

The Reformation Herald



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Vol. 10, No. 1, January-February, 1959

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"THE AGE IN WHICH WE LIVE CALLS FOR REFORMATORY ACTION."
—*Testimonies*, vol. 4, p. 488.

The Reformation Herald

Vol. 10, No. 1 January — February, 1959

EDITOR D. NICOLICI

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What Our Readers Say and Write

► Florida

"Many thanks for taking time to answer my letter.

"You mentioned sending material and literature for studying the Message and work of the Reform Movement. I am interested very much, so please send what you think I should study and I will send check by return mail.

"I am sending money for the Herald. Also for quarterlies for 1959 and 4 copies of 'After Seventy Years.'...

"For a long time now I have been noticing the different worldly habits coming into the church and have wondered about it. Last week a new S. D. A. Church building was dedicated and they asked 3 ministers from worldly churches to speak. The thought came to me, 'Why ask Satan to speak at dedication of church for Christ.' Maybe I am too narrow-minded but I don't think that was very pleasing to our Saviour.

"Please send 2 copies of 'Spirit of Prophecy Vindicated.'"

► Indiana

"Please find enclosed money order for \$1.50 for one year subscription for your *Reformation Herald* paper. I heartily endorse your stand as having read your Week of Prayer number. Make this subscription start with your first number of 1959."

► Oregon

"Please find enclosed my order for 2 copies of 'The Spirit of Prophecy Vindicated.' Also please send me ten copies of the 'Bible Truths' series. For this I enclose two dollars. I wish to thank you for the one set you sent to me. I do so appreciate them. They came just in the nick of time. This Sabbath we are to give a speech on the effect the reform church would have on ones life. This is to be given to a group of regular S. D. A. members. I do not know what we will say to them, because we are barely learning this for ourselves. But I read in the Spirit of Prophecy that we are not to prepare these talks but that the Lord will speak through us so I am praying the Lord will speak through us next Sabbath and that maybe we will learn something from the talk as well as those we speak to. Please pray for us. We need the Lord's help in this."

► New Hampshire

"I should like a copy of 'After Seventy Years.' I am familiar with the general trend of our denomination toward liberalism, but there are some phases in your publication that I have not on record, which I wish to preserve. I am whole-hearted with you in your efforts to sustain truth and uphold the fundamental principles of our early pioneers. The way our leaders have degraded the office of the Spirit of Prophecy, which has made us what we are as a people, is shocking. It simply proves what Sr. White said, that the Omega phase of the apostasy would be startling!

"God bless you in the work you are doing."

► British Columbia, Canada

"Sorry that I was not with you at camp meeting as I am sure the Lord blessed in every way. With the fast developing problems the world faces, the coming of Jesus cannot be far off. It just seems that the world is at complete odds on every level of personal, national and international relations. The spirit of compromise has taken over completely. With the outlook as it is it seems that each one of us must realize the urgency of the times and the need to make the deep heart preparation that is so necessary.

"In my own life I feel the need and desire for a closer walk with God, and a fuller reliance in Him in all the problems that arise. Christ spent much time in prayer, and as the days pass I find much peace and help in devoting more time in this way."

EDITORIAL VIEWPOINT

WHAT SHALL WE DO IN '59?

Editorials are usually short and to the point. Space demands it, and the rushed reader is looking for a message in a nutshell. However, with the old year just gone, and 1959 before us, we feel that a few extra paragraphs reviewing the realities that face us, would be most appropriate and welcome. We must meet the challenge that this new year brings. These are stirring times, and momentous issues are before us. Already we have been asked what resolutions we have made for 1959 in view of the continued spiritual decline among the professed people of God! Some of our readers would suggest that we abandon our long cherished hope of awakening the sleeping ones in Zion, and that we leave them to the path of their own choosing. Others, however, and they constitute by far the majority, encourage us to continue to "blow the trumpet in Zion."

So there will be no misunderstanding we want to state clearly and plainly that we have counted the cost and made our decision. Having put our hands to the plow we dare not look back for that would be folly. To do this would be denying the leading of God in our experience in the Message of Reformation. Recounting the many providential leadings in connection with this message and hearing the inner voice of our soul speak to us, we know of no other way than to "Go forward."

The year 1959 calls us to a rededication of body, soul, and spirit, to the task that Providence has intrusted to us. These tragic and uncertain times demand serious thinking. Sleeping saints and dying sinners are to be pointed to Christ, the Hope of the World, or ruin will be inevitable. Shall we shrink from the task because of opposition or unfaithful brethren? God forbid. Rather, a new seriousness and realism born of a sense of our divine calling must come to us as we face the untried days of 1959. This message of Reformation holds out new hope to many who have become disheartened in their efforts to hold aloft the standard, and were almost ready to give up the struggle. As the strait testimony of the True Witness touches that responsive cord in the heart, sin is seen in its real character, and God's plan for redeeming man takes on a new and beautiful form.

