here on the campus, will be on April 7. Sabbath School will convene at 9:30 a.m. The study will be from the Life of Jesus - "The Beginning of the Great Galilean Ministry." The Hour of Worship at 11:00 a.m. Sermon title - "Corporate Responsibility and Guilt." The Ordinances of the Lord's House will be celebrated in the afternoon. The noon meal will follow the guidelines of previous years.

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