It has been a thrilling experience to read the correspondence that has come to this office during 1958, from near and afar, from home and abroad. These letters have come from many and varied writers, some who have only now heard of the Reform Movement for the first time, and others who have been enjoying the *Reformation Herald* and kindred literature for several years. Thank God there are faithful ones today who "have not

bowed the knee to Baal," and who are able to recognize in this Reform Message the outgrowth of the seed planted by the pioneers of the Advent Movement in the early days of the Third Angel's Message. This same message shall be the mission of the *Reformation Herald* and the Reform Movement throughout 1959. We thank God for those who have been, and are willing, to stand up and be counted. Strong men of high and noble stature are needed now, who will like the holy men of old become mouthpieces for God.

Since we are facing the hour of doom, where are the men of God? Shall we suffer this generation to perish in lukewarmness and self-deception? We need to hear the voice of the prophets for these days of doom. Neither Gideon nor anyone else gets in trouble for having visions! It is action that brings down the wrath of the offending powers. Let Gideon slip out at midnight and cut down the Baal-groves of modern times and opposition will release its fury. Let John the Baptist call the priests "a generation of vipers," and attack the sins of modern day Herods, and persecution will be inevitable. Said the Lord's servant:

"There is another and more important question that should engage the attention of the churches today. The apostle Paul declares that 'all that will live godly in Christ Jesus shall suffer persecution.' 2 Timothy 3: 12. Why is it, then, that persecution seems in a great degree to slumber? The only reason is, that the church has conformed to the world's standard, and therefore awakens no opposition. . . . It is only because of the spirit of compromise with sin, because the great truths of the word of God are so indifferently regarded, because there is so little vital godliness in the church, that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."—*Great Controversy*, p. 48.

Many have been complacently waiting for the fulfilment of the modern pulpit theory, that "reform will come in the church." Sadly disillusioned, disappointed and bewildered they exclaim, "Is there any word from the Lord?" Let us not be mesmerized spectators, while his satanic majesty, with thousands chained to the wheels of his chariot sweep down the broad way to everlasting darkness. Reform will come, but in *God's appointed way*. Note carefully every word of the following statements:

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are *ever the same*. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time."—*Great Controversy*, p. 343. (emphasis ours).

(Continued on page 11.)

THE CHRISTIAN IN THOUGHT AND WORD

A COMPILATION FROM THE SPIRIT OF PROPHECY WRITINGS

By CHARLOTTE FRAME

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. And account that the longsuffering of our Lord is salvation." II Peter 3: 9-15.

"O generation of vipers, how can ye, being evil speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matthew 12: 34-37.

My brethren and sisters, old and young, when you have an hour of leisure, open the Bible, and store the mind with its precious truths. When engaged in labor, guard the mind, keep it stayed upon God, talk less, and meditate more. . . . Let your words be select; this will close a door against the adversary of souls. Let your day be entered upon with prayer; work as in God's sight. His angels are ever by your side, making a record of your words, your deportment, and the manner in which your work is done.¹

Closely connected with Christ's warning in regard to the sin against the Holy Spirit is a warning against idle and evil words. The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaketh." But the words are more than an indication of character; they have power to react on

the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation. Having once expressed an opinion or decision, they are often too proud to retract it, and try to prove themselves in the right, until they come to believe that they are. It is dangerous to utter a word of doubt, dangerous to question and criticize divine light. The habit of careless and irreverent criticism reacts upon the character in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger, until he was ready to criticize and reject the work of the Holy Spirit.²

If Joseph and Mary had stayed their minds upon God by meditation and prayer, they would have realized the sacredness of their trust, and would not have lost the Saviour; but it cost them three days of anxious search to find Him. So with us; by idle talk, evil-speaking, or neglect of prayer, we may in one day lose the Saviour's presence, and it may take many days of sorrowful search to find Him, and regain the peace that we have lost.³

... Those who believe the important truths that we profess, should act out their faith. There is too much seeking after amusements and things to take the attention in this world; the mind is left to run too much upon dress, and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for our conversation is not in heaven, whence we look for the Saviour.

Angels are watching over and guarding us; we often grieve these angels by indulging in trifling conversation, jesting, and joking, and also by sinking down into a careless, stupid state. Although we may now and then make an effort for the victory and obtain it, yet if we do not keep it, but sink down into the same careless, indifferent state, unable to endure temptations and resist the enemy, we do not endure the trial of our faith that is more precious than gold. We are not suffering for Christ's sake, and glorying in tribulation.⁴

Denying Christ

Christ is denied in many ways. We may deny him

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by speaking contrary to truth, by speaking evil of others, by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak; our efforts are feeble to resist our great enemy, and we are conquered. "Out of the abundance of the heart the mouth speaketh," and through lack of watchfulness we confess that Christ is not in us. Those who hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow Him at so great a distance that half the time they do not really know whether they are following His footsteps or the footsteps of their great enemy.⁵

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods.⁶

No one can confess Christ unless he has the mind and spirit of Christ; he cannot communicate that which he does not possess. The daily life must be an expression of the sanctifying power of the truth, and evidence that Christ is abiding in the soul by faith. Whatever is opposed to the fruits of the Spirit, or to the work of God

in separating His people from the world, is a denial of Christ; and His words are, "He that denieth Me before men shall be denied before the angels of God."

We may deny Christ by our worldly conversation and by our pride of apparel.⁷

It is the duty of the youth to encourage sobriety. Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God. Many of you think you do not exert a bad influence upon others, and thus feel in a measure satisfied; but do you exert an influence for good? Do you seek in your conversation and acts to lead others to the Saviour? or, if they profess Christ, to lead them to a closer walk with Him?⁸

The Tongue

"Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom." James 3: 5, 6, 10-13.

The tongue is an unruly member, but it should not be so. It should be converted; for the talent of speech is a very precious talent. Christ is ever ready to impart of His riches, and we should gather the jewels that come from Him, that when we speak these jewels may drop from our lips.⁹

Only those can stand the test who shall be found having on the righteousness of Christ, who are imbued with His Spirit, and walk even as He walked, in purity of heart and life. The conversation must be holy, and then the words will be seasoned with grace.¹⁰

Message to Laodicea

Young and old, God is testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. . . . Many, I saw, were flattering themselves that they were good Christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting His sword in Heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among His professed people! Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the True Witness, "I know thy words." The third angel is leading up

Words

By Amy R. Thomas

Words are such mighty things, dear Lord,
I feel I cannot bear
With worthiness this stewardship
Thou hast given to my care.

They lift the soul to heavenly heights
Or drag to depths of woe;
Their mighty power to curse or bless,
No human heart may know.

My neighbor's need I may not see,
Or burdens that oppress,
And I may wound him with the words
That seek alone to bless.

Forgive me, Lord, for careless words
When hungry souls are near;
Words that are not of Faith and Love—
Heavy with care and fear.

Forgive me, Lord for the words withheld,
For words that might have won
A soul from darkened paths and sin
To follow Thy dear Son.

Words are such mighty things, dear Lord,
May I so yielded be
That Christ, Who spake as never man,
May ever speak through me.

a people, step by step, higher and higher. At every step they will be tested.¹¹

Every one of us should weed out of our conversation everything that is harsh and severe. We should not indulge in condemning others, and we will not do so if we are one with Christ. We are to represent Christ in our dealings with our fellow men. We are to be laborers together with God in helping those who are tempted. . . . We are to learn of Christ, to practice His methods, to reveal His spirit.¹²

If we would but think of God as often as we have evidence of His care for us, we should keep Him ever in our thoughts, and should delight to talk of Him and to praise Him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love God than to love our earthly friends; and it should be the most natural thing in the world to make Him first in all our thought, to talk of His goodness and tell of His power.¹³

Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like

them. A pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps.¹⁴

The sons of God belong to a different nation—the empire of purity and holiness. They are the nobility of heaven. The stamp of God is upon them. So evident and perceptible is this that the enmity of the world is aroused against them by the contrast. I call upon everyone who claims to be a son of God never to forget this great truth, that we need the Spirit of God within us in order to reach heaven, and the work of Christ without us in order to give us a title to the immortal inheritance.

... One of the convincing characteristics of the sons of God is, their conversation, their sympathies, their outflowing love and affection, are all in heaven. What is the predominating tone of your feelings, your tastes, your inclinations? Where is the main current of your sympathies, your affections, your conversation, your desires? ¹⁵

1. *Testimonies*, vol. 4, p. 588.
2. *Desire of Ages*, p. 323.
3. *Ibid.*, p. 83.
4. *Early Writings*, p. 111.
5. *Testimonies*, vol. 1, p. 408.
6. *Counsels to Teachers*, p. 304.
7. *Testimonies*, vol. 5, p. 437.
8. *Ibid.*, vol. 2, p. 236.

9. *Ibid.*, vol. 6, p. 174.
10. *Ibid.*, p. 318.
11. *Ibid.*, vol. 1, p. 189.
12. *Testimonies to Ministers*, p. 225.
13. *Steps to Christ*, p. 14.
14. *Testimonies*, vol. 1, p. 127.
15. *Testimonies to Ministers*, p. 442.

THE PRICE THAT WE PAY

By M. MAYBROOK

On September 24, 1948, my family and I arrived in New York from Germany. We were filled with wonder at the many things we saw that first day, but this was but the beginning of the many surprises which were to follow as we looked upon rich grocery stores, windows loaded with all kinds of merchandise and the streets filled with automobiles. That which was hardest for us to understand, however, was that no one asked us for identification cards. In Germany we could not travel on the streets without being stopped by the police. All highways, trains, and public stations were kept under close surveillance with wallets, suitcases, and trunks being searched repeatedly. If someone had to travel a distance he didn't have to worry about falling asleep and missing the desired station for patrolmen would keep him awake. What a contrast to all this was our new life in America! Furthermore, we learned that a working man in this country could earn \$5.00 or more a day and were amazed at what he could buy with it. This awakened a new hope in us for a better and freer life. We compared prices with those back home and found that here a man could earn in one day enough to buy a pair of shoes which would take a month's work for the same overseas. The prospects before us here in America surely made us happy. Although we

entered New York without a penny, possessing only two small suitcases of used clothing, we felt we were rich indeed.

Sad to say, this hopeful picture changed ere long. It happened gradually, but surely. It wasn't very long be-



The Maybrook Family

fore we found ourselves in what seemed to be a hopeless state of bondage, and for years we continued in the thralls of poverty and oppression. It should be mentioned here that in our first years we suffered somewhat because of our unfamiliarity with the English language and the customs of the country and some of our employers took advantage of this. This, however, was not the cause of the unhappy situation mentioned above.

After several years of struggling, I became more conversant with English and was able to find myself a better job. As time passed my employer's confidence in me increased and with it a gradual increase in wages, until I was finally receiving \$2.00 an hour. This is fair pay and I was satisfied. But the question that concerned us was why we couldn't seem to save at least some money so that when an important need should arise we would be prepared. Why should we have to feel ashamed when urgent calls came from the Union Conference or some other department of the Lord's work? Why couldn't we help? Why couldn't we attend camp meeting at least once in ten years? Wasn't I earning enough money? That couldn't be the answer. Did I have too many dependents? That wasn't the point. Should I say, "The Lord hasn't been blessing me?" If I said that I would be a liar. These are the questions that we, like many others, asked ourselves, but we could not find an answer to it. Often we recalled our early days in America and how much happier we were then compared with the present. Today we have a home and so don't have to pay rent. We have all the conveniences in transportation, and a garden where we could raise our own vegetables and yet we were filled with worry, care, and had no peace. What could be the reason for this? This is our question. One day while reading our family Bible we found words of instruction that helped us solve our problem. We were fully convicted this time that the words of Inspiration were true as recorded in Proverbs 22: 7: "The rich ruleth over the poor, and the borrower is servant to the lender." Yes, debt was the key to all our suffering. Our eyes were opened now, and we were able to see just where we had first begun to stray in this respect.

How easy it is to slip into carelessness about money matters. We were influenced by the enjoyment of the present, and although we knew that the hour of reckoning would surely come, we hoped that somehow the situation could be met when it arrived. Many of the young are especially tempted to think in these terms. It is a dangerous philosophy. Debts can easily be accumulated and as they increase our independence decreases.

At first we bought a used automobile on the installment plan. It wasn't a very large monthly payment but compared with our income it did create difficulty, especially during the wintertime. After three long years we got out of this debt and stopped sending the monthly payments but Satan had his snares still laid for us. Soon after this we decided to build a home of our own. We carried out our plans with attention and carefulness, but it didn't end that way. "For a man's heart deviseth

his way: but the Lord directeth his steps." Proverbs 16: 9. At first we decided to buy some building material to start with, and then work in our spare time, just as the money came in, so as not to go into debt. We bought two acres of land and were ready to start. I used all my physical power to chop down trees as the land was covered with woods. My wife gathered the brush and burned it up. In a few months the trees were gone but the stumps remained, and since we had no way to pull them out, the only answer we knew was to hire a bulldozer which took quite a bit of our money. It then took one year to put up the walls and the roof of our house. Our money then became exhausted and we had to stop. As the summer neared our hopes increased, as I worked on construction and that pays well in the summer season, although it is rather slack during the winter months. We thought if only we could get enough money to drill a well and install a water pump we would be able to move into our new home. Not counting the future with its important needs as we should have, we borrowed money to install a water system hoping that the debt would be taken care of in a few months. Summer approached and passed, but our debt was just partially payed off and still another problem arose. Cold weather was just at the door and we had no heating system in our house. We had no alternative but to go further in debt with payments stretching for many years to come. Later the bills began to come and also the worries. This kept me busy even in the coldest and wettest days of the year, with little or no time left for missionary work or rest and enjoyment with my family.

This was all done with the thought in mind of making life easier and less self-denying. These are tendencies today which often bring us a great deal of trouble. Because we have lived beyond our means we are not free, and it seems that we have no power to free ourselves from this burden of debt. We have come to the conclusion that we cannot be free while in debt, for debt is a form of slavery. It is also the cause of physical troubles and will interfere with time that should be spent in Bible study and doing Christian service. On one occasion I asked a brother whether it is all right to be in debt. The answer was, "If you borrow money to improve your property this should not be called debt for your property has value to cover that." This answer was not satisfactory to me and further questions came up in my mind. Should I give up my property? Should I continue to worry or should I sell out and pay my debt? I could plainly see that I would be in slavery until the debt was paid and so we decided to sell our home on which we spent so much time, money and worry. If we can get our money back, that will release us from bondage and we will become free once again. The instruction given to each one of us from the Lord with respect to contracting debts is very plain. Please notice the following paragraphs.

"When the people chosen by God embellish their own houses and invest His money in selfish gratification, leaving His cause to languish, they cannot be blessed."—*Testimonies*, vol. 6, p. 102.

"We should shun debt as we should shun the leprosy."—*Ibid.*, p. 217.

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The Passover Law And the Communion Service

By D. NICOLICI

"On the fourteenth day of the month, at even, the Passover was celebrated, its solemn, impressive ceremonies commemorating the deliverance from bondage in Egypt, and pointing forward to the sacrifice that should deliver from the bondage of sin. When the Saviour yielded up his life on Calvary, the significance of the Passover ceased, and the ordinance of the Lord's Supper was instituted as a memorial of the same event of which the Passover had been a type."—*Patriarchs and Prophets*, p. 539.

The Passover service of ancient Israel and the Communion service of the New Testament church were established upon a fixed law. The principal subject of meditation and adoration is Christ, the Lamb of God. The Passover lamb pointed forward to the promised Redeemer, and as a type, met its fulfillment on the Cross of Calvary. Christ with His disciples celebrated the last Passover feast before His crucifixion, on which occasion He instituted the ordinance which was to be a perpetual remembrance of the sacrifice of Christ for the redemption of the human race.

The apostle Paul identified the Passover feast as a type of the Lord's Supper. "For even Christ our passover is sacrificed for us." I Corinthians 5: 7, 8. This being the case we must expect the laws which governed the paschal service to form also the basic law upon which the communion service was established.

The Passover law prohibited any stranger, visitor or servant in the camp of Israel to take part in the ceremony until he submitted to the rite of circumcision. It was not left as an open invitation for the non-Israelite to partake of the feast if he so desired it. Neither did he have reason to complain because of this restriction, as provision was made for the stranger to become a part of the commonwealth of Israel by submitting to the rite of circumcision.

"And the Lord said unto Moses and Aaron, This is the ordinance of the passover: There shall *no* stranger eat thereof: But every man's servant that is bought for money when thou hast circumcised him, then shall he eat thereof. . . . *One law* shall be to him that is home-born, and unto the stranger that sojourneth among you." Exodus 12: 43, 44, 49. (Italics ours).

The Passover lamb points to "the Lamb of God, which taketh away the sin of the world." John 1: 29. Circumcision was to the Israelite what baptism is to the Christian today. It was an outward sign of the covenant relationship of the soul with God. Circumcision was necessary in order to be identified as a member of the church of Israel. Today, through baptism the converted soul is acknowledged as a subject of the kingdom of grace, and a member of the visible church of God. Ephesians 2: 19. The unleavened bread used at the pass-

over feast symbolizes the life of a true Christian who lives no more in sin. I Corinthians 5: 7, 8.

When the Passover lamb was partaken of by the Israelites they were instructed by the law to eat bitter herbs with it, which to them was intended to bring to their remembrance the bitterness of their life of bondage in Egypt from which God had delivered them. As the child of God looks back to his former life of slavery to sin, he does so with sorrow, yet he can rejoice and praise God for the freedom which he has in Jesus.

The reader should keep in mind that we are here dealing with one of the fundamental ordinances of the Christian church established by the Lord Jesus, Himself. Remember, we are not considering "exceptions." The carnal heart will always try to find some exception and then endeavor to make it the "rule." We cannot be guided by such principles. In the light of the Passover law it is very evident that only those who were circumcised (today baptized) were eligible to partake in the communion service. This was the position adopted by the first Christian church, in that *only* duly baptised and fellowshiped members of the church could participate in the service. This position was also adopted by the pioneers of the Advent Movement, and it has been only in recent years that the popular practice of open communion as followed by many protestant churches has been introduced into the Seventh-day Adventist church. The following article dealing with this subject is here reproduced from the *Signs of the Times* of August 6, 1885, and reveals clearly the position taken by the pioneers.

The Church

"It has been remarked that it is quite uniformly believed that baptism is an initiatory rite. It is therefore not a church ordinance in the same sense that the Lord's Supper is a church ordinance. The supper is for those only who are fully church members, and it is to be celebrated repeatedly; of this it is said: 'As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.'

"As the Lord's Supper belongs to church members only, it becomes important that we understand who are church members, or who are entitled to the privilege of communion. We say then, (1) No one can be a member of the church until he has been accepted by vote of the church, (2) No one can be a member of the church until he has been baptized.

"As we are treating of the visible church, or the church as an organized body, we are speaking of those qualifications which may always be ascertained to a certainty. We hold as a matter of course that the church should not accept any one to its membership without suitable evidence of his fitness for the position. Repentance and faith are almost universally recognized as requisites to Christian character. But beyond this brief statement—too brief to indicate the position of the church or of the candidates—each denomination of professed Christians has

some definite declaration of its faith; some peculiar expression of faith and practice, which it requires that all its members shall endorse and receive. Were this not the case, they could not possibly satisfy even their own minds that there is any reason for their denominational existence. Which is to say that different denominations attach different ideas to the words repentance and faith, and these definitions with their results become the peculiar basis of their organizations. With some, repentance is but a vague and indeterminate word, but there is not nearly that difference of opinion in regard to repentance that there is in regard to what constitutes faith—the faith of the Gospel.

"Our rule of testing the qualifications of the members is briefly stated in the concluding part of the message of Revelation 14: 9-12: 'Here are they that keep the commandments of God, and the faith of Jesus.' These terms express the whole sum of every possible duty of fallen man: the commandments of God, the moral law 'summarily contained in the ten commandments,' (Webster), the duty of man under all circumstances, but now broken and therefore convicting all the world of sin. And the faith of Jesus, compromising all that is peculiar to the gospel of Christ as a remedy for sin; as the means of pardon, of restoration to obedience, and imparting a hope of eternal life through Christ our Lord. In a word, we have in these the sum total of all pure morality and all true religion.

"It is our firm belief that a person ought to have in his life and purpose a well defined religious experience—a conviction of sin by the aid of the Holy Spirit, and a fixed determination to walk in the truth—before he should be accepted to church membership. But while these are among the requisites to membership, they do not impart to any individual the privileges which belong exclusively to church members. We speak now especially of that which we consider the third gospel ordinance,—the Lord's Supper. Many seem to suppose that, whatever may be their church relations, or if they have no relation to any church, they are entitled to the privilege of 'communion' by virtue of their conformity to the rules and regulations laid down for the guidance of the church and of church members. Against their claim we enter our hearty protest.

"We deeply regret that such loose views have so largely obtained a holding as they have throughout the land. It is to be lamented that the obligations of church membership are so lightly regarded as they are by multitudes of professed Christians; but we can expect nothing else where individuals claim, and are often allowed to receive, the benefits and privileges of church membership without taking upon themselves its obligations of showing a willingness to bear its responsibilities. They profess to be followers of Christ, but they lightly regard His teachings in regard to His church—His body. To such his words appeal: 'And why call ye me Lord, Lord, and do not the things which I say?'

"And we go farther. We may admit all that these individuals claim in regard to their conversion; we may admit that they are truly converted, and are accepted of God as believers in His Son, and yet not admit that they are entitled to the privileges of church members, unless they formally and properly become church members. This we cannot admit without breaking down every rule of church government and denying that the church has any control of its membership, or that it has any right of discipline and of determination as to who are and who are not members.

"Let it be distinctly understood that evidence of good Christian character is not, of itself evidence of a right to the privilege of sacramental communion. Were this to be received as sole or sufficient evidence of such right, it would become the means of breaking down all church authority, and of destroying all the safeguards which the Lord has seen fit to set around His church. We think this proposition cannot be controverted. True, it may be quite contrary to the feelings of many well-intentioned Christians; but feelings are no argument, no test of duty. It cannot be denied that every Scripture ordinance has been changed or entirely ignored under the guise of pious feelings. There is no security in these matters except in strict conformity to divine instructions.

"An individual is not a member by a vote of the church, without baptism; neither is he a member by baptism without a vote of the church. And to baptize a person with the understanding that he shall be 'voted into the church at some future time, is irregular. Baptism being an initiatory rite, must be under the control of that authority which accepts and rejects members, and not under the control of a minister, the pastor, or the officers of the church. The church alone can authorize the elder or pastor to administer baptism.

"These remarks on baptism are made in this connection only because it is a prerequisite to partaking of the Lord's Supper. That it is so has been the opinion of the church of all ages. Some opinions which are now popular have become so by a struggle; but so far as we know there has never been a question raised on this point. It is not possible to draw a contrary view from the Scriptures.

"But this directly involves the subject of communion with all denominations. Many charitably-disposed brethren, in the kindness of their hearts, consider themselves under obligation to admit to our communion or to go to the communion of, those who appear to be honest, pious people. It is then pertinent to inquire of such, Would you admit those same people, on the ground of their piety, to membership in your church? To be consistent with the Scriptures, and with their own faith of the Scriptures, they would have to reply—We could not admit them to our church as members unless they should first be baptized, and should conform to the requirements of our church. But then the inquiry further arises, Is it consistent to admit to the privileges of church members, those who have not the qualifications to become church members? If you cannot fellowship them as members, how can you fellowship them not being members.

"In order to make ourselves practical, it will be proper to answer queries and objections which have actually been raised on the subject. Thus it is said, It is the Lord's Supper, the Lord's table, not ours, and we have no right to exclude any who wish to come and who profess to be the Lord's servants. But that is the very reason why we would be careful, and even exclusive. If it were our own table, we would admit many whom we cannot now admit. If the church were our own arrangement, we would accept many on the score of kindness, sympathy, and favor, whom we cannot now accept. But it is indeed the Lord's church, and the Lord's table, and as those to whom the truth and the ordinances are committed, we are in duty bound to keep the church as pure as may be possible, and admit to the Lord's table those only whom we would admit to the Lord's church. We might with equal propriety argue that baptism is the Lord's ordinance, and we have no right to deny it to any applicant who professes a desire to follow the Lord. And the church is the Lord's church, and we have no right to deny admittance to any who profess to be the Lord's servants. But to follow out this rule would soon make the table a common table, and bring the church and its ordinances into contempt. We cannot believe that any person will put forth claims which lead to such results, if he will use reason, and examine the Scriptures as to our obligations to the Lord and to His house."

Exclusiveness at the Lord's Supper

In order to justify the modern practice of open communion in the Seventh-day Adventist churches, the ministers very often use a passage found in *Desire of Ages*, p. 656, which taken out of its setting, gives the impression that it is wrong to exclude non-members from partaking in the service.

The following lines are most often quoted: "Christ's example forbids exclusiveness at the Lord's supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who

can read the heart." A candid reading of the full article will make it clear what the writer intended to convey in this passage. Sister White was explaining why it was that Christ permitted Judas, the betrayer to take part in the solemn ceremony. While Jesus could read the heart of Judas and knew his plan, this was not so with the disciples as they had great confidence in Judas and to exclude him from the communion service would provoke misunderstanding among those who sympathized with him. Judas was also hereby given the opportunity to confess his wrong and repent.

The key to the understanding of the problem is to be found in the fact that Judas was not a stranger, or an outsider or a member of another communion, but of Christ's own chosen company. His sin was not at that time open, and was unknown to the rest of the disciples, therefore he was permitted to take part in the ordinances. The following passage proves that it is obligatory upon the disciples (members of the church) to partake in this holy ordinance.

"None should exclude themselves from the Communion because some who are unworthy may be present. Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour."—*Desire of Ages*, p. 656.

The passover law made it obligatory to keep the passover at the appointed time and place, and those who willfully refused were cut off from amongst God's people. See Numbers 9: 9-13. This law of course applied only to Israelites, who are represented today as bona fide members of the church. The duty of church members at the time of the communion service is set forth by the apostle Paul in I Corinthians 11: 20, 21, 28-30. The members are called upon to closely examine themselves; and they are also to be reconciled with God and

with one another before taking part in the ordinances.

The question of whether non-members may take part in the ordinance service is settled forever when we understand rightly the following passages of Scripture:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are *one* bread, and *one* body; for we are all partakers of that one bread." I Corinthians 10: 17, 18. (Italics ours).

According to the instruction given in I Corinthians 5: 11-13, even bona fide members who are living in open sin cannot take part in the ordinances. Then could we extend this privilege to those who are not members and who by their very beliefs are open transgressors of the law of God? Could those who have not been baptized according to the Scriptures and officially extended the right hand of church membership, be sincerely and truly regarded as making up the "one bread" and "one body" spoken of in I Corinthians 10: 17, 18?

God is calling upon His people to honor Him by showing due reverence and respect to this ordinance of divine appointment. Let us again emphasize, the Communion service is the "Lord's Supper, the Lord's table, not ours! If it were our own table, we would accept many whom we cannot now admit. If the church were our own arrangement, we would accept many on the score of kindness, sympathy, and favor, whom we cannot now accept. But it is indeed the Lord's church, and the Lord's table, and as those to whom the truth and the ordinances are committed, we are in duty bound to keep the church as pure as may be possible, and admit to the Lord's table those only whom we would admit to the Lord's church."



Announcing The Eighth General Conference Session

NOTICE

Official notice is hereby given to all Conferences whom it may concern that the eighth quadrennial session of the Seventh Day Adventist Reform Movement General Conference will be held at the Brazilian Union Conference headquarters, Rua Tobias Barreto 809, Sao Paulo, Brazil, South America, at 9:00 a.m. on May 28, 1959.

This session is called for the purpose of receiving reports from the officers and various departments of the Movement, for the election of a board of trustees and officers of the General Conference for the ensuing quadrennial period, to consider and make such amendments to the Constitution and By-laws as may be deemed necessary by the delegation, and for the transaction of such other business as may properly come before this session.

In accordance with the Constitution and By-laws governing the activities of this Movement, affiliated Union Conferences and Missionary Fields shall be represented through duly-accredited delegates, and wherever unable to send such delegates, they may be represented as otherwise provided in the Constitution and By-laws. By order of the Board of Trustees.

D. Nicolici, *President*
I. W. Smith, *Secretary*

TIME SCHEDULE FOR GENERAL CONFERENCE SESSION

PRE-SESSION MEETINGS

May 15 and 17, Executive Committee
May 19 to 26, General Conference Council

GENERAL CONFERENCE DELEGATE SESSION

May 28 — June 21

Public meetings will be held at the Vila Matilda Auditorium Friday, Sunday, and Wednesday evenings at 7:30 p.m. throughout the Delegate Session period.

EDITORIAL

(Continued from page 3).

"In the choice of instrumentalities for the reforming of the church, the *same divine plan* is seen as in that for the *planting* of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed, 'Follow Me, and I will make *you* fishers of men.' These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for His service."...—*Great Controversy*, p. 171. (emphasis ours).

"The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour *turned from them to entrust to others* the privileges they had abused and the work they had slighted. God's glory must be revealed, His word established. Christ's kingdom must be set up in the world. The salvation of God must be made known in the cities of the wilderness; and *the disciples were called to do the work that the Jewish leaders had failed to do.*"—*Acts of Apostles*, p. 16. (emphasis ours).

"The Sanhedrin had rejected Christ's message and was bent upon His death; therefore *Jesus departed from Jerusalem*, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and *turned to another class* to proclaim His message, and to *gather out* those who should carry the gospel to all nations.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. *Often* those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience."—*Desire of Ages*, p. 232. (emphasis ours).

"The Reformation *did not*, as many suppose, end with Luther. *It is to be continued* to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding."—*Great Controversy*, pp. 148, 149. (emphasis ours).

To be instruments in God's hands for the bringing about of this much needed reformation in His appointed way, we must have willing hearts and strong hands. We must have an abiding faith tempered with sanctified action. We need to rediscover the secret of those blessed men of whom the Word says, they "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Hebrews 11: 33, 34.

Thank God for the answer to the above questions in the message of Reformation which is every day finding new believers and supporters around the world. God will get some man's ear, heart, and will, and in the Spirit's might he will utter the burning truths that this generation must hear. Allow 1959 to find you among the heralds of this Reformation.

J. N.

THE PRICE THAT WE PAY

(Continued from page 7)

"When one voluntarily becomes involved in debt, he is entangling himself in one of Satan's nets which he sets for souls." *The Colporteur Evangelist*, p. 67.

"Let all now seek most earnestly to avoid the mistakes of the past. Let them guard themselves as with a fence of barbed wire against the inclination to go into debt."—*Testimonies*, vol. 7, p. 236.

"As individuals and as managers of the Lord's institutions, we shall necessarily have to cut away everything intended for display, and bring our expenses within the narrow compass of our income."—*Testimonies*, vol. 6, p. 208.

What I have related to you in this article is our personal experience and we pray that it will serve as admonition that you may not enter into the same deception. ★ ★ ★

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"Sickness, suffering, and death are the work of an antagonistic power. Satan is the destroyer; God is the restorer.

"The desire of God for every human being is expressed in the words, 'Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.'

"Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or in moral law, implies a promise. If we obey it, blessing will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good.

"Let attention be called to the laws that were taught to Israel. God gave them definite instruction in regard to their habits of life. He made known to them the laws relating to both physical and spiritual well-being; and on condition of obedience He assured them, 'The Lord will take away from thee all sickness.'

"Set your hearts unto all the words which I testify among you this day.' 'For they are life unto those that find them, and health to all their flesh.'

God desires us to reach the standard of perfection made possible for us by the gift of Christ. He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image.

In His written word and in the great book of nature He has revealed the principles of life. It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul.

"Men need to learn that the blessings of obedience, in their fulness, can be theirs only as they receive the grace of Christ. It is His grace that gives man power to obey the laws of God. It is this that enables Him to break the bondage of evil habit. This is the only power that can make him and keep him steadfast in the right path.

"The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul joy that nothing earthly can destroy,—joy in the Holy Spirit, health-giving, life-giving joy.

"Our Saviour's words, 'Come unto Me, . . . and I will give you rest,' are a prescription for the healing of physical, mental and spiritual ills. Though men have brought suffering upon themselves by their own wrong-doing, He regards them with pity. In Him they may find help. He will do great things for those who trust in Him.

"Although for ages sin has been strengthening its hold on the human race, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the word of God, and has caused men to doubt His goodness; yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in." —*Ministry of Healing*, pp. 112-116.